

# THE BOOK

## OF THE

# PROPHET EZEKIEL.

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### ARGUMENT.

EZEKIEL, being the son of Buzi, of the house of Aaron, was consequently a priest, as well as a prophet. He was carried to Babylon, with many other Jews, in Jehoiachin's captivity, and therefore dates his prophecies by the years of that captivity. He began his prophetic office in the fifth year after it, and continued to prophesy about twenty years, namely, from the year of the world 3409 to 3430. His name, happily expressive of his character, signifies *the power, strength, or courage of God*. It appears he did not reside at or near Babylon, but by the river Chebar, many miles north of that city, great numbers of the captives being placed there. These, his fellow-exiles, as St. Jerome observes in his preface to this book, being disposed to repine at their condition, as more wretched, they supposed, than that of their brethren who had been suffered to remain in Judea; a principal part of the prophet's design seems to have been to check these murmurings, by removing the cause of them, and showing them how preferable their circumstances were to those of their countrymen who had not yet been carried into captivity as they had been. For this purpose he sets before them that terrible scene of calamities which God was about to bring upon Judea and Jerusalem, which should end in the utter destruction of the city and temple; recounting and painting, in strong and lively colours, the heinous provocations of the Jews, which were bringing down these heavy judgments upon them. Jeremiah, it must be observed, was at the same time employed to the like purpose at Jerusalem, in persuading the inhabitants left there, and in the other parts of Judea, not to think themselves more the favourites of God than their brethren who had been carried into captivity, for that more grievous calamities would soon befall them, while those who were at present captives should experience God's peculiar favour and protection. But these prophets were neither of them duly regarded by those to whom they addressed themselves; for the Jews who remained in Judea gave no credit to Jeremiah's predictions against them, but thought meanly of those who had been carried into captivity, and believed themselves to be the peculiar favourites of God, and that they only should possess the land of Canaan, while their captive brethren should be for ever excluded from it. And the Prophet Ezekiel was little more regarded by those in captivity; for, notwithstanding all his declarations, they murmured against God, and thought themselves more hardly dealt by than their brethren who remained in their own land.

Although some frivolous objections, grounded on gross mistakes, have been started against the authenticity of this book, the prophecies contained in it, which have been very surprisingly fulfilled, and are fulfilling at this day, are a demonstration both of its truth, and that it was written by inspiration of God; especially the prophecies concerning Tyre and Egypt, chapters xxvi.—xxxii. And as to the many predictions contained in it, which are not yet fulfilled, relating to the restoration of Israel, and the triumphs of the church over all her enemies, these, upon a careful investigation, will be found to coincide so entirely with many parts of Isaiah's and Daniel's prophecies, and those contained in the Revelation by St. John, that we can neither doubt their being given by divine inspiration, nor that they will be fulfilled at the proper season.

It appears from many parts of Ezekiel's writings that, exclusive of his prophetic gift, he was a man of considerable learning and talents. "He had great erudition and genius," says Grotius, in the Introduction to his Commentary on this prophet, "so that, setting aside his gift of prophecy, which is incomparable, he may deservedly be compared with Homer on account of his beautiful conceptions, his illustrious comparisons, and his extensive knowledge of various matters, particularly of architecture." Rapin, in his Treatise on Eloquence, calls his style *THE TERRIBLE*, as having something in it which strikes the reader with a holy dread and astonishment. Bishop Lowth's character of him is as follows: "Ezekiel is inferior to Jeremiah in elegance, but is equal to Isaiah in sublimity, though in a different species of the sublime. He is bold, vehement, tragical, and deals very much in amplification. His sentiments are lofty, animated, poignant, and full of indignation. His images are fertile, magnificent, and sometimes rather bordering on indelicacy. His

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diction is sounding, grave, austere, rough, and sometimes uncultivated. He abounds in repetitions, not for the sake of beauty or grace, but from vehemence and indignation. Whatever his subject be, he keeps it always in his eye, without the least deviation, and is so much taken up with it that he has scarcely any regard to order or connection. In other things he may perhaps be exceeded by the other prophets; but in that species for which he was particularly turned, that is, in force, impetuosity, weight, grandeur, no writer ever equalled him. His diction is clear enough; almost all his obscurity arises from his subjects. His visions are particularly obscure; which, however, as in Hosea, Amos, and Zechariah, are delivered in a plain and historical narration. The greater part of this book, but especially the middle of it, is poetical: but some passages are so rough and unpolished, that we are frequently at a loss to what species of writing we ought to refer them.—*De Sacra Poesi Hebræorum*, Prælec. xxi. A learned German professor, Eichhorn, quoted by Bishop Newcome, having, in his Introduction to the Old Testament, spoken of Ezekiel as a writer “distinguished by much originality; adding dignity to his relations, by lively fictions of his inexhaustible imagination;” and as “creating great artificial images, and by such means new worlds;” and having represented the prophet’s first two visions as being “accurately polished with much art,” and therefore “could not possibly be an unpremeditated work;” the bishop, with a reference to these sentiments, delivers his own judgment of Ezekiel as follows: “I do not consider him as the framer of those august and astonishing visions, and of those admirable poetical representations, which he committed to writing; but as an instrument in the hands of God, who vouchsafed to reveal himself through a long succession of ages, not only in *divers parts*, constituting a magnificent and uniform whole, but also in *divers manners*, as by a voice, by dreams, by inspiration, and by plain or enigmatical vision. If he is circumstantial in describing the wonderful scenes which were presented to him in the visions of God, he should be regarded as a faithful representer of the divine revelations for the purpose of information and instruction; and not as exhausting an exuberant fancy, in minutely filling up an ideal picture. It is probable that Buzi, his father, had preserved his own family from the taint of idolatry; and had educated his son, for the priestly office, in all the learning of the Hebrews, and particularly in the study of their sacred books. Josephus says, that he was a youth at the time of his captivity; and his first revelation was made to him only five years after that period. This is a season of life when a fervour of imagination is natural in men of superior endowments. His genius led him to amplification; like that of Ovid, Lucan, and Juvenal, among the Roman poets; though he occasionally shows himself capable of the austere and concise manner, of which the seventh chapter is a remarkable instance. But the Divine Spirit did not overrule the natural bent of his mind. Variety is thus produced in the sacred writings. Nahum sounds the trumpet of war, Hosea is sententious, Isaiah sublime, Jeremiah pathetic, Ezekiel copious. This diffuseness of manner in mild and affectionate exhortation, this vehement enlarging on the guilt and consequent sufferings of his countrymen, seems wisely adapted to their capacities and circumstances; and must have had a forcible tendency to awaken them from their lethargy.” It has been observed, as an apology for the roughness and incorrectness which appear in the style of this prophet, “that he lived in an age when the beauty, purity, and majesty of the Hebrew language were upon the decline, and that it would argue a great absurdity to expect the vigour of youth in the imbecilities of old age.”—See Michaelis’s Notes, p. 110. St. Jerome hath more than once observed, that the beginning and latter part of this prophecy are more than ordinarily difficult and obscure, and may justly be reckoned among the things in Scripture which are *δυσνοητα*, *hard to be understood*.

In the first three chapters, Ezekiel describes a wonderful vision, whereby God confirmed and instructed him in his prophetic office. In the following chapters, to the twenty-fifth, he describes the horrible sins of the Jews, especially of those remaining in Jerusalem and Judea, and their approaching punishments. From thence to the thirty-third chapter he foretels the ruin of many neighbouring nations who were enemies to the Jews, as the Ammonites, the Moabites, the Edomites, the Philistines, the Tyrians, Sidonians, and Egyptians. From the thirty-third to the fortieth chapter, the murmurings and hypocrisies of the Jews, who were captives in Chaldea, are severely censured, with an exhortation to true repentance, and to a firm expectation of an approaching salvation; in which not only the deliverance from the Babylonish captivity, but the far greater deliverance of all the world from the bondage of SIN and IGNORANCE by Jesus Christ, was signified. In the last nine chapters is related a grand vision of the building of a new temple.

The liberty with which Ezekiel treated the idolatry of his countrymen is said to have so highly irritated the chief of them, as to have occasioned his being put to death: and in the time of Epiphanius it was a current opinion that his remains were deposited in the same sepulchre with those of Shem and Arphaxad; that his tomb was then to be seen; and that the Jews kept a lamp burning in it; who likewise pretended that they had this prophecy written by the prophet’s own hand, which they read every year on the day of expiation.—*Calmet’s Preface to this book*.

## CHAPTER I.

We have here, (1.) An account of Ezekiel, and of the date and place of his call to the prophetic office, 1-3. (2.) A vision granted him of a whirlwind, great cloud, fire, and four living creatures coming out of the midst of it, 4, 5. (3.) A description of them, and of their motions, 6-14. (4.) Of wheels moved by them, and of the whole being directed by God, 15-25. (5.) Of the glory of God, as in our nature, enthroned above them, 26-28.

A. M. 3409.  
B. C. 595.

**N**OW it came to pass in the thirtieth year, in the fourth month, in the fifth day of the month, as I was among the <sup>1</sup> captives <sup>a</sup> by the river of Chebar, that <sup>b</sup> the heavens were opened, and I saw <sup>c</sup> visions of God.

**2** In the fifth day of the month, which was

<sup>1</sup> Heb. *captivity*.—<sup>a</sup> Verse 3; Chapter iii. 15, 23; x. 15, 20, 22; xliii. 3.—<sup>b</sup> So Matt. iii. 16; Acts vii. 56; x. 11; Rev. xix. 11.—<sup>c</sup> Chap. viii. 3.

## NOTES ON CHAPTER I.

Verse 1. *Now it came to pass in the thirtieth year*—It is very uncertain from whence this computation of time commences. But the most probable opinion seems to be that which the Chaldee paraphrast, Archbishop Usher, Dr. Prideaux, and other learned men adopt: namely, that these thirty years are to be reckoned from the time when Josiah and all the people of Judah entered into that solemn covenant mentioned 2 Kings xxii. 3; and when the book of the law was found by Hilkiah the priest, which was in the eighteenth year of Josiah, from which date, it appears, to the fifth year of the captivity, were thirty years. This being an event which put the Jewish state upon a new trial, was certainly sufficiently remarkable to render the time when it took place an era proper to be dated from. Accordingly, from the same period learned men compute the forty years of Judah's transgression, mentioned chap. iv. 6. *In the fourth month*—Thammuz, which nearly corresponds to our July; *as I was among the captives*—Carried away by Nebuchadnezzar, with King Jehoiachin, 2 Kings xxiv. 14. Thus the godly are sometimes involved in the same outward calamities which befall the wicked. *By the river Chebar*—Which river Ammianus calls Aboras, and Ptolemy, Chaboras. It flows into the east side of the Euphrates at Circesium, or Carchemish, nearly two hundred miles northward of Babylon. On this river, at Tel-abib and other places, Nebuchadnezzar planted his Jewish captives, probably to cultivate waste lands, or to carry on some manufacture for the benefit of their victors. This was the scene of Ezekiel's prophecies, which were continued through the course of twenty-two years. Here he was present in body, though in visionary representation he was sometimes taken to Jerusalem: see Bishop Newcome.

*The heavens were opened*—As a prelude to a heavenly vision. The appearance of the heavens, as it were, opening, seems, in this and such like cases, to have been represented first to excite attention to the vision that was to follow: see Matt. iii. 16. *And I saw visions of God*—It is probable that the captive Jews had been left some time without prophets or visions from God, which might supply the want

the fifth year of <sup>d</sup> King Jehoiachin's A. M. 3409.  
captivity, B. C. 595.

**3** The word of the LORD came expressly unto <sup>2</sup> Ezekiel the priest, the son of Buzi, in the land of the Chaldeans by the river Chebar; and <sup>e</sup> the hand of the LORD was there upon him.

**4** ¶ And I looked, and behold, <sup>f</sup> a whirlwind

<sup>d</sup> 2 Kings xxiv. 12, 15.—<sup>e</sup> Heb. *Jehzekel*.—<sup>f</sup> 1 Kings xviii. 46; 2 Kings iii. 15; Chap. iii. 14, 22; viii. 1; xl. 1.—<sup>g</sup> Isa. xxi. 1; Jer. xxiii. 19; xxv. 32.

of the more ordinary means of instruction; at length, however, God raised them up a prophet in their captivity, to whom he first revealed himself by an extraordinary vision, as he had done to Isaiah, chap. vi., to Jeremiah, chap. i., to Abraham, Acts vii. 2, and to many others of his servants, in order, as it were, to open and settle a correspondence, and a satisfactory way of intercourse, so that there needed not afterward a vision upon every fresh revelation made to them.

Verses 2, 3. *In the fifth year of King Jehoiachin's captivity*—This was of course the fifth year of Zedekiah, who succeeded Jehoiachin. And as the city and temple were destroyed in the eleventh year of Zedekiah, (2 Kings xxv. 2,) it follows that this vision appeared to Ezekiel six years before that event. The Hebrew writers, it must be observed, use several computations of the beginning of the Babylonish captivity: see the note on Jer. xxv. 11. That under Jehoiachin, wherein Ezekiel was made a captive, is the computation he always follows in the succeeding parts of his prophecy. *The word of the Lord*—This expression signifies any sort of revelation, whether by a vision, such as is related in the following verses, or by a voice, as chap. ii. 3; *came expressly*—Hebrew, *היה הויה*, *being was*, or, *in coming came*, that is, *came assuredly*; *unto Ezekiel*—It came with such clearness and conviction that he could neither doubt of its divine authority, mistake its import, nor question his being appointed to the prophetic office; *the priest*—Being of the family of Aaron, he was a priest by birth, and was now made a prophet by an extraordinary call. *In the land of the Chaldeans*—In the worst places God can raise up instruments for the service of his church. *And the hand of the Lord was there upon him*—He felt sensible impressions of a divine power closing his senses to external objects, opening his eyes to see the visions, opening his ears to hear the voice, and his heart to receive both. *When the hand of the Lord goes along with his word*, then it becomes effectual.

Verse 4. *I looked*—I very diligently surveyed the things which were represented to me in the vision, *and behold a whirlwind*—Denoting the indignation and judgments of God; a quick, impetuous, and

A. M. 3409. came <sup>2</sup> out of the north, a great cloud, B. C. 595. and a fire <sup>3</sup> infolding itself, and a brightness *was* about it, and out of the midst thereof as the colour of amber, out of the midst of the fire.

5 <sup>h</sup> Also out of the midst thereof *came* the likeness of four living creatures. And <sup>i</sup> this *was* their appearance; they had <sup>k</sup> the likeness of a man.

6 And every one had four faces, and every one had four wings.

7 And their feet *were* <sup>4</sup> straight feet; and the sole of their feet *was* like the sole of a calf's

foot; and they sparkled <sup>1</sup> like the A. M. 3409. colour of burnished brass. B. C. 595.

8 <sup>m</sup> And *they had* the hands of a man under their wings on their four sides; and they four had their faces and their wings.

9 <sup>n</sup> Their wings *were* joined one to another; <sup>o</sup> they turned not when they went; they went every one straight forward.

10 As for <sup>p</sup> the likeness of their faces, they four <sup>q</sup> had the face of a man <sup>r</sup> and the face of a lion, on the right side: <sup>s</sup> and they four had the face of an ox on the left side; <sup>t</sup> they four also had the face of an eagle.

<sup>2</sup> Jer. i. 14; iv. 6; vi. 1.—<sup>3</sup> Heb. *catching itself*.—<sup>h</sup> Rev. iv. 6, &c.—<sup>i</sup> Chap. x. 8, &c.—<sup>k</sup> Verse 10; Chap. x. 14, 21. <sup>4</sup> Heb. *a straight foot*.—<sup>1</sup> Dan. x. 6; Rev. i. 15.

<sup>m</sup> Chap. x. 18, 21.—<sup>n</sup> Verse 11.—<sup>o</sup> Verse 12; Chap. x. 11. <sup>p</sup> Rev. iv. 7.—<sup>q</sup> Num. ii. 10.—<sup>r</sup> Num. ii. 3.—<sup>s</sup> Num. ii. 18. <sup>t</sup> Num. ii. 25.

irresistible vengeance: see the margin. It is described here as coming out of the north, because, as has been before observed, the Chaldean army, by which the judgment was to be executed, would, for convenience of forage and water, march first northward, and then turn about toward Judea, so that they did, strictly speaking, come into it from the north. *A great cloud*—It is usual to express any great trouble by a great, dark cloud hanging over people's heads. And here, in particular, it seems to signify the calamity coming on Judea by the Chaldean invasion. *And a fire infolding itself*—A fire appearing in folds, like one wreath within another. This was indicative of God's avenging justice, for God is described in Scripture as a consuming fire, when he comes to execute his judgments upon sinners: see Deut. iv. 24. *And a brightness was about it*—Clear discoveries of God's holiness and justice, which, it is thus signified, would be made manifest in what was about to be done. *Out of the midst thereof as the colour of amber*—Rather, as *the appearance of amber*. "There was a bright pellucid appearance."—Newcome. But Bochart shows that *ηλεκτρον*, the word used in the LXX., signifies not only *amber* and *crystal*, but a metal compounded of gold and silver, or of gold and brass; and thinks that the last, called *χαλκολιθων*, Rev. i. 15, best suits this place. This seems to have been a symbolical representation of the Jewish people; for as this compound metal was not consumed in the fire, so the Jews were not to be wholly destroyed by the grievous calamities they were to be involved in, but to come out purer from the furnace of affliction, as gold and brass out of the fire.

Verses 5, 6. *Out of the midst thereof came the likeness of four living creatures*—Termed cherubim, chap. ix. 3, and x. throughout. These seem to have been a hieroglyphical representation of the holy angels, attendants on the king of glory, and the ministers of his providence, as well when he executes judgments on sinners, as when he confers benefits on his people. They were *four*, probably to denote that they were employed in all the four quarters of the world. *They had the likeness of a*

*man*—"They had the human stature." So Houbigant. Or, as others interpret the phrase, "for the greatest part they appeared in the human shape." This was to signify that they were intelligent and rational creatures, of which that form is to us the token. But each of them *had four faces*, which were probably emblems of their endowments and characters. "The face of a *man* implied that they possessed knowledge, foresight, prudence, compassion, and philanthropy; that of a *lion* intimated their boldness and force in executing the will of God; that of an *ox* denoted strength, unwearied diligence, and perseverance; and that of an *eagle*, spiritual sagacity and heavenly affections, by which they soared aloft above all created objects, to the uncreated source of holiness and felicity."—Scott. *And every one had four wings*—By which seems to be signified the activity and speed with which they executed God's commands in all parts of the world.

Verses 7–10. *And their feet were straight feet*—Emblematical probably of simplicity and uprightness, or of the steadiness of their obedience. *And the sole of their feet like the sole of a calf's foot*—To signify their firmness and constancy in performing the divine will. Or, as some think, the soles of their feet, being divided, like those of calves and other clean animals, might be emblematical of their perfect purity and holiness. *And they sparkled like the colour of burnished brass*—To signify their zeal in God's service, or that the glory of God should shine forth, or be made manifest in their actions. *And they had the hands of a man*—To show their power and ability to perform with speed what was enjoined them; or, that they did all things orderly, distinctly, and quickly; the hands of a man being most aptly made, of any thing we know, for performing any artificial operations. And by these hands being *under their wings* might be signified that their works were invisible and unknown to man, and done without any ostentation. *They four had their faces and their wings*—This is a repetition of what had been said before, in order that it might be more noticed. *Their wings were joined one to another*—

A. M. 3409. 11 Thus *were* their faces : and their  
B. C. 595. wings *were* <sup>5</sup> stretched upward ; two  
wings of every one *were* joined one to another,  
and <sup>u</sup> two covered their bodies.

12 And <sup>x</sup> they went every one straight forward ; <sup>y</sup> whither the spirit was to go, they went ;  
and <sup>z</sup> they turned not when they went.

13 As for the likeness of the living creatures,  
their appearance *was* like burning coals of fire,  
<sup>o</sup> and like the appearance of lamps : it went up

<sup>o</sup> Or, *divided above*.—<sup>u</sup> Isa. vi. 2.—<sup>x</sup> Verse 9 ; Chapter x. 22.  
<sup>y</sup> Verse 20.—<sup>z</sup> Verses 9, 17.—<sup>a</sup> Rev. iv. 5.

To signify their perfect agreement in the speedy execution of God's will ; and that all the acts which God performs by the ministry of his angels are admirably consistent, and agreeing with each other, and adapted to the purpose intended to be brought to pass. *They turned not when they went*—They were immediately ready to do the work assigned them without any delay or hinderance, and they proceeded directly on in one and the same undeviating course ; were constant and persevering in performing the divine will, without being turned aside therefrom by any obstacle whatever. *They four had the face of a man, &c.*—See note on verse 6.

Verses 11, 12. *Their wings were stretched upward*—That is, two wings of each, namely, in a posture of flying, to show that they were always actively employed in executing God's commands. Some unite this clause with the preceding, and render the whole, *Their faces and their wings were stretched upward*, namely, denoting a posture of attention, as if they were *hearkening to the voice of God's words*, as angels are represented Psa. ciii. 20. *Two wings of every one were joined one to another, &c.*—Of the two living creatures in front, and of the two behind, the right wing of one reached to the left wing of the other, the extremities of the expanded inner wings forming an arch. In Isa. vi. 2, and Rev. iv. 6, each of the seraphim has six wings assigned him, whereas the living creatures here have each but four ; the reason of which is, that in those places these appearances are described as making use of two of their wings to cover their faces, out of reverence to the divine presence, before which they stand and worship : whereas, here they are supposed to be actively employed as ministers of the Divine Providence, in executing his counsels in all parts of the world. *And two covered their bodies*—To signify, perhaps, that we men are not able to understand the nature of angels. *Whither the spirit was to go, they went*—Without any dispute or delay : the Spirit of God directed all their motions : and all their ministrations were as truly unconstrained and free, as they were subservient to God's designs in his providential government of the church and the world. *They turned not when they went*—They looked not back ; they turned not out of the way ; they ceased not till they had completed their course.

Verses 13, 14. *As for the likeness of the living*

and down among the living creatures ; A. M. 3409.  
and the fire was bright, and out of B. C. 595.  
the fire went forth lightning.

14 And the living creatures <sup>b</sup> ran and returned <sup>c</sup> as the appearance of a flash of lightning.

15 Now as I beheld the living creatures, behold <sup>d</sup> one wheel upon the earth by the living creatures, with his four faces.

16 <sup>e</sup> The appearance of the wheels and their work *was* <sup>f</sup> like unto the colour of a beryl : and

<sup>b</sup> Zech. iv. 10.—<sup>c</sup> Matt. xxiv. 27.—<sup>d</sup> Chap. x. 9.—<sup>e</sup> Chap. x. 9, 10.—<sup>f</sup> Dan. x. 6.

*creatures*—Their colour, or aspect ; *their appearance was like burning coals*—They were inflamed by the Spirit of God with a holy zeal for his glory, and with indignation against impenitent sinners. This might also be intended as a symbolical declaration, that after the long patience of God, all things now tended to vengeance, and the executing of his judgments upon the Jews ; for executing which he would use these angels as ministers. *And like the appearance of lamps*—This probably signified, that the uprightness of the divine justice should shine forth, or be made manifest in these judgments. *It went up and down among the living creatures*—That is, the fire moved itself up and down. Milton's expression, (*Paradise Lost*, vi. 756,) is, "And careering fires between." That is, fires which ran swiftly, and, as it were, tilted at each other : emblematical of the terrible effects of the ministry of these living creatures on the objects of divine vengeance. *Out of the fire went forth lightning*—Significative of the irresistible force of the divine judgments, and the terrible and sudden destruction to be produced by them. *And the living creatures ran and returned as a flash of lightning*—With inexpressible velocity : the swiftness of their motions every way resembled flashes of lightning. "They ran to do their work, and execute their orders," says Henry, "and then returned to give an account of what they had done, and receive new instructions. They ran into the lower world, to do what was to be done there : and when they had done, returned as a flash of lightning, to the upper world, to the vision of God. Thus we should be in the affairs of this world : though we run into them, we must not repose in them, but our souls must presently return like lightning to God, their rest and centre."

Verses 15, 16. *Now as I beheld, &c.*—The prophet here proceeds to relate what he saw besides the living creatures, which he had described in the foregoing verses. *Behold one wheel upon the earth beside the living creatures*—By each of the living creatures stood one wheel, so that they were four in number, according to the number of the living creatures. While he was contemplating the glory of the former vision, this other was presented to him : wherein the dispensations of providence are compared to the wheels of a machine, which all contribute to the regular motion of it. The shape of

A. M. 3409. they four had one likeness : and their  
B. C. 595. appearance and their work *was* as it  
were a wheel in the middle of a wheel.

17 When they went, they went upon their  
four sides : <sup>e</sup> and they turned not when they  
went.

18 As for their rings, they were so high that

<sup>e</sup> Verse 12.—<sup>e</sup> Or, *strakes*.

wheels, and their fitness for continual motion, aptly represent the constant revolution of human affairs under the conduct of providence, which orders, governs, and changes. Sometimes one spoke of the wheel is uppermost, sometimes another. "Those persons or communities which to-day are at the top of the wheel, may to-morrow be at the bottom, beyond all human expectation or prevention; yet in the midst of apparent confusion, and while every thing seems hurried on by blind chance, or fatal necessity, the most perfect regularity is observed, and the changes are directed by as fixed laws as those which regulate the motions of the wheels."—Scott. The prophet's seeing the wheels upon the earth was intended to denote, that the vision related to the affairs of this world; and the wheels being said to be beside the living creatures, which attended to direct their motions, manifests, that all inferior creatures are, and move, and act, as the Creator, by the ministration of angels, directs and influences them: visible effects are managed and governed by invisible causes. *The appearance of the wheels*—That is, their colour, for it is plain that is here intended; and *their work*—Their *workmanship*, form, or figure, as the word מְעָשָׂה is repeatedly used, 1 Kings vii. 17, &c., all that was wrought, whether engraved or otherwise, was of one colour; *was like unto the colour of a beryl*—A gem of a bluish green; and called in the text here *Tarshish*, probably from the place whence it came. The colour intended is *azure*, or that of the blue sky mixed with a bright green: see Dan. x. 6. Probably the wisdom, justice, and goodness of God's providential government may be here signified by this beautiful colour of the wheels. *They four had one likeness*—They were the same for dimensions, colour, frame, and motion, to indicate that there is a consistency and uniformity in all the dispensations of Divine Providence. *Their appearance, &c., was as it were a wheel in the middle of a wheel*—This may be explained two ways; either, 1st, That there were smaller wheels connected with, and put in motion by the larger, an emblematical representation of the connection of causes and effects; or, 2d, That they crossed one another in the middle, to signify the unsearchableness of the divine dispensations, and the intricacy of the affairs of this world, which seem to cross and thwart each other; but yet all move under the superintendence of infinite wisdom, justice, and goodness.

Verses 17, 18. *When they went*—Namely, the wheels; *they went upon their four sides*—The wheels being supposed spherical as a globe, by an

they were dreadful; and their <sup>o</sup> rings  
*were* <sup>b</sup> full of eyes round about them  
four.

19 And <sup>i</sup> when the living creatures went, the  
wheels went by them: and when the living  
creatures were lifted up from the earth, the  
wheels were lifted up.

<sup>b</sup> Chap. x. 12; Zech. iv. 10.—<sup>i</sup> Chap. x. 16, 17.

exact framing of two wheels one in the other, the four semicircles, which were in two whole wheels, may well be taken for these four sides on which these wheels moved, and such a wheel will readily be turned to all points of the compass. An expressive emblem this of that divine providence which extends alike easily to every part and thing; and, like a wheel or globe, has no beginning, ending, or separation, but is a circumference including the whole of things, and equally acts more or less in every place and part. *And they turned, or returned, not when they went*—That is, they never returned, or went backward, till they came to the end of their course; but proceeded on in one straight course and unbent line of direction. So firm and sure are the methods, so unalterable and constant the purposes of God, and so invariable the obedience and observance of holy angels. So subject to the will of God are all second causes, and so surely does the Divine Providence always accomplish its ends. Thus God speaks of his word and decree, Isa. lv. 11: *It shall not return unto me void, but shall accomplish that which I please*. To return by the way that he went, is a proverbial speech, signifying a man's missing his aim, or not accomplishing his designs: see 1 Kings xiii. 9; 2 Kings xix. 33. *As for their rings, or fellows*—Namely, the circumference of the wheels; *they were so high that they were dreadful*—Their circuit was so vast as to impress a fear on the beholder. This implied the vast compass of providence, which, as we read, *Wisd. viii. 1, reacheth from one end to another mightily*, or, as St. Paul expresses it, *the height and depth both of the wisdom and knowledge of God, how unsearchable his judgments are, and his ways past finding out*, Rom. xi. 33. *And their wings were full of eyes round about them four*—That is, every one of the four wheels; and so were also the living creatures themselves: see chap. x. 12, to signify the great wisdom and foresight which direct all the dispensations of Divine Providence. How fitly do the wheels, their motion, their height, their eyes, and the form, appearance, motions, wings, and eyes of the living creatures express the height and depth, the unsearchableness, wisdom, and vigilance of the Divine Providence!

Verses 19–21. *When the living creatures went, the wheels went by them*—The living creatures and the wheels moved in concert, to show with what readiness and alacrity all the instruments of providence concur in carrying on its great designs and purposes; and that second causes here below act

A. M. 3409. 20 <sup>k</sup> Whithersoever the spirit was to  
B. C. 595. go, they went, thither *was their spirit*  
to go; and the wheels were lifted up over  
against them: <sup>l</sup> for the spirit <sup>m</sup> of the living  
creature *was in the wheels.*

21 <sup>n</sup> When those went, *these went*; and  
when those stood, *these stood*: and when those  
were lifted up from the earth, the wheels were  
lifted up over against them: for the spirit <sup>o</sup> of  
the living creature *was in the wheels.*

22 <sup>a</sup> And the likeness of the firmament upon  
the heads of the living creature *was as the*  
colour of the terrible crystal, stretched forth over  
their heads above.

23 And under the firmament *were their*

<sup>k</sup> Verse 12.—<sup>l</sup> Chap. x. 17.—<sup>m</sup> Or, of life.—<sup>n</sup> Verses 19,  
20; Chap. x. 17.—<sup>o</sup> Or, of life.—<sup>a</sup> Chap. x. 1.

under the superintendence and conduct of God and his holy angels. *When the living creatures were lifted up, &c., the wheels were lifted up*—By the wheels being *lifted up* with the living creatures, may be signified, that the dispensations of God on earth, where the wheels were first seen, are connected with the things of heaven, and are all appointed and directed with a reference to the concerns of God's church, and of the spiritual and heavenly world. *Whithersoever the Spirit was to go*—Namely, the Spirit of God; *they went*—They punctually observed his conduct, and obeyed his influence. Their wills were directed by his will. *And the wheels were lifted up over against them*—Proportionably to the lifting up of the living creatures. The wheels, inferior agents, and second causes, act in unison with, and under the influence of, these angelic ministers of the divine will. *For the spirit of the living creatures was in the wheels*—Both the wheels and the living creatures were actuated by one and the same spirit. An undiscerned, yet divine, mighty, wise, and ever-living power and energy, influenced all, and governed all. *When those went, these went*—This is only a repetition of what is contained in the foregoing verse.

Verses 22-25. *And the likeness*—The appearance or resemblance; *of the firmament*—The expanse, as the word signifies. *Upon the heads of the living creatures*—And, of course, of the wheels connected with them; *was as the colour of the terrible crystal*—For splendour, purity, and solidity. All that was above these creatures and wheels was beautiful, majestic, and glorious, insomuch that none could behold it without being dazzled and astonished at it: it could not but impress the mind of every beholder with veneration, solemnity, and awe, and therefore it is said to be *terrible*. *And under the firmament*—Below, at a great distance; *were their wings straight*—That is, the living creatures stood with their wings stretched out, ready for motion. *The one toward the other*—Prepared to concur in all their motions and actings. *Every one had two, which*

wings straight, the one toward the other: every one had two, which  
covered on this side, and every one had two, which covered on that side, their bodies.

24 <sup>o</sup> And when they went, I heard the noise of their wings, <sup>p</sup> like the noise of great waters, as <sup>q</sup> the voice of the Almighty, the voice of speech, as the noise of a host: when they stood, they let down their wings.

25 And there was a voice from the firmament that *was over their heads, when they stood, and had let down their wings.*

26 <sup>r</sup> And above the firmament that *was over their heads was the likeness of a throne,*

<sup>o</sup> Chapter x. 5.—<sup>p</sup> Chapter xliiii. 2; Daniel x. 6; Rev. i. 15.  
<sup>q</sup> Job xxxvii. 4; Psa. xxix. 3, 4; lxviii. 33.—<sup>r</sup> Chap. x. 1.

*covered on this side and on that side*—On the right hand and on the left. The sense seems to be the same with that of verse 11, denoting that two of the wings of each living creature were stretched upward, to express their readiness to obey the divine commands; and with the other two they covered their bodies: see note on verse 11. *And when they went*—Were executing the commands of God; *I heard the noise of their wings like the noise of great waters*—Denoting “the terribleness of the judgments which they were to execute upon Jerusalem and the whole Jewish nation.” *As the voice of the Almighty*—It resembled great and dreadful thunder. *The voice of speech like the noise of a host*—Like the confused murmur of an army, intending the army of the Babylonians. All these noises signified that the commands which God had given, or was now giving, to these ministering spirits, were of a dreadful nature. *When they stood*—When they presented themselves before God, having performed their office; *they let down their wings*—Put themselves in a posture of hearkening to God's voice, and as it were quietly waited to receive his commands. *And there was a voice, &c., when they stood*—The Vulgate seems to give the sense of this verse more exactly, thus: *Cum fieret vox super caput eorum, stabant et submittebant alas suas: when there was a voice over their heads they stood, &c.,* namely, in an attentive posture.

Verses 26, 27. *Above the firmament was the likeness of a throne*—Namely, the throne of God. God having given his prophet emblems of his attendants and ministers, while he was coming forth in the chariot of his power and justice, to execute judgment, and of the mysterious dispensations of his providence toward his church and the world, he now proceeds to discover to him some glimpses of his divine glory. The prophet does not say that he saw a real throne, but only the *likeness of a throne*, emblematical, doubtless, of God's sovereign power and dominion over all creatures, whether in heaven or on earth. God is described in Scripture as *dwell-*

A. M. 3409. \* as the appearance of a sapphire-  
B. C. 595. stone : and upon the likeness of the  
throne *was* the likeness as the appearance of a  
man above upon it.

27 † And I saw as the colour of amber,  
as the appearance of fire round about within  
it, from the appearance of his loins even up-  
ward, and from the appearance of his loins  
even downward, I saw as it were the appear-

\* Exodus xxiv. 10.—† Chapter viii. 2.—‡ Revelation iv. 3;  
x. 1.

*ing in light, and clothing himself with it.* So the throne of God is here described as made up of light resembling the colours and brightness of a *sapphire-stone*. And upon the likeness of the throne, as the appearance of a man—"When Moses and the elders saw the God of Israel, Exod. xxiv. 8, or the glory of God, as the Targum explains it, they saw no determinate figure, but an inconceivably resplendent brightness, that they might not think God could be represented by any image. But in this vision the form and shape of a man are directly represented to Ezekiel, as a prelude or figure of the incarnation." This, indeed, was doubtless the ever-blessed and only-begotten Son of God, who was in due time to assume human nature, and in that nature to be the visible image and representative of his invisible Father, whom no man hath seen, or can see, 1 Tim. vi. 16; John i. 18. He had appeared to Isaiah in glory, to constitute him a prophet, and he now appears to Ezekiel for the same purpose: see note on Isaiah vi. 1, and compare John xii. 37-41. He appears also as the Lawgiver and King of Israel, to vindicate his own honour, punish his rebellious subjects, and give warning by his prophet, ere he executed his just but severe indignation. *And I saw as the colour of amber*—See note on verse 4. *As the appearance of fire*—Said to be a fire infolding itself, verse 4. *Round about within it*—Namely, within the amber, to signify that Christ's executing of judgment outwardly proceeded from his zeal for the glory of God and his indignation against sin. *From the appearance of his loins even upward*—Denoting, as some interpret it, his divine nature: and from the appearance of his loins even downward—Signifying his human nature. *I saw, as it were, the appearance of fire*—The general sense seems to be, that Christ, considered in his whole person, as God and man, is full of indignation against sin, and sinners continuing in sin, and is glorious in both his natures, and in all his proceedings: see 2 Thess. i. 8. *And it had brightness round about*—Majesty, justice, and unstained holiness shine round about him. In this colour does Christ appear to the Jews; he that would

ance of fire, and it had brightness round about. A. M. 3409.  
B. C. 595.

28 † As the appearance of the bow that is in the cloud in the day of rain, so *was* the appearance of the brightness round about.

‡ This *was* the appearance of the likeness of the glory of the Lord. And when I saw it, † I fell upon my face, and I heard a voice of one that spake.

\* Chap. iii. 23; viii. 4.—† Chap. iii. 23; Dan. viii. 17; Acts ix. 4; Rev. i. 17.

have visited them, clothed with the garments of salvation, now put on the garments of vengeance, expressed by such metaphors.

Verse 28. *As the appearance of the bow that is in the cloud*—The Hebrew future, יהיה, is here frequentative, and should be rendered, *It wont to be in the cloud, in the day of rain, so was the appearance of the brightness*—The meaning is, In the brightness, or light, that was about what I saw, was the appearance of the rainbow. The rainbow, as we learn from Gen. ix. 12, &c., was appointed as a sign or symbol of God's covenant of mercy with men: therefore an appearance of a rainbow in this vision signified that amidst his severe judgments God would remember mercy, and not forget his covenant with Abraham, Isaac, and Jacob; one part of which was, that their posterity should not become extinct, but should always remain; so that this appearance gave an assurance that the Jewish nation should not be wholly destroyed, though it should suffer very grievous judgments. And inasmuch as this vision was an evident representation of the Word that *was to be made flesh*, whose incarnation was to be the foundation of God's covenant of mercy with mankind, a rainbow, the symbol and token of mercy, was a very fit attendant on such a glorious vision. *This was the appearance of the likeness of the glory of the Lord*—This is a description of that glorious vision wherein Jehovah appeared to me, and whereby he made manifest his attributes and perfections. The prophet terms it, not the appearance of the glory, but of the likeness of the glory. &c., because the full discovery of the glory of God to any human creature is not consistent with the state of mortality, Exod. xxxiii. 20-23, but is reserved for the life to come, 1 Cor. xiii. 12; 1 John iii. 2. *And when I saw it I fell upon my face*—Through a reverential sense of God's majesty, and his own frailty and meanness; or struck down with fear and astonishment before such glory. *And I heard a voice of one that spake*—They that are first humbled are most prepared to hear the voice of God, whether of instruction or consolation, Matt. v. 4, and xi. 28.

## CHAPTER II.

*Ezekiel, being prepared by his vision, is here, (1,) Ordained a prophet to deliver God's messages to the Jewish captives in Chaldea, represented as very stubborn and rebellious, 1-5. (2,) He is cautioned not to be afraid of them, however mischievous, 6. (3,) Instructed to declare to them precisely what God should dictate to him, which is represented by a roll full of mournful contents given him to eat, 7-10.*

A. M. 3409. **AND** he said unto me, Son of man,  
B. C. 595. <sup>a</sup> stand upon thy feet, and I will  
speak unto thee.

2 And <sup>b</sup> the spirit entered into me when he spake unto me, and set me upon my feet, that I heard him that spake unto me.

3 And he said unto me, Son of man, I send thee to the children of Israel, to a rebellious <sup>1</sup> nation that hath rebelled against me: <sup>c</sup> they and their fathers have transgressed against me, *even* unto this very day.

4 <sup>d</sup> For *they are* <sup>2</sup> impudent children and stiff-hearted. I do send thee unto them; and

thou shalt say unto them, Thus saith <sup>e</sup> the Lord God. A. M. 3409.  
B. C. 595.

5 <sup>e</sup> And they, whether they will hear, or whether they will forbear, (for they *are* a rebellious house,) yet <sup>f</sup> shall know that there hath been a prophet among them.

6 ¶ And thou, son of man, <sup>g</sup> Be not afraid of them, neither be afraid of their words, though <sup>h</sup> briers <sup>i</sup> and thorns *be* with thee, and thou dost dwell among scorpions: <sup>j</sup> be not afraid of their words, nor be dismayed at their looks, <sup>k</sup> though they *be* a rebellious house.

7 <sup>l</sup> And thou shalt speak my words unto

<sup>a</sup> Dan. x. 11.—<sup>b</sup> Chap. iii. 24.—<sup>c</sup> Heb. *nations*.—<sup>d</sup> Jer. iii. 25; Chap. xx. 18, 21, 30.—<sup>e</sup> Chap. iii. 7.—<sup>f</sup> Heb. *Aard of face*.—<sup>g</sup> Chap. iii. 11, 26, 27.—<sup>h</sup> Chap. xxxiii. 33.

<sup>h</sup> Jer. i. 8, 17; Luke xii. 4.—<sup>i</sup> Or, *rebels*.—<sup>j</sup> Isa. ix. 18; Jer. vi. 28; Micah vii. 4.—<sup>k</sup> Chapter iii. 9; 1 Peter iii. 14.  
<sup>l</sup> Chap. iii. 9, 26, 27.—<sup>m</sup> Jer. i. 7, 17.

## NOTES ON CHAPTER II.

Verses 1, 2. *And he*—Who sat upon the throne, the Son of God, whose messenger Ezekiel is here appointed to be to the Jewish captives now in Chaldea; *said unto me, Son of man*—A title ninety-five times, at least, given to Ezekiel, in this prophecy, in order, as most commentators suppose, to put him in mind of his frailty and mortality, and to keep him humble, amidst so many divine visions and revelations vouchsafed him from God: see Psa. viii. 4. *Stand upon thy feet*—Arise, fear not, and put thyself into a posture of attending to what I shall say to thee. And with this command God sent forth a power, enabling him to arise and stand. *And the spirit entered into me*—The same spirit which actuated the living creatures and the wheels; *when he spake unto me*—While he was speaking the words, or, as soon as they were spoken.

Verses 3-5. *I send thee to the children of Israel*—God had for many ages been sending to them his servants the prophets, but to little purpose: they were now sent into captivity for abusing God's messengers; and yet even there God raises up and sends a prophet among them, to try if their ears were open to receive instruction, now they were holden in the cords of affliction. *To a rebellious nation*—Hebrew, *גוים*, *nations*, the prophet's commission extending to the dispersed Israelites, as well as the captive Jews, as also to the Jews still in Judea, to whom most of his predictions and reproofs related, and whom his writings would reach, in the order of Divine Providence. *They and their fathers have transgressed against me*—From age to age they had rebelled against him, and were now as much inclined to do so as ever. *They are impudent children, and stiff-hearted*—The Hebrew, *קש פנים ורוקי לב*, may be more significantly rendered,

*They are children impudent in their countenance, and hardened in their hearts.* "They are so far hardened in their wickedness as to have cast off all shame, and even the very outward show of modesty." *And whether they will hear, &c.*—Whether they will regard what is said by thee or not, *they shall know that there hath been a prophet, &c.*—They that obey shall know by the good I will do them; those that will not, by the evil which I will bring upon them. So that the event, answering to thy predictions, shall render thy authority unquestionable, and them inexcusable for not hearkening to the warnings thou hast given them.

Verses 6-8. *And thou, be not afraid of them*—"The prophets and messengers of God are often exhorted to take courage, and are promised a proportionable assistance in the discharge of their office, without fearing any man's person, or standing in awe of any man's greatness."—Lowth. *Neither be afraid of their words*—Their accusations, threats, or whatever else a malicious heart can suggest to the tongue. *Though briers and thorns be with thee*—Though thou art among such as study to vex and torment thee. Briers, usually running up among thorns, are a very fit emblem of the frowardness and keenness of sinners against God and his prophets, and therefore wicked and persecuting men are often denoted by this expression in the prophetic writings. *And thou dost dwell among scorpions*—Among men that are malicious and revengeful, and as dangerous and hurtful as the worst of serpents. *Nor be dismayed at their looks*—Wherewith they would brow-beat thee. They that would do any thing to purpose in the service of God, must not fear the faces of men. *And thou shalt speak my words unto them*—Do not forbear or desist from speaking to them what I have given thee in charge to speak,

A. M. 3409. them, <sup>m</sup> whether they will hear, or  
B. C. 595. whether they will forbear: for they  
*are* <sup>4</sup> most rebellious.

8 But thou, son of man, hear what I say unto thee; Be not thou rebellious like that rebellious house; open thy mouth, and <sup>n</sup> eat that I give thee.

<sup>m</sup> Verse 5.—<sup>4</sup> Heb. *rebellion*.—<sup>n</sup> Rev. x. 9.

let them threaten and behave as they will, for thou shalt not receive any hurt from them, whether they pay regard to thee as a prophet or not. *But thou, hear what I say unto thee*—Obey when thou hearest. Those that would speak from God to their fellow-creatures, must be sure first to hear from God themselves, and then must be obedient to his voice. *Be not thou rebellious, &c.*—That is, do not refuse to go on this errand, or to deliver the message wherewith I send thee; do not fly off, as Jonah did, for fear of offending thy countrymen. If ministers, whose office it is to reprove sinners, connive at sin, and gratify sinners, either not showing them their wickedness, or not setting before them the fatal consequences of it, for fear of displeasing them, and exposing themselves to their ill will, they hereby make themselves partakers of their guilt, and are rebellious like them. If people will not do their duty in reforming, yet let ministers do theirs in re-proving, and this will yield them comfort on reflection, whatever the success may be. *Open thy mouth, and eat that I give thee*—Receive into thy mind and heart, meditate upon, and digest the things which I reveal to thee. God's words were to sink into him,

9 ¶ And when I looked, behold, <sup>o</sup> a hand <sup>a</sup> was sent unto me; and lo, <sup>p</sup> a roll of a book *was* therein;

10 And he spread it before me; and it *was* written within and without: and *there was* written therein lamentations, and mourning, and wo.

<sup>o</sup> Chap. viii. 3; Jer. i. 9.—<sup>p</sup> Chap. iii. 1.

that he might faithfully deliver them to others. The knowledge of divine truths is often expressed in Scripture by the metaphors of eating, digesting, and being nourished by bodily food: see Isa. lv. 1, 2; John vi. 27.

Verses 9, 10. *Behold a hand was sent unto me*—I saw a hand stretched out toward me, as from that divine person, who appeared to me in the shape of a man. *And lo, a roll of a book was therein*—Wherein were contained the contents of the following prophecy. *And he spread it before me*—That I might understand the contents of it. *And it was written within and without*—The ancient books were rolled on cylinders of wood or ivory, and usually the writing was only on the inside; but this was written on both sides, both that which was innermost when it was rolled up, and on the outside also, which signified that the prophecy contained a long series of events. *And there was written therein lamentations, and mourning, and wo*—It contained predictions and revelations of impending calamities, and divers terrible judgments coming on the Jewish nation, and giving great cause for bitter sorrow and lamentation.

### CHAPTER III.

In this chapter we have the further preparation of the prophet for the work to which God called him. (1.) His eating of the roll that was presented to him in the close of the foregoing chapter, 1-3. (2.) Further instructions and encouragements are given him, to the same purpose with those in the foregoing chapter, 4-11. (3.) Amidst great rushing and noise, and in much perplexity and anguish, he is carried by a mighty impulse of God's Spirit to those that were to be his hearers, 12-15. (4.) A further explication of his office and business as a prophet is given him, under the similitude of a watchman, 16-21. (5.) In a new vision, similar to the former, he is ordered to go and shut himself up in his house, and is struck dumb, and informed that God would restrain or restore his speech as he pleased, 22-27.

A. M. 3409. **M**OREOVER he said unto me,  
B. C. 595. Son of man, eat that thou find-  
est; <sup>a</sup> eat this roll, and go speak unto the house  
of Israel.

<sup>a</sup> Chapter

#### NOTES ON CHAPTER III.

Verses 1-3. *Son of man, eat that which thou findest*—Chaldee, *that which is given thee*. *Eat this roll*—Receive into thy mind and heart, as certain and important truth, what is written therein: see note on chap. ii. 8, 9. *So I opened my mouth, &c.*—

3

2 So I opened my mouth, and he <sup>a</sup> caused me to eat that roll.  
B. C. 595.

3 And he said unto me, Son of man, cause thy belly to eat, and fill thy bowels with this

ii. 8, 9.

In my vision I thought I readily complied with God's command, and ate the roll which he ordered me to eat. This was a sort of symbolical introduction of Ezekiel to the prophetic office, whereby he was fitted for, and enabled to discharge it. Thus Isaiah was in a vision fitted for it, by having his

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A. M. 3409. roll that I give thee. Then did I <sup>b</sup> eat  
B. C. 595. *it*; and it was in my mouth <sup>c</sup> as  
honey for sweetness.

4 ¶ And he said unto me, Son of man, go, get thee unto the house of Israel, and speak with my words unto them.

5 For thou *art* not sent to a people <sup>1</sup> of a strange speech and of a hard language, *but* to the house of Israel;

6 Not to many people <sup>2</sup> of a strange speech and of a hard language, whose words thou canst not understand. <sup>3</sup> Surely, <sup>d</sup> had I sent thee to them, they would have hearkened unto thee.

7 But the house of Israel will not hearken unto thee; <sup>e</sup> for they will not hearken unto me: <sup>f</sup> for all the house of Israel *are* <sup>4</sup> impudent and hard-hearted.

8 Behold, I have made thy face strong against

<sup>b</sup> Revelation x. 9; Jer. xv. 16.—<sup>c</sup> Psa. xix. 10; cxix. 103.  
<sup>1</sup> Heb. *deep of lip, and heavy of tongue*, and so Verse 6.—<sup>2</sup> Heb. *deep of lip, and heavy of language*.—<sup>3</sup> Or, *If I had sent thee, &c., would they not have hearkened unto thee?*—<sup>d</sup> Matt. xi. 21, 23.  
<sup>e</sup> John xv. 20.

mouth touched with a live coal, taken from the altar by one of the seraphim; and Jeremiah, by having his mouth touched seemingly by the hand of God. *And he said, Cause thy belly to eat*—The mouth is the proper instrument for eating, but when food is digested, the belly is said to eat. As the belly often signifies in Scripture the mind, or secret thoughts, the expression here denotes the laying up this prophecy in his memory, and thoroughly considering and laying to heart its contents. *And it was in my mouth as honey for sweetness*—I took delight in having God's secret counsels communicated to me, and in delivering his commands to my brethren; and was pleased with the hopes of being an instrument of the conversion and amendment at least of some of them. But when he afterward understood of what heavy tidings he was to be the messenger, and what predictions and denunciations of divine judgments and wrath he was to deliver to the people, and that he would be hated and persecuted on this account, his mind was filled with grief and anguish. Thus when St. John took the little book out of the angel's hand, and ate it up, (Rev. x. 10,) though at first it was sweet as honey in his mouth, as soon as he had eaten it his belly was bitter; on which Bishop Newton remarks, "The knowledge of future things at first was pleasant, but the sad contents of the little book afterward filled his soul with sorrow."

Verses 5-8. *Thou art not sent to a people of a strange speech*—It would be a great addition to the burden of thy office if thou wert sent, as Jonah was, as a prophet to a foreign nation, and to a people whose language thou couldst not understand, nor they thine. *Not to many people of a strange speech,*

their faces, and thy forehead strong <sup>A. M. 3409</sup> against their foreheads. <sup>B. C. 595.</sup>

9 ¶ As an adamant, harder than flint have I made thy forehead: <sup>b</sup> fear them not, neither be dismayed at their looks, though they *be* a rebellious house.

10 Moreover he said unto me, Son of man, all my words that I shall speak unto thee receive in thy heart, and hear with thine ears.

11 And go, get thee to them of the captivity, unto the children of thy people, and speak unto them, and tell them, <sup>i</sup> Thus saith the Lord God; whether they will hear, or whether they will forbear.

12 Then <sup>k</sup> the spirit took me up, and I heard behind me a voice of a great rushing, *saying*, Blessed *be* the glory of the LORD from his place.

13 *I heard* also the noise of the wings of the living creatures that <sup>5</sup> touched one another, and

<sup>f</sup> Chapter ii. 4.—<sup>g</sup> Heb. *stiff of forehead and hard of heart*.  
<sup>h</sup> Isa. l. 7; Jer. i. 18; xv. 20; Micah iii. 8.—<sup>i</sup> Jer. i. 8, 17; Chapter ii. 6.—<sup>j</sup> Chapter ii. 5, 7; Verse 27.—<sup>k</sup> Verse 14; Chapter viii. 3; 1 Kings xviii. 12; 2 Kings ii. 16; Acts viii. 39.  
<sup>l</sup> Heb. *kissed*.

&c.—God seems, as it were, to hint here that the time would come when he should order his messengers to go to many people of a strange speech, and should find those who would obey him in this. The apostles, evangelists, and other first preachers of the gospel, were sent to such a people, or rather to all nations, however difficult and strange their language was. *Surely, had I sent thee to them, they would have hearkened, &c.*—And yet, in all appearance, even a strange nation, who could not understand thy words plainly, or without the greatest difficulty, would have hearkened to thy preaching sooner than the house of Israel, so corrupt are they become. *Behold, I have made thy face strong, &c.*—Do but thou obey me in what I command thee, and I will give thee courage and firmness proportionable to the hardness and insolence of those thou hast to deal with.

Verses 11-13. *Go to them of the captivity*—Namely, those made captives with thyself in the reign of King Jehoiachin. *Then the spirit took me up*—Carried me from the place where I was before, when I saw the vision mentioned chap. i. 3, 4, to my countrymen and fellow-captives. *And I heard behind me a voice of a great rushing*—Emblematical, probably, of the great commotions and troubles he was to foretel, and which were to ensue. Or he means *a great sound*, arising from many articulate voices joined together, and pronouncing the following words: *Blessed be the glory of the Lord*—Praised be the gloriously holy and just God, or adored be the displays of his glory in all his dispensations. This sound seems to have been that of a chorus of angels, approving of and celebrating the judgments

A. M. 3409. the noise of the wheels over against  
B. C. 595. them, and a noise of a great rushing.

14 So <sup>1</sup> the spirit lifted me up, and took me away, and I went <sup>6</sup> in bitterness, in the <sup>7</sup> heat of my spirit; but <sup>m</sup> the hand of the LORD was strong upon me.

15 ¶ Then I came to them of the captivity at Tel-abib, that dwelt by the river of Chebar, and <sup>n</sup> I sat where they sat, and remained there astonished among them seven days.

16 And it came to pass at the end of seven days, that the word of the LORD came unto me, saying,

17 ° Son of man, I have made thee <sup>p</sup> a watch-

<sup>1</sup> Verse 12; Chapter viii. 3.—<sup>6</sup> Heb. *bitter*.—<sup>7</sup> Heb. *hot anger*.—<sup>m</sup> 2 Kings iii. 15; Chapter i. 3; viii. 1; xxxvii. 1. <sup>n</sup> Job ii. 13; Psa. cxxxvii. 1; Jer. xxiii. 9; Hab. iii. 16.

of God; *from his place*—“Whatever place God honours with his especial presence is equivalent to his temple, and there the angels always attend upon his Divine Majesty to give him the honour due unto his name: see Gen. xxviii. 13–19. The words imply, that though God should forsake his temple, and destroy the place that was called by his name, yet his presence would make a temple of every place, and multitudes of the heavenly host would always be ready to do him service.” *Also the noise of the wings of the living creatures*, and of the *wheels over against them*—To signify that both angels and all inferior instruments were busy at work to execute judgment according to their commission; and that the wheels of providence moved in concert with the wings of the living creatures, or the efforts of angels, to accomplish the divine purposes.

Verse 14. *So the spirit lifted me up and took me away*—*Caught me up into the air*, and carried me, (as Philip was carried away from the eunuch,) and brought me to the place where I was to deliver my message, the place where the captive Jews were settled in great numbers: compare 1 Kings xviii. 12; 2 Kings ii. 16; Acts viii. 39. *I went in bitterness, &c.*—I went in grief and anguish of mind, on account of the grievous things I was to declare to them, and the offence I foresaw I should give, and the opposition and ill treatment I should meet with. *But the hand of the Lord was strong upon me*—Urging and impelling, as well as empowering me to execute my commission.

Verse 15. *Then I came to them of the captivity*—To those of my countrymen who were captives, at *Tel-abib*. The prophet was before at some distance from this place, though on the same river, and these therefore must have been a distinct colony of captives from those mentioned chap. i. 1, 3: see verse 23 of this chapter. *And I sat where they sat*—This translation is according to the Vulgate, *seddi, ubi illi sedebant*. But Bishop Newcome renders the Hebrew, *I dwelt where they dwelt*; that is, I took up my residence among them; and *remained there astonished seven days*—“Having my spirit wholly

man unto the house of Israel: therefore hear the word at my mouth, and give them warning from me.

18 When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked *man* shall die in his iniquity; but his blood will I require at thy hand.

19 Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul.

° Chapter xxxiii. 7, 8, 9.—<sup>p</sup> Isaiah lii. 8; lvi. 10; lxii. 6; Jer. vi. 17.—<sup>q</sup> Chap. xxxiii. 6; John viii. 21, 24.—<sup>r</sup> Isaiah xlix. 4, 5; Acts xx. 26.

cast down and amazed, under the apprehension of these terrible judgments, which were to come upon my nation, and of which I was to be the messenger: see the margin. *Seven days* was the space of time appointed for mourning.—Lowth. But the Vulgate, instead of *astonished*, reads *mœrens, mourning*; and some render the clause, *I remained there among them solitary seven days*: supposing the meaning to be, that the prophet stayed that time among them, without saying any thing particular to them, or acquainting them that he was appointed to the prophetic office, in order that he might observe their actions and manner of life, and so might the better know how to address them in the discharge of his office, and what reproofs it would be most proper to give them.

Verses 16–19. *And at the end of seven days*—During which time the prophet had sufficient opportunity to observe their manners and prevailing vices; *the word of the Lord came to me*—Informing me more particularly what my office was, and what the duty of that office. *Son of man, I have made thee a watchman, &c.*—Prophets have the title of watchmen given them; because, like watchmen placed on towers to discern and give notice of any dangers that may be approaching, they, by their prophetic spirit, were enabled to foresee the evils coming upon the ungodly, and were bound to give people timely notice, that they might avoid them by true repentance and reformation. *When I say*—By the threatenings of my word, or by my spirit exciting thee to give seasonable and necessary reproofs and warnings; *unto the wicked*—Any wicked person whatever, poor or rich, mean or mighty. *Thou shalt surely die*—Both temporally and eternally, unless thy sincere repentance prevent this destruction; *and thou givest him not warning*—As thy office indispensably requires thee to do; *the same wicked man shall die in his iniquity*—Shall depart this life in a state of sin and guilt, and be condemned to those punishments to which temporal death translates sinners; for his ignorance will not procure him impunity. *But his blood will I require at thy hand*—

A. M. 3409. 20 Again, When a <sup>a</sup>righteous man  
B. C. 595. doth turn from his <sup>b</sup>righteousness, and  
commit iniquity, and I lay a stumbling-block  
before him, he shall die; because thou hast not  
given him warning, he shall die in his sin, and  
his righteousness which he hath done shall not  
be remembered; but his blood will I require at  
thy hand.

21 Nevertheless, if thou warn the righteous  
man, that the righteous sin not, and he doth  
not sin, he shall surely live, because he is warn-  
ed; also thou hast delivered thy soul.

22 ¶ <sup>c</sup> And the hand of the LORD was there  
upon me; and he said unto me, Arise, go forth  
<sup>d</sup> into the plain, and I will there talk with  
thee.

23 Then I arose, and went forth into the  
plain: and behold, <sup>e</sup> the glory of the LORD

<sup>a</sup> Chapter xviii. 24; xxxiii. 12, 14.—<sup>b</sup> Heb. *righteousnesses*.  
<sup>c</sup> Verse 14; Chapter i. 3.—<sup>d</sup> Chap. viii. 4.—<sup>e</sup> Chap. i. 28.  
<sup>f</sup> Chap. i. 1.—<sup>g</sup> Chap. i. 28.—<sup>h</sup> Chap. ii. 2.—<sup>i</sup> Chap. iv. 8.

“Thou shalt be accountable for the loss of his soul,  
just as a man’s blood is laid to the charge of him who  
is any way accessory to his death.” *Yet if thou  
warn the wicked, and he turn not*—But still go on in  
his trespasses, unawakened and unreformed; *he  
shall die, but thou hast delivered thy soul*—Thou  
shalt be clear from the guilt of being accessory to his  
destruction.

Verses 20, 21. *Again, When a righteous man*—  
One truly righteous, and devoted to the love and ser-  
vice of God in heart and life; one whose person is  
justified, whose nature is renewed, and whose prac-  
tice is conformed to God’s holy will; *doth turn from  
his righteousness and commit iniquity*—Which the  
Scriptures show to be very possible, and experience  
and observation demonstrate to be a case not uncom-  
mon. *And I lay a stumbling-block before him*—  
Such a temptation to sin as he might have resisted,  
but to which, nevertheless, he yielded, and by which  
he was overcome. The word ככשול, here rendered  
*stumbling-block*, sometimes signifies *ruin*, as chap.  
xviii. 30. Therefore some render this clause, *And  
I cause iniquity to become his ruin; he shall die*—  
Shall perish in his sin; *and his righteousness shall  
not be remembered*—Shall be of no advantage to  
him; shall stand him in no stead for the preventing  
of punishment. *But his blood will I require at thy  
hand*—See on verse 18. *Nevertheless if thou warn  
the righteous man*—That he may not be drawn aside  
by bad examples, or any other temptation, to for-  
sake the ways of piety and virtue. *And he doth not  
sin*—But continues conscientiously to walk in God’s  
ordinances and commandments blameless. *He shall  
surely live*—In the favour of God here, and in his  
kingdom hereafter. *Also thou hast delivered thy  
soul*—Both the warner and the warned escape de-  
struction.

stood there, as the glory which I <sup>A. M. 3409.</sup>  
<sup>B. C. 595.</sup> saw by the river of Chebar: <sup>a</sup> and  
I fell on my face.

24 Then <sup>b</sup> the spirit entered into me, and set  
me upon my feet, and spake with me, and said  
unto me, Go, shut thyself within thy house.

25 But thou, O son of man, behold, <sup>c</sup> they shall  
put bands upon thee, and shall bind thee with  
them, and thou shalt not go out among them:

26 And <sup>d</sup> I will make thy tongue cleave to  
the roof of thy mouth, that thou shalt be  
dumb, and shalt not be to them <sup>e</sup> a reprover:  
<sup>f</sup> for they *are* a rebellious house.

27 <sup>g</sup> But when I speak with thee, I will open  
thy mouth, and thou shalt say unto them,  
<sup>h</sup> Thus saith the Lord God; He that heareth,  
let him hear; and he that forbeareth, let him  
forbear: <sup>i</sup> for they *are* a rebellious house.

<sup>a</sup> Chap. xxiv. 27; Luke i. 20, 22.—<sup>b</sup> Heb. *a man reproving*.  
<sup>c</sup> Chap. ii. 5, 6, 7.—<sup>d</sup> Chap. xxiv. 27; xxxiii. 22.—<sup>e</sup> Verse  
11.—<sup>f</sup> Verses 9, 26; Chapter xii. 2, 3.

Verses 22-27. *And the hand of the Lord was there  
upon me*—Namely, at Tel-abib. I felt a divine power  
acting upon me as before: see on chap. i. 3. *And  
he said, Arise, go forth into the plain*—Withdraw  
from the multitude, and retire to a place more pri-  
vate, and fit for contemplation, and the reception of  
divine communications. *Then I arose*—As I was  
commanded; *and the glory of the Lord stood there*  
—The same glorious vision and representation of  
God’s majesty, which I had seen before, (chap. i. 28,) were  
manifested to me again. *Then the spirit entered  
into me*—The spirit, power, or influence of  
God came upon me in an extraordinary manner;  
*and set me upon my feet*—Raised me up after I had  
fallen on my face; *and spake with me*—This should  
be rendered, *And he spake with me*, for the verb  
יִדְבַּר is in the masculine gender. The spirit or  
power, which now entered into him, is distinguished  
from the divine glory, or Shechinah, which the pro-  
phet saw, as it is also very plainly chap. ii. 2. *And  
said, Go, shut thyself within thy house*—From  
public view, and to receive further instructions. Or,  
as some think, symbolically to represent the siege  
of Jerusalem. *Behold, they shall put bands upon  
thee*—The LXX. read ἵδὲ δέδονται ἐπὶ σε δεσμοί, καὶ  
δέσουσιν σε ἐν αὐτοῖς, *bands shall be put upon thee, and  
they shall bind thee with them*. So also the Vulgate.  
Some think this was done by the captive Jews at  
Tel-abib, and that they bound him as a criminal, and  
disturber of the peace, in order to the punishing of  
him. Others suppose his domestics bound him, as  
thinking him out of his right mind. But it is more  
probable, comparing this passage with chap. iv. 8,  
that the meaning is, as Bishop Newcome observes,  
that his friends or servants bound him by his order;  
namely, more fully to express the shutting up of the  
Jews in Jerusalem by the siege. *And thou shalt not*

go out among them—Thou shalt not go abroad among the people, but continue thus shut up. *And thou shalt be dumb*—For some space of time I will withhold revelations from thee, and thou shalt say nothing to the people by way of admonition or reproof. *For they are a rebellious house*—They are an obstinate, refractory people, who will give no heed to thy words. *But when I speak with thee*—Or, *when I have spoken to thee*; that is, revealed to thee the knowledge of what is to come, or have communicated to thee what I intend to be declared to them;

*I will open thy mouth*—Give thee the power of speaking such things to them as it is my pleasure should be set before them. *He that heareth, let him hear*—This is the last warning I shall give them, and they must take it as such, and either give heed to and obey what is said to them, and so avoid the impending evil; or neglect it at their peril, and take the consequence which shall follow. These words, it seems, were spoken to Ezekiel only, and are not any part of the message which he was to deliver to the people.

## CHAPTER IV.

*In this chapter, to try the faith of those Jewish captives who regarded Jerusalem with affection and a pious disposition, and to rebuke the presumption of those false prophets and their votaries, who expected a speedy return to it, Ezekiel, by a figure, warns them of its approaching calamities. (1.) He represents the close siege of it, and the fortifications that should be raised against it, by besieging a portraiture of it, lying three hundred and ninety days on his left, and forty on his right side, thus declaring of how long continuance those sins were, which God visited upon that people, 1-8. (2.) The famine which should rage in the city and among the captives is represented by his eating coarse bread, baked in a very mean and disagreeable manner, so long as this typical representation lasted, 9-17.*

A. M. 3409. **THOU** also, son of man, take thee  
B. C. 595. a tile, and lay it before thee, and portray upon it the city, *even* Jerusalem.

2 And lay siege against it, and build a fort against it, and cast a mount against it; set the camp also against it, and set <sup>1</sup> *battering* rams against it round about.

3 Moreover take thou unto thee <sup>2</sup> an iron pan, and set it *for* a wall of iron between thee and

the city: and set thy face against A. M. 3409.  
it, and it shall be besieged, and thou B. C. 595.  
shalt lay siege against it. <sup>a</sup> *This shall be* a sign to the house of Israel.

4 Lie thou also upon thy left side, and lay the iniquity of the house of Israel upon it: *according* to the number of the days that thou shalt lie upon it, thou shalt bear their iniquity.

<sup>1</sup> Or, *chief leaders*, Chap. xxi. 22.—<sup>2</sup> Or, a *flat plate*, or. *slice*.

<sup>a</sup> Chap. xii. 6, 11; xxiv. 24, 27.

## NOTES ON CHAPTER IV.

Verse 1. *Take a tile, &c., and lay it before thee*—The prophets often foreshowed impending judgments by significant emblems, which usually strike more powerfully than words. So Jeremiah was commanded to go down to the potter's house, and observe how frequently vessels were marred in his hands, (chap. xviii.,) and to take one of those earthen vessels and break it in the sight of the elders of the Jews, (chap. xix.,) that they might thereby be sensibly taught the greatness of God's power, and their own frailty. So here God commands Ezekiel to take a tile, or such a slate as mathematical lines, or figures, are usually drawn upon, and there to make a portraiture of Jerusalem, thereby to represent it as under a siege. We may observe, that God often suited prophetic types and figures to the genius and education of the prophets themselves: so the figures which Amos makes use of are generally taken from such observations as are proper to the employment of a shepherd, or a husbandman. Ezekiel had a peculiar talent for architecture, therefore several of his representations are suitable to that profession. And they that suppose the emblem here made use

of to be below the dignity of the prophetic office, may as well accuse Archimedes of folly for making lines in the dust: see Lowth.

Verses 2, 3. *And lay siege against it*—Make a portraiture of a siege, and of such warlike instruments as are used in sieges, figuring every thing just as when an army lies before a place with an intention of taking it. *Moreover, take thou an iron pan*—Or rather, *an iron plate*, probably such as cakes were baked on. "This," says Bishop Newcome, "may denote the strong trenches of the besiegers, or their firmness and perseverance in the siege; or, according to others, that there was an iron wall between the besieged and God, whom the prophet represented;" namely, the sins of the people, which separated between them and God, and prevented him from showing them mercy.

Verses 4-6. *Lie thou also, &c.*—"In his own house, chap. iii. 24. This was to be his posture, not without intermission, but in the exercise of his prophetic office, during that part of each day, when the people were likely to observe his conduct."—Bishop Newcome. *Upon thy left side*—The left side, as being the least respectable, signified Israel, or the

A. M. 3409. 5 For I have laid upon thee the  
B. C. 595.

years of their iniquity, according to the number of the days, <sup>3</sup> three hundred and ninety days: <sup>b</sup> so shalt thou bear the iniquity of the house of Israel.

6 And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee <sup>4</sup> each day for a year.

7 Therefore thou shalt set thy face toward

<sup>a</sup> About B. C. 975. Beginning from 1 Kings xii. 13; ending about B. C. 585.

ten tribes: the right side, as being most honoured, the tribes of Judah and Benjamin; or, as it is generally expressed, the kingdom of Judah. Ezekiel's lying on one side for a long time together, signified the great patience of God in bearing with the sins of Israel. *And lay the iniquity of the house of Israel upon it: according to the number of the days, &c.*—From the days that I shall order thee to lie upon thy left side thou shalt understand how many years I have borne with their iniquity, for each day was to signify a year: see verse 6. *Thou shalt bear their iniquity*—Thou shalt, in the way of a sign or symbol, suffer for their iniquity, namely, in lying so long upon one side. Or, thou shalt presignify the punishment which they shall bear. *For I have laid upon thee the years of their iniquity*—This verse explains the former: I have pointed out the number of years wherein apostate Israel sinned against me. *According to the number of days, three hundred and ninety days*—“This number of years will take us back, with sufficient exactness, from the year in which Jerusalem was sacked by Nebuchadnezzar to the first year of Jeroboam's reign, when national idolatry began in Israel.”—Bishop Newcome. Some, however, rather suppose that the years are meant which intervened between the falling of Solomon into idolatry, and the carrying away of the ten tribes by Shalmanezar, at which time they entirely ceased to be a nation or people of themselves, and were wholly dispersed and mixed with other nations. *Thou shalt bear the iniquity of Judah forty days*—So many years there were from the time when King Josiah entered into a solemn covenant to serve and worship God, (from whence their future idolatry received a great aggravation,) to the destruction of the city and temple. *I have appointed thee each day for a year*—Days frequently stand for years in the prophetic accounts of time.

Verses 7, 8. *Thou shalt set thy face toward the siege of Jerusalem*—Thou shalt look toward Jerusalem, or toward the portraiture of it upon the tile, with a threatening countenance, as men do toward the city which they are besieging. *And thine arm shall be uncovered*—Or, *stretched out*, as the Vulgate reads it. Their habits were anciently so contrived, that their right arms were disengaged from their upper garments, that they might be the more ready for action. So ancient statues and coins represent

the siege of Jerusalem, and thine arm <sup>A. M. 3409.</sup>  
*shall be uncovered*, and thou shalt <sup>B. C. 595.</sup>  
prophecy against it.

8 ° And behold I will lay bands upon thee, and thou shalt not turn thee <sup>5</sup> from one side to another, till thou hast ended the days of thy siege.

9 ¶ Take thou also unto thee wheat, and barley, and beans, and lentils, and millet, and <sup>6</sup> fitches, and put them in one vessel, and make thee bread thereof, *according to the*

<sup>b</sup> Num. xiv. 34.—<sup>c</sup> Hebrew, *a day for a year, a day for a year.*  
<sup>d</sup> Chap. iii. 25.—<sup>e</sup> Heb. *from thy side to thy side.*—<sup>f</sup> Or, *spelt.*

heroes with their right arms bare, and out of the sleeves of their garments. Thus God is said to *make bare his arm*, Isa. lii. 10, where he is represented as subduing his adversaries, and bringing salvation to his people. *And thou shalt prophecy against it*—Thou shalt signify by these signs what shall happen to it. *And, behold, I will lay bands upon thee*—See chap. iii. 25. God is said to do what was done in consequence of his command. *And thou shalt not turn thee from one side to another*—This may mean, that the Lord would powerfully enable, and even constrain him to lie quietly in the posture appointed him, till the days were accomplished, in the sense explained in note on verse 4, this being intended to signify that the Chaldeans should continue the siege, and should be, as it were, fixed and fastened there, as by bonds, till the city was taken. This evidently seems to have been a real transaction, and not a vision, otherwise it does not appear how it could have been a sign to the people; for how could any thing be a sign to them, of which they were not eye-witnesses? *Till thou hast ended the days of thy siege*—“The three hundred and ninety days, mentioned verses 5 and 9, it seems, were designed, not only to signify the years of Israel's sin, but the continuance of the siege of Jerusalem. That siege lasted, from the beginning to the end of it, seventeen months, as appears from 2 Kings xxv. 1-4. But the king of Egypt, coming to relieve the city, was the occasion of raising the siege for some time, as appears from Jer. xxxvii. 3. So that it may reasonably be gathered from the authority of the text, joined to the circumstances of the story, that the siege lasted about thirteen months, or three hundred and ninety days.”

Verse 9. *Take thou also wheat and barley, &c.*—In times of scarcity it is usual for people to mix a great deal of the coarse kinds of grain with a little of the better sort, to make their provisions last the longer. This Ezekiel was commanded to do, to signify the scarcity, and the coarse fare the inhabitants should have in the siege of the city. *Three hundred and ninety days thou shalt eat thereof*—During which time the siege lasted: see verse 8. The forty days, mentioned verse 6, seem not to be brought into this account. These, denoting Judah's sin of forty years' continuance, being superadded to the three hundred and ninety days of the siege, may signify

A. M. 3409. number of the days that thou shalt  
B. C. 595. lie upon thy side; three hundred and  
ninety days shalt thou eat thereof.

10 And thy meat which thou shalt eat *shall be* by weight, twenty shekels a day: from time to time shalt thou eat it.

11 Thou shalt drink also water by measure, the sixth part of a hin: from time to time shalt thou drink.

12 And thou shalt eat it *as* barley cakes, and thou shalt bake it with dung that cometh out of man, in their sight.

13 And the LORD said, Even thus <sup>d</sup> shall the children of Israel eat their defiled bread

<sup>d</sup> Hos. ix. 3.—<sup>e</sup> Acts x. 14.—<sup>f</sup> Exod. xxii. 31; Lev. xi. 40; xvii. 15.—<sup>g</sup> Deut. xiv. 3; Isa. lxx. 4.

the days spent in spoiling and desolating the city and temple, and carrying away the remnant of the people. Jerusalem was taken on the ninth day of the fourth month, Jer. lii. 6; and on the tenth day of the fifth month the temple was burned, verse 12; and so we may reasonably conjecture by the eighteenth of that month, which was the fortieth from the taking of the place, the whole city was burned, and the few Jews who were left were carried into captivity: see Lowth.

Verses 10–12. *And thy meat shall be by weight twenty shekels, &c.*—In sieges it is common to stint every one to a certain allowance, by which means they can guess how long their provisions will last: twenty shekels is but ten ounces; a short allowance for a day's sustenance. *From time to time shalt thou eat of it*—This shall be thy daily allowance during the whole three hundred and ninety days. *Thou shalt drink also water by measure*—In sieges it is usual for the enemy to cut off the water from coming into the cities which they besiege, as much as they can, which produces a scarcity of it; *the sixth part of a hin*—Which is about a pint and a half of our measure. *Thou shalt eat it as barley cakes*—Such as people make in haste, when they have not time for preparing a set meal: see Exod. xii. 39. This represents the hurry and disorder which would be occasioned by the siege. *And thou shalt bake it with dung*—To signify the scarcity of all kinds of fuel. Sir J. Chardin, in his MS. quoted by Harmer, tells us, “the eastern people always used cow-dung for baking, boiling a pot, and dressing all kinds of victuals that are easily cooked; especially in countries that had but little wood.” And D’Arvieux, “complaining that one sort of Arab bread smells of smoke, and tastes of the cow-dung used in baking it, informs us, that the peasants often make use of the same fuel, and that all who live in villages where there is not plenty of wood, are very careful to stock themselves with it; the children,” he says, “gather up the dung, and clap it against a wall to dry, from whence the quantity that is necessary for baking, or warming themselves, is taken from time

among the Gentiles, whither I will drive them. A. M. 3409. B. C. 595.

14 Then said I, ° Ah Lord God! behold, my soul hath not been polluted: for from my youth up even till now have I not eaten of <sup>f</sup> that which dieth of itself, or is torn in pieces; neither came there <sup>g</sup> abominable flesh into my mouth.

15 Then he said unto me, Lo, I have given thee cow's dung for man's dung, and thou shalt prepare thy bread therewith.

16 ¶ Moreover he said unto me, Son of man, behold, I will break the <sup>h</sup> staff of bread in Jerusalem: and they shall <sup>i</sup> eat bread by weight,

<sup>h</sup> Lev. xxvi. 26; Psa. cv. 16; Isa. iii. 1; Chap. v. 16; xiv. 13. <sup>i</sup> Verse 10; Chap. xii. 19.

to time.”—Harmer, chap. iv. observ. 20, vol. i. According to Dathius, quoted by Bishop Newcome, the dung of camels, as well as that of cows or oxen, was also “often used by the easterns as fuel for preparing their food.” But the command here given to the prophet, to use human dung, expressed the greatest necessity, and was terribly significant of the extremities which the inhabitants of Jerusalem should undergo during the siege, no nation making use of that offensive kind of fuel.

Verse 13. *Even thus shall the children of Israel eat their defiled bread among the Gentiles*—The prophet, speaking above of eating and drinking by weight and measure, foretels the famine in Jerusalem; now in the bread baked with dung is also pre-signified the unclean bread which the children of Israel were to eat among the Gentiles. For their circumstances in their captivity would not permit them to observe the rules of their law relating to unclean meats; and they would be constrained to partake of meats, part of which had been offered to idols. Compare Hos. ix. 1–3; Dan. i. 8. Bread is often used in the Hebrew for all sorts of food.

Verses 14, 15. *Then said I, Ah, Lord God, &c.*—He deprecates this, and entreats, it may not be enjoined him. *Behold, my soul hath not been polluted*—I have always carefully observed the distinction between meats clean and unclean: I beseech thee, command me not now to eat anything so contrary to my former practice. *Neither came their abominable flesh into my mouth*—The Hebrew word, נגוף, *abominable*, is used of such meats as were forbidden by the law, as the learned reader may see, Lev. vii. 18, and xix. 7; Isa. lxx. 4. *Then he said, Lo, I have given thee cow's dung, &c.*—This indicated, that even the pious would suffer greatly during the siege of Jerusalem; and that all the circumstances of things would admit of, would be a very small distinction between them and the wicked; for Ezekiel, God's prophet, could only obtain the exchange of a somewhat less offensive kind of fuel for one extremely offensive.

Verses 16, 17. *Behold, I will break the staff of*

A. M. 3409. and with care; and they shall <sup>k</sup> drink  
B. C. 595. water by measure, and with astonishment:

<sup>k</sup> Verse 11.

*bread in Jerusalem*—I will cause a scarcity of bread in Jerusalem, 2 Kings xxv. 3; and deprive it of the chief support of man's life. *And they shall eat their bread by weight and with care*—Here we have a declaration of the meaning of what the prophet was ordered to do, verses 10 and 11. It was intended to signify, that during the siege, the people of Jerusalem should eat their food very sparingly, and with great anxiety, for fear they should not be able

17 That they may want bread and <sup>A. M. 3409.</sup>  
water, and be astonished one with <sup>B. C. 595.</sup>  
another, and <sup>1</sup> consume away for their iniquity.

<sup>1</sup> Lev. xxvi. 39; Chap. xxiv. 23.

to get a further supply, when what they had was consumed. *That they may want bread and water*—Or, *so that they shall want bread and water: and be astonished one at another*—Shall look upon one another astonished at each other's ghastly, meager countenances, or at the greatness of their calamities; *and consume away, &c.*—And pine away with hunger and hardships, on account of their wickedness.

## CHAPTER V.

*In this chapter, (1.) The destruction of the Jews, still remaining in Judea and Jerusalem, in various ways, is represented by the cutting, burning, and scattering of Ezekiel's hair, 1-4. (2.) The Jews, particularly those of Jerusalem, are charged with ungrateful and unparalleled contempt of God's laws, profanation of God's ordinances, and defilement of his temple with idols, 5-7, 11. (3.) On account hereof, and answerably to Ezekiel's sign, great wrath is threatened, 8-10; and a variety of miseries issuing in their reproach and ruin, 12-17.*

A. M. 3410. **AND** thou, son of man, take thee a  
B. C. 594. sharp knife, take thee a barber's  
razor, <sup>a</sup> and cause *it* to pass upon thy head and  
upon thy beard: then take thee balances to  
weigh, and divide the *hair*.

2 <sup>b</sup> Thou shalt burn with fire a third part in  
the midst of <sup>c</sup> the city, when <sup>d</sup> the days of the  
siege are fulfilled: and thou shalt take a third

<sup>a</sup> Leviticus xxi. 5; Isa. vii. 20; Chap. xlv. 20.—<sup>b</sup> Verse 12.  
<sup>c</sup> Chap. iv. 1.

### NOTES ON CHAPTER V.

Verse 1. *Take thee a sharp knife, take thee a barber's razor*—The latter expression explains the former; *and cause it to pass upon thy head, &c.*—Hair being then accounted an ornament, and baldness a token of sorrow, therefore shaving denoted calamity or desolation. "Among the Arabs," says Harmer, chap. vi. observ. 23, "there cannot be a greater stamp of infamy than to cut off any one's beard: and many among them would prefer death to this kind of punishment. And as they would think it a grievous calamity to lose it, so they carry things so far as to beg for the sake of it, 'By your beard, by the life of your beard, do.' In like manner some of the benedictions are, 'God preserve your blessed beard, God pour his blessings on your beard.' And when they would express their value for a thing, they say, 'It is worth more than his beard.' I never had so clear an apprehension, I must confess, as after I had read these accounts, of the intended energy of that thought of Ezekiel, where the inhabitants are compared to the hair of the prophet's head and beard. The passage seems to signify, that though the inha-

part, *and smite about it with a knife:* <sup>A. M. 3410.</sup>  
and a third part thou shalt scatter <sup>B. C. 594.</sup>  
in the wind; and I will draw out a sword after  
them.

3 <sup>e</sup> Thou shalt also take thereof a few in  
number, and bind them in thy <sup>1</sup> skirts.

4 Then take of them again, and <sup>f</sup> cast them  
into the midst of the fire, and burn them in the

<sup>d</sup> Chap. iv. 8, 9.—<sup>e</sup> Jeremiah xl. 6; lii. 16.—<sup>1</sup> Heb. wings.  
<sup>f</sup> Jer. xli. 1, 2; xlv. 14.

bitants of Jerusalem had been dear to God, as the hair of an eastern beard to its owner, yet that they should be taken away and consumed, one part by pestilence and famine, another part by the sword, and a third by the calamities of an exile." See note on 2 Sam. x. 4. *And then take the balances, &c.*—A symbol of God's justice, as the razor was of his wrath; *to weigh and divide the hair*—What the prophet is here commanded to do was by way of another emblematical representation of what was to happen to the inhabitants of Judea and Jerusalem. The hair signified the Jewish people; shaving the hair with a razor, the divine vengeance; the weighing of the hair in the balances, the divine equity, which metes out to every one what is just and right; the dividing of the hair, the punishments allotted to different persons of them.

Verses 2-4. *Thou shalt burn a third part in the midst of the city*—In the midst of that portraiture of the city, which the prophet was commanded to make, chap. iv. 1. This signified the destruction of the inhabitants within the city by famine and pestilence; for both famine and pestilence may be said to

A. M. 3410. fire: for thereof shall a fire come  
B. C. 594. forth into all the house of Israel.

5 ¶ Thus saith the Lord GOD; This is Jerusalem; I have set it in the midst of the nations and countries that are round about her.

6 And she hath changed my judgments into wickedness more than the nations, and my statutes more than the countries that are round about her: for they have refused my judgments and my statutes, they have not walked in them.

7 Therefore thus saith the Lord GOD; Because ye multiplied more than the nations that

¶ Jer. ii. 10, 11; Chap. xvi. 47.

burn, as they make great havoc, and consume as fast as fire. *Thou shalt take a third part, and smite about it with a knife*—To show that a third part of the inhabitants should be slain with the sword; either in the sallies they made out of the city against the enemy, or when the city was taken by assault. *A third part thou shalt scatter in the wind*—This signified that a part of them should be dispersed into various countries, as the chaff is dispersed by the wind; *I will draw out a sword after them*—My vengeance shall pursue them in their dispersions, and they shall be everywhere exposed to suffer violence and injury. *Also take a few and bind them in thy skirts*—The Hebrew is, *in thy wings*. This signified that a small part of them should be preserved in the land; and accordingly we find that Nebuzar-adan, captain-general of the king of Babylon, left a few of them in the land under Gedaliah, as we read Jer. xl. 5, 6. *Then take of them again, and cast them into the midst of the fire*—This expressed the calamity and destruction which should arise from this small remnant differing among themselves: some espousing the part of Gedaliah, who had been set over them by the Babylonians, and was a good man; and others joining themselves to Ishmael, one of the blood of David, but a wicked man; who formed a conspiracy against Gedaliah, and treacherously slew him, which was the occasion of the utter ruin of that poor remainder of the Jews, which were left in their native country. For thereupon some of them went down into Egypt, where they were all consumed according to Jeremiah's prophecy against them, chap. xlv. 11, &c., and the rest who remained in the land were entirely carried away captive by Nebuzar-adan, Jer. lii. 30.

Verses 5, 6. *Thus saith the Lord, This is Jerusalem*—Here the explication of the foregoing type is given, namely, that the hair to be shaved off signified Jerusalem, which was to be destroyed. *I have set it in the midst of the nations*—I set Jerusalem in the midst of the heathen nations, that it might be a pattern of religion and virtue to them: that the Egyptians, Syrians, Arabians, &c., might take example from her. Jerusalem was set in the midst of the nations to be as the heart in the human body, to invigorate the dead world with a divine life, as well as

are round about you, and have not A. M. 3410.  
walked in my statutes, neither have B. C. 594.  
kept my judgments, neither have done according to the judgments of the nations that are round about you;

8 Therefore thus saith the Lord GOD; Behold, I, even I, am against thee, and will execute judgments in the midst of thee in the sight of the nations.

9 <sup>b</sup>And I will do in thee that which I have not done, and whereunto I will not do any more the like, because of all thine abominations.

<sup>b</sup> Lam. iv. 6; Dan. ix. 12; Amos iii. 2.

to enlighten the dark world with a divine light. *And she hath changed my judgments into wickedness*—Instead of following my judgments, and the precepts I gave her for the conduct of life, she hath given herself up to wickedness. *More than the nations*—She hath sinned against clearer light and stronger convictions of duty than the heathen nations, and therefore has contracted greater guilt, and deserved greater punishment than they. *And my statutes more than the countries round about her*—None of the countries round about had the statutes of Jehovah delivered to them, for he made known his statutes only to Israel: the meaning of this therefore must be, that the nations round about were more observant of the statutes and precepts delivered to them by men than the Israelites were of those delivered to them by God. Thus we find from Jeremiah, that the Rechabites were much more observant of the precepts (though no easy ones) which their father or first founder enjoined them, than the Israelites were of the commandments given them by God.

Verses 7-9. *Therefore, because ye multiplied more than the nations*—Their multiplying, in the common sense of the word, was a blessing promised to them, and could not be alleged against them as a crime; therefore a word ought to be supplied here, as is done in many versions, namely, *because ye multiplied your crimes, or wickedness, more than the nations, &c., neither have done according to the judgments [or manners] of the nations that are round about you*—Namely, by persevering in the religion of your forefathers: you have not been so constant and zealous for the true religion as they have been for a false one. Or, as others interpret the clause, *You have exceeded them in superstition and idolatry, and fallen short of them in moral duties. Therefore, behold, I, even I, am against thee*—I will vindicate my laws from being contemned as they have been by you; for why should I suffer it to be said, See how they who profess to worship the true and only God, live immersed in wickedness, and without any virtue? *And I will do in thee that which I have not done*—As your sins have particular aggravations above those of other nations, so your punishment shall be proportionably greater. *I will not do any more the like*—The punishments

A. M. 3410. 10 Therefore the fathers <sup>1</sup> shall eat  
B. C. 594. the sons in the midst of thee, and  
the sons shall eat their fathers; and I will  
execute judgments in thee, and the whole  
remnant of thee will I <sup>1</sup> scatter into all the  
winds.

11 Wherefore, as I live, saith the Lord God;  
Surely, because thou hast <sup>1</sup> defiled my sanctu-  
ary with all thy <sup>m</sup> detestable things, and with  
all thine abominations, therefore will I also  
diminish thee; <sup>a</sup> neither shall mine eye spare,  
neither will I have any pity.

12 ¶ <sup>a</sup> A third part of thee shall die with the  
pestilence, and with famine shall they be con-  
sumed in the midst of thee: and a third part  
shall fall by the sword round about thee; and  
<sup>b</sup> I will scatter a third part into all the winds,  
and <sup>c</sup> I will draw out a sword after them.

<sup>1</sup> Lev. xxvi. 29; Deut. xxviii. 53; 2 Kings vi. 29; Jer. xix. 9; Lam. ii. 20; iv. 10.—<sup>2</sup> Verse 12; Lev. xxvi. 33; Deut. xxviii. 64; Chap. xii. 14; Zech. ii. 6.—<sup>3</sup> 2 Chron. xxxvi. 14; Chapter vii. 20; viii. 5, &c.; xxiii. 38.—<sup>4</sup> Chapter xi. 21. <sup>a</sup> Chapter vii. 4, 9; viii. 18; ix. 10.—<sup>b</sup> Verse 2; Jer. xv. 2; xxi. 9; Chap. vi. 12.

you shall suffer shall be more remarkable for their  
greatness than those I shall at any time inflict upon  
other nations.

Verses 10, 11. *The fathers shall eat the sons, &c.*  
—Fathers eating their children, and children their  
fathers, expresses the height of misery, and the most  
grievous famine. We have sufficient proof that  
such instances happened in the Jewish nation amidst  
their more than common calamities. Josephus re-  
lates some instances of parents eating their children  
during the siege of Jerusalem by the Romans; and  
we have further evidence of such horrid acts having  
been done by them in the extremity of famine, from  
the texts referred to in the margin. *And the whole  
remnant of them will I scatter, &c.*—This is another  
judgment threatened against them by Moses, and  
remarkably fulfilled in this their last dispersion, in  
which they are to be found in every part of the  
known world, and yet live everywhere like strangers  
only upon sufferance: see note on Deut. xxviii. 64. *Be-  
cause thou hast defiled my sanctuary*—Hast profaned  
my temple by placing idols in it, and worshipping  
them. *With all thy detestable things, and all thine  
abominations*—These are expressions of the same  
signification, denoting idols. *Therefore will I also  
diminish thee*—Will make thee of less account, and  
take from thee all honours as thou hast from me,  
as much as lay in thy power: or, as some interpret  
the clause, *I will cut off or destroy, by diminishing,*  
(as the word *קטן* is used Num. xxvii. 4,) *with-  
out showing any pity or compassion.* See the  
margin.

Verses 12, 13. *A third part of thee, &c.*—In this  
verse is given an explication of what the burning  
of the hair, the smiting of it with a knife, &c., sig-

13 Thus shall mine anger <sup>a</sup> be ac- A. M. 3410.  
complished, and I will <sup>a</sup> cause my fury B. C. 594.  
to rest upon them, <sup>a</sup> and I will be comforted:  
<sup>a</sup> and they shall know that I the LORD have  
spoken *it* in my zeal, when I have accom-  
plished my fury in them.

14 Moreover, <sup>a</sup> I will make thee waste, and a  
reproach among the nations that *are* round  
about thee, in the sight of all that pass by.

15 So it shall be a <sup>a</sup> reproach and a taunt, an  
instruction and an astonishment unto the  
nations that *are* round about thee, when I  
shall execute judgments in thee in anger, and  
in fury, and in <sup>a</sup> furious rebukes. I the LORD  
have spoken *it*.

16 When I shall <sup>a</sup> send upon them the evil  
arrows of famine, which shall be for *their*  
destruction, *and* which I will send to destroy

<sup>a</sup> Jer. ix. 16; Verses 2, 10; Chap. vi. 8.—<sup>1</sup> Lev. xxvi. 33;  
Verse 2; Chap. xii. 14.—<sup>2</sup> Lam. iv. 11; Chap. vi. 12; vii. 8;  
Chapter xxi. 17.—<sup>3</sup> Deut. xxxii. 36; Isa. i. 24.—<sup>4</sup> Chapter  
xxxvi. 6; xxxviii. 19.—<sup>5</sup> Leviticus xxvi. 31, 32; Neh. ii. 17.  
<sup>6</sup> Deut. xxviii. 37; 1 Kings ix. 7; Psa. lxxix. 4; Jer. xxiv. 9;  
Lam. ii. 15.—<sup>7</sup> Chap. xxv. 17.—<sup>8</sup> Deut. xxxii. 23, 24.

nified: see on verse 2. *And I will draw out a  
sword after them*—My anger shall still pursue  
them, even into the countries whither they shall be  
banished and carried captives. As this was par-  
ticularly fulfilled in those that went into Egypt, (see  
on verse 4,) so it has been remarkably verified in  
the several persecutions and massacres they have  
undergone at different times in most of the coun-  
tries of Europe, in latter ages: see note on Deut.  
xxviii. 65. *Thus shall mine anger be accom-  
plished*—My anger shall be appeased toward them,  
after I have executed due punishment upon them  
for their sins. *And I will cause my fury*—Or  
rather, *my wrath, or indignation,* as, *חמתי* should be  
rendered, for to apply the word *fury* to God, is  
highly improper and indecent: *to rest upon them*—  
To be satisfied in punishing them. *And I will be  
comforted*—Here we have a strong instance of the  
metaphor called *anthropopathia*, by which the  
qualities of men are ascribed to God. As men  
sometimes find some sort of ease and rest in their  
minds upon venting their anger on just occasions,  
and bringing offenders to condign punishment; so  
God is here described as feeling ease and satisfac-  
tion in executing his justice on obstinate offenders:  
compare chap. xvi. 42, and xxi. 17; and see note on  
Isa. i. 24. *They shall know that I have spoken it  
in my zeal*—Out of a just concern for my own  
honour and authority, which they have slighted and  
despised.

Verses 15–17. *So it shall be an instruction to  
the nations*—They shall learn from such an ex-  
ample of vengeance to fear me, and be afraid of  
my judgments. *When I shall send upon them  
the evil arrows of famine*—Hail, tempest, drought,

A. M. 3410. you: and I will increase the famine  
B. C. 594. upon you, and will break your <sup>b</sup> staff  
of bread:

17 So will I send upon you famine and <sup>c</sup> evil

<sup>b</sup> Levit. xxvi. 26; Chapter iv. 16; xiv. 13.—<sup>c</sup> Levit. xxvi. 22;  
Deut. xxxii. 24; Chap. xiv. 21; xxxiii. 27; xxxiv. 25.

mildew, locusts, all which contribute to make a  
famine. *So will I send upon you famine and evil  
beasts*—Wild beasts multiply in a land when it be-  
comes uninhabited, Exod. xxiii. 29. This likewise  
is a punishment which, among others, was threat-  
ened against the Jews by Moses: see the margin.

beasts, and they shall bereave thee; A. M. 3410  
and <sup>d</sup> pestilence and blood shall pass B. C. 594.  
through thee; and I will bring the sword upon  
thee. I the LORD have spoken *it*.

<sup>d</sup> Chapter xxxviii. 22.

*Pestilence and blood shall pass through thee*—  
Blood signifies any unusual sort of death, and may  
denote here such a pestilence as would destroy mul-  
titudes; or that, in addition to destruction by pesti-  
lence, they should be slaughtered by their enemies  
throughout their land.

## CHAPTER VI.

In this chapter, (1.) God threatens, by his prophet, to bring general destruction upon the Jews and their idols, 1-7. (2.) Promises that a remnant of those in captivity should return to him by unfeigned repentance, and a thorough reformation, 8-10. (3.) Directs Ezekiel and his fellow-prophets to bewail, both the iniquities and the calamities of their nation, 11-14.

A. M. 3410. AND the word of the LORD came  
B. C. 594. unto me, saying,

2 Son of man, <sup>a</sup> set thy face toward the <sup>b</sup> moun-  
tains of Israel, and prophesy against them,

3 And say, Ye mountains of Israel, hear the  
word of the Lord God: Thus saith the Lord  
God to the mountains, and to the hills, to the  
rivers, and to the valleys; behold, I, *even* I,  
will bring a sword upon you, and <sup>c</sup> I will de-  
stroy your high places.

4 And your altars shall be desolate, and your  
<sup>1</sup> images shall be broken: and <sup>d</sup> I will cast  
down your slain *men* before your idols.

5 And I will <sup>2</sup> lay the dead carcasses of the

<sup>a</sup> Chap. xx. 46; xxi. 2; xxv. 2.—<sup>b</sup> Chap. xxxvi. 1.—<sup>c</sup> Lev. xx.  
30.—<sup>1</sup> Or, *sun-images*, and so verse 6.—<sup>d</sup> Lev. xxvi. 30.

## NOTES ON CHAPTER VI.

Verses 2-7. *Set thy face toward the mountains  
of Israel*—Turn thy face to that part where Judea  
is situated. Judea was a hilly country; therefore  
that whole land is expressed here and elsewhere by  
*the mountains of Israel*, Judah being called *Israel*,  
because the ten tribes, generally distinguished by  
that name, had been long since carried captive into  
Assyria, and Judah possessed a great part of their  
country. *And prophesy against them*—Direct thy  
discourse to them. The prophets sometimes di-  
rected their discourse to the inanimate parts of the  
creation, thereby to upbraid the stupidity of men.  
*Thus saith the Lord to the mountains and to the  
hills*—Every part of the country had been defiled  
with idolatry. The altars built for idol-worship  
were commonly placed upon mountains and hills;  
the shady valleys and river-sides were likewise made  
use of for the same purpose, particularly for the sa-

children of Israel before their idols; A. M. 3410.  
and I will scatter your bones round B. C. 594.  
about your altars.

6 In all your dwelling-places the cities shall  
be laid waste, and the high places shall be deso-  
late; that your altars may be laid waste and  
made desolate, and your idols may be broken  
and cease, and your images may be cut down,  
and your works may be abolished.

7 And the slain shall fall in the midst of  
you, and <sup>e</sup> ye shall know that I *am* the  
LORD.

8 ¶ <sup>f</sup> Yet will I leave a remnant, that ye may  
have *some* that shall escape the sword among

<sup>e</sup> Heb. *give*.—<sup>f</sup> Verse 13; Chap. vii. 4, 9; xi. 10, 12; xii. 15.  
<sup>1</sup> Jer. xlv. 28; Chap. v. 2, 12; xii. 10; xiv. 22.

crificing of children to Moloch: see Isa. lvii. 5; Jer.  
vii. 31. So by this the prophet denounces a general  
judgment upon the whole country. *And your al-  
tars shall be desolate*—See note on Lev. xxvi. 30,  
where Moses denounces against the Israelites the  
same judgments upon their provocations. *I will  
cast down your slain men before your idols, &c.*—  
So that their sin shall be read in the manner of their  
punishment; and while the idols are upbraided with  
their inability to help their worshippers, the idolaters  
are reproached with the folly of trusting in them.  
*And ye shall know that I am the Lord*—“An epi-  
phonema, or conclusion of a severe denunciation  
often repeated by this prophet, importing that the  
judgments which God intended to bring on the  
Jews, would make the most hardened and stupid  
sinners sensible that this was God’s hand.”—Lowth.

Verses 8-10. *Yet will I leave a remnant*—“A  
gracious exception that often occurs in the prophets

A. M. 3410. the nations, when ye shall be scat-  
B. C. 594. tered through the countries.

9 And they that escape of you shall remember me among the nations whither they shall be carried captives, because <sup>e</sup> I am broken with their whorish heart, which hath departed from me, and <sup>h</sup> with their eyes which go a whoring after their idols: and <sup>i</sup> they shall loathe themselves for the evils which they have committed in all their abominations.

10 And they shall know that I am the LORD, and that I have not said in vain that I would do this evil unto them.

11 ¶ Thus saith the Lord God; Smite <sup>k</sup> with thy hand, and stamp with thy foot, and say, Alas, for all the evil abominations of the house of Israel! <sup>l</sup> for they shall fall by the sword, by the famine, and by the pestilence.

<sup>e</sup> Psa. lxxviii. 40; Isa. vii. 13; xliii. 24; lxiii. 10.—<sup>h</sup> Num. xv. 39; Chap. xx. 7, 24.—<sup>i</sup> Lev. xxvi. 39; Job xlii. 6; Chap. xx. 43; xxxvi. 31.—<sup>k</sup> Chap. xxi. 14.—<sup>l</sup> Chap. v. 12.

when they denounce general judgments against the Jews; implying that God will still preserve a remnant of that people; to whom he will fulfil the promises made to their fathers." *And they that escape of you shall remember me, &c.*—Your afflictions shall bring you to the knowledge of yourselves, and a sense of your duty to me. *Because I am broken with their whorish hearts*—I am much grieved, and my patience is tired out with this people's idolatries, called in Scripture spiritual whoredom. God is here introduced as speaking after the manner of men, whose patience is tired out by the repeated provocations of others, especially when they see no hopes of amendment. *And with their eyes go a whoring after their idols*—The eyes are the seat of lascivious inclinations: see 2 Pet. ii. 14. So, in pursuit of the same metaphor, the eyes are said to go a whoring after idols, the people being often tempted to idolatrous worship by the costliness of the images, and the fine show they made. *And they shall loathe themselves, &c.*—With a mixture of grief toward God, of indignation against themselves, and abhorrence of the offence. *And they shall know I have not said in vain, &c.*—*Without cause*, as the word הַנֶּחֱמָה is more significantly translated chap. xiv. 22; the sufferers had given him just cause to pronounce that evil. Or, *without effect*: their sins were the cause, and their destruction is the effect of their sufferings.

Verses 11-14. *Smite with thy hand, and stamp with thy foot*—Join to thy words the gestures which are proper to express grief and concern at the wickedness of thy people, and for their calamities that will ensue. *For they shall fall by the sword, &c.*—

12 He that is far off shall die of <sup>m</sup> the pestilence; and he that is near <sup>n</sup> shall fall by the sword; and he that remaineth and is besieged shall die by the famine: <sup>o</sup> thus will I accomplish my fury upon them.

13 Then <sup>p</sup> shall ye know that I am the LORD, when their slain *men* shall be among their idols round about their altars, <sup>q</sup> upon every high hill, <sup>r</sup> in all the tops of the mountains, and <sup>s</sup> under every green tree, and under every thick oak, the place where they did offer sweet savour to all their idols.

14 So will I <sup>t</sup> stretch out my hand upon them, and make the land desolate, yea, <sup>u</sup> more desolate than the wilderness toward <sup>v</sup> Diblath, in all their habitations: and they shall know that I am the LORD.

<sup>m</sup> Chap. v. 13.—<sup>n</sup> Verso 7.—<sup>o</sup> Jer. ii. 20.—<sup>p</sup> Hos. iv. 13. <sup>q</sup> Isa. lvii. 5.—<sup>r</sup> Isa. v. 25.—<sup>s</sup> Or, *desolate from the wilderness.* <sup>t</sup> Num. xxxiii. 46; Jer. xviii. 22.

See note on chap. v. 12. *He that is far off*—And thinks himself out of danger, because he is out of the reach of the enemy; *shall die of the pestilence*—The arrow that I will shoot at him. *And he that is near*—Who stays in his own country, or who is near a place of strength, which he hopes will be to him a place of safety, yet shall fall by the sword before he can retreat to it. *And he that remaineth*—Who is so cautious as not to venture out, but remains in the city; *shall die by the famine*—The most miserable death of all: *thus will I accomplish my fury*—I will satisfy my just displeasure, and give them full measure of punishment: I will do all that against them which I had purposed to do. *Then shall ye know*—See note on verse 10. *When their slain men shall be among their idols*—As was threatened before, verses 5-7. *Upon every high hill, &c.*—There, where they had prostrated themselves in honour of their idols, God will lay them dead to their own reproach, and the reproach of their idols: they lived among them, and shall die among them: they had offered sweet odours to their idols, but there shall their dead carcasses send forth an offensive smell, as it were, to atone for that misplaced incense. *So will I stretch out my hand*—Put forth my almighty power; *and make the land desolate*—שִׁמְמָה, a desolation, a Hebraism, for *most desolate*: that fruitful, pleasant, populous country, which has been as the garden of Eden, the glory of all lands; *shall be more desolate than the wilderness toward Diblath*—Or *Diblathaim*, as it is called Num. xxxiii. 46; the desert in the borders of Moab, part of that *great and terrible wilderness*, described Deut. viii. 15.

## CHAPTER VII.

In this chapter, the approaching ruin of Judea is foretold very particularly, and in expressions most affecting and often repeated, that, if possible, the people might be awakened and brought to repentance, in order to the prevention of so great a calamity. The prophet is ordered to tell them, (1.) That it will be a final, complete, and miserable destruction, 1-6. (2.) That it was very near at hand, 7-10. (3.) That on account of their aggravated pride and violence it was unavoidable, 10-15. (4.) That neither their strength nor riches should in the least protect them from it, 16-19. (5.) That their glorious temple, in which they trusted, should be laid in ruins, 20-22. (6.) That their miseries and desolation, by the Chaldeans, should be as universal as their sins had been, 23-27.

A. M. 3410. **MOREOVER** the word of the  
B. C. 594. LORD came unto me, saying,

2 Also, thou son of man, thus saith the Lord God unto the land of Israel; <sup>a</sup> An end, the end is come upon the four corners of the land.

3 Now *is* the end *come* upon thee, and I will send mine anger upon thee, and <sup>b</sup> will judge thee according to thy ways, and will <sup>1</sup> recompense upon thee all thine abominations.

4 And <sup>c</sup> mine eye shall not spare thee, neither will I have pity: but I will recompense thy ways upon thee, and thine abominations shall be in the midst of thee: <sup>d</sup> and ye shall know that I *am* the LORD.

5 Thus saith the Lord God; An evil, an only evil, behold, is come.

6 An end is come, the end is come: it <sup>2</sup> watches for thee; behold, it is come.

7 <sup>e</sup> The morning is come upon thee, O thou that dwellest in the land: <sup>f</sup> the time is come,

<sup>a</sup> Verses 3, 6; Amos viii. 2; Matt. xxiv. 6, 13, 14.—<sup>b</sup> Verses 8, 9.—<sup>1</sup> Heb. give.—<sup>c</sup> Verse 9; Chap. v. 11; viii. 18; ix. 10.  
<sup>d</sup> Verse 27; Chapter vi. 7; xii. 20.—<sup>2</sup> Heb. awaketh against thee.—<sup>e</sup> Verse 10.—<sup>f</sup> Verse 12; Zeph. i. 14, 15.

## NOTES ON CHAPTER VII.

Verses 2-4. *Thus saith the Lord unto the land of Israel*—To the inhabitants of the land. Israel is often put for Judah, after the captivity of the ten tribes; those that were left of these tribes joining themselves to the tribe of Judah. The whole country of Judea is here comprehended. *An end*—An end of God's patience, of the peace and welfare of the people, and of the plenty, beauty, and desirableness of the land itself; *is come*—Or is near at hand; even that dreadful end threatened by Moses and the prophets, as the certain punishment of idolatry and other violations of God's law: *upon the four corners of the land*—Upon all parts of it. *Now is the end come upon thee*—There shall be no more delays. *I will judge thee according to thy ways*—I will punish thee according to thy deserts. *Thine abominations shall be in the midst of thee*—The punishment of thy sins shall be upon thee everywhere throughout thy land.

Verses 5-7. *Thus saith the Lord, An evil, an only evil*—A sore affliction, a singular and uncommon one. *An end is come*—A destruction, which shall be fatal to a great part of those that go into

the day of trouble is near, and not A. M. 3410. the <sup>3</sup> sounding again of the moun- B. C. 594. tains.

8 Now will I shortly <sup>g</sup> pour out my fury upon thee, and accomplish mine anger upon thee: <sup>h</sup> and I will judge thee according to thy ways, and will recompense thee for all thine abominations.

9 And <sup>i</sup> mine eye shall not spare, neither will I have pity: I will recompense <sup>4</sup> thee according to thy ways, and thine abominations *that* are in the midst of thee; <sup>k</sup> and ye shall know that I *am* the LORD that smiteth.

10 Behold the day, behold, it is come; <sup>1</sup> the morning is gone forth; the rod hath blossomed, pride hath budded.

11 <sup>m</sup> Violence is risen up into a rod of wickedness: none of them *shall remain*, nor of their <sup>5</sup> multitude, nor of any of <sup>6</sup> theirs: <sup>n</sup> neither *shall there be* wailing for them.

<sup>3</sup> Or, echo.—<sup>g</sup> Chap. xx. 8, 21.—<sup>h</sup> Verse 3.—<sup>i</sup> Verse 4.  
<sup>4</sup> Heb. upon thee.—<sup>k</sup> Verse 4.—<sup>1</sup> Verse 7.—<sup>m</sup> Jer. vi. 7.  
<sup>5</sup> Or, tumult.—<sup>6</sup> Or, their tumultuous persons.—<sup>n</sup> Jer. xvi. 5; Chap. xxiv. 16, 22.

captivity, as well as to those who are consumed in their own country. It is quite prepared to rush upon thee. Observe, reader, when the *end is come* upon the ungodly, then *an only evil* comes upon them. The sorest of temporal judgments have their allays; but the torments of the damned are *an evil, an only evil*. *The morning is come upon thee*—"God's judgments shall overtake thee speedily and unexpectedly. The expression alludes to the time when magistrates use to give sentence against offenders, which was in the morning." *The time is come*—The time of God's vengeance, called elsewhere *the day of the Lord*. *And not the sounding again of the mountains*—The sound of war and slaughter, and not such a joyful sound as used to echo from the mountains, by which the treaders of grapes expressed their satisfaction at the time of the vintage: which the word רר, here used, properly signifies. Or, not a mere echo, not a fancy, but a real noise arising from the approach of the Chaldean army.

Verses 10, 11. *Behold the day*—Which has lingered so long! it is come at last. *The morning is gone forth*—The day of destruction is already begun. *The rod hath blossomed*—As the same word

A. M. 3410. 12 ° The time is come, the day  
B. C. 594. draweth near: let not the buyer re-  
joice, nor the seller mourn: for wrath is upon  
all the multitude thereof.

13 For the seller shall not return to that  
which is sold, <sup>7</sup> although they were yet alive:  
for the vision is touching the whole multitude  
thereof, which shall not return; neither shall  
any strengthen himself <sup>8</sup> in <sup>9</sup> the iniquity of his  
life.

14 They have blown the trumpet, even to

° Verse 7.—<sup>7</sup> Heb. *though their life were yet among the living.*  
<sup>8</sup> Or, *whose life is in his iniquity.*

which signifies a *tribe*, signifies also a *rod*, the mean-  
ing of this sentence may be, the tribe of Judah hath  
flourished, or hath been prosperous. The conse-  
quence is mentioned in the following words: *Pride  
hath budded*—Her prosperity first filled her with  
pride, and that begat violence and all kinds of wick-  
edness. Or the sense may be, Nebuchadnezzar, the  
rod of God's anger, the rod of correction ordained  
for Judah, is grown in power and pride, in violence  
and cruelty, and is thus prepared to punish the Jews,  
whose pride and luxury, injustice and idolatry, have  
exposed them to this instrument of the divine ven-  
geance. *Violence is risen up into a rod of wicked-  
ness*—Some render this, *Violence is risen up against  
the rod of wickedness*, and understand it of the vio-  
lent, impetuous Chaldean army rising up against the  
tribe of Judah, here called the rod of wickedness,  
to cut it down. *None of them shall remain*—The  
Hebrew only expresses *none of them*, the words  
*shall remain* being supplied by our translators.  
Some versions read, *None of them shall be free from  
evil. Neither shall there be wailing for them*—The  
calamity shall be so general, families will be cut off  
so entirely, and they will be so stunned, as it were,  
with the greatness of their affliction, and so taken  
up in providing for their own safety, that there will  
be no particular lamentation or wailing made for  
those who fall.

Verses 12–15. *Let not the buyer rejoice, &c.*—The  
buyer will have no reason to rejoice, because he will  
not enjoy what he hath bought; nor the seller have  
cause to mourn for having been obliged to part with  
his possessions, of which the approaching desolation  
of the country and the captivity would otherwise  
have deprived him. *For the seller shall not return  
to that which was sold, &c.*—The year of jubilee  
shall be no advantage to the sellers; for though they  
should live till it come, yet they shall not enjoy the  
benefit of the law, (Lev. xxv. 13,) nor be restored  
again to their possessions, as the Chaldeans will have  
seized upon their lands, who will pay no regard to  
the year of jubilee, with respect to restoring to every  
one his old inheritance. *For the vision*—Or the  
prophecy; *is touching the whole multitude*—Is con-  
cerning the whole people; *which shall not return*—  
Or, as Bishop Newcome reads it. *It*, that is, the

make all ready; but none goeth to A. M. 3410.  
the battle: for my wrath is upon all B. C. 594.  
the multitude thereof.

15 <sup>p</sup> The sword is without, and the pestilence  
and the famine within: he that is in the field  
shall die with the sword; and he that is in the  
city, famine and pestilence shall devour him.

16 ¶ But <sup>q</sup> they that escape of them shall  
escape, and shall be on the mountains like  
doves of the valleys, all of them mourning,  
every one for his iniquity.

° Heb. *his iniquity.*—<sup>p</sup> Deut. xxxii. 25; Lam. i. 20; Chapter  
v. 12.—<sup>q</sup> Chap. vi. 8.

vision or prophecy, *shall not return*, namely, unful-  
filled; or, *it shall not be void. Neither shall any  
strengthen himself in iniquity*—Neither shall any  
one secure himself by acting wickedly. Or, “And  
though they harden themselves in sin, and shut their  
eyes against the judgments which hang over their  
heads, these will at last unavoidably overtake them.”  
*They have blown the trumpet*—The house of Israel  
have summoned in all fit for arms: see Jer. vi. 1.  
*But none goeth to the battle*—There is not a man  
going to the war. *For the people's hearts fail them*  
—Looking upon themselves as given up to destruc-  
tion. *For my wrath is upon all the multitude  
thereof*—That displeasure which takes away their  
courage. *The sword is without*—In the countries;  
*and the pestilence and the famine within*—The be-  
sieged city. *He that is in the field*—Whoever is in  
the field; *shall die with the sword*—Of the Chaldean  
soldiers. *And he that is in the city*—Whither he  
had fled for safety; *famine and pestilence shall de-  
vour him*—Shall eat him up. You, O Jews, shall  
be food for these insatiable destroyers.

Verses 16–19. *They that escape of them shall  
escape*—This might be more intelligibly rendered,  
*There are of them who shall escape*; that is,  
“Some few shall have the favour of escaping the  
common calamity, called elsewhere the *escaped*, or  
the *remnant*, from whence is derived the phrase *οι  
σωζομενοι*, in the New Testament, *such as are, or  
should be, saved.*” *And shall be on the mountains  
like doves*—Fearful and trembling, and bemoaning  
themselves on account of the calamities their sins  
have brought on them. *All hands shall be feeble,  
&c.*—Feebleness in the hands and knees is the con-  
sequence of the weakness and failing of the spirit.  
*They shall also gird themselves with sackcloth*—A  
general custom in the eastern countries in deep sor-  
rows and distresses. *Horror shall cover them*—Or,  
*has overwhelmed them*, as the same phrase is trans-  
lated Psa. lv. 5. *Shame shall be upon all faces*—  
The marks of confusion and misery shall be seen on  
all faces; *and baldness upon all their heads*—Either  
by their pulling off their hair amidst their sorrows,  
or cutting it off in token of mourning: see note on  
Jer. xlviii. 37. *They shall cast their silver in the  
streets*—Either that they may be lighter to flee, or

A. M. 3410. 17 All <sup>a</sup> hands shall be feeble, and  
B. C. 594. all knees shall <sup>10</sup> be weak as water.

18 They shall also <sup>a</sup> gird themselves with sackcloth, and <sup>b</sup> horror shall cover them; and shame shall be upon all faces, and baldness upon all their heads.

19 They shall cast their silver in the streets, and their gold shall be <sup>11</sup> removed: their <sup>a</sup> silver and their gold shall not be able to deliver them in the day of the wrath of the LORD: they shall not satisfy their souls, neither fill their bowels: <sup>12</sup> because it is <sup>a</sup> the stumbling-block of their iniquity.

20 ¶ As for the beauty of his ornament, he set it in majesty: <sup>7</sup> but they made the images of their abominations and of their detestable things therein: therefore have I <sup>13</sup> set it far from them.

<sup>a</sup> Isaiah xlii. 7; Jer. vi. 24; Chap. xxi. 7.—<sup>10</sup> Heb. go into water.—<sup>a</sup> Isa. iii. 24; xv. 2, 3; Jer. xviii. 37; Amos viii. 10. <sup>b</sup> Psalm lv. 5.—<sup>11</sup> Hebrew, for a separation, or, uncleanness. <sup>c</sup> Prov. xi. 4; Zeph. i. 18.—<sup>12</sup> Or, because their iniquity is their stumbling-block.—<sup>a</sup> Chap. xiv. 3, 4; xlv. 12.

to engage the enemy's attention, and so to give themselves time to escape out of the city. *And their gold shall be removed*—Carried away to Babylon. *Their silver and their gold shall not deliver*—Shall not remove the distresses of the famine, or prevent their being carried into captivity. *They shall not satisfy their souls*—Shall not procure them food to satisfy their hunger, nor afford them any comfort. *Because it is the stumbling-block of their iniquity*—This silver and gold, which they valued too much, coveted immeasurably, abused to the purposes of pride, luxury, oppression, and idolatry; this that they stumbled at, and fell into sin, now they stumble at, and fall into the deepest misery.

Verses 20–22. *As for the beauty of his ornament*—The temple and all that pertained to it, which was the beauty and glory of the Jewish nation, and accounted so by them; *he set it in majesty*—God commanded that it should be a stately, beautiful, and magnificent structure; *but they made the images of their abominations therein*—Set up their idols in his temple, and provoked him, their Maker and their husband, with their spiritual adulteries committed before his face; *therefore have I set it far from them*—I have parted between it and them, have removed them far from the temple: or, I have given it into the hands of the Gentiles to profane and pollute it: see the marginal reading, and verse 21. *My face will I turn from them*—Either from the Jews or from the Chaldeans, neither relieving the former nor restraining the latter. *And they (the Chaldeans) shall pollute my secret place*—My temple, and even the holy of holies. *For the robbers shall enter into it*—The Chaldean soldiers shall break open all doors, and rush forward, and enter there, where neither the

21 And I will give it into the hands <sup>a</sup> of the strangers for a prey, and to <sup>b</sup> the wicked of the earth for a spoil; and they shall pollute it.

22 My face will I turn also from them, and they shall pollute my secret place; for the <sup>14</sup> robbers shall enter into it, and defile it.

23 ¶ Make a chain: for <sup>a</sup> the land is full of bloody crimes, and the city is full of violence.

24 Wherefore I will bring the worst of the heathen, and they shall possess their houses: I will also make the pomp of the strong to cease, and <sup>15</sup> their holy places shall be defiled.

25 <sup>16</sup> Destruction cometh; and they shall seek peace, and *there shall be none*.

26 <sup>a</sup> Mischief shall come upon mischief, and rumour shall be upon rumour; <sup>b</sup> then shall they

<sup>a</sup> Jer. vii. 30.—<sup>14</sup> Or, made it unto them an unclean thing. <sup>b</sup> Or, burglars.—<sup>a</sup> 2 Kings xxi. 16; Chapter ix. 9; xi. 6. <sup>b</sup> Or, they shall inherit their holy places.—<sup>16</sup> Heb. Cutting off. <sup>a</sup> Deut. xxxii. 23; Jer. iv. 20.—<sup>b</sup> Psalm lxxiv. 9; Lam. ii. 9; Chapter xx. 1, 3.

people, nor the Levites, nor the priests, except only the high-priest, were allowed to enter.

Verses 23, 24. *Make a chain*—To foreshow the approaching captivity, when both king and people should be carried in chains to Babylon. *For the land is full of bloody crimes*—The innocent blood that has been shed in it cries aloud for vengeance. See the margin. *Wherefore I will bring the worst of the heathen*—The most violent, proud, and bloody men, namely, the Chaldeans, who were at that time the great oppressors of the world, and a terror to all the countries round about them; *and they shall possess their houses*—Not only dwell in them, but by right of conquest account them their own, and as descending to their heirs after them. *I will also make the pomp of the strong to cease*—The excellence, magnificence, and glory of the mighty men shall be brought to nothing: Jerusalem itself, which they trust in, and think too well fortified by nature and art, and the divine presence, to be ever overthrown, shall be levelled with the ground. *And their holy places*—The temple and all its courts, shall be defiled. God calls them *their holy places*, because, having been polluted by their idolatries, he no longer considered them as his.

Verses 25–27. *Destruction cometh*—Such as a provoked power makes when it cuts off all, root and branch. *And they shall seek peace*—By inquiring of the prophets; or rather, by suing to Nebuchadnezzar, whom, after so many affronts, they will attempt to pacify. *And there shall be none*—No such thing can be obtained. *Mischief shall come upon mischief*—One calamity shall follow upon the neck of another. *And rumour upon rumour*—One piece of mournful intelligence after another, namely, of

A. M. 3410. seek a vision of the prophet ; but the  
B. C. 594. law shall perish from the priest, and  
counsel from the ancients.

27 The king shall mourn, and the prince  
shall be clothed with desolation, and the

<sup>17</sup> Hebrew, with their judgments.

the enemies' preparations, marches, successes, and  
cruelties, causing the hearts of the stoutest to sink  
within them. *Then shall they seek a vision of the  
prophet*—In this multiplied perplexity they will in-  
quire of the prophets, true or false, concerning the  
event of things ; or will seek to them for some word  
of direction or comfort from God, as Zedekiah did,  
Jer. xxxiv. 18, &c. *But the law shall perish from  
the priest, &c.*—He shall have no words, either of  
advice or comfort, to speak to them. *And counsel  
from the ancients*—Nor shall their senators know  
what to advise. So great will be the confusion,  
trouble, and terror, that neither the pious nor the  
wise, whom they were wont to consult, and who  
used to give them counsel in all difficult cases, shall  
be able to advise any thing to the purpose in this great

hands of the people of the land shall A. M. 3410  
be troubled : I will do unto them after B. C. 594.  
their way, and <sup>17</sup> according to their deserts will  
I judge them, <sup>c</sup> and they shall know that I am  
the LORD.

<sup>c</sup> Verse 4.

perplexity and distress. *The king shall mourn*—  
Zedekiah shall droop and despair. *And the prince  
shall be clothed with desolation*—Every magistrate  
shall be seized with trouble and astonishment. *And  
the hands of the people shall be troubled*—Hang  
down and melt away. There shall be a general  
consternation of all ranks and degrees of men. They  
that are in authority shall want presence of mind to  
give counsel and directions, and the inferiors shall  
have no heart to put any advice in execution. What  
can men contrive, or do for themselves, when God  
is departed from them ? All must needs be in tears,  
all in trouble, when God comes to judge them ac-  
cording to their deserts, and so make them know,  
to their cost, that he is the Lord to whom vengeance  
belongeth.

CHAPTER VIII.

God, having given Ezekiel a clear foresight of the miseries coming upon the people, here gives him a clear insight into the people's wickedness, by which he was provoked to bring those miseries upon them. He takes him in a vision to Jerusalem, to show him the sins that were committed there, 1-4. There the prophet sees, (1.) The image of jealousy set at the gate of the altar, 5, 6. (2.) The elders of Israel worshipping all manner of images in a secret chamber, 7-12. (3.) The women weeping for Tammuz, 13, 14. (4.) The men worshipping the sun, 15, 16. God then appeals to the prophet, whether such a provoking people should have any pity shown them, and threatens most severely to punish them, 17, 18.

A. M. 3411. AND it came to pass in the sixth  
B. C. 593. year, in the sixth month, in the  
fifth day of the month, as I sat in my house,  
and <sup>a</sup> the elders of Judah sat before me,

<sup>a</sup> Chap. xiv. 1 ; xx. 1 ; xxxiii. 31.

NOTES ON CHAPTER VIII.

Verse 1. *And it came to pass in the sixth year*—  
Namely, of Jehoiachin's captivity. *In the sixth  
month*—The LXX. read, *in the fifth month*. *As I  
sat in my house, and the elders of Judah*—Men  
of note for their age or authority, or the chief of  
those who had been made captives with Jehoiachin,  
*sat before me*—Having come, probably, to inquire of  
the Lord concerning their present state of affairs,  
what the issue would be ; or what would become of  
their brethren who remained in Judea and Jerusa-  
lem. It must be observed, "that in chap. iv. 4-6, the  
prophet is commanded to lie on his left side three  
hundred and ninety days, and on his right side forty  
days ; to which must be added the seven days men-  
tioned chap. iii. 15. But the interval between this  
vision, and chap. i. 1, is only one year and two  
months, or four hundred and twenty days, reckon-

that <sup>b</sup> the hand of the Lord God fell A. M. 3411.  
there upon me. B. C. 593.

2 <sup>c</sup> Then I beheld, and lo a likeness as the  
appearance of fire : from the appearance of his

<sup>b</sup> Chap. i. 3 ; iii. 22.—<sup>c</sup> Chap. i. 26, 27.

ing thirty days in a month. It would seem, there-  
fore, that this revelation was made to the prophet  
during his typical siege. 'But Vignoles, v. ii. 447,  
thinks, that the year was a lunar one, with an inter-  
calation of thirty days.'—Secker. And, according to  
Michaelis, the Jews, and in general the people of  
Asia, were used to lunar years of three hundred and  
fifty-four days. Add to them two months, or fifty-  
nine days, and you have four hundred and thirteen  
days. A whole month was intercalated from time  
to time into the lunar year, to make it agree with the  
harvest year. Add twenty-nine days, and you have  
four hundred and forty-two days."—Newcome.

Verse 2. *I beheld, and lo a likeness*—Namely,  
of a man ; the man whom he had seen upon the  
throne ; *as the appearance of fire*—This seems to  
have been the same appearance as that mentioned  
before, chap. i. 27, signifying that God was about to

A. M. 3411. loins even downward, fire ; and from B. C. 593. his loins even upward, as the appearance of brightness, <sup>d</sup> as the colour of amber.

3 And he <sup>e</sup> put forth the form of a hand, and took me by a lock of my head ; and <sup>f</sup> the spirit lifted me up between the earth and the heaven, and <sup>g</sup> brought me in the visions of God to Jerusalem, to the door of the inner gate that looketh toward the north ; <sup>h</sup> where was the seat of the image of jealousy, which <sup>i</sup> provoketh to jealousy.

4 And, behold, the glory of the God of Israel was there, according to the vision that I <sup>k</sup> saw in the plain.

<sup>d</sup> Chap. i. 4.—<sup>e</sup> Daniel v. 5.—<sup>f</sup> Chap. iii. 14.—<sup>g</sup> Chap. xi. 1, 24 ; xl. 2.

inflict heavy judgments on the Jewish nation, but so as not entirely to destroy it. It is probable, while those who are here called *the elders of Judah* were sitting before the prophet with silence and attention, waiting for an answer to some inquiries they had made of him, as God's prophet, concerning what was to be the future condition of the Jewish nation, that Ezekiel was on a sudden seized with an ecstasy, and had the things he gives an account of in the following verses presented before his eyes ; or such a strong impression of them made upon his mind, that it seemed to him as if he actually saw them.

Verses 3-6. *And he put forth the form of a hand*—He appeared so to do. This, and all that follows, to the end of verse 16, was done in vision only, as appears from the expression here used : *and brought me in the visions of God, &c.*—In a similar manner, he was represented to the Prophet Elisha's miud, (2 Kings, v. 26,) what Gehazi was doing when he took the presents from Naaman, which the prophet there calls being present with Gehazi. *To Jerusalem, to the door of the inner gate*—To the entrance that goes into the inner court, called *the court of the priests*, where the altar of burnt-offerings stood ; *where was the seat of the image of jealousy*—“An image set up within the precincts of the temple, to provoke God to jealousy, by setting up a rival against him in the place dedicated to his own worship.” This was most probably an image of *Baal*, for that, we find, was the idol they chiefly worshipped. As it was exceedingly provoking to God to set up another object of worship besides him ; so it was still more so to do this in the place which had been built for, and was dedicated to, his worship only. To speak in the figurative sense in which God is spoken of, with regard to the Jewish nation, namely, as being a husband to it, it was just the same as if the adulterer were brought into the house of the husband whom he had injured, in his very sight ; therefore it is very properly called here, *the image of jealousy*, or that exciteth jealousy. *That I should go far off from my sanctuary*—Which are provocations suffi-

5 ¶ Then said he unto me, Son of A. M. 3411. man, lift up thine eyes now the way B. C. 593. toward the north. So I lifted up mine eyes the way toward the north, and behold northward at the gate of the altar this image of jealousy in the entry.

6 He said furthermore unto me, Son of man, seest thou what they do? *even* the great abominations that the house of Israel committeth here, that I should go far off from my sanctuary? but turn thee yet again, *and* thou shalt see greater abominations.

7 ¶ And he brought me to the door of the court ; and when I looked, behold a hole in the wall.

<sup>b</sup> Jer. vii. 30 ; xxxii. 34 ; Chap. v. 11.—<sup>c</sup> Deut. xxxii. 16, 21. <sup>d</sup> Chap. i. 28 ; iii. 2, 23.

cient to cause me to forsake my sanctuary, and deliver it up to be profaned by the heathen, chap. vii. 21, 22. This is significantly represented by the *departing of the divine glory from the threshold of the temple*, chap. x. 18.

Verses 7-11. *And he brought me to the door of the court*—This, Dr. Lightfoot understands of the east gate of the inner court, called *the gate of Nicanor*, over which was the council chamber, where the sanhedrim used to meet, and in some of the rooms near it they secretly practised idolatry, as God discovered to the prophet, verse 11. *Behold a hole in the wall*—Through which I could look in, and see what abominations were committing there. *Then he said, Dig now in the wall*—This, and what follows, was done only by vision, during the prophet's trance or ecstasy, while the elders sat before him. *And when I had digged in the wall, behold a door*—A private door, by which the elders entered into the chambers of their imagery, to perform idolatrous worship to the images. *And he said unto me, Go in, &c.*—To give me the fullest conviction, I not only looked through the hole, mentioned verse 7, but went into the very room where these idolatries were committed. *Behold the abominations that they do here*—Hebrew, *are doing here* : even under the approach of judgments, and under the walls of my temple. *So I went in, and behold every form of creeping things*—It is probable that they imitated the Egyptians in this kind of idolatry ; for the Egyptians used to worship several kinds of beasts and reptiles. According to Diodorus Siculus, l. i. p. 59, edit. Wess., (referred to by Secker,) “round the room in Thebes, where the body of King Osymanduas seemed to be buried, a multitude of chambers were built, which had elegant paintings of all the beasts sacred in Egypt.” It is not unlikely they imagined they evaded the law against setting up any image to worship, by having them only *portrayed*, or painted, on the wall ; or, at least, that it was not so great an offence ; for the Jewish people in general seem to have had little regard to any thing but the strict

A. M. 3411. 8 Then said he unto me, Son of  
B. C. 593.

man, dig now in the wall: and when I had digged in the wall, behold a door.

9 And he said unto me, Go in, and behold the wicked abominations that they do here.

10 So I went in and saw; and behold every form of creeping things, and abominable beasts, and all the idols of the house of Israel, portrayed upon the wall round about.

11 And there stood before them seventy men of the ancients of the house of Israel, and in the midst of them stood Jaazaniah the son of Shaphan, with every man his censor

<sup>1</sup> Chap.

letter of the law, not regarding the spirit of it. However, as to objects for worship, pictures were prohibited, as well as carved images, as appears from Num. xxxiii. 52. *And there stood before them seventy men of the ancients, &c.*—Heads of the tribes or families, or, at least, principal men, (according to the number of the sanhedrim,) who ought to have been examples of true religion, not ringleaders in idolatry. By this the prophet was given to see, that it was not the vulgar, or the poor and ignorant only that were guilty of idolatry, but the leading men of the nation, and those of the greatest knowledge, power, and influence, who were superior to, and had the direction of the common people; so that it was properly a national guilt, and, as such, loudly called for national punishment. *And in the midst of them stood Jaazaniah*—Probably a prince of the people; *the son of Shaphan*—Mentioned 2 Kings xxii. 9. Shaphan was forward in reforming under Josiah, and his son is as forward in corrupting the worship of God.

Verse 12. *Hast thou seen what the ancients do in the dark*—Do secretly; *every man in the chambers of his imagery*—Chambers so very private, that the prophet is described as obliged to dig a hole through the wall before he could discover their idolatrous practices. *For they say, The Lord seeth us not*—They either deny the being and providence of God, (chap. ix. 9,) or they say in their hearts, God hath cast us off, and withdrawn his wonted protection from us. They seem to have been of the same mind with Ahaz, who resolved to worship the gods of the Syrians, his conquerors, 2 Chron. xxviii. 23. So these men worshipped the idols of their neighbours, whom they saw to be more prosperous than themselves. Observe here, reader, a practical disbelief of God's omniscience and superintending providence is one chief cause of men's treacherous departures from him. *The Lord hath forsaken the earth*—Looks not after the affairs of it, and therefore we had as well worship any other god as him. Or, he hath forsaken our land, and left it to be a prey to its enemies, and therefore it is time for us to look out to some other god to whom to commit the protection of it. This was a blasphemous reflection upon God, as if he had forsaken them first, otherwise they

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in his hand; and a thick cloud of  
A. M. 3411.  
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incense went up.  
12 Then said he unto me, Son of man, hast thou seen what the ancients of the house of Israel do in the dark, every man in the chambers of his imagery? for they say, <sup>1</sup>The LORD seeth us not; the LORD hath forsaken the earth.

13 ¶ He said also unto me, Turn thee yet again, and thou shalt see greater abominations that they do.

14 Then he brought me to the door of the gate of the LORD's house which was toward

ix. 9.

would not have forsaken him. Those are indeed ripe for ruin who are arrived to such a pitch of impudence as to lay the blame of their sins on God himself.

Verse 14. *Then he brought me to the door which was toward the north*—Dr. Lightfoot distinguishes this door from that mentioned verse 5; this, he says, was the upper north gate, and that the lower; this being just over against the temple itself; whereas that was opposite the altar. *Behold, there sat women weeping for Tammuz*—"The prophet here refers to a Phœnician or Syrian superstition. *Tammuz* was an idol of Chaldee extraction, as is plain from his name; which also is used for the tenth month, reckoning from the autumnal equinox, ~~this~~ is, the month of June; and *Tammuz*, as the object of worship, expresses the *solar light* in its perfection, as in the summer solstice. The Vulgate renders *Tammuz*, by *Adonis*; and that *Adonis*, according to the physical theology of the heathen, was the same as the sun, there is no question. Macrobius expressly affirms it, *Saturnal.*, lib. i. cap. 21, and says, that the tradition of *Adonis* being killed by a boar, means the diminution of the sun's light and heat by winter. This departure of *Adonis*, or the sun, was lamented in the most frantic ceremonies of grief by the Phœnician and Assyrian women, who, on these occasions, used to prostitute themselves in honour of his vivifying power; and thus the Jewish women are described by our prophet, weeping for *Tammuz*, on the fifth day of the sixth month, that is, of August; at which time his death, by the winter boar, was drawing on apace. *Tammuz* was supposed to have been killed by a wild boar in mount Lebanon, whence flows the river *Adonis*, concerning which *Lucian* relates an opinion prevailing in these parts, that its stream, at certain seasons of the year, is of a bloody colour, which the heathen considered as proceeding from a kind of sympathy in the river for his death: see *Parkhurst* and *Uni. Hist.*, vol. i. p. 342. Milton has touched upon each of these particulars in the following elegant lines:

"———Tammuz came next behind,  
Whose annual wound in Lebanon allured  
The Syrian damsels to lament his fate,

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A. M. 3411. the north; and behold, there sat  
B. C. 593. women weeping for Tammuz.

15 Then said he unto me, Hast thou seen *this*, O son of man? turn thee yet again, and thou shalt see greater abominations than these.

16 ¶ And he brought me into the inner court of the LORD's house, and behold, at the door of the temple of the LORD, <sup>m</sup> between the porch and the altar, <sup>n</sup> were about five and twenty men, <sup>o</sup> with their backs toward the temple of the LORD, and their faces toward the east; and they worshipped <sup>p</sup> the sun toward the east.

<sup>m</sup> Joel ii. 17.—<sup>n</sup> Chap. xi. 1.—<sup>o</sup> Jeremiah ii. 27; xxxii. 33.  
<sup>p</sup> Deut. iv. 19; 2 Kings xxiii. 5, 11; Job xxxi. 26; Jer. xlv. 17.  
<sup>1</sup> Or. *Is there any thing lighter than to commit.*

In am'rous ditties all a summer's day,  
While smooth Adonis, from his native rock,  
Ran purple to the sea, supposed with blood  
Of Tammuz, yearly wounded: the love-tale  
Infected Sion's daughters with like heat,  
Whose wanton passions, in the sacred porch,  
Ezekiel saw, when by the vision led  
His eye survey'd the dark idolatries  
Of alienated Judah ———."

PARADISE LOST, b. i. v. 446.

Verses 15, 16. *Turn thee yet again, and thou shalt see greater abominations*—These latter wickednesses may be accounted greater, because they were acted in a more sacred place. *And he brought me into the inner court*—The court next the temple, namely, that of the priests. *And, behold, at the door of the temple*—At that door through which there was an entrance into the porch of the temple, from the altar of burnt-sacrifices. Before, he saw the abominations committed in the gates of the courts, now he is come to the very house itself. *Were about five and twenty men with their backs toward the temple, &c.*—In contempt of God and his worship they turned their backs toward his sanctuary, and their faces toward the sun; according to the custom of the Chaldeans, Persians, and other eastern nations who worshipped the sun. Lowth thinks Hezekiah might allude to some idolatrous practice of this kind, in that confession of his, recorded 2 Chron. xxix. 6, *Our fathers have forsaken him, and turned away their faces from the habitation of the Lord, and turned their backs. They turned their back to God, and not the face*, as Jeremiah expresses their contempt toward him, chap. ii. 27. To prevent even the appearance of this, the people were commanded to come into the courts of the temple at the north or southern gates when they came to worship, that they might not, at their return, turn their backs upon God: see chap. xlvi. 9. God ordered the *holy of holies*, in his temple, to be placed toward the west, in opposition to this species of heathen idolatry, which consisted in worshipping the rising sun. And the pious Jews always turned their faces toward the temple when they worshipped.

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17 ¶ Then he said unto me, Hast thou seen *this*, O son of man? <sup>1</sup> Is

it a light thing to the house of Judah that they commit the abominations which they commit here? for they have <sup>2</sup> filled the land with violence, and have returned to provoke me to anger: and lo, they put the branch to their nose.

18 <sup>r</sup> Therefore will I also deal in fury: mine <sup>s</sup> eye shall not spare, neither will I have pity: and though they <sup>t</sup> cry in mine ears with a loud voice, *yet* will I not hear them.

<sup>1</sup> Chap. ix. 9.—<sup>r</sup> Chap. v. 13; xvi. 42; xxiv. 13.—<sup>s</sup> Chap. v. 11; vii. 4, 9; ix. 5, 10.—<sup>t</sup> Prov. i. 28; Isa. i. 15; Jer. xi. 11; xiv. 12; Mic. iii. 4; Zech. vii. 13.

Verses 17, 18. *Then he said*—After the prophet had seen all, and had had time to consider all he saw, God appeals to him concerning the heinousness of their crimes. *Is it a light thing to the house of Israel*—Who know and profess better things, and are dignified with so many privileges above other nations? Is it excusable in them, who have God's oracles and ordinances, *that they commit the abominations which they commit here?*—Do they not deserve to suffer who thus sin? Should not such abominations as these make *desolate*? *For they have filled the land with violence*—All kinds of injustice are here meant, toward all sorts of men, whom they first despised and then defrauded, oppressed, or destroyed. And it is not strange if they who wrong their Creator make no conscience of injuring their fellow-creatures, and with all that is sacred, trample also on all that is just. And this wickedness of their conduct toward each other would have made their worship an abomination, even if it had been paid to the true God: see Isa. i. 11, &c. *And have returned to provoke me, &c.*—After having *filled the land with violence*, they return to the temple to practise their idolatries: from injustice against man they return to impiety against God, and thus, by fresh abominations, add new aggravations to their guilt. *And lo, they put the branch to their nose*—This obscure clause is supposed by several commentators to relate to some custom among the idolaters of dedicating a branch of laurel, or of some other tree, to the honour of the sun, and carrying it in their hands at the time of their worship. And Spencer, *De leg. Heb.*, lib. iv. cap. 5, observes, "that the heathen, in the worship of their deities, held forth the branches of those trees which were dedicated to them:" a rite which was called among the Greeks, *σχοφορία*, *θαλλοφορία*: that is, *branch-bearing*. And Lewis, in his *Origines Hebraeae*, vol. iii. p. 4, observes, that the most reasonable exposition is, that the worshipper, with a wand in his hand, was wont to touch the idol, and then apply the stick to his nose and mouth, in token of worship and adoration. The Jewish rabbins, however, reckon this among the texts which their wise men have corrected, and say the original reading was not *□□□*, *their nose*, but *□□□*, *my nose*,

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or face; according to which reading the sense will be, *They put a stick to my face*, namely, to mock, or exasperate me: or, taking זכרה to mean here, not a branch, but, as Buxtorf renders it, *odor malus ventris*, the words will mean, they put an offensive smell to my nose, that is, they put an open affront upon me, namely, by turning their back to me in the place dedicated to my worship. And to this sense the LXX. interpret it, reading αυτοι ως μωκταριζοντες, *they are as those that mock me*, or *publicly affront me*. The Vulgate, however, reads the clause as we

do. Dr. Lightfoot renders the place, *They put the branch to my wrath, or their wrath*; that is, "they add more fuel to my wrath, which will burst out like a flame to consume them: just as if one should lay a heap of dry sticks upon a fire." *Therefore will I deal in fury, &c.*—Hebrew, *in anger, or wrath. Mine eye shall not spare*—Their provocations are such, that my justice cannot be satisfied without bringing deserved punishment upon them; and *though they cry, &c.*—Their sins cry louder for vengeance than their prayers cry for mercy.

## CHAPTER IX.

In a continuance of his vision, Ezekiel is here shown the destruction of Jerusalem for its wickedness. (1.) Instruments are prepared to destroy the city, 1, 2. (2.) While the cloud of glory removes from off the ark in the holy of holies, to the threshold of the temple, those that mourned for the abominations committed in the city are ordered to be marked for preservation, 3, 4. (3.) Orders are given for the execution of the rest, the slaughter of whom is immediately begun, 5–7. (4.) Ezekiel intercedes in vain for the mitigation of the sentence, 8–10. (5.) He who marked the mourners reports, that every thing was done according to order, 11.

A. M. 3411. B. C. 593. **H**E cried also in mine ears with a loud voice, saying, Cause them that have charge over the city to draw near, even every man *with* his destroying weapon in his hand.

2 And behold, six men came from the way of the higher gate, <sup>1</sup> which lieth toward the

north, and every man <sup>2</sup> a slaughter-  
A. M. 3411.  
B. C. 593. weapon in his hand; <sup>3</sup> and one man among them *was* clothed with linen, with a writer's inkhorn <sup>3</sup> by his side: and they went in and stood beside the brazen altar.

3 And <sup>b</sup> the glory of the God of Israel was gone up from the cherub whereupon he was, to

<sup>1</sup> Heb. which is turned.—<sup>2</sup> Heb. a weapon of his breaking in pieces.—<sup>3</sup> Lev. xvi. 4; Chap. x. 2, 6, 7; Rev. xv. 6.

<sup>a</sup> Hebrew, upon his loins.—<sup>b</sup> Chap. iii. 23; viii. 4; x. 4, 18; xi. 22, 23.

## NOTES ON CHAPTER IX.

Verses 1, 2. *He cried also in mine ears*—Namely, the man whom he had seen upon the throne; *with a loud voice*—This denoted the terribleness of the judgments which were going to be inflicted. *Cause them that have charge, &c.*—That is, says Lowth, "the angels who had the charge of executing God's judgments upon the city." Or it may be intended of the Chaldean army, or of its principal leaders, who had a charge or commission against Jerusalem, to avenge the divine justice of it, because of its heinous provocations. The passage is prophetic of the slaughter which should be made of its inhabitants. *And behold, &c.*—No sooner was the command given, than these ministers of God's displeasure appear ready to execute it. *Six men*—In the vision they appeared as men, and the prophet terms them according to their appearance. *From the way of the higher gate*—See note on chap. viii. 14. *Which lieth toward the north*—The Babylonians made their inroads into Palestine, as has been more than once observed, from the north, and by this gate it seems, the Chaldeans first entered into the city. *And every man a slaughter-weapon in his hand*—Prepared for the work to which they were called. *And one among them was clothed with linen*—A garment proper to the priesthood; and the habit in

which the angels often appeared, Dan. x. 5, and xii. 6, 7. This person, at least, seems to have been an angel, who had the charge given him of preserving those that were to be saved amidst the general destruction; *with a writer's inkhorn by his side*—That he might set a mark on those who were to be preserved amidst the general slaughter. Thus, Rev. vii. 2, St. John in a vision saw an angel with the seal of the living God, and therewith the servants of God were sealed in their foreheads; "in allusion," says Bishop Newton, "to the ancient custom of marking servants in their foreheads, to distinguish what they were, and to whom they belonged." The position of the inkhorn, by the side of this writer, may appear strange to a European reader, but according to Olearius, Dr. Shaw, and others, the custom of placing it by the side continues in the East to this day. *And they went in and stood beside the brazen altar*—To denote that the men ordained to destruction were offered up as so many sacrifices to God's justice. The destruction of the wicked is elsewhere expressed by the name of a sacrifice: see chap. xxxix. 17; Isa. xxix. 2, and xxxiv. 6.

Verses 3, 4. *And the glory of God was gone to the threshold of the house*—Namely, that glorious symbol of the divine presence which had been wont to appear between the cherubim upon the mercy-seat,

A. M. 3411. the threshold of the house. And he  
B. C. 593.

called to the man clothed with linen,  
which had the writer's inkhorn by his side;

4 And the LORD said unto him, Go through  
the midst of the city, through the midst of  
Jerusalem, and set a mark upon the fore-  
heads of the men that sigh and that cry for  
all the abominations that be done in the midst  
thereof.

5 ¶ And to the others he said in my hear-

<sup>a</sup> Heb. mark a mark.—<sup>c</sup> Exodus xii. 7; Rev. vii. 3; ix. 4;  
xiii. 16, 17; xx. 4.—<sup>d</sup> Psa. cxix. 53, 136; Jer. xiii. 17; 2 Cor.  
xii. 21; 2 Pet. ii. 8.—<sup>b</sup> Heb. nine ears.

was departed out of that inner sanctuary to the  
threshold or door of the temple, to show that God  
would shortly forsake his house, and withdraw him-  
self from the Jews, because of their idolatries and  
other sins. The word *cherub* here stands for *cheru-  
dim*, as chap. x. 2. We must distinguish this appa-  
ration of the divine glory, which had its usual resi-  
dence in the temple, from that which was shown  
particularly to Ezekiel, chap. i. 26, and iii. 23. *And  
he called to the man clothed with linen*—He who sat  
on the throne, chap. i. 26, namely, the Son of God,  
gave his commands to the angel; *and the Lord*  
(Hebrew, *Jehovah*) *said unto him, Go through the  
midst of the city*—From the one end to the other,  
or rather through all parts of it; *and set a mark,  
&c.*—To signify that distinction which God, by his  
providence, makes in times of common calamity be-  
tween some and others, Isa. xxvi. 20; Jer. xxxix. 16;  
Mal. iii. 18. For God in his greatest wrath against  
his enemies has a reserve of mercies for his people.  
*Upon the foreheads of the men that sigh*—Namely,  
out of grief, or who mourn for the sins and miseries  
of others; *and cry for all the abominations, &c.*—  
Who dare openly bewail the abominations of this  
wicked city, and so bear their testimony against it.  
The Vulgate renders the clause, *Et signa Thau  
super frontes virorum gementium, &c.*; that is,  
“mark with the letter Thau the foreheads of the men  
who grieve, &c.” And it has been a long and pre-  
vailing opinion in the Christian Church, that the  
letter *Thau* was the mark here intended, namely,  
in the Samaritan character, supposed to have been  
used at that time by the Jews, and that the letter was  
written in the form of a cross, as St. Jerome attests  
in his commentary on the place. The prevalence  
of this opinion shows, at least, how early this use  
of the form of the cross prevailed in the Christian  
Church, which made way for the superstition and  
idolatry of the Papists in that particular. It is of  
more consequence to observe, that whatever this  
mark was, it was set upon the persons here described  
to signify that God owned them as his, and would  
spare and preserve them in the time of this general  
destruction. Observe, reader, a work of grace in  
the soul is to God a mark upon the forehead, which  
he will acknowledge as his mark, and by which he  
*knows them that are his*; and those who keep them-

ing, Go ye after him through the city, and smite: let not your eye spare, neither have ye pity:

6 Slay utterly old and young, both maids,  
and little children, and women: but come  
not near any man upon whom is the mark;  
and begin at my sanctuary. Then they  
began at the ancient men which were before  
the house.

7 And he said unto them, Defile the house,

<sup>a</sup> Verse 10; Chap. v. 11.—<sup>f</sup> 2 Chron. xxxvi. 17.—<sup>g</sup> Heb.  
to destruction.—<sup>h</sup> Rev. ix. 4.—<sup>i</sup> Jer. xxv. 29; 1 Pet. iv. 17.  
<sup>j</sup> Chap. viii. 11, 12, 16.

selves pure in times of common iniquity, God will  
keep safe in times of common calamity. They that  
distinguish themselves shall be distinguished; they  
that cry for other men's sins, shall not need to cry  
for their own afflictions; for they shall either be de-  
livered from them, or comforted under them. Observe  
again: God is more careful of his people than vin-  
dictive against his enemies; for he orders the sealing  
of the mourners before the destruction of the rebels.

Verses 5-7. *To the others he said, Go ye after him  
and smite*—That is, cut off and destroy all that are  
either guilty of, or accessory to the abominations of  
Jerusalem, and even all that do not sigh and cry for  
them, or that are not affected with grief and sorrow  
on account of them. *Let not your eyes spare*—You  
must not save any whom God has doomed to destruc-  
tion. None needs to be more merciful than God is,  
and he had said, chap. viii. 18, *My eye shall not  
spare, neither will I have pity*. Take notice, reader,  
those that live in sin, and hate to be reformed, shall  
perish in sin, and deserve not to be pitied; for they  
might easily have prevented their ruin, but would  
not. *Slay utterly old and young, &c.*—Make no dis-  
tinction of age or sex. This was awfully fulfilled,  
partly by the sword of the Chaldeans, 2 Chron. xxxvi.  
17, and partly by famine and pestilence, each of  
which calamities swept away multitudes. *And begin  
at my sanctuary*—That sanctuary, the horrid profa-  
nation of which Ezekiel had seen, as is described in  
the former chapter; they must begin there, because  
there the wickedness began which provoked God to  
send these judgments: the debaucheries of the  
priests were the poisoning of the springs from which  
all the corruption of the streams flowed. The wick-  
edness of the sanctuary was of all other the most  
offensive to God, and therefore there the slaughter  
must begin. *Begin* there to try if the people will  
take warning by the judgments of God upon their  
priests, and will repent and reform: *begin* there, that  
all the world may see and know that the Lord, whose  
name is *Jehovah*, is a jealous God, and hates sin  
most in those that are nearest to him. Indeed when  
judgments are abroad in the earth, they commonly  
begin at the house of God, 1 Pet. iv. 17, because such  
persons sin against greater light and clearer convic-  
tions, and abuse greater privileges than others. *You  
only have I known, and therefore will I punish you,*

A. M. 3411. and fill the courts with the slain: B. C. 593. go ye forth. And they went forth, and slew in the city.

8 ¶ And it came to pass while they were slaying them, and I was left, that I <sup>1</sup> fell upon my face, and cried, and said, <sup>1</sup> Ah Lord God! wilt thou destroy all the residue of Israel in thy pouring out of thy fury upon Jerusalem?

9 Then said he unto me, The iniquity of the house of Israel and Judah is exceeding great,

<sup>1</sup> Num. xiv. 5; xvi. 4, 22, 45; Josh. vii. 6.—<sup>1</sup> Chap. xi. 13. <sup>2</sup> 2 Kings xxi. 16; Chap. viii. 17.—<sup>7</sup> Heb. filled with.—<sup>8</sup> Or, wresting of judgment.

Amos iii. 2. God's temple is a sanctuary, a place of refuge and protection for penitent sinners, but not for any that go on still in their trespasses; neither the sacredness of the place, nor the eminence of any one's office or station in it, will be their security. *But come not near any man upon whom is the mark*—Do not harm, nay, do not so much as threaten, or put in fear, any one of these. The sense is, I will so order it by my providence, that none whom I have designed for preservation shall be destroyed. This prediction was remarkably fulfilled. Nebuchadnezzar gave particular orders that Jeremiah should be protected, Baruch and Ebedmelech were secured, and it is likely others of Jeremiah's friends for his sake; God had promised that it should go well with his remnant, and that they should be well treated, Jer. xv. 11; and we have reason to think that none of the mourning, praying remnant fell by the sword of the Chaldeans, but God found out some way or other to secure them all; as in the last destruction of Jerusalem by the Romans, the Christians were all secured in a city on the mountains, called *Pella*, and none of them perished with the unbelieving Jews. *Then they began at the ancient men which were before the house*—Namely, those who committed idolatry in the several courts and apartments belonging to the temple; that is, they strictly observed the orders given them, and began at God's sanctuary, as they were commanded. *And he said, Defile the house, and fill the courts with slain*—God, abhorring the temple, as having been polluted with idolatry, here not only declares that he will no longer own it for his place of residence, but delivers up both the inner and outward courts belonging to it to be polluted with blood and slaughter. Let us observe well, that if the servants of God's house defile it with their sins, God will justly suffer its enemies to defile it with their acts of violence. If the ministers and members of God's church pollute it with their errors and impieties, God will take away its wall of defence, and expose it to the ravages of persecutors. *And they went forth and slew in the city*—So it was represented to the prophet in his vision, which was still continued, as a prediction of what should shortly be done in reality.

Verse 8. *And while they were slaying, and I was*

and <sup>m</sup> the land is <sup>7</sup> full of blood, and A. M. 3411. the city full of <sup>8</sup> perverseness; for they B. C. 593. say, <sup>n</sup> The Lord hath forsaken the earth, and <sup>o</sup> the Lord seeth not.

10 And as for me also, mine <sup>p</sup> eye shall not spare, neither will I have pity, *but* <sup>q</sup> I will recompense their way upon their head.

11 And behold, the man clothed with linen, which *had* the inkhorn by his side, <sup>r</sup> reported the matter, saying, I have done as thou hast commanded me.

<sup>n</sup> Chap. viii. 12.—<sup>o</sup> Psal. x. 11; Isa. xxix. 15.—<sup>p</sup> Chapter v. 11; vii. 4; viii. 18.—<sup>q</sup> Chapter xi. 21.—<sup>r</sup> Heb. returned the word.

*left*—Having, as it is to be supposed, the mark of preservation set upon his forehead by the protecting angel. He seems to speak as if he thought he alone was preserved amidst the common destruction, although, certainly, all those who had a mark set upon them were preserved as well as he. *I fell upon my face and cried, &c.*—I appeared to myself in my vision to do so, namely, to fall down in a posture of supplication, to deprecate God's anger, (see Num. xii. 5; and xvi. 4, 22, 45.) and to beseech him not to make an utter end of those small remains that were left of the Jewish nation, Jerusalem being almost the only place which was not in the enemy's power.

Verses 9, 10. *Then said he, The iniquity of the house of Israel, &c., is exceeding great*—Here we have God's denial of the prophet's request for a mitigation of the judgment, and the justification of himself in that denial. 1st, Nothing could be said in extenuation of their guilt. God was as willing to show mercy as the prophet could desire, but here the case would not admit of it: it was such that mercy could not be granted without injuring justice; and it was not fit that one attribute of God should be glorified at the expense of another. Their crimes were so flagrant, that to grant them a reprieve would be a connivance at their sins. *The land is full of blood*—Blood unjustly shed, which always cries for vengeance. *And the city full of perverseness*—All judgment was perverted; in judges, to injustice; in priests, to idolatry; in all, to skepticism, or atheism. *For they say, The Lord hath forsaken the earth*—And hath left us to do what we will in it, and whatever wrong we do, he either knows it not, or will not take cognizance of it. Now how can those expect benefit from the mercy of God who thus bid defiance to his justice? Therefore, 2d, Nothing can be done to mitigate the sentence. *Mine eye shall not spare, &c.*—I have borne with them as long as it was fit such impudent sinners should be borne with, and therefore *I will now recompense their way on their head.*

Verse 11. *And the man clothed with linen reported the matter*—Gave an account of what he had done in pursuance of his commission; he had found out all that mourned in secret for the sins of the land, and cried out against them by a public testimony,

and he had marked them in order to their preservation. *Lord, I have done as thou hast commanded me*—We do not find that those who were commissioned to destroy reported what destruction they had made, but he who was appointed to protect reported his matter; for it would be more pleasing, both to God and the prophet, to hear of those that were saved than of those that perished.

## CHAPTER X.

*The prophet having informed us, chap. viii. 5, that when he was in vision at Jerusalem, he saw the same appearance of the glory of God there, which he had seen by the river Chebar, he now, in this chapter, gives us some account of the appearance there, as far as was needful for placing in a clear point of view two further indications of the approaching destruction of Jerusalem, which God here gave him: namely, (1,) The scattering of coals of fire upon the city, taken from between the cherubim, 1-7. (2,) The removal of the glory of God from the temple, and its being upon the wing to be gone, 8-22.*

A. M. 3411. B. C. 593. **T**HEN I looked, and behold, in the <sup>a</sup>firmament that was above the head of the cherubims there appeared over them as it were a sapphire-stone, as the appearance of the likeness of a throne.

2 <sup>b</sup> And he spake unto the man clothed with linen, and said, Go in between the wheels, *even* under the cherub, and fill <sup>1</sup> thy hand with <sup>c</sup> coals of fire from between the cherubims, and <sup>d</sup> scatter *them* over the city. And he went in in my sight.

3 Now the cherubims stood on the right side of the house, when the man went in; and the cloud filled the inner court.

4 <sup>e</sup> Then the glory of the LORD <sup>2</sup> went up from the cherub, and stood over the threshold

<sup>a</sup> Chap. i. 22, 26.—<sup>b</sup> Chap. ix. 2, 3.—<sup>1</sup> Heb. *the hollow of thy hand*.—<sup>c</sup> Chapter i. 13.—<sup>d</sup> Rev. viii. 5.—<sup>e</sup> Verse 18; Chap. i. 28; ix. 3.

## NOTES ON CHAPTER X.

Verses 1-3. *Then I looked, &c.*—Most of this chapter has been explained in the notes on chap. i. *In the firmament, &c.*—See chap. i. 26. The repetition of the vision here signified that the heavy and terrible judgments of God were drawing nearer and nearer. *He*—That sat on the throne; *spake unto the man clothed in linen*—To the angel, as before, chap. ix. 2; and said, *Go in between the wheels, under the cherub*—Or, *between the cherubim*, according to the explication given verse 7. *And fill thy hand with coals of fire*—Which sparkled and ran up and down between the living creatures: see chap. i. 13. This part of the vision signified that the city would shortly be consumed by fire. Coals of fire do elsewhere denote the divine vengeance. *Now the cherubim*—Which were part of the vision shown to the prophet; *stood on the right side of the house*—In the inner court, on the north side of the temple, verse 18; namely, the court of the priests. *And the cloud filled the court*—A splendour, or brightness, went before, and a cloud followed it. The splendour signified the clearness of the judgment; and

of the house; and <sup>f</sup> the house was A. M. 3411. filled with the cloud, and the court B. C. 593.

was full of the brightness of the LORD's glory. 5 And the <sup>g</sup> sound of the cherubims' wings was heard *even* to the outer court, as <sup>h</sup> the voice of the Almighty God when he speaketh.

6 And it came to pass, *that* when he had commanded the man clothed with linen, saying, Take fire from between the wheels, from between the cherubims; then he went in, and stood beside the wheels.

7 And *one* cherub <sup>3</sup> stretched forth his hand from between the cherubims unto the fire that was between the cherubims, and took *thereof*, and put *it* into the hands of *him that was* clothed with linen: who took *it*, and went out.

<sup>2</sup> Hebrew, *was lifted up*.—<sup>f</sup> 1 Kings viii. 10, 11; Chapter xliiii. 5.—<sup>g</sup> Chapter i. 24.—<sup>h</sup> Psalm xxix. 3, &c.—<sup>3</sup> Heb. *sent forth*.

the clouds, the storms of calamity which would follow it.

Verses 4-7. *Then the glory of the Lord went up from the cherub*—In token of his departure from the temple. The words may be better rendered, *For the glory of the Lord had gone up, &c.* For the prophet repeats here what he had related before, chap. ix. 3. *And the house was filled with the cloud*—The account here given must strike every reader as to its similarity with the description given of the Shechinah in the books of Moses and the first book of Kings. A bright cloud was the sign of God's presence, which first filled the tabernacle, Exod. xl. 35, (afterward the temple, 1 Kings viii. 10,) where it fixed itself upon the mercy-seat, Lev. xvi. 2. From whence God is said, so often in Scripture, *to dwell between the cherubim*. This glory now removed from the place where it used to appear in the inner sanctuary, and came down toward the porch of the temple, and stood, or fixed itself, partly in the temple, and partly in the inner court adjoining to it: see note on chap. ix. 3. The glory *stood*, to show God's unwillingness to leave his people, and give them

A. M. 3411. 8 ¶<sup>i</sup> And there appeared in the B. C. 593. cherubims the form of a man's hand under their wings.

9 <sup>k</sup>And when I looked, behold the four wheels by the cherubims, one wheel by one cherub, and another wheel by another cherub: and the appearance of the wheels *was* as the colour of a <sup>l</sup>beryl-stone.

10 And *as for* their appearances, they four had one likeness, as if a wheel had been in the midst of a wheel.

11 <sup>m</sup>When they went, they went upon their four sides; they turned not as they went, but to the place whither the head looked they followed it; they turned not as they went.

12 And their whole <sup>n</sup>body, and their backs, and their hands, and their wings, and <sup>o</sup>the wheels, *were* full of eyes round about, *even* the wheels that they four had.

13 As for the wheels, <sup>p</sup>it was cried unto them in my hearing, O wheel!

<sup>i</sup> Chapter i. 8; Verse 21.—<sup>k</sup> Chap. i. 15.—<sup>l</sup> Chap. i. 16. <sup>m</sup> Chapter i. 17.—<sup>n</sup> Heb. *flesh*.—<sup>o</sup> Chap. i. 18.—<sup>p</sup> Or, *they were called in my hearing, wheel, or, galgal*.

time to return to him, and placed itself where it might be seen, both by priests and people, that both might be moved to repentance. *And the sound of the cherubims' wings, as the voice of the Almighty*—As the sound of loud thunder. The cherubim, in the prophet's vision, seem to have moved to attend upon the Shechinah, which now had taken its station at the threshold of the house. *He went and stood beside, rather, between, the wheels.*

Verses 8–13. *There appeared in the cherubim the form of a man's hand*—See chap. i. 8. The following verses to the 12th are the same, in substance, with chap. i. 16–18, where see the notes. *To the place where the head looked they followed*, verse 11. Each wheel consisted of four semicircles in correspondence to the heads of each animal. *It was cried unto them, O wheel*—Or, *move round*, as we render the word. They were put in mind of continually attending upon their duty; for the wheels and living creatures were animated with the same principle of understanding and motion.

Verse 14. *And every one had four faces*—See notes on chap. i. 6–10. *The first had the face of a cherub*—That is, of an ox, as appears by comparing this verse with chap. i. 10. The word *cherub*, indeed, originally signifies an ox. The several faces are here represented in a different order from the description given of them chap. i. 10, of which difference this reason may be assigned. In the first chapter the prophet saw this vision coming out of the north, and advancing southward, (verse 4,) where the face of a man, being placed on the south side, was first in view. The lion, being on the east

14 <sup>o</sup>And every one had four faces: A. M. 3411. the first face *was* the face of a cherub, B. C. 593. and the second face *was* the face of a man, and the third the face of a lion, and the fourth the face of an eagle.

15 And the cherubims were lifted up. This *is* <sup>p</sup>the living creature that I saw by the river of Chebar.

16 <sup>q</sup>And when the cherubims went, the wheels went by them: and when the cherubims lifted up their wings to mount up from the earth, the same wheels also turned not from beside them.

17 <sup>r</sup>When they stood, *these* stood; and when they were lifted up, *these* lifted up themselves *also*: for the spirit <sup>s</sup>of the living creature *was* in them.

18 Then <sup>t</sup>the glory of the Lord <sup>u</sup>departed from off the threshold of the house, and stood over the cherubims.

19 And <sup>v</sup>the cherubims lifted up their wings, and mounted up from the earth in my sight:

<sup>o</sup> Chap. i. 6, 10.—<sup>p</sup> Chap. i. 5.—<sup>q</sup> Chap. i. 19.—<sup>r</sup> Chap. i. 12, 20, 21.—<sup>s</sup> Or, *of life*.—<sup>t</sup> Verse 4.—<sup>u</sup> Hosea ix. 12. <sup>v</sup> Chap. xi. 22.

part, was toward his right hand; the ox, being placed toward the west, was on his left; and the eagle was toward the north. This interpretation is justified from the situation of the standards of the several tribes of Israel in the wilderness, (Num. ii. 2, 10, 18, 25,) where Judah, whose standard was a lion, was placed on the east side; Reuben, whose standard was a man, was placed on the south; Ephraim, whose standard was an ox, was placed on the west; and Dan, whose standard was an eagle, was placed on the north side. Here the prophet is supposed to stand westward of the Shechinah, as that was moving eastward: so the ox was first in his view.

Verses 15–17. *And the cherubims were lifted up*—To attend upon the divine glory wherever it went, and particularly at its removal from the temple. *This is the living creature, &c.*—Here it is spoken of as only one living creature, though before it is called *the living creatures*; because it was, as it were, but one creature, of the likeness of four different animals. *For the spirit of the living creature was in them*—There is a perfect harmony between second causes in their dependance on, and subjection to, the one infinite, wise, good, holy, and just God. The Spirit of God directs all the creatures, upper and lower, so that they all serve the divine purpose. Events are not determined by the *wheel of fortune*, which is blind, but by *the wheels of providence*, which are full of eyes.

Verses 18, 19. *Then the glory of the Lord departed from off the threshold, &c.*—The cloud of glory, emblematical of the divine presence, now

A. M. 3411. when they went out, the wheels also  
B. C. 593. *were* beside them, and *every one*  
stood at the door of the east gate of the LORD's  
house; and the glory of the God of Israel *was*  
over them above.

20 \* This *is* the living creature that I saw  
under the God of Israel † by the river of Che-  
bar; and I knew that they *were* the cherubims.

\* Chap. i. 22; Ver. 15.—† Chap. i. 1.—‡ Ch. i. 6; Ver. 14.

makes a further remove from the temple: it now  
quite left the house itself, and settled upon the che-  
rubic, which stood in the court adjoining to it, ver. 3.  
*And the cherubims lifted up their wings: the wheels*  
*also*—See chap. i. 19, 26. *And stood at the door of*  
*the east gate*—This was a still further remove from  
the temple, (for the east gate was just at the entrance  
into the inner court before the temple,) to signify  
that the divine protection would entirely leave the  
house; and, God departing, the angels depart also,

21 \* Every one had four faces apiece, A. M. 3411.  
and every one four wings; † and the B. C. 593.  
likeness of the hands of a man *was* under their  
wings.

22 And † the likeness of their faces *was* the  
same faces which I saw by the river of Chebar,  
their appearances and themselves: ° they went  
every one straight forward.

\* Chap. i. 8; Verse 8.—† Chap. i. 10.—‡ Chap. i. 12.

and withdraw that benefit and service which they  
gave before. Here, however, the glory of God, the  
cherubic, and the wheels, all stood, respiting execu-  
tion, and giving opportunity of preventing the ap-  
proaching misery.

Verse 20. *This is the living creature, &c.*—See  
chap. i. 22–26. *And I knew that they were the cheru-  
bims*—Either by special assurance as a prophet, or  
from reading and hearing about those that were re-  
presented in the holy of holies.

## CHAPTER XI.

*This chapter concludes the vision which Ezekiel saw at Jerusalem, and relates two messages which he received: (1.) A message of wrath against those who remained secure at Jerusalem, 1–13. (2.) A message of comfort to the dejected captives at Babylon, 14–21. (3.) The glory of God removes farther, 22, 23. (4.) The vision disappears, of which Ezekiel gives an account, 24, 25.*

A. M. 3411. **M**OREOVER, † the spirit lifted me  
B. C. 593. up, and brought me unto † the  
east gate of the LORD's house, which looketh  
eastward: and behold ° at the door of the gate  
five and twenty men; among whom I saw  
Jaazaniah the son of Azur, and Pelatiah the  
son of Benaiah, princes of the people.

\* Chapter iii. 12, 14; viii. 3; Verse 24.—† Chapter x. 19.  
° Chapter viii. 16.

### NOTES ON CHAPTER XI.

Verses 1–3. *Moreover the spirit lifted me up*—It  
seems it should rather have been rendered, *And the*  
*spirit had lifted me up*, for here he appears to go  
back to speak about those twenty-five men of whom  
he made mention chap. vii. 16, but had broken off  
from speaking of them to speak of things of greater  
importance; but he now returns to them again.  
*And brought me unto the east gate*—Caused me to  
see those parts in my vision just as if I had been  
there. *And behold at the door five and twenty men*  
—The same who are represented in chap. viii. 16,  
as worshipping the sun. They were *princes of the*  
*people*—That is, most probably, members of the  
great sanhedrim: compare Jer. xxvi. 10. *Among*  
*whom I saw Pelatiah, &c.*—Named here for that  
dreadful, sudden death, whereby he became a warn-

2 Then said he unto me, Son of A. M. 3411.  
man, these *are* the men that de- B. C. 593.  
vise mischief, and give wicked counsel in this  
city:

3 Which say, † *It is not* † near; let us build  
houses: ° this *city is* the caldron, and we *be*  
the flesh.

† Or, *It is not for us to build houses near.*—‡ Chap. xii. 22, 27;  
2 Peter iii. 4.—° Jer. i. 13; Chapter xxiv. 3, &c.

ing to others. *Then said he unto me*—Namely,  
the divine appearance which was before my eyes.  
*These are the men that give wicked counsel*—They  
probably advised and encouraged the people to use  
the Chaldean rites of worship, in order to please and  
gain the favour of that nation. Or, they persuaded  
the Jews that they had no reason to fear future  
trouble or mischief from the Chaldeans, and there-  
fore rendered them secure in their sins. *Which say,*  
*It is not near*—The threatened danger and ruin by  
the Chaldeans. These were such as put the *evil*  
*day far from them*, as is said Am. vi. 3, and so went  
on securely in building houses, and making such  
like improvements. *This city is the caldron, and*  
*we be the flesh*—Jeremiah had foretold the destruc-  
tion of Jerusalem under the figure of a *seething-pot,*  
or *caldron*, Jer. i. 13. And Ezekiel himself uses

A. M. 3411. 4 Therefore prophesy against them,  
B. C. 593. prophesy, O son of man.

5 And <sup>f</sup>the Spirit of the LORD fell upon me, and said unto me, Speak; Thus saith the LORD; Thus have ye said, O house of Israel: for I know the things that come into your mind, *every one of them.*

6 <sup>g</sup>Ye have multiplied your slain in this city, and ye have filled the streets thereof with the slain.

7 Therefore thus saith the Lord GOD: <sup>h</sup>Your slain whom ye have laid in the midst of it, they *are* the flesh, and this *city is* the caldron: <sup>i</sup>but I will bring you forth out of the midst of it.

<sup>f</sup> Chap. ii. 2; iii. 24.—<sup>g</sup> Chap. vii. 23; xxii. 3, 4.—<sup>h</sup> Chap. xxiv. 3, 6, 10, 11; Micah iii. 3.—<sup>i</sup> Verse 9.—<sup>k</sup> Chapter v. 8.

the same metaphor, chap. xxiv. 3, 4, &c. So these scoffers made use of the same expression on purpose to deride the menaces of the prophets; as if they had said, If this city be a caldron, we are well content to be the flesh that is boiled in it. "We will share all fates with her, we will either be preserved or perish with her." So Michaelis, who thinks the words are a proverb.

Verses 4, 5. *Therefore prophesy against them*—Declare to them how different things shall happen to them from what they expect. *And the Spirit of the Lord fell upon me*—See note on chap. iii. 24. *And said unto me, Speak; Thus have ye said*—Ye have advanced the assertion, mentioned verse 3. "You have rightly said what you say: *the city is the caldron, and we are the flesh*, shall be fulfilled, but not as you understand it. Many of you will perish in the city. For those it will be the caldron, and they will be flesh boiled in it. But yourselves shall not be the flesh in the caldron: but you shall be taken out and elsewhere cut in pieces."—Michaelis in Newcome. *For I know the things that come into your mind*—Here God declares that, however much these men thought, and said in their hearts, *The Lord seeth us not*, yet still he not only saw them, but *knew the things that came into their mind, every one of them*, and took particular notice of that vain confidence with which they supported themselves, and endeavoured to put a good face upon a matter which they could not but know to be bad. Remember, reader, God perfectly knows not only the things that come out of our *mouths*, but the things that come into our *minds*; not only all we *say*, but all we *think*; even those thoughts which are most suddenly darted into our minds, and as suddenly slip out of them again, are perfectly known and narrowly observed by God: he knows us infinitely better than we know ourselves; *he understands us afar off*: the consideration whereof should oblige us to keep our hearts with all diligence, that no vain thoughts may come into them, or lodge within them.

8 Ye have feared the sword; and A. M. 3411.  
I will bring a sword upon you, saith B. C. 593.  
the Lord God.

9 And I will bring you out of the midst thereof, and deliver you into the hands of strangers, and <sup>k</sup>will execute judgments among you.

10 <sup>l</sup>Ye shall fall by the sword; I will judge you in <sup>m</sup>the border of Israel; <sup>n</sup>and ye shall know that I *am* the LORD.

11 <sup>o</sup>This *city* shall not be your caldron, neither shall ye be the flesh in the midst thereof; *but* I will judge you in the border of Israel:

<sup>l</sup> 2 Kings xxv. 19, 20, 21; Jer. xxxix. 6; lii. 10.—<sup>m</sup> 1 Kings viii. 65; 2 Kings xiv. 25.—<sup>n</sup> Psa. ix. 16; Chap. vi. 7; xiii. 9, 14, 21, 23.—<sup>o</sup> Verse 3.

Verses 6, 7. *Ye have multiplied your slain in this city*—Ye have, without law or justice, shed the blood of many in your streets. From this, and many other expressions in the Scripture, we may conclude that not only private murders were extremely frequent among them, but that they also frequently put to death, under colour of justice, those who were innocent of every crime deserving of death, but whom, for some wicked purposes, they wanted to be removed out of the way. *And ye have filled the streets thereof with the slain*—You have not only committed many murders yourselves, but you are accountable to God for all those whom the Chaldeans have slain, seeing you persuaded your people thus obstinately to stand out. *Your slain, they are the flesh, &c.*—You yourselves, therefore, have made your city, as it were, a caldron, by the murdered bodies with which you have filled the streets of it; many of them cut in pieces, so that they seem like flesh cut for the caldron. And this city may properly be called the caldron, into which their flesh has been thrown. *But I will bring you forth out of the midst of it*—Not in mercy, but in wrath, by the conquering hand of the king of Babylon. You shall not die there, but I will reserve you for another punishment: see verses 9, 11.

Verses 8-11. *Ye have feared the sword*—Of the Chaldeans; and have, to avoid it, courted them, and left my worship to follow their idolatrous rites: but this very sword will I bring upon you. *And I will deliver you into the hands of strangers*—Defeating all your projects for escape; *and I will execute judgments among you*—By the hands of the Chaldeans, whom I will make the instruments of my just vengeance. *I will judge you in the border of Israel*—Namely, in Riblah, just upon the borders of Judea. In this place the king of Babylon, who is here spoken of as God's representative, sat in judgment on all the princes of Judah, and slew them: see the margin. *This city shall not be your caldron*—The place of your sufferings; greater are reserved for you elsewhere.

A. M. 3411. 12 And <sup>p</sup> ye shall know that I *am*  
B. C. 593. the LORD: <sup>2</sup> for ye have not walked  
in my statutes, neither executed my judgments,  
but <sup>3</sup> have done after the manners of the heathen  
that *are* round about you.

13 ¶ And it came to pass, when I prophesied,  
that <sup>1</sup> Pelatiah the son of Benaiah died. Then  
<sup>2</sup> fell I down upon my face, and cried with a loud  
voice, and said, Ah Lord God! wilt thou make a full  
end of the remnant of Israel?

14 ¶ Again the word of the LORD came unto me,  
saying,

15 Son of man, thy brethren, *even* thy brethren,  
the men of thy kindred, and all the

<sup>p</sup> Verse 10.—<sup>3</sup> Or, *which have not walked.*—<sup>4</sup> Lev. xviii. 3, 24, &c.; Deut. xii. 30, 31; Chap. viii. 10, 14, 16.

Verse 13. *And when I prophesied, Pelatiah died*—Mentioned verse 1, a principal man among the twenty-five princes, who made all the mischief in Jerusalem: see note on verse 2. It seems this was done only in vision now, (as the slaying of the ancient men, chap. ix. 6,) but it was an assurance, that when this prophecy was published it would be done in fact. And the death of Pelatiah was a pledge of the complete accomplishment of the prophecy. *Then fell I down upon my face, and cried*—The prophet thought this an earnest of the common destruction which was coming upon all the inhabitants of the city, and thereupon he earnestly deprecated so severe a judgment. See chap. ix. 8.

Verses 14, 15. *Again the word of the Lord came unto me*—A seasonable word, to stop the mouths of the insulting Jerusalemites, and to encourage the captives at Babylon. *Son of man, thy brethren—The men of thy kindred*, or, *of thy redemption*, as גאולה may be rendered: that is, *thy fellow-captives*, as Bishop Newcome reads it; *unto whom the inhabitants of Jerusalem have said, Get ye far from the Lord, &c.*—The Jews who were left in Judea thought themselves more the favourites of God than those who had been carried away captives, looking upon the latter as outcasts, and such as had no right, either to the privileges of Jews or to the land of Judea. The words, יהיה רחוק מעל יהוה, rendered, *Get you far from the Lord*, may be translated, *They have departed far from the Lord*, that is, they have more grievously sinned and offended God than we. So thought and so said the inhabitants of Jerusalem, concerning those who had been carried into captivity. *Unto us is this land given in possession*—This promised, holy land, where our fathers dwelt, is exclusively ours, and we shall never be put out of possession of it, but it shall always be our inheritance.

Verse 16. *Therefore say*—In vindication of the captives; *Although I have cast them far off*—Not from myself, but from you and your polluted land,

house of Israel wholly, *are* they unto whom the inhabitants of Jerusalem have said, Get you far from the LORD: unto us is this land given in possession.

16 Therefore say, Thus saith the Lord God; Although I have cast them far off among the heathen, and although I have scattered them among the countries, yet will I be to them as a little sanctuary in the countries where they shall come.

17 Therefore say, Thus saith the Lord God; I will even gather you from the people, and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel.

<sup>r</sup> Ver. 1; Acts v. 5.—<sup>s</sup> Ch. ix. 8.—<sup>t</sup> Psa. xc. 1; xci. 9; Isa. viii. 14.—<sup>u</sup> Jer. xxiv. 5; Ch. xxviii. 25; xxxiv. 13; xxxvi. 24.

and out of the way of the dreadful judgments which are approaching; *among the heathen*—The Chaldeans, or those among whom the Chaldeans have placed them; *and have scattered them among the countries*—Have separated them from each other, and dispersed them in many countries; *yet will I be to them as a little sanctuary*—A sanctuary, or a refuge and protection “for a short time,” (so Bishop Newcome,) that is, during the seventy years’ captivity; or a little one in opposition to the great temple at Jerusalem; which, when its inhabitants were in the greatest need, should afford them the least help. But I, says God, will really be to my captives what the proud, self-deceiving Jews promise themselves from their temple, namely, their defence, support, and comfort. To me shall they flee, and in me shall they be safe, as he was that took hold on *the horns of the altar*. Or rather, they shall have such communion with me in the land of their captivity, as it was thought could be had nowhere but in the temple. They shall have the tokens of my presence with them, and my grace in their hearts shall sanctify their prayers and praises, as truly as ever the altar at the temple sanctified the gift. Observe, reader, they that are deprived of the benefit of public ordinances, if it be not their own fault, may have the want of them abundantly supplied in the immediate communications of divine grace and comforts.

Verses 17–20. *I will even gather you from the people*—This might be, in some degree, fulfilled in those that returned from captivity, but the perfect completion of this promise must be referred to the time of the expected general restoration of the Jewish nation. *And they shall come thither*—They who assemble upon Cyrus’s proclamation first, and they who afterward assemble upon Darius’s, shall overcome all difficulties, perform their journey, and come safely to their own land. *And they shall take away all the detestable things thereof*—Shall abolish superstition and idolatry from the temple, the city,

A. M. 3411. 18 And they shall come thither, and  
B. C. 593. \* they shall take away all the detestable things thereof, and all the abominations thereof from thence.

19 And <sup>v</sup> I will give them one heart, and I will put <sup>a</sup> a new spirit within you; and I will take <sup>a</sup> the stony heart out of their flesh, and will give them a heart of flesh:

20 <sup>b</sup> That they may walk in my statutes, and keep mine ordinances, and do them: <sup>c</sup> and

\* Chap. xxxvii. 23.—<sup>v</sup> Jer. xxxii. 39; Chap. xxxvi. 26, 27; Zeph. iii. 9.—<sup>a</sup> Psa. li. 10; Jer. xxxi. 33; xxxii. 39; Chap. xviii. 31.—<sup>b</sup> Zech. vii. 12.

and the country, and shall live pure from all the pollutions with which the land had been formerly defiled. But this promise also ultimately respects the future conversion of the Jews, as do those contained in the next two verses. *And I will give them one heart*—A heart entire for me, the living and true God, and not divided, as their hearts were formerly, among many gods; a heart firmly fixed and resolved for my worship and service, and not wavering; steady and uniform, and not inconstant, and inconsistent with itself. And hence they *shall serve me with one consent*, Zeph. iii. 9. *And I will put a new spirit within them*—A disposition of mind agreeable to the new circumstances into which, in the course of my providence, I will bring them. Observe, reader, all that are regenerated have a *new spirit*: a spirit entirely changed from what it was before: they act from new principles, walk by new rules, and aim at new ends. A new name, a new profession, new opinions, or new modes of worship will not serve without a *new spirit*. *If any man be in Christ he is a new creature*: see the margin. *And I will take away the stony heart out of their flesh*—Out of their corrupt nature. Their hearts shall no longer be dead and dry, hard and unfeeling, but tender and apt to receive good impressions, and deeply sensible of, and affected with, things spiritual and divine. These are the same evangelical promises as we read in the other prophets, particularly Jer. xxxii. 39. “The insensibility of men, with regard to religious matters, is often ascribed to the hardness of their hearts. God promises here to give them teachable dispositions, and to *take away the veil from their hearts*, as St. Paul expresses it, 2 Cor. iii. 16; the same temper being indifferently expressed either by *blindness or hardness of heart*.”—Lowth. *That they may walk in my statutes*—In their whole conversation; and *keep my ordinances*—In all acts of religious worship. These two particulars must go together, and not be separated; and those to whom God has given a *new heart*, and a *new spirit*, will make conscience of both, and then the following promise shall be fulfilled, *They shall be my people, and I will be their God*: the ancient covenant, which seemed to have been broken and forgotten, shall be renewed. By their idolatry and other sins, they appeared to have cast God off; and by their being

they shall be my people, and I will be their God. A. M. 3411. B. C. 593.

21 But *as for them* whose heart walketh after the heart of their detestable things and their abominations, <sup>d</sup> I will recompense their way upon their own heads, saith the Lord God.

22 ¶ Then did the cherubims <sup>e</sup> lift up their wings, and the wheels beside them; and the glory of the God of Israel *was* over them above.

23 And <sup>f</sup> the glory of the LORD went up

<sup>b</sup> Psalm cv. 45.—<sup>c</sup> Jer. xxiv. 7; Chap. xiv. 11; xxxvi. 28; xxxvii. 27.—<sup>d</sup> Chap. ix. 10; xxii. 31.—<sup>e</sup> Chap. i. 19; x. 19. <sup>f</sup> Chap. viii. 4; ix. 3; x. 4, 18; xliii. 4.

sent into captivity, and divers other punishments, God seemed to have cast them off; but when they are cured of their idolatry and various vices, and delivered from their captivity and other calamities, God and Israel own one another again: God, by his good work in them, makes them his people; and then, by the tokens of his good-will toward them, shows them that he is their God.

Verse 21. *But as for them*—Whoever they be, and some there will be in the best times, who will refuse to own God for their God, and truly to love and obey him. *Whose heart walketh after their detestable things*—Whose judgment and choice, or whose will and affections, go after their idols and iniquities, their lusts and vices. *I will recompense their way upon their own heads*—Their state shall differ as much as their practice does, from that of the people of God: I will treat them according to their ways.

Verse 23. *And the glory of the Lord went up from the midst of the city*—The symbol of God's presence, which had before departed from the temple, (chap. x. 18,) now quite left the city, to signify that he would acknowledge no longer his relation to either, but deliver them up to be profaned by the heathen. It deserves to be observed here, that God did not quit the temple and city all at once, but by little and little. The cloud of his presence was first withdrawn from the mercy-seat in the holy of holies, the usual place of its residence, and removed to the threshold of the house, (chap. ix. 1,) where it remained some time waiting for their repentance. Its second remove was from this threshold, leaving the house altogether, to settle upon the cherubim, which were hovering over the court, and upon the wing to depart, chap. x. 18. It then, with these angelic ministers of the divine will, and the accompanying wheels of providence, withdrew to the east gate of the inner court, chap. x. 19. And now at last it quits Jerusalem altogether, and fixes itself upon the mountain on the east side of the city. By withdrawing himself from his people by slow degrees, God gave them time for consideration and repentance, to which each remove of the Shechinah was a fresh and solemn call, and he thus also manifested with what reluctance he entirely abandoned the seed of Abraham his friend. And even his causing the symbol of his presence, before his final departure, to take its station

A. M. 3411. from the midst of the city, and stood  
B. C. 593. <sup>g</sup> upon the mountain <sup>h</sup> which is on  
the east side of the city.

24 ¶ Afterward <sup>i</sup> the spirit took me up, and  
brought me in a vision by the Spirit of God

<sup>g</sup> Zech. xiv. 4.—<sup>h</sup> Chap. xliii. 2.

on the mount of Olives, where it was, as it were, within call, and ready to return, if now at length in this their day they would have understood the things that made for their peace, was a further manifestation of grace as well as of justice; for while the cloud of glory lingered there, it gave fresh encouragement to them to repent, and a final warning so to do, at the same time that it was emblematical of the judgment which, if their repentance did not prevent, should begin to be executed upon them from that mount, from whence the city would be annoyed by the darts of the Chaldeans. Nor was this only a figure of the calamities which were to be brought on the Jews by Nebuchadnezzar, but it was also an emblem of the evils which were to befall them in consequence of their rejecting and crucifying their own Messiah, the Lord of glory. This Divine Saviour, after exhausting his patience in instructing, correct-

ing, and threatening Jerusalem, at length forsook it, and ascended to heaven from this same mount of Olives, in the presence of his apostles and disciples, that he might exercise his kingly office, and inflict a just and exemplary vengeance on this obstinately wicked and irreclaimable people.

25 Then I spake unto them of the captivity all the things that the LORD had showed me.

<sup>i</sup> Chapter viii. 3.

ing, and threatening Jerusalem, at length forsook it, and ascended to heaven from this same mount of Olives, in the presence of his apostles and disciples, that he might exercise his kingly office, and inflict a just and exemplary vengeance on this obstinately wicked and irreclaimable people.

Verses 24, 25. *The spirit took me, and brought me in vision into Chaldea*—That is, took away from before my eyes the image of Jerusalem and the temple, &c., and presented nothing to my mind but what was the real matter of fact, namely, that I was a captive with many others of my countrymen in the land of Chaldea. *So the vision that I had seen went up from me*—Was at an end. In other words, he recovered from his trance or ecstasy. *Then I spake unto them of the captivity*—He related unto them all that had passed in his vision, namely, all that is contained in the last four chapters.

## CHAPTER XII.

*Though the vision of the divine glory was withdrawn from the prophet, yet God's word continues to come to him, and is by him sent to the people: and to the same purpose with that which was shown in the vision, namely, to announce the terrible judgments that were coming upon Jerusalem, by which the city and temple should be entirely destroyed. In this chapter, (1.) The prophet, by removing his stuff and quitting his lodgings, is made a sign of Zedekiah's flight out of Jerusalem in the utmost confusion, when the Chaldeans took the city, 1-16. (2.) By eating his meat trembling, he prefigures the famine and consternation in the city during the siege, 17-20. (3.) A message is sent from God to the people, to assure them that all these predictions should be accomplished very shortly, and not be deferred, as they flattered themselves they would be, 21-28.*

A. M. 3411. **T**HE word of the LORD also came  
B. C. 593. unto me, saying,

<sup>a</sup> Chap. ii. 3, 6,

### NOTES ON CHAPTER XII.

Verses 1, 2. *The word of the Lord also came, &c.*—This is supposed to have happened in the sixth year of Zedekiah, and five years before the siege of Jerusalem: and the prophecies contained in the following chapters, to the twentieth, are thought to be of the same year. *Thou dwellest in the midst of a rebellious house*—“He was among them of the captivity in Chaldea, as appears from verse 10, chap. xi. 24, xiv. 22, and xxiv. 2. And these seem to have disbelieved the prophecies that Jerusalem should be smitten and burned, and its inhabitants scattered abroad: see chap. iv. 2, and ix. 5, and x. 2, and xi. 9.”—Newcome. They saw Jerusalem still inhabited, and under the government of its own king. And as they who were left in Judea thought themselves

2 Son of man, thou dwellest in the  
midst of <sup>a</sup> a rebellious house, which

7, 8; iii. 26, 27.

much more highly in God's favour than those who had been carried away captives, so those who had been made captives repined at their lot, and thought those who remained in their own country were in a much better condition than themselves; therefore the following symbolical representations were designed to show, that they who were left behind, to endure the miseries of a siege, and the insults of a conqueror, would be in a much worse condition than those who were already settled in a foreign land: see Lowth. *Which have eyes to see, and see not, &c.*—Who will not make use of that sense and understanding which God has given them, nor learn from those examples and incidents which have happened, and by which God intended they should be instructed.

A. M. 3411. <sup>b</sup> have eyes to see, and see not; they  
B. C. 593. have ears to hear, and hear not: <sup>c</sup> for  
they *are* a rebellious house.

3 Therefore, thou son of man, prepare thee  
<sup>1</sup> stuff for removing, and remove by day in  
their sight: and thou shalt remove from thy  
place to another place in their sight; it may  
be they will consider, though they *be* a rebel-  
lious house.

4 Then shalt thou bring forth thy stuff by  
day in their sight, as stuff for removing: and  
thou shalt go forth at even in their sight, <sup>2</sup> as  
they that go forth into captivity.

5 <sup>3</sup> Dig thou through the wall in their sight,  
and carry out thereby.

6 In their sight shalt thou bear *it* upon *thy*  
shoulders, *and* carry *it* forth in the twilight:  
thou shalt cover thy face, that thou see not the  
ground: <sup>4</sup> for I have set thee *for* a sign unto  
the house of Israel.

7 And I did so as I was commanded: I  
brought forth my stuff by day, as stuff for cap-  
tivity, and in the even I <sup>4</sup> digged through the  
wall with my hand; I brought *it* forth in the  
twilight, *and* I bare *it* upon *my* shoulder in  
their sight.

<sup>1</sup> Isa. vi. 9; xlii. 20; Jer. v. 21; Matt. xiii. 13, 14.—<sup>c</sup> Chap.  
ii. 5.—<sup>1</sup> Or, *instruments*.—<sup>2</sup> Heb. *as the goings forth of cap-  
tivity*.—<sup>3</sup> Heb. *Dig for thee*.—<sup>4</sup> Isa. viii. 18; Chapter iv. 3;  
xxiv. 24; Verse 11.—<sup>4</sup> Heb. *digged for me*.—<sup>c</sup> Chapter ii. 5.  
<sup>f</sup> Chap. xvii. 12; xxiv. 19.

Verses 3-6. *Therefore, prepare thee stuff for re-  
moving*—Hebrew, כלי גולה, *vessels, or instruments  
of removing*, namely, such as were suited for that  
purpose. Get all thy goods together, and pack them  
up as those do that remove from one place to another.  
Do this openly, and at noon-day, that the people,  
among whom thou dwellest, may all see and take  
notice of it. The prophets often prophesied in this  
way by signs, as being of greater force and efficacy  
than words. *Thou shalt bring forth thy stuff by day  
in their sight*—Before it is quite night, that they,  
who ought to learn by this sign, may see and con-  
sider it. *Thou shalt go forth at even*—To signify  
that Zedekiah and his retinue should escape out of  
the city by night, 2 Kings xxv. 4. *Dig through the  
wall in their sight*—To show that the king would  
make his escape by the same means. *Carry it forth  
in the twilight*—What the prophet was here com-  
manded to carry out in the twilight, it seems, was  
something different from the goods he removed in  
the day-time; probably, necessary provision for his  
present subsistence may be intended. *Thou shalt  
cover thy face that thou see not the ground*—As Ze-  
dekiah shall do, that he may not be discovered. Or,  
as the prophet was now in Chaldea, this covering of  
his face, that he might not see the ground, might be

8 And in the morning came the A. M. 3411.  
word of the LORD unto me, saying, B. C. 593.

9 Son of man, hath not the house of Israel,  
<sup>c</sup> the rebellious house, said unto thee, 'What  
doest thou?

10 Say unto them, Thus saith the Lord God;  
This <sup>c</sup> burden *concerneth* the prince in Jeru-  
salem, and all the house of Israel that *are*  
among them.

11 Say, <sup>b</sup> I *am* your sign: like as I have  
done, so shall it be done unto them: <sup>5</sup> they <sup>1</sup> shall  
remove *and* go into captivity.

12 And <sup>b</sup> the prince that *is* among them shall  
bear upon *his* shoulder in the twilight, and shall  
go forth: they shall dig through the wall to  
carry out thereby: he shall cover his face, that  
he see not the ground with *his* eyes.

13 My <sup>1</sup> net also will I spread upon him, and  
he shall be taken in my snare: and <sup>m</sup> I will  
bring him to Babylon *to* the land of the Chal-  
deans, yet shall he not see it, though he shall  
die there.

14 And <sup>a</sup> I will scatter toward every wind all  
that *are* about him to help him, and all his  
bands; and <sup>o</sup> I will draw out the sword after  
them.

<sup>a</sup> Mal. i. 1.—<sup>b</sup> Verse 6.—<sup>c</sup> Heb. *by removing, go into cap-  
tivity*.—<sup>1</sup> 2 Kings xxv. 4, 5, 7.—<sup>k</sup> Jer. xxxix. 4.—<sup>1</sup> Job xix.  
6; Lam. i. 13; Jer. lii. 9; Chap. xvii. 20.—<sup>m</sup> 2 Kings xxv. 7;  
Jer. lii. 11; Chap. xvii. 16.—<sup>2</sup> 2 Kings xxv. 4, 5; Chap. v. 10.  
<sup>o</sup> Chap. v. 2, 12.

intended to signify, that though Zedekiah should be  
brought into that country, yet he should never see  
it; as his eyes would be put out on the borders of  
Judea, as we read they were, Jer. lii. *For I have  
set thee for a sign unto the house of Israel*—I will  
show, by what thou dost, what shall happen to the  
Jewish nation, and particularly to their king.

Verses 9-16. *Hath not the house of Israel said*—  
That is, I know they have said; as the words, "are  
they not written in the book of Chronicles, &c.?"  
mean, they are written there. *What doest thou,  
&c.*—They have inquired by way of derision and  
contempt, what these signs mean. *Say—This bur-  
den concerneth the prince, &c.*—Namely, King Ze-  
dekiah, chap. vii. 27. *The prince that is among  
them shall bear upon his shoulder, &c.*—Their king  
shall even be forced himself to carry what he can  
out of the city, in the dusk of the evening. *They  
shall dig through the wall, &c.*—His retinue shall  
make a private way to get out of the city, that they  
may not be discovered: see Jer. xxxix. 4, and lii. 7.  
It is probable that the king and his companions fled  
through a breach made by themselves in the wall.  
Or the gate through which they fled might have  
been walled up during the siege. *He shall cover his  
face, &c.*—See note on verse 6, and on 2 Kings xxv.

A. M. 3411. 15 <sup>p</sup> And they shall know that I  
B. C. 605. *am* the LORD, when I shall scatter  
them among the nations, and disperse them in  
the countries.

16 <sup>q</sup> But I will leave <sup>a</sup> a few men of them  
from the sword, from the famine, and from the  
pestilence; that they may declare all their  
abominations among the heathen whither they  
come; and they shall know that I *am* the LORD.

17 ¶ Moreover the word of the LORD came  
unto me, saying,

18 Son of man, <sup>r</sup> eat thy bread with quaking,  
and drink thy water with trembling and with  
carefulness;

19 And say unto the people of the land, Thus  
saith the Lord God of the inhabitants of Jeru-  
salem, *and* of the land of Israel; they shall  
eat their bread with carefulness, and drink  
their water with astonishment, that her land

<sup>p</sup> Psalm ix. 16; Chapter vi. 7, 14; xi. 10; Verses 16, 20.  
<sup>q</sup> Chap. vi. 8, 9, 10. — <sup>r</sup> Heb. *men of number*. — <sup>s</sup> Chap. iv. 16.  
<sup>t</sup> Zech. vii. 14.

7. *My net also will I spread upon him*—Though he thinks to escape, yet I will bring his enemies upon him, who shall encompass him, and stop his flight, as when a wild beast is entangled in a net. *I will bring him to Babylon, yet shall he not see it*—Neither the land nor the city; for his eyes will be put out at Riblah: see notes on 2 Kings xxv. 5-7. *I will scatter toward every wind all that are about him*—Either the Egyptians, who came to assist him, or those that fled with him. *And I will draw out the sword after them*—I will cause them to be pursued by the sword and slain, whithersoever they go. *But I will leave a few men*—Hebrew, *אנשים ספורים*, *men of number*: that is, *populus numerabilis utpote parvus, a people easily numbered, as being few*: Hor., *Ars Poet.*, l. 206. *From the sword &c., that they may declare all their abominations*—May confess that they were justly punished for their idolatries and immoralities: or that they may declare the cause (namely, their heinous wickedness) why the city of Jerusalem, and the temple dedicated to Jehovah there, were delivered up to destruction, and thereby may justify my proceedings. *And they shall know that I am the Lord*—Namely, the Chaldeans shall know it. See how God brings good out of evil! The dispersion of sinners, who had done God much dishonour and disservice in their own country, proves the dispersion of penitents, who shall do him much honour and service in other countries.

Verses 17-19. *Moreover, &c.*—As he was a sign to them in digging through the wall and carrying out his stuff, so he must now be a sign to them in another way. *Eat thy bread with quaking, &c.*—Show all the signs of anxiety and consternation when thou takest thy common sustenance. This he was to do that he might express the calamitous condition

may <sup>a</sup> be desolate from <sup>7</sup> all that is therein, <sup>t</sup> because of the violence of all them that dwell therein.

20 And the cities that are inhabited shall be laid waste, and the land shall be desolate; and ye shall know that I *am* the LORD.

21 ¶ And the word of the LORD came unto me, saying,

22 Son of man, what *is* that proverb *that ye have in the land of Israel*, saying, *“The days are prolonged, and every vision faileth?”*

23 Tell them therefore, Thus saith the Lord God; I will make this proverb to cease, and they shall no more use it as a proverb in Israel; but say unto them, *“The days are at hand, and the effect of every vision.”*

24 For <sup>r</sup> there shall be no more any <sup>s</sup> vain vision nor flattering divination within the house of Israel.

<sup>7</sup> Heb. *the fulness thereof*. — <sup>t</sup> Psalm civ. 37. — <sup>u</sup> Verse 27; Chap. xi. 3; Amos vi. 3; 2 Pet. iii. 4. — <sup>v</sup> Joel ii. 1; Zeph. i. 14. — <sup>w</sup> Chap. xiii. 23. — <sup>x</sup> Lam. ii. 14.

of those that should be in Jerusalem during the siege. *And say unto the people*—Thy fellow-captives; *Thus saith the Lord of the inhabitants of Jerusalem*—This was designed to inform the captives that they were not in a worse condition than those that were left behind in Judea. *They shall eat their bread with carefulness, &c.*—See note on chap. iv. 16, 17. *That her land may be desolate*—Rather, *because her land shall be desolate*, namely, the land of Jerusalem, or the country, of which it was the head city, which was shortly to be laid waste, emptied of its inhabitants, wealth, and plenty. *Because of the violence, &c.*—The injustice, oppression, and tyranny of the Jews toward one another.

Verses 22-25. *Son of man, what is that proverb?*—The saying become proverbial. *The days are prolonged, and every vision faileth*—Words of the same import with those that occur verse 27, and chap. xi. 3. Both of them the words of scoffers, who turned the grace of God into wantonness, and took encouragement from his patience and long-suffering, to despise his threatenings, as if they would never be fulfilled. *Tell them therefore*—Who either use this proverb, or who stumble at my deferring to execute judgment; *I will make this proverb to cease*—My patience shall soon be at its period, and will call on my justice to vindicate it, and then calamities felt will prove that there can be no more place for such a proverb, the groundlessness of it being manifest to all. *Say unto them, The days are at hand*—The time when God will show his wrath, and make his power and justice known to the world by fulfilling his threatenings and the predictions of his prophets. *For there shall be no more any vain vision*—The false prophets, who foretold peace and safety, shall see their prophecies so confuted by the events, quite

A. M. 3411. 25 For I *am* the LORD : I will speak,  
B. C. 593. and <sup>a</sup> the word that I shall speak shall  
come to pass ; it shall be no more prolonged :  
for in your days, O rebellious house, will I say  
the word, and will perform it, saith the Lord  
God.

26 ¶ Again the word of the LORD came to  
me, saying,

<sup>a</sup> Isa. lv. 11 ; Verse 28 ; Dan. ix. 12 ; Luke xxi. 38.

contrary to what they foretold, that they will never  
pretend any more to publish new prophecies. *I am  
the Lord*—I am able to discover the vanity and false-  
hood of the prophets that have flattered the people,  
and will do it by accomplishing what my true prop-  
hets have foretold. *The word that I shall speak  
shall come to pass*—No length of time shall make

27 <sup>b</sup> Son of man, behold, *they of* A. M. 3411.  
the house of Israel say, The vision B. C. 593.  
that he seeth *is* <sup>c</sup> for many days to *come*, and  
he prophesieth of the times *that are* far off.

28 <sup>d</sup> Therefore say unto them, Thus saith the  
Lord God ; There shall none of my words be  
prolonged any more, but the word which I have  
spoken shall be done, saith the Lord God.

<sup>b</sup> Verse 22.—<sup>c</sup> 2 Pet. iii. 4.—<sup>d</sup> Verses 23, 25.

me forget it ; no pretences of self-flattering prophets  
or people shall divert me from my purpose ; no  
power can hinder, nor counsel defeat my design. *It  
shall be no more prolonged : for in your days,  
&c.*—My threatenings shall be fulfilled in your own  
days, and you shall have ocular demonstration of  
their truth.

### CHAPTER XIII.

*Nothing had a greater influence in hardening the Jews in their sins than the pretended predictions and flatteries of their false prophets. Here, (1.) The sin of these prophets is set forth at large, and the judgments of God are denounced against them, 1–16. (2.) The prophet shows also the sin and punishment of the false prophetesses, 17–23. Both agreed to sooth men up in their sins, and, under pretence of comforting God's people, to flatter them with hopes that they should yet have peace ; but Ezekiel here foretels that they should be proved liars, their prophecies mere fictions, and the expectations which the people built upon them nothing but illusions.*

A. M. 3411. AND the word of the LORD came  
B. C. 593. unto me, saying,

2 Son of man, prophesy against the prophets  
of Israel that prophesy, and say thou unto  
<sup>a</sup> them <sup>1</sup> that prophesy out of their own <sup>b</sup> hearts,  
Hear ye the word of the LORD ;

<sup>a</sup> Ver. 17.—<sup>1</sup> Heb. *them that are prophets out of their own hearts.*  
<sup>b</sup> Jer. xiv. 14 ; xxiii. 16, 26.—<sup>2</sup> Heb. *walk after.*

#### NOTES ON CHAPTER XIII.

Verses 2–4. *Son of man, prophesy against the prophets of Israel*—So they called themselves, as if none but they had been worthy of the name of Israel's prophets, who were indeed Israel's deceivers. *Say unto them that prophesy out of their own hearts*—According to their own fancy, without having received any revelation from God. The true prophets often denounced God's judgments against the false ones : laying to their charge many misdemeanours in their private life and conversation, and upbraiding them for their unfaithfulness in the office they undertook of declaring God's will to his people. *Wo unto the foolish prophets*—Ignorant and wicked, and who, while they wilfully deceived the people, unthinkingly brought destruction upon themselves. Observe, reader, foolish prophets are not of God's sending : those whom he sends, he either finds or makes fit for his work. Where he gives warrant,

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3 Thus saith the Lord God ; Wo A. M. 3411.  
unto the foolish prophets, that <sup>2</sup> follow B. C. 593.  
their own spirit, <sup>3</sup> and have seen nothing !

4 O Israel, thy prophets are <sup>c</sup> like the foxes in  
the deserts.

5 Ye <sup>d</sup> have not gone up into the <sup>4</sup> gaps,

<sup>2</sup> Or, *and things which they have not seen.*—<sup>c</sup> Cant. ii. 15.  
<sup>d</sup> Psa. cvi. 23, 30 ; Chap. xxii. 30.—<sup>4</sup> Or, *breaches.*

he gives wisdom. *That follow their own spirit, and have seen nothing*—Who utter their own imaginations for true prophecies, and pretend to have visions when they never had any. *O Israel, thy prophets, not mine, are like the foxes in the deserts*—Hungry and ravening, crafty and guileful : “*deceitful workers*, (as the apostle styles such persons, 2 Cor. xi. 13,) who craftily insinuate false doctrines into weak and unstable minds, and greedily catch at any appearance of advantage to themselves.”—Lowth.

Verse 5. *Ye have not gone up into the gaps*—Or stood in the *gap*, or *breach*, as it is expressed chap. xxii. 30 ; Psa. cvi. 23. Ye have not exercised your prophetic office, and framed your own conduct, so as to stop the wrath of Jehovah, by admonitions and exhortations to the people, and by personal piety and prayer to God. The place alludes to the intercession which Moses made for the Israelites, whereby he withheld God's hand, as it were, when

( 39\* )

3

A. M. 3411. neither <sup>a</sup> made up the hedge for the  
B. C. 593. house of Israel to stand in the battle  
in the day of the LORD.

6 <sup>a</sup> They have seen vanity and lying divination, saying, The LORD saith: and the LORD hath not sent them: and they have made *others* to hope that they would confirm the word.

7 Have ye not seen a vain vision, and have ye not spoken a lying divination, whereas ye say, The LORD saith *it*, albeit I have not spoken?

8 Therefore thus saith the Lord God; Because ye have spoken vanity, and seen lies,

<sup>a</sup> Heb. *hedged the hedge*.—<sup>a</sup> Verse 23; Ch. xii. 24; xxii. 28.  
<sup>b</sup> Or, *secret, or, council*.—<sup>c</sup> Ezra ii. 59, 62; Neh. vii. 5; Psa.

it was just stretched out to take vengeance upon the people for their heinous sin in making the golden calf, Exod. xxxii. 10, 11. The phrase is taken from those who put a stop to the enemy, when he is just entering in at a breach. In like manner it was the office and duty of those prophets, if they had truly been what they pretended to be, by their endeavours to reform the people, and their intercessions with God, to avert his displeasure, and prevent the vengeance which was just ready to be poured out on a sinful people. *Neither made up the hedge*—The Vulgate renders it, *neque opposuistis murum pro domo Israel, nor made up a wall for the house of Israel*; another expression taken from people besieged in a city, who, if a breach be made in the wall, presently make it up, or build up a new one within it, to prevent the enemy from entering and becoming masters of the place. *To stand in the battle in the day of the Lord*—When God shall come, like a general at the head of his army, to execute his judgment upon his enemies.

Verses 6-9. *They have seen vanity and lying divination*—They have uttered false prophecies concerning peace and prosperity, pretending to have seen that which they did not see, and producing that as a divine truth which they knew to be a detestable lie. *They have made others*—Who were so simple as to believe them; *to hope that they would confirm the word*—Or rather, *that the word would be confirmed*. Their speaking with so much assurance made others confidently expect that the event would answer their predictions, and that the judgments which the true prophets had threatened in the name of God would never come, whereby they hardened those in sin whom they ought to have endeavoured to bring to repentance. *Therefore, because ye have spoken vanity*—Have uttered mere fictions and lies, with a view to your own advantage. *Behold, I am against you, saith the Lord God*—And who can be for you when I am against you? *And my hand shall be upon the prophets*—My power striking them so, that it shall be evident they fall under my displeasure; as Pelatiah, chap. xi. 13, and Hananiah,

therefore, behold, I *am* against you, A. M. 3411:  
saith the Lord God. B. C. 593.

9 And my hand shall be upon the prophets that see vanity, and that divine lies: they shall not be in the <sup>a</sup> assembly of my people, <sup>f</sup> neither shall they be written in the writing of the house of Israel, <sup>e</sup> neither shall they enter into the land of Israel; <sup>b</sup> and ye shall know that I *am* the Lord God.

10 Because, even because they have seduced my people, saying, <sup>i</sup> Peace; and *there was* no peace; and one built up <sup>7</sup> a wall, and lo, others <sup>k</sup> daubed it with untempered mortar:

11 Say unto them which daub *it* with un-

lxix. 28.—<sup>e</sup> Chap. xx. 38.—<sup>b</sup> Chap. xi. 10, 12.—<sup>f</sup> Jer. vi. 14; viii. 11.—<sup>7</sup> Or, *a slight wall*.—<sup>k</sup> Chap. xxii. 28.

Jer. xxviii. 15. *They shall not be in the assembly of my people*—Of those who shall hereafter worship me in Jerusalem; or, in the *secret council* of those who shall consult on public affairs. They shall not be members of my church here, nor partake of the communion of saints hereafter. The Hebrew word כנס, here rendered *assembly*, properly signifies a secret assembly, or privy council; such as are acquainted with the secret intents and purposes of their prince. Hence it is applied to God's chosen people, those that are acquainted with the whole counsel of God, and whom he instructs and directs by his Holy Spirit: see notes on Psa. xxv. 14; Jer. xxiii. 18. The prophet, therefore, here tells these men who pretended to know so much of the secrets of the Almighty that they should never be of the number of those favourites of heaven to whom God would reveal himself and his counsels. *Neither shall they be written, &c.*—The sense of this clause is nearly the same with that of the preceding; the words containing an allusion to the registers usually kept of the members of cities or corporations, to the privileges of which societies none are admitted but they whose names are entered into such registers. The false prophets, it seems, promised a speedy return to the exiles; God, therefore, tells them that they should never live to see it, nor should their names be entered into the register of those that should return home. *Neither shall they enter into the land of Israel*—They shall never see their own country again, nor shall they have a share in the blessings peculiar to true Israelites: see Lowth.

Verses 10-15. *They have seduced my people, &c.*—Have made my people to err, both with respect to the greatness of their own guilt, and my displeasure on account of it, as if both were less than they really are, and no great danger was to be apprehended. They deceived them, by assuring them that none of those judgments should overtake them which Jeremiah and the other true prophets threatened them with, and they spoke peace to men's consciences upon false grounds and principles. Thus they obstructed and drew them out of the way of

A. M. 3411. tempered *mortar*, that it shall fall :  
B. C. 593. <sup>1</sup> there shall be an overflowing shower ;  
and ye, O great hailstones, shall fall ; and a  
stormy wind shall rend it.

12 Lo, when the wall is fallen, shall it not be  
said unto you, Where is the daubing wherewith  
ye have daubed it ?

13 Therefore thus saith the Lord God ; I will  
even rend it with a stormy wind in my fury ;  
and there shall be an overflowing shower in  
mine anger, and great hailstones in *my* fury to  
consume it.

14 So will I break down the wall that ye  
have daubed with untempered *mortar*, and  
bring it down to the ground, so that the founda-  
tion thereof shall be discovered, and it shall  
fall, and ye shall be consumed in the midst  
thereof : <sup>2</sup> and ye shall know that I *am* the  
LORD.

15 Thus will I accomplish my wrath upon

<sup>1</sup> Chapter xxxviii. 22.—<sup>m</sup> Verses 9, 21, 23 ; Chapter xiv. 8.  
<sup>a</sup> Jer. vi. 14 ; xxviii. 9.—<sup>o</sup> Chap. xx. 46 ; xxi. 2.

that repentance and reformation into which the other prophets were endeavouring to bring them. And, observe, reader, those are the most dangerous seducers who suggest to sinners that which tends to lessen their dread of sin, or their fear of God. These are compared to men who build a slight tottering wall, which others daub with *untempered mortar*; sorry stuff which will not bind nor hold the bricks together; doctrines not grounded on, nor according with, the word of God. *Say unto them that it shall fall*—When they have the greatest need of defence, and when they least apprehend such an event. *There shall be an overflowing shower, &c.*—Terrible judgments from God, often compared in Scripture to storms and tempests, the artillery of heaven, especially when he executes his judgments by a victorious army. *Shall it not be said, Where is the daubing? &c.*—Then it will be asked, by way of taunt and reproach, where are the remedies you had provided, and in which you persuaded all to put confidence? *I will even rend it with a stormy wind in my fury*—Rather, *in my indignation*. Under these metaphors is foretold the destruction of Jerusalem, and the Jewish state by the Chaldean army. Thus the Chaldee paraphrase expounds it: “I will bring a mighty king with the force of a whirlwind, and a destroying people, as it were an overflowing storm, and powerful princes like great hailstones.” *So will I break down the wall, &c.*—Thus will I overthrow all your false confidences, and all the remedies which ye have provided against the ruin of the state; and ye yourselves that were so confident of safety shall be consumed. The Chaldee paraphrase reads, *I will destroy the city wherein ye have uttered these false prophecies*, which exposition ac-

the wall, and upon them that have A. M. 3411.  
daubed it with untempered *mortar*, B. C. 593.  
and will say unto you, The wall is no *more*,  
neither they that daubed it;

16 *To wit*, the prophets of Israel which prophesy concerning Jerusalem, and which <sup>2</sup> see visions of peace for her, and *there is* no peace, saith the Lord God.

17 ¶ Likewise, thou son of man, <sup>o</sup> set thy face against the daughters of thy people, <sup>p</sup> which prophesy out of their own heart; and prophesy thou against them,

18 And say, Thus saith the Lord God ; Wo to the *women* that sew pillows to all <sup>a</sup> armholes, and make kerchiefs upon the head of every stature to hunt souls ! Will ye <sup>q</sup> hunt the souls of my people, and will ye save the souls alive *that come* unto you ?

19 And will ye pollute me among my people <sup>r</sup> for handfuls of barley and for pieces of bread,

<sup>p</sup> Verse 2.—<sup>o</sup> Or, *elbows*.—<sup>q</sup> 2 Pet. ii. 14.—<sup>r</sup> Prov. xxviii. 21 ; Mic. iii. 5.

cords with the next words, *And ye shall be consumed in the midst thereof*; that is, shall be destroyed in the same common calamity. *And ye shall know, &c.*—Those that deceived others will in the end be found to have deceived themselves. And no doom will be more fearful than that of unfaithful ministers. *Thus will I accomplish my wrath, &c.*—Fulfil what my prophets foretold; *and will say unto you*—Will show by the awful event; *The wall is no more, neither they that daubed it*—The city is no more, nor the false prophets.

Verses 17–19. *Likewise, set thy face against the daughters of thy people*—Direct thy discourse against the female pretenders to prophecy. God sometimes bestowed the gift of prophecy upon women, Exod. xv. 20; Judg. iv. 4; 2 Kings xxii. 14. This encouraged others of that sex to pretend to the same gift: compare Rev. ii. 20. *Wo to the women that sew pillows, &c.*—As the prophet compares the deceitful practices of the false prophets to the daubing of a wall, so he represents the artifices of these female seducers by sewing pillows under the hearers' arms, that they might rest securely in their evil ways. “The eastern mode of sitting,” says Harmer, chap. vi. observ. 35, “supported by pillows, explains this representation of Ezekiel. Dr. Russel has given me a print representing a fine eastern lady reposing herself on one of these bolsters, or pillows, by leaning with one of her arms on one of them, while she is smoking.” In Barbary and the Levant they “always cover the floors of their houses with carpets; and along the sides of the wall, or floor, a range of narrow beds, or mattresses, is often placed upon these carpets; and, for their further ease and convenience, several velvet or damask bolsters are

A. M. 3411.  
B. C. 593. and save the souls alive that should not live, by your lying to my people that hear *your lies*?

20 Wherefore thus saith the Lord God; Behold, I *am* against your pillows, wherewith ye there hunt the souls<sup>9</sup> to make *them fly*, and I will tear them from your arms, and will let the

<sup>9</sup> Or, into gardens.

placed upon these carpets or mattresses: indulgences that seem to be alluded to by the *stretching of themselves upon couches*, and by the sewing of pillows to arm-holes."—Shaw's *Travels*, p. 209, second edition. Sir John Chardin also mentions "a mattress, with large cushions, placed at the back and sides" of the person who uses it as a bed, Harm., vol. ii., chap. vi. observ. 46. See also, to the same purpose, Lady M. W. Montague's description of a Turkish lady's apartment, let. 32, vol. ii. p. 55. *And make kerchiefs upon the head of every stature*—Rather, *Upon every head*, כל ראש, of every stature, the false prophetess doing this without distinction of stature or age. "This," says Bishop Newcome, "may be a strong, eastern manner of expressing that these women *hoodwinked* their votaries, and kept them in spiritual darkness." In the same light the passage is considered by Lowth and many others. "Or the covering of the head may have been of the ornamental kind, to denote prosperity or victory, as pillows denoted tranquillity and plenty; and both may have been significantly applied to the heads and arms of those who consulted the prophetesses." Thus we are told by Dr. Shaw, p. 221, and Lady M. W. Montague, vol. ii. p. 30, that the eastern women bind on their other ornaments for the head with a handkerchief, which the latter calls "a rich embroidered handkerchief." These prophetesses, therefore, Harmer thinks, "did the same thing by their flattering words, as would have been best expressed, if they had thought fit to signify the same thing by actions only, (as the prophets sometimes did,) by making bolsters for the arms, and presenting them to the Israelitish women, whom they wanted to assure of the continuance of their prosperity; and embroidering handkerchiefs, proper to bind over the ornaments of females in a state of honour, and afterward putting them on their heads. Whereas, the true prophets of God gave them to understand, in direct contradiction to all this, that if the Jews would not yield up themselves to the Chaldeans, great numbers of their men should perish, and their women should be brought down from those elevated places in which they sat supported by rich bolsters, and should be forced to sit on the ground; and, instead of a rich attire for their heads, should have their hair miserably dishevelled, strongly marking out grief in a despairing neglect of their persons. Such is the description Isaiah gives of the state of captives, (chap. xlvi. 1, 2,) which every one must see is just the reverse of what these prophet-

souls go, *even* the souls that ye hunt to make *them fly*. A. M. 3411.  
B. C. 593.

21 Your kerchiefs also will I tear, and deliver my people out of your hand, and they shall be no more in your hand to be hunted; \*and ye shall know that I *am* the LORD.

22 Because with lies ye have made the heart of the righteous sad, whom I have not made

\* Verse 9.

esses are represented as doing: *Come down and sit in the dust, &c.*"—Harmer, chap. vi., observ. 35.

*To hunt souls*—To allure, draw, or drive men into those nets and snares that they have laid for them, and thereby to make them their prey. Or to destroy men, to expose them to the divine vengeance, by lulling them into security, and enticing them to commit sin in following their directions. *Will ye hunt the souls of my people*?—Will ye make a prey of men's souls by deluding them with fair promises and vain hopes? Will ye draw my people into destruction, by promising them safety and happiness, while they continue in sin? "This verse," says Secker, "should seem to mean, that these women made every body easy to their ruin, for their own profit." *Will ye pollute me among my people*?—Will ye profane my name, by making use of it to give credit to your own dreams and lies? Or, Will ye dishonour it by employing it to the vilest use, the encouraging of wickedness, and the discouraging of piety and virtue? *For handfuls of barley, &c.*—For the sake of gain to yourselves, even for the meanest presents? It is well known how customary gifts were, and still are, in the East. These false prophets and prophetesses being chiefly, if not solely, consulted by the corrupt and wicked part of the Jews, who made them presents for their answers; and those presents being generally the larger the more agreeable the answers were, therefore these prophets and prophetesses always uttered what was pleasing, and gave encouragement to the wicked, and what tended to disgrace and discourage the truly good. *To slay the souls that should not die*—To denounce or prophesy death and destruction to those that shall be preserved. Thus they denounced death to those who yielded themselves to the Chaldeans in Jeconiah's captivity, whom God had determined to preserve alive, Jer. xxix. 5, 6. And they encouraged those who remained at Jerusalem, with promises of peace and safety, who, God had foretold, should perish: see chap. v. 12. Or the words may be understood, in a more general sense, of discouraging the godly, and confirming the wicked in their evil ways: see verse 22; and Jer. xxiii. 14, 17. *To slay, and make alive*, signify here, to promise men life, or threaten them with death. So the prophet says he came to *destroy the city*, (chap. xliii. 3,) when he came to pronounce the sentence of destruction upon it.—Lowth.

Verses 20-23. *Behold, I am against your pillows, wherewith ye hunt the souls, &c.*—To make them

A. M. 3411. sad; and 'strengthened the hands  
B. C. 593. of the wicked, that he should not return from his wicked way, <sup>10</sup> by <sup>11</sup> promising him life;

<sup>1</sup> Jer. xxiii. 14.—<sup>10</sup> Or, that I should save his life.—<sup>11</sup> Heb. by quickening him.

run into those snares and seductions that you have laid for them, verse 18. The metaphor is continued from the manner of hunting and pursuing living creatures, thereby to drive them into the toils prepared for them. *I will tear them from your arms*—"I will make your cheats and impostures appear so evidently that nobody shall be in danger of being seduced by you any more:" see verse 23. *Your kerchiefs also will I tear*—I will lay quite open and render useless all your arts; they shall no longer serve your purpose. *Because with lies you have*

23 Therefore <sup>a</sup> ye shall see no more A. M. 3411.  
vanity, nor divine divinations: for I B. C. 593.  
will deliver my people out of your hand: <sup>2</sup> and ye shall know that I *am* the LORD.

<sup>a</sup> Verse 6, &c.; Chapter xii. 24; Micah iii. 6.—<sup>2</sup> Verse 9; Chap. xiv. 8; xv. 7.

*made the heart of the righteous sad*—As you have deluded and comforted the wicked with vain hopes, so you have disheartened the righteous with groundless fears, or made them sad with the lies and calumnies you have invented against them. *Therefore ye shall see no more vanity nor divine divinations, &c.*—An entire end shall be put to all your false predictions and divinations; for ye shall all perish, namely, in the siege of Jerusalem, either by the famine, disease, or the weapons of the Chaldeans.

CHAPTER XIV.

*Here, (1.) The Jewish elders at Babylon, having come to inquire of the prophet, meet with a rebuke, instead of acceptance, 1-5. (2.) They are called upon to repent of their sins and reform, otherwise it would be at their peril to inquire of God, 6-11. (3.) God assures his prophet, that when a land had exposed itself to his judgments by trespassing grievously, no intercessions, not even those of Noah, Daniel, and Job, should prevail to save it from the destruction it had merited: much less should any intercessions be available to preserve Jerusalem from the judgments which its aggravated sins had deserved, and which God had determined to bring upon it, 12-21. And yet, (4.) It is promised that a remnant should escape, 22, 23.*

A. M. 3411. **THEN** <sup>a</sup> came certain of the elders  
B. C. 593. of Israel unto me, and sat before me.

2 And the word of the LORD came unto me, saying,

3 Son of man, these men have set up their idols in their heart, and put <sup>b</sup> the stumbling-

<sup>a</sup> Chap. viii. 1; xx. 1; xxxiii. 31.

block of their iniquity before their A. M. 3411.  
face: <sup>c</sup> should I be inquired of at all B. C. 592.  
by them?

4 Therefore speak unto them, and say unto them, Thus saith the Lord God; Every man of the house of Israel that setteth up his idols in his heart, and putteth the stumbling-block

<sup>b</sup> Chap. vii. 19; Verse 4, 7.—<sup>c</sup> 2 Kings iii. 13.

NOTES ON CHAPTER XIV.

Verse 1. *Then came certain of the elders of Israel*—Men of note, that were in office and power among the Jews. "The prophet neither tells us the name nor the intention of these elders of Israel, nor the time when they came to him. But the manner wherein God speaks, gives us to understand that they came only to tempt him, as the Pharisees came to Christ, and with no design to profit by what they heard, or to correct their faults:" see Calmet. *And sat before me*—As was the usual posture of those that came to hear the instructions of any prophet or teacher: see chap. viii. 1. In after times the teachers sat in a chair or eminent seat, and the hearers on lower forms at the feet of their masters: see Luke x. 39; Acts xxii. 3.

Verses 2, 3. *And the word of the Lord came unto me*—To acquaint me with the real character of these men, and what I should say to them. *These men*

*have set up their idols in their hearts*—They are not only inclined to idolatry in their hearts, but they have actually set up idols and worshipped them. It seems, however, that their idolatry consisted, not in entirely deserting, but in corrupting and polluting the service of the true God, intermixing it with foreign worship and superstitions, learned from the heathen. *And have set up the stumbling-block, &c.*—Their idols, which were both the object of their sin, and the occasion of their ruin. *Should I be inquired of at all by them?*—Shall I give any counsel, or any answer concerning that of which they inquire of me, to such hypocrites as these?

Verses 4, 5. *Say unto them*—Declare my will clearly and faithfully; *Every man of the house of Israel*—Whoever he be, rich or poor, mighty or mean; *that setteth up his idols in his heart*—That is attached in his heart to any species of idolatry; *and cometh to the prophet*—As if he were desirous

A. M. 3411. of his iniquity before his face, and  
B. C. 593. cometh to the prophet; I the LORD  
will answer him that cometh according to the  
multitude of his idols;

5 That I may take the house of Israel in  
their own heart, because they are all estranged  
from me through their idols.

6 ¶ Therefore say unto the house of Israel,  
Thus saith the Lord GOD; Repent, and turn  
1 yourselves from your idols; and turn away  
your faces from all your abominations.

7 For every one of the house of Israel, or of  
the stranger that sojourneth in Israel, which  
separateth himself from me, and setteth up his  
idols in his heart, and putteth the stumbling-  
block of his iniquity before his face, and cometh

<sup>1</sup> Or, others.—<sup>4</sup> Levit. xvii. 10; xx. 3, 5, 6; Jer. xlv. 11;  
Ch. xv. 7.—<sup>5</sup> Num. xxvi. 10; Deut. xxviii. 37; Ch. v. 15.

to know what is best to be done, that he might do it; or what is the will of God, that he might comply with it: and what will be the issue of these times and affairs; *I the Lord will answer him that cometh*—And that in a way but little to his satisfaction; according to the multitude of his idols—According to his real iniquity, not according to his pretended piety: I will declare the greatness of his sin by the greatness of his punishment; he has multiplied his idols, and I will multiply his sorrows. *That I may take the house of Israel in their own heart*—That I may lay open what is in their hearts, and discover their hypocrisy and impiety; or, that I may reprove and convince them, from their own words and behaviour, what a base part they act, and that their inward and secret wickedness is perfectly known to me. *Because they are estranged from me through their idols*—It is always through some idol or other that the hearts of men are estranged from God. Some creature has gained that place in the heart which belongs to none but God.

Verses 6-8. *Therefore say, Repent*—Be truly sorry for your past sins, and give proof of your sorrow by forsaking them, &c.; and *turn from your idols*—Separate yourselves from them, that they may not finally and eternally separate you from God. *And turn away your faces*—Your heart and ways; *from all your abominations*—Not only from all your idolatries, but from all sinful practices. *Turn your faces* from them, abhor the very sight of them; not only forsake them, but do it with loathing and detestation. *For every one of the house of Israel*—Every Jew of the seed of Abraham, whom this warning first and principally concerns; or of the stranger that sojourneth, &c.—Every proselyte: or the expression may include the foreigners who lived in Judea, termed, in the fourth commandment, *the stranger within their gates*. For these, although they were neither circumcised nor subject to the ceremonial laws, yet were under an obligation to

to a prophet to inquire of him con- A. M. 3411.  
cerning me; I the LORD will answer B. C. 593.  
him by myself:

8 And <sup>d</sup> I will set my face against that man, and will make him a <sup>e</sup> sign and a proverb, and I will cut him off from the midst of my people; <sup>f</sup> and ye shall know that I *am* the LORD.

9 And if the prophet be deceived when he hath spoken a thing, I the LORD <sup>g</sup> have deceived that prophet, and I will stretch out my hand upon him, and will destroy him from the midst of my people Israel.

10 And they shall bear the punishment of their iniquity: the punishment of the prophet shall be even as the punishment of him that seeketh *unto him*;

<sup>f</sup> Chap. vi. 7.—<sup>g</sup> 1 Kings xxii. 23; Job xii. 16; Jer. iv. 10;  
2 Thess. ii. 11.

refrain from idolatry, or from worshipping any God but Jehovah. *Which separateth himself from me*—Who leaves me to worship idols. God considered them as separating themselves from him, not only if they wholly left off to worship him, but also if they worshipped as gods any other beings, real or imaginary, along with him. For he, being the only true God, could not, of course, admit of any other to be worshipped together with him, as no other being whatsoever had the least pretence to be worshipped as God. *I the Lord will answer him by myself*—I who am Jehovah, the only Creator, Preserver, and Lord of all things, will answer him according to my own inherent power, not by words, but by executing my judgments upon him. And he shall find by the answer, that it was not the prophet, but God that answered, so dreadful, searching, and astonishing shall my answer be. *And I will set my face against that man*—I will make him a mark for my indignation; and *will make him a sign and a proverb*—A signal and remarkable instance of my vengeance; and *will cut him off*, &c.—By sudden death, attended with extraordinary circumstances.

Verses 9-12. *And if the prophet be deceived*—Or, *seduced*. This is to be understood of the false prophets, whose practices are reproved throughout the whole foregoing chapter. *I the Lord have deceived that prophet*—I Jehovah have suffered him to be deceived; I have given him up to *strong delusions*, as a just judgment upon him for going after idols, and setting up false pretences to inspiration, 2 Thess. ii. 11, 12. Or the words may signify, *I will disappoint the expectations of those prophets who seduce my people, by speaking peace to them*. For I will bring upon them those evils which they, with great assurance, have declared shall never come to pass. Thus Bishop Newcome, "When any false prophet is deceived, the probable event proving contrary to his prophecy, I-Jehovah have so superintended the course of things as to deceive that pro-

A. M. 3411. 11 That the house of Israel may  
B. C. 593. <sup>b</sup> go no more astray from me, neither  
be polluted any more with all their transgres-  
sions; <sup>i</sup> but that they may be my people, and  
I may be their God, saith the Lord God.

12 ¶ The word of the LORD came again to  
me, saying,

13 Son of man, when the land sinneth  
against me by trespassing grievously, then will  
I stretch out my hand upon it, and will break  
the <sup>k</sup> staff of the bread thereof, and will send  
famine upon it, and will cut off man and beast  
from it :

14 <sup>l</sup> Though these three men, Noah, Daniel,  
and Job, were in it, they should deliver *but*  
their own souls <sup>m</sup> by their righteousness, saith  
the Lord God.

15 ¶ If I cause <sup>n</sup> noisome beasts to pass  
through the land, and they <sup>2</sup> spoil it, so that it  
be desolate, that no man may pass through  
because of the beasts :

<sup>b</sup> 2 Peter ii. 15.—<sup>1</sup> Chapter xi. 20; xxxvii. 27.—<sup>k</sup> Levit.  
xxvi. 26; Isaiah iii. 1; Chapter iv. 16; v. 16.—<sup>l</sup> Jer. xv. 1;  
Verses 16, 18, 20; Jer. vii. 16; xi. 14; xiv. 11.—<sup>m</sup> Proverbs  
xi. 4.—<sup>n</sup> Leviticus xxvi. 22; Chapter v. 17.—<sup>2</sup> Or, *bereave*.  
• Verses 14, 18, 20.

16 <sup>o</sup> *Though* these three men *were* A. M. 3411.  
B. C. 593. <sup>3</sup> in it, *as* I live, saith the Lord God,  
they shall deliver neither sons nor daughters;  
they only shall be delivered, but the land shall  
be desolate.

17 ¶ Or *if* <sup>p</sup> I bring a sword upon that land,  
and say, Sword, go through the land; so that  
I <sup>q</sup> cut off man and beast from it :

18 <sup>r</sup> *Though* these three men *were* in it, *as* I  
live, saith the Lord God, they shall deliver  
neither sons nor daughters, but they only shall  
be delivered themselves.

19 ¶ Or *if* I send <sup>s</sup> a pestilence into that  
land, and <sup>t</sup> pour out my fury upon it in blood,  
to cut off from it man and beast :

20 <sup>u</sup> *Though* Noah, Daniel, and Job, *were* in  
it, *as* I live, saith the Lord God, they shall de-  
liver neither son nor daughter; they shall *but*  
deliver their own souls by their righteousness.

21 ¶ For thus saith the Lord God; <sup>v</sup> How  
much more when <sup>x</sup> I send my four sore judg-

<sup>3</sup> Heb. *in the midst of it*.—<sup>p</sup> Lev. xxvii. 25; Chapter v. 12;  
xxi. 3, 4; xxix. 8; xxxviii. 21.—<sup>q</sup> Chap. xxv. 13; Zeph. i. 3.  
<sup>r</sup> Verse 14.—<sup>s</sup> 2 Sam. xxiv. 15; Chap. xxxviii. 22.—<sup>t</sup> Chap.  
vii. 8.—<sup>u</sup> Verse 14.—<sup>v</sup> Or, *Also when*.—<sup>x</sup> Chapter v. 17;  
xxxiii. 27.

phet." *And I will, &c.*—Or, *Yea, I will stretch out  
my hand upon him*—Remarkably punish his false-  
hood, and in severity destroy him. *And they*—Both  
the deceiver and the deceived; *shall bear the punish-  
ment of their iniquity*—There is so great a parity in  
the folly and impiety of both the seducing prophets  
and the seduced people, that it is hard to say, whose  
sin is greatest. *The punishment of the prophet  
shall be, &c.*—Their punishments shall be as similar  
as they made their sins: both shall be cut off and  
destroyed. *That the house of Israel may go no  
more astray from me*—The judgments I will inflict  
upon the false prophets, and those that consult them,  
shall be an instruction to my people to continue  
steady to me and my worship, and not hanker after  
the idolatrous practices of the neighbouring nations.

Verses 13, 14. *When the land, or, when a land  
sinneth, &c.*—The meaning of this and the follow-  
ing verses is, that when the inhabitants of a land have  
filled up the measure of their iniquities, and God  
ariseth to execute judgment upon them, the few  
righteous that are left among them shall not be able,  
by their prayers and intercessions, to deliver the na-  
tion from the judgments decreed against it. *They  
shall but deliver their own souls*; as we see in the  
case of Sodom, where there were none righteous but  
Lot and his family: those just persons saved them-  
selves, but no intercession could avail to save the  
city. *Though these three men, Noah, Daniel, and  
Job, were in it*—All of them persons eminent for  
piety. Noah, as a reward of his piety, saved eight

persons out of the universal deluge, and obtained a  
promise from God that he would never destroy the  
world so again, Gen. viii. 21. Daniel interceded  
with God for the whole nation of the Jews, and ob-  
tained a promise of their restoration, and of the com-  
ing of the Messiah, Dan. ix. Job was appointed by  
God to make intercession for his three friends, and  
obtained pardon for them, Job xlii. 8. But when  
God's irreversible decree is gone out against a na-  
tion which hath filled up the measure of its iniquity,  
even the prayers of such men will be ineffectual  
toward their deliverance. For it is only for those  
that are not arrived to that height of wickedness,  
that the prayers of the righteous avail: compare Jer.  
xv. 1. We may observe here how early the fame  
of Daniel's piety was spread over Chaldea, who at  
this time was probably not above thirty years of age;  
he having been carried to Babylon only fourteen  
years before, when he was very young. For he was  
taken captive in the third year of Jehoiakim, (Dan.  
i. 1.) who, after this, reigned eight years, 2 Kings  
xxiii. 36. And this prophecy, as appears from chap.  
viii. 1, was uttered in the sixth year of Jehoiachin's  
captivity, who succeeded Jehoiakim, and only reigned  
three months.

Verses 15–21. *If I cause noisome beasts to pass  
through the land*—We find it was one punishment  
of the inhabitants of Judea, to be infested by lions  
and other wild beasts. To this their neighbourhood  
to the deserts of Arabia exposed them; and God, at  
certain times, to punish them for their sins, either by

A. M. 3411. ments upon Jerusalem, the sword, B. C. 593. and the famine, and the noisome beast, and the pestilence, to cut off from it man and beast ?

22 ¶ Yet, behold, therein shall be left a remnant that shall be brought forth, both sons and daughters : behold, they shall come forth unto you, and \* ye shall see their way and

¶ Chap. vi. 8.—Chap. xx. 43.

causing a scarcity of food in the deserts, or by some other means, influenced these wild beasts to make incursions into Judea, in great numbers, which they otherwise were not wont to do. Or if I bring a sword upon that land, &c.—“If I deliver a land into the hand of a cruel enemy. The conquerors’ sword is often called the sword of the Lord, in the prophets, because they are the executioners of God’s judgments.” So that I cut off man and beast from it.—“Men are destroyed by the sword, and the cattle are driven away by the enemy ; or else consumed by pestilence, arising from the air’s being corrupted through the stench of dead bodies.” Or I send pestilence, and pour out my fury in blood—With great destruction of men’s lives, chap. xxxviii. 22 ; for every kind of sudden and immature death is called blood in the Hebrew. How much more—Shall there be an utter destruction ; when I send my four sore judgments upon Jerusalem—“If it is just, with respect to other countries, that the good alone should escape punishment, how much more with respect to Jerusalem, after such repeated instructions and admonitions ?” And if the intercessions of such holy men as those above mentioned could not prevent the execution of one of these four judgments upon those that had filled up the measure of their iniquities, how much less would they be able to keep off all the four, when I commission them all to come at once ?

Verses 22, 23. Yet, behold, therein—In Jerusalem itself, though marked for utter ruin ; in Judea, though condemned to suffer unexampled desolations ; shall be left a remnant—That shall not be cut off by any of those sore judgments before mentioned, but shall escape and be brought forth into Chaldea, to be your companions in captivity ; both sons and daughters—That shall be the seed of a new generation. And ye

their doings : and ye shall be comforted concerning the evil that I have brought upon Jerusalem, even concerning all that I have brought upon it.

23 And they shall comfort you, when ye see their ways and their doings ; and ye shall know that I have not done \* without cause all that I have done in it, saith the Lord God.

\* Jer. xxii. 8, 9.

shall see their ways and their doings—“Ye shall be made sensible of their guilt and reformation.” Their sufferings shall be made instrumental in bringing them to a due sense of the greatness and aggravations of their former iniquities, and you shall hear them make a free and ingenuous confession of them, and an humble profession of repentance for them, with promises of amendment, and you shall see instances of this amendment, and be witnesses of the good their affliction has done them, and how prudently and patiently they carry themselves under it. And ye shall be comforted—“By their confession of their idolatries, by a conviction of my justice, and by the spirit of allegiance to me, which they shall propagate.”—Bishop Newcome. Concerning the evil that I have brought upon Jerusalem—Ye shall the less grieve when you are made sensible they were not punished beyond what their sins deserved, and that their sufferings have had a salutary influence on their spirit and conduct. This consideration will compose your minds, and make you give glory to God, and acknowledge his judgments to be righteous, though they touch you very nearly in the destruction of your friends and country. And they shall comfort you when ye see their ways, &c.—When you see them repenting of their sins and reforming their lives, humbling themselves before God, justifying his conduct toward them, and quietly accepting the punishment of their iniquity. And ye shall know that I have not done without cause—Not without a just provocation, and yet not without a gracious design ; all that I have done in it—In Jerusalem and among its inhabitants. When afflictions have done their work, and have accomplished that for which they were sent, then will appear the wisdom and goodness of God in sending them, and God will not only be justified, but glorified in them.

## CHAPTER XV.

To reconcile Ezekiel himself, and his hearers, to the destruction of Judah and Jerusalem by the Chaldeans, God here shows that it was as proper that they should be destroyed as that an unfruitful vine should be cut up and burned We have, (1.) The parable or similitude, showing that when the vine is barren it is unfit for any use, 1-5. (2.) The awful application of it to the Jews, 6-8

A. M. 3411. **AND** the word of the LORD came  
B. C. 593. unto me, saying,

2 Son of man, What is the vine-tree more than any tree, or than a branch which is among the trees of the forest?

3 Shall wood be taken thereof to do any work? or will men take a pin of it to hang any vessel thereon?

4 Behold, <sup>a</sup> it is cast into the fire for fuel; the fire devoureth both the ends of it, and the midst of it is burned. <sup>1</sup> Is it meet for any work?

5 Behold, when it was whole, it was <sup>2</sup> meet for no work: how much less shall it be meet

<sup>a</sup> John xv. 6.—<sup>1</sup> Heb. *Will it prosper?*—<sup>2</sup> Heb. *made fit.*  
<sup>b</sup> Lev. xvii. 10; Chap. xiv. 8.

#### NOTES ON CHAPTER XV.

Verses 1-5. *What is the vine more than any tree?*—The house of Israel is often compared to a vine, which when fruitful is very profitable and valuable, but when barren is very worthless and contemptible. Of this the prophet reminds the Jews to humble them, and awaken them to a sense of the importance of bringing forth the fruits of righteousness. Or, *than a branch which is among the trees of the forest?*—One single branch of a tree in the forest is of more use and value than the whole vine-tree is, except for its fruit. Some, however, render this latter clause, *If its branch is as the trees of the forest*; that is, if it brings forth no fruit. *Shall wood be taken thereof to do any work?*—There are some fruit-trees, the wood of which, if they do not bear fruit, is of much use, and may be made to turn to a good account; but the vine is not one of these; its wood is of no use in building, or in making any piece of furniture or domestic utensil; nor indeed is it fit for any of the purposes for which the wood of other trees is used. It will not afford even a pin to drive into a wall or post, on which you may safely hang any weight: and, therefore, if the vine do not bring forth grapes it is good for nothing. *Behold, it is cast into the fire for fuel*—When, for its barrenness, it is cut down, it is only fit to be burned. *The fire devoureth both the ends of it, and the midst of it, &c.*—“A very apt representation of the state of Judea, when both its extremities were consumed by the ravages of the destroyer, and the middle of it, where the capital city stood, was threatened every moment with destruction from the enemy.” *Is it meet for any work?*—Is it worth any body’s while to save it from being burned for any use! If a piece of solid timber be kindled, somebody, perhaps, may snatch it out of the fire, and say it is a pity to burn it, for it may be put to some better use; but if the branch of a vine be on fire, and, as usual, both the ends of it and the middle are kindled together, nobody goes about to save it: *for when it was whole it was meet for no work, much less when the fire has almost devoured it.* Just so, the parable implies, it was of no use or consequence to save the Jewish nation from

yet for any work, when the fire hath A. M. 3411.  
devoured it, and it is burned? B. C. 593.

6 Therefore thus saith the Lord God; As the vine-tree among the trees of the forest, which I have given to the fire for fuel, so will I give the inhabitants of Jerusalem.

7 And <sup>b</sup> I will set my face against them; <sup>c</sup> they shall go out from one fire, and another fire shall devour them; <sup>d</sup> and ye shall know that I am the LORD, when I set my face against them.

8 And I will make the land desolate, because they have <sup>3</sup> committed a trespass, saith the Lord God.

<sup>c</sup> Isa. xxiv. 18.—<sup>d</sup> Chap. vi. 7; vii. 4; xi. 10; xx. 38, 42, 44.  
<sup>e</sup> Heb. *trespassed a trespass.*

destruction, were it possible to do it, which had so little answered the design of God, in making them his people, and had been of so little use in promoting his glory among the surrounding nations.

Verses 6-8. *As the vine-tree among the trees of the forest, which I have given for fuel*—That is, as the vine-tree, when barren and fruitless, like the wild trees of the forest, is given for fuel, being fit for nothing else; or as a vine, when barren and cut up, is thrown among other wood which is intended to be fuel for the fire; *so will I give the inhabitants of Jerusalem*—So will I destroy them by the Chaldeans, among other nations which are destroyed by them. For they are so degenerated, and grown so corrupt and wicked, that they are of no use any longer in the world; but are rather injurious to civil society, and therefore are only fit to be consumed. *And I will set my face against them*—To thwart all their counsels and confound their schemes, as they have set their faces against me to contradict my word and defeat my designs: or, I will look upon them with indignation. *They shall go out from one fire, and another fire shall devour them*—The end of one judgment shall be the beginning of another; and their escape from one only a reprieve till another come. They shall go from misery in their own country to misery in Babylon. They that kept themselves out of the way of the sword, perished by famine or pestilence: when one descent of the Chaldean forces upon them was over, and they thought, *Surely the bitterness of death is past*; yet soon after these enemies returned again with double violence till they had made a full end. *And ye shall know that I am the Lord, when I have set my face against them*—You that are in Chaldea, when you shall hear what mischiefs, one after another, are heaped on Jerusalem, shall know that I am Jehovah, a God of almighty power, that it is my wrath and vengeance that is poured upon them. Observe, reader, God shows himself to be *the Lord* by the destruction of his implacable enemies, as well as by the deliverance of his obedient people. And, observe also those against whom he sets his face, though they may come out of one trouble little hurt, will fall into

another; though they come out of the pit, will be taken in the snare, Isaiah xxiv. 8; though they escape the sword of Hazael, will fall by that of Jehu, 1 Kings xix. 17: for evil pursues sinners. Nay, though they go out from the fire of tem-

poral judgments, and seem to die in peace, yet there is an everlasting fire that will devour them; for when God judgeth, first or last, he will overcome, and will be known by the judgments which he executeth.

CHAPTER XVI.

In the foregoing chapter Jerusalem was compared to an unfruitful vine, which was fit for nothing but the fire: in this chapter she is compared to an adulteress, that in justice deserved to be abandoned and exposed. The prophet therefore is commanded to show the people their abominations, that they might see how little reason they had to complain of the judgments already come and coming upon them. Here, therefore, in a long discourse, are set forth, (1.) The despicable and deplorable beginnings of their church and nation, 3-5. (2.) The many honours and favours God had bestowed on them, 6-14. (3.) Their treacherous and ungrateful departures from him to the service and worship of idols, here represented by the most impudent whoredom, 15-34. (4.) A threatening of terrible destroying judgments, which God would bring upon them for this sin, 35-43. (5.) An aggravation both of their sin and of their punishment, by comparing them with the sin and punishment of Sodom and Samaria, 44-59. (6.) A promise of mercy in the close, which God would show to a penitent remnant, 60-63.

A. M. 3411. **A** GAIN the word of the LORD came  
B. C. 593. unto me, saying,

2 Son of man, <sup>a</sup> cause Jerusalem to know her abominations,

3 And say, Thus saith the Lord God unto Jerusalem; Thy <sup>1</sup>birth <sup>b</sup>and thy nativity is of the

land of Canaan; <sup>c</sup> thy father was an Amorite, and thy mother a Hittite.

4 And as for thy nativity, <sup>d</sup> in the day thou wast born thy navel was not cut, neither wast thou washed in water <sup>2</sup> to supple thee; thou wast not salted at all, nor swaddled at all.

<sup>a</sup> Chap. xx. 4; xxii. 2; xxxiii. 7, 8, 9.—<sup>1</sup> Heb. cutting out, or, habitation.

<sup>b</sup> Chapter xxi. 30.—<sup>c</sup> Verse 45.—<sup>d</sup> Hos. ii. 3.—<sup>2</sup> Or, when I looked upon thee.

NOTES ON CHAPTER XVI.

Verse 2. Cause Jerusalem to know her abominations—Her foul sins and multiplied transgressions, especially her idolatries, or spiritual adulteries, and unexampled folly in her lewdness. "This might probably be done by way of letter, as Jeremiah signified the will of God to the captives at Babylon. God here particularly upbraids Jerusalem for her iniquities, because it was the place he had chosen for his peculiar residence; and yet the inhabitants had defiled that very place, nay, and the temple itself with idolatry; the sin particularly denoted by the word *abomination*." "Nothing can give us a greater horror of the crimes of Jerusalem than the manner in which Ezekiel speaks here. This city must certainly have carried her impiety to the greatest height, to merit reproaches so lively and strong." See Lowth and Calmet.

Verse 3. Thus saith the Lord God unto Jerusalem—Unto the whole race of the Jews, and especially to the natives and inhabitants of that proud city, who thought it a singular privilege to be born or to live there, counting it a more holy place than the rest of the land of Canaan. Thy birth and thy nativity—The LXX. render it, Ἡ ρίζα σου καὶ ἡ γενεαίς, thy root and thy generation, and so also the Vulgate. The word rendered birth, or root, however, כִּכְרַתִּיךְ, seems rather to mean, commerce, or dealings, appearing to be derived from מכר, to sell. Accordingly Buxtorf translates it *commercium tua, thy dealings*.

Houbigant, indeed, whom Bishop Newcome inclines to follow, prefers deriving the word from כְּרִי, to dig, referring to Isa. li. 1, and then the sense will be, thy origin, or thy rise, and thy nativity, is of the land of Canaan. If understood of the city of Jerusalem, the assertion is strictly true. It was a Canaanitish city, or strong hold, possessed and inhabited by the Jebusites, till David took it from them: see 2 Sam. v. 6. The father, therefore, of this city, might be properly said to be an Amorite, and its mother a Hittite; these names comprehending all the idolatrous nations of Canaan, of which the Jebusites were a branch. Or if the Jews or Israelites be intended, their progenitors, Abraham, Isaac, and Jacob, sojourned in the land of Canaan long before the possession of it was given to their posterity; and the two latter were natives of that country. But as those are said to be our parents, in Scripture language, whose manners we imitate, the Jews or Israelites, may be here represented as being of Canaanitish origin, because they followed the manners of the idolatrous inhabitants of that country, rather than those of the pious patriarchs: see verse 45; John viii. 44; Matt. iii. 7. There is an expression of the same import in the history of Susannah, verse 56, that seems to be borrowed from this passage, O thou seed of Canaan, and not of Judah, beauty hath deceived thee, and lust hath perverted thy heart.

Verse 4. As for thy nativity, &c.—"Jerusalem is here represented under the image of an exposed in-

A. M. 3411. 5 None eye pitied thee, to do any  
B. C. 593.

of these unto thee, to have compassion upon thee; but thou wast cast out in the open field, to the loathing of thy person, in the day that thou wast born.

6 ¶ And when I passed by thee, and saw thee <sup>3</sup>polluted in thine own blood, I said unto thee *when thou wast* in thy blood, Live; yea, I said unto thee *when thou wast* in thy blood, Live.

7 ° I have <sup>4</sup>caused thee to multiply as the bud of the field, and thou hast increased and waxen great, and thou art come to <sup>5</sup>excellent ornaments: *thy* breasts are fashioned, and thy hair is grown, whereas thou *wast* naked and bare.

8 Now when I passed by thee, and looked

<sup>3</sup> Or, *troddeu under foot.*—<sup>4</sup> Exod. i. 7.—<sup>5</sup> Heb. *made thee a million.*—<sup>6</sup> Heb. *ornament of ornaments.*—<sup>7</sup> Ruth iii. 9.

fant, whom God preserved from destruction, brought up, espoused and exalted in sovereignty. But she proved faithless and abandoned; and therefore God threatens her with severe vengeance, but graciously promises that afterward he would fulfil his early covenant with her. The allegory is easily understood; and has much force, liveliness, and vehemence of eloquent amplification. The images are adapted to a people immersed in sensuality.”—Bishop Newcome. *Thy navel was not cut*—The navel-string, by which thou wast held to the body of thy mother, none took care to cut. By this and the other metaphorical expressions in this and the next verse, the prophet hints how despised a people Israel was, and in what a forlorn condition when they went first into Egypt. *Neither wast thou washed in water to supple thee*—Hebrew, לִישֵׁעַ, *ad aspectum meum*, as Buxtorf renders it, that is, *when I first beheld thee*, or, *ut jucunda aspectu esses, that thou mightest be pleasant to behold*. Some render it, *To make thee shine*. The meaning is, to cleanse thee from the pollutions of thy birth. *Thou wast not salted at all*—It seems it was then customary to rub new-born infants over with salt; probably to dry up the humours of their bodies. All the expressions here used allude to the custom observed by the eastern nations at the birth of their children; and “the design of the prophet is to mark out that state of impurity wherein the Hebrews were found in Egypt, plunged in idolatry and ignorance, and oppressed with cruel servitude.”

Verse 5. *None eye pitied thee, &c.*—The cruelty of the Egyptians, who ought, in gratitude for the services they had received from Joseph, to have been as parents to the Israelites, seems to be here hinted at. *Thou wast cast out in the open field*—Thou wast exposed to perish. It was the custom to lay those children, whom their parents would not take the trouble of bringing up, in the open fields,

upon thee, behold, thy time *was* the A. M. 3411.  
time of love; <sup>1</sup> and I spread my skirt B. C. 593.

over thee, and covered thy nakedness: yea, I swear unto thee, and entered into a covenant with thee, saith the Lord God, and <sup>2</sup> thou becamest mine.

9 Then washed I thee with water; yea, I thoroughly washed away thy <sup>6</sup>blood from thee, and I anointed thee with oil.

10 I clothed thee also with brodered work, and shod thee with badgers' skin, and I girded thee about with fine linen, and I covered thee with silk.

11 I decked thee also with ornaments, and I <sup>b</sup>put bracelets upon thy hands, <sup>i</sup>and a chain on thy neck.

12 And I put a jewel on thy <sup>7</sup>forehead, and

<sup>5</sup> Exod. xix. 5; Jer. ii. 2.—<sup>6</sup> Heb. *bloods.*—<sup>b</sup> Gen. xxiv. 22, 47.—<sup>i</sup> Prov. i. 9.—<sup>7</sup> Heb. *nose*, Isa. iii. 21.

and leave them there. *To the loathing of thy person*—Hebrew, בִּנְעִל נִפְשָׁךְ, *to the despising of thy soul, or life*. The Vulgate reads, *in abjectione animæ tuæ in die qua nata es; in the casting away of thy soul, or life, in the day in which thou wast born*. The sense seems to be, In contempt of thee as unlovely and worthless; and in abhorrence of thee as loathsome to the beholder. This seems to have reference to the exposing of the male children of the Israelites in Egypt. And it is an apt illustration of the natural state of the children of men. *In the day that we were born; we were shapen in iniquity; our understandings darkened, our minds alienated from the life of God; and polluted with sin, which rendered us loathsome in the eyes of God.*

Verses 6, 7. *And when I passed by thee*—While as yet no body took so much care of thee as to wash thee from thy native filthiness, I took pity on thee; as a traveller that passes by and sees an infant lie exposed; and I provided all things necessary for thy support. God here speaks after the manner of men. *I said unto thee, Live*—This is such a command as sends forth a power to effect what is commanded: he gave that life: he spake, and it was done. *I caused thee to multiply, &c.*—The prophet in this verse describes the Israelites increasing in Egypt, under the metaphor of a female child growing up to maturity: compare Exod. i. 7. *Thou art come to excellent ornaments*—Hebrew, בְּעֵרֵי עֲרִים, *to ornaments of ornaments*, that is, thou wast adorned with the choicest blessings of Divine Providence. Or, as Dr. Waterland renders it, “Thou didst arrive to the perfection of beauty.” *Thy breasts were fashioned, &c.*—Thou didst come to woman's estate.

Verses 8–12. *Now when I passed by thee, &c.*—This second *passing by* may be understood of God's visiting them in Egypt, and calling them out. *Behold, thy time, &c.*—The time of thy misery was the time of my love toward thee. *And I spread*

A. M. 3411. ear-rings in thine ears, and a beautiful crown upon thy head.

13 Thus wast thou decked with gold and silver; and thy raiment was of fine linen, and silk, and brodered work; <sup>k</sup> thou didst eat fine flour, and honey, and oil; and thou wast exceeding <sup>l</sup> beautiful, and thou didst prosper into a kingdom.

<sup>k</sup> Deuter. xxxii. 13, 14.—Psa. xlvi. 2.—Lam. ii. 15.  
<sup>l</sup> Deut. xxxii. 15; Jer. vii. 4; Mic. iii. 11.

*my skirt over thee*—I espoused thee and took thee under my protection as a husband doth his wife, Ruth iii. 9. *And covered thy nakedness*—Enriched thee with the spoils and possessions of the Egyptians and Canaanites: see verses 10, 11. *Yea, I entered into covenant with thee*—This was done in mount Sinai, when the covenant between God and Israel was sealed and ratified. Those to whom God gives spiritual life, he takes into covenant with himself. By this covenant they become his, his subjects and servants, which speaks their duty: and at the same time his portion and treasure, which speaks their privilege. *Then I washed thee with water*—It was a very ancient custom among the eastern people to purify virgins who were to be espoused. *And I anointed thee with oil*—Thus also were women, on some occasions, prepared for their nuptials. The washings and purifications of the law are probably intended to be signified by these metaphorical expressions; and the priesthood of the anointing with oil here spoken of. *I clothed thee also with brodered work*—Or, with needlework of divers colours. The expression may refer to the rich garments of the priests, and the covering and hangings of the tabernacle; or it may denote the gifts and graces bestowed upon them. *And shod thee with badgers' skins*—Or, with sandals of a purple colour, as Bochart expounds the word שרר. The eastern people had an art of curiously dressing and colouring the skins of badgers, of which they made their neatest shoes, for the richest and greatest personages. "This and the following verses allude to those parts of women's attire which serve not only for use but for ornament also; and import that God did not only provide the Jews with necessaries, but likewise with superfluities." *I decked thee also with ornaments*—This and the following expressions are descriptive of the great wealth and felicity of the Jewish people, particularly under David and Solomon. *I put bracelets upon thy hands, &c.*—Ornaments which none but persons of better quality used to wear, Gen. xxiv. 47; Prov. i. 9. *And I put a jewel on thy forehead*—The same which is called a nose-jewel, Isa. iii. 21. *And a beautiful crown upon thy head*—"Crowns, or garlands, were used in times of public rejoicing; from whence is derived that expression of St. Paul, *A crown of rejoicing*, 1 Thess. ii. 19: compare Isa. xxv. 10. Virgins were sometimes adorned with crowns; and they were commonly put upon the heads of persons newly married, Cant. iii. 11."—Lowth.

14 And <sup>m</sup> thy renown went forth among the heathen for thy beauty:

for it was perfect through my comeliness, which I had put upon thee, saith the Lord God.

15 ¶ <sup>n</sup> But thou didst trust in thine own beauty, <sup>o</sup> and playedst the harlot because of thy renown, and pouredst out thy fornications on every one that passed by; his it was.

<sup>o</sup> Isa. i. 21; Ivii. 8; Jer. ii. 20; iii. 2, 6, 20; Chap. xxxiii. 3, 8, 11, 12; Hos. i. 2.

Verses 13, 14. *Thus wast thou decked with gold, &c.*—With ornaments the most costly and splendid. *And thy raiment was of fine linen, &c.*—Which was of the manufacture of Egypt, and one of the principal ornaments of women, as well as of great men. *Thou didst eat fine flour, honey, and oil*—Thy country afforded all manner of plenty and delicacies: see Deut. xxxii. 13, 14. *Thou wast exceeding beautiful*—This may refer to the beauty of the buildings of Jerusalem, and in particular of the temple. *And thou didst prosper into a kingdom*—Thou didst increase in majesty and dominion, and became superior to the nations around. Bishop Newcome renders this clause, *Thou didst prosper into a queen*, that is, didst become the reigning city, the mistress of many subject provinces. *And thy renown went forth, &c., for thy beauty*—Through thy power and riches thou wast able to procure every thing beautiful and desirable, so that thou didst soon become famous among the heathen nations around; or, perhaps, the words may refer to the excellent laws by which they were governed, and the various privileges of their church and state, which rendered their nation more perfect in beauty than any other in the world. Indeed, we can name nothing that would be to the honour of a people, but it was found in Israel in David and Solomon's time, when that kingdom was in its zenith of prosperity, power, and glory; piety, learning, wisdom, justice, victory, peace, wealth, were found there in perfection, and all sure to continue if they had kept close to God. *It was perfect, saith God, through my comeliness, which I had put upon thee*—That is, through the beauty of their holiness, as they were a people devoted to God. This was it that put a lustre upon all their other honours, and was indeed the perfection of their beauty. Observe, reader, sanctified souls are truly beautiful in God's sight, and they themselves may take the comfort of it; but God must have all the glory, for whatever comeliness they have is that which God has put upon them.

Verses 15–19. *But thou didst trust in thine own beauty*—Houbigant translates this, "But thou, trusting in thy beauty, didst play the harlot, degenerating from thy renown:" as if he had said, Thou didst abuse those honours, privileges, and advantages which I had bestowed upon thee, and didst make them an occasion of pride, of self-confidence, and of forsaking me thy benefactor, and serving idols. It was chiefly by their frequent and scandalous idol-

A. M. 3411. 16 <sup>p</sup> And of thy garments thou didst  
B. C. 593. take, and deckedst thy high places  
with divers colours, and playedst the harlot  
thereupon: *the like things* shall not come,  
neither shall it be so.

17 Thou hast also taken thy fair jewels of  
my gold and of my silver, which I had given  
thee, and madest to thyself images <sup>1</sup> of men,  
and didst commit whoredom with them.

18 And tookest thy broidered garments, and  
coveredst them: and thou hast set mine oil  
and mine incense before them.

19 <sup>q</sup> My meat also which I gave thee, fine  
flour, and oil, and honey, *wherewith* I fed thee,  
thou hast even set it before them for <sup>2</sup> a sweet  
savour: and *thus* it was, saith the Lord God.

20 <sup>r</sup> Moreover, thou hast taken thy sons and  
thy daughters, whom thou hast borne unto me,  
and these hast thou sacrificed unto them <sup>3</sup> to  
be devoured. *Is this* of thy whoredoms a small  
matter,

<sup>p</sup> 2 Kings xxiii. 7; Chap. vii. 20; Hos. ii. 8.—<sup>1</sup> Heb. of a male.—<sup>q</sup> Hos. ii. 8.—<sup>2</sup> Heb. a savour of rest.—<sup>r</sup> 2 Kings xvi. 3; Psalm cvi. 37, 38; Isa. lvii. 5; Jer. vii. 31; xxxii. 35; Chap. xx. 26; xxiii. 37.

aries that the Jews and Israelites polluted their glory, and profaned the great name of Jehovah. And they presumed upon that very favour which God had showed to Jerusalem, in choosing it for the place of his residence, as if that would secure them from his vengeance, let their idolatries and other wickedness be never so great. *And playedst the harlot*—Idolatry, as has been often observed, is expressed by this metaphor. *And of thy garments thou didst take, &c.*—This was a great aggravation of their ingratitude, that they applied those very blessings which Jehovah, the true God, had given them, to the worship of idols, contrary to his express command. *And deckedst thy high places*—Places of idolatrous worship, commonly built on eminences, *with divers colours*. Or, as the LXX. interpret it, *Thou madest idols, or images, of divers colours*. Thou madest little shrines, chapels, or altars for idols, and deckedst them with hangings of divers colours, verse 18, 2 Kings xxiii. 7. *The like things shall not come, &c.*—I will utterly destroy those idolatries, and those that commit them. *Thou hast also taken thy fair jewels, &c.*—The wealth I had bestowed upon thee thou hast laid out in doing honour to idols; and particularly in setting up images to deified heroes, and didst pay them religious worship, here signified by *committing whoredom with them*. *And coveredst them*—Didst clothe with thy broidered garments the images thou hast made. *And hast set mine oil, &c., before them*—Thou offeredst these my creatures as meat-offerings, unto idols. The meat-offering is called an offering of a sweet savour, because of the frankincense which

21 That thou hast slain my child- A. M. 3411.  
ren, and delivered them to cause them B. C. 593.  
to pass through *the fire* for them?

22 And in all thine abominations and thy whoredoms thou hast not remembered the days of thy <sup>a</sup> youth, <sup>b</sup> when thou wast naked and bare, *and* wast polluted in thy blood.

23 And it came to pass, after all thy wickedness, (wo, wo unto thee! saith the Lord God,)

24 *That* <sup>c</sup> thou hast also built unto thee an <sup>d</sup> eminent place, and <sup>e</sup> hast made thee a high place in every street.

25 Thou hast built thy high place <sup>f</sup> at every head of the way, and hast made thy beauty to be abhorred, and hast opened thy feet to every one that passed by, and multiplied thy whoredoms.

26 Thou hast also committed fornication with <sup>g</sup> the Egyptians thy neighbours, great of flesh; and hast increased thy whoredoms, to provoke me to anger.

<sup>a</sup> Heb. to devour.—<sup>b</sup> Jer. ii. 2; Verses 43, 60; Hosea xi. 1. <sup>c</sup> Verses 4, 5, 6.—<sup>d</sup> Verse 31.—<sup>e</sup> Or, brothel-house.—<sup>f</sup> Isa. lvii. 5, 7; Jer. ii. 20; iii. 2.—<sup>g</sup> Prov. ix. 14.—<sup>h</sup> Chap. viii. 10, 14; xx. 7, 8; xxiii. 19, 20, 21.

was put upon it, Lev. ii. 2. The oblation here mentioned differs from those offered to God in one particular, namely, that honey was mixed with it, which God had expressly forbidden to be used in his service, Lev. ii. 11.

Verses 20–22. *Thou hast taken thy sons, &c., whom thou hast borne unto me*—Being married to me by a spiritual contract, verse 8. The children, with whom I blessed thee, were mine, being entered into covenant with me, as thou wast, Deut. xxix. 11, 22. *These thou hast sacrificed unto them to be devoured*—These very children of mine hast thou destroyed by consuming them with fire. These inhuman sacrifices were offered to the idol Moloch, in the valley of Hinnom. *Is this of thy whoredoms a small matter*—Were thy spiritual whoredoms, thy idolatries, a small matter, that thou hast proceeded to this unnatural cruelty? *Thou hast not remembered the days of thy youth*—Thy infant state in Egypt; that miserable condition from which I rescued thee, when I first took notice of thee, and set thee apart for my own people.

Verses 24–26. *Thou hast also built thee an eminent place in every street*—Manasseh filled Jerusalem with idols, 2 Chron. xxxiii. 4, 5, 15; the altars of many of which were placed upon high or eminent places. *At every head of the way*—Not content with what was done in the streets of Jerusalem and other cities, thou hast erected thine altars in the country, wherever it was likely passengers would come. *Thou hast also committed fornication with the Egyptians*—While the Israelites sojourned in Egypt they learned to practise the Egyptian idola-

A. M. 3411. 27 Behold, therefore I have stretch-  
B. C. 593. ed out my hand over thee, and have diminished thine ordinary food, and delivered thee unto the will of them that hate thee, \* the <sup>b</sup> daughters of the Philistines, which are ashamed of thy lewd way.

28 <sup>b</sup> Thou hast played the whore also with the Assyrians, because thou wast insatiable; yea, thou hast played the harlot with them, and yet couldst not be satisfied.

29 Thou hast, moreover, multiplied thy fornication in the land of Canaan <sup>c</sup> unto Chaldea; and yet thou wast not satisfied herewith.

30 How weak is thy heart, saith the Lord God, seeing thou doest all these things, the work of an imperious, whorish woman;

31 <sup>c</sup> In that <sup>d</sup> thou buildest thine eminent place in the head of every way, and makest thy high place in every street; and hast not been as a harlot, in that thou scornest hire;

32 *But as a wife that committeth adultery, which taketh strangers instead of her husband!*

33 They give gifts to all whores: but <sup>e</sup> thou givest thy gifts to all thy lovers, and <sup>f</sup> hirest them, that they may come unto thee on every side for thy whoredom.

34 And the contrary is in thee from other women in thy whoredoms, whereas none followeth thee to commit whoredoms: and in that thou givest a reward, and no reward is given unto thee; therefore thou art contrary.

<sup>a</sup> 2 Chron. xxviii. 18, 19; Verse 57. — <sup>c</sup> Or, cities. — <sup>b</sup> 2 Kings xvi. 7, 10; 2 Chr. xxviii. 23; Jer. ii. 18, 36; Ch. xxiii. 12, &c.

<sup>e</sup> Chapter xxiii. 14, &c. — <sup>d</sup> Or, in thy daughters is thine, &c. <sup>f</sup> Ver. 24, 39. — <sup>c</sup> Isa. xxx. 3; Hos. viii. 9. — <sup>f</sup> Heb. bribest.

tries. From Josiah's time the Jews were in strict confederacy with the Egyptians, and, to ingratiate themselves with them, practised their idolatries; and the worship of Tammuz, the idolatry they are upbraided with, chap. viii. 14, was derived from that country. *Great of flesh*—Who are naturally lusty and strong, and men of great stature. This expression seems to signify that the Israelites were allured by the riches and grandeur of Egypt to imitate their idolatries.

Verses 27-29. *Behold, therefore*—Open thine eyes, thou secure and foolish adulteress, see what has been done against thee, and consider it is for thy lewdness. *I have stretched out my hand over thee*—I have chastised and punished thee already in some measure. *And have diminished thine ordinary food*—Have taken away some of thy opulence, and abridged thee of many necessaries and conveniences. *And delivered thee unto the will of them that hate thee*—Have excited them to make war against thee, have given them victory over thee, and delivered thee into their power. *The daughters of the Philistines*—This and what follows was effected in the reign of King Ahaz, 2 Chron. xxviii. 16, 18. *The daughters of the Philistines* are here put for the Philistines, as the daughters of Samaria, Sodom, and Syria stand for the people of those places, to carry on the allegory and comparison between them and Jerusalem, being all of them described as so many lewd women, prostituting themselves to idols, verse 41. By the same metaphor Samaria and Sodom are called sisters to Jerusalem, verse 46. *Which are ashamed of thy lewd way*—Who have not had the wickedness to imitate thy evil deeds; for they have not forsaken the religion of their country as you Jews have done, nor have been so fond of foreign idolatries. *Thou hast played the whore also with the Assyrians*—The Jews courted the alliance of their two potent neighbours, the Egyptians and Assyrians, as it served

their present turn; and, to ingratiate themselves with them, served their idols, Jer. ii. 18, 36. This is particularly recorded of Ahaz, 2 Chron. xxviii. 23. *Thou hast multiplied thy fornication in Canaan unto Chaldea*—The sense is, thou hast defiled thyself with all the idolatries of the heathen, beginning with those that were practised by the former inhabitants of Canaan, and, by degrees, learning new kinds of idolatry, derived from distant countries, such as Chaldea was reckoned. It is said *unto Chaldea*, to signify that they learned and practised the idolatries of Chaldea before they were carried captives thither.

Verses 30-34. *How weak is thy heart*—Not only unstable as to good resolutions, but even restless and unsettled in evil practices, still hankering after some new kind of idolatry, and resolved to indulge a wandering appetite, verses 28, 29. *The work of an imperious, whorish woman*—A woman that acknowledges no superior, and will neither be guided nor governed. *In that thou buildest thine eminent place*—See verses 16, 22. *And hast not been as a harlot, in that thou scornest hire*—Thou art the more inexcusable in that thou hast practised these idolatries without being compelled to it by want and necessity, and thou also hast never gained by them. The metaphor of a lewd woman is still carried on; and as one who is lewd for the sake of a maintenance, is more excusable than those who are lewd to gratify their passions, so God here tells the Jewish people, by the prophet, that they had not even the plea, which common harlots had, of practising their sin out of necessity; for that they had never made any advantage of their idolatries, but were subservient to those idolatrous nations, and lavished their riches on them, without reaping any benefit from them. *They give gifts to all whores*—That is, to the most of them: it is usual for loose men to do so. *But thou givest thy gifts to all thy lovers*—By this is signified the large presents they frequently sent

A. M. 3411. 35 ¶ Wherefore, O harlot, hear the  
B. C. 593. word of the LORD :

36 Thus saith the Lord GOD ; Because thy filthiness was poured out, and thy nakedness discovered through thy whoredoms with thy lovers, and with all the idols of thy abominations, and by <sup>f</sup> the blood of thy children, which thou didst give unto them ;

37 Behold, therefore, <sup>g</sup> I will gather all thy lovers, with whom thou hast taken pleasure, and all *them* that thou hast loved, with all *them* that thou hast hated ; I will even gather them round about against thee, and will discover thy nakedness unto them, that they may see all thy nakedness.

38 And I will judge thee, <sup>h</sup> as <sup>h</sup> women that break wedlock and <sup>i</sup> shed blood are judged ; and I will give thee blood in fury and jealousy.

39 And I will also give thee into their hand, and they shall throw down <sup>k</sup> thine eminent place, and shall break down thy high places :

<sup>f</sup> Verse 20 ; Jer. ii. 34.—<sup>g</sup> Jer. xiii. 22, 26 ; Lament. i. 8 ; Chap. xxiii. 9, 10, 22, 29 ; Hosea ii. 10 ; viii. 10 ; Nah. iii. 5. <sup>h</sup> Heb. with judgments of.—<sup>i</sup> Lev. xx. 10 ; Deuteron. xxii. 22 ; Chap. xxiii. 45.—<sup>j</sup> Gen. ix. 6 ; Exod. xxi. 12 ; Verses 20, 36. <sup>k</sup> Verses 24, 31.—<sup>l</sup> Chap. xxiii. 26 ; Hos. ii. 3.

to the Egyptians, Assyrians, and Chaldeans, to purchase their friendship. The Jews are often upbraided for making leagues with idolaters, and courting their favours by presents, and by complying with their idolatries. *And the contrary is in thee*—The intelligent reader, says Bishop Warburton, perceives that the meaning of the metaphor is, “You Jews are contrary to all other nations ; you are fond of borrowing their rites ; while none of them care to borrow yours, or to take any of them into their national worship.” See *Div. Leg.*, vol. iii.

Verses 37–39. *Behold, I will gather all thy lovers*—Those allies, whose friendship thou hast courted, by complying with their idolatries ; *with all them that thou hast hated*—As Edom, Moab, and Ammon : who were always of an envious and hostile disposition toward the Jews, and insulted over their calamities. *And I will discover thy nakedness to them*—They shall see thee carried away captive, stripped, and bare, without any covering to thy nakedness, according to the barbarous custom of conquerors in those times. The words allude to the punishment that used to be inflicted on common harlots and adulteresses, which was to strip them naked and expose them. *And I will judge thee as women that break wedlock, and shed blood*—I will inflict upon thee the punishment of adultery and murder : that is, some of thy people shall be stoned, and some killed by the sword : for these were the punishments of adultery and murder. Jerusalem might be properly said to be stoned when the Chaldeans, from their slings and engines, flung large stones into the city ;

<sup>l</sup> they shall strip thee also of thy A. M. 3411.  
clothes, and shall take <sup>m</sup> thy fair B. C. 593.  
jewels, and leave thee naked and bare.

40 <sup>n</sup> They shall also bring up a company against thee, <sup>o</sup> and they shall stone thee with stones, and thrust thee through with their swords.

41 And they shall <sup>p</sup> burn thy houses with fire, and <sup>q</sup> execute judgments upon thee in the sight of many women : and I will cause thee to <sup>r</sup> cease from playing the harlot, and thou also shalt give no hire any more.

42 So <sup>r</sup> will I make my fury toward thee to rest, and my jealousy shall depart from thee, and I will be quiet, and will be no more angry.

43 Because <sup>s</sup> thou hast not remembered the days of thy youth, but hast fretted me in all these *things* ; behold, therefore, <sup>t</sup> I also will recompense thy way upon *thy* head, saith the Lord GOD : and thou shalt not commit this lewdness above all thine abominations.

<sup>m</sup> Heb. instruments of thine ornament.—<sup>n</sup> Chap. xxiii. 10, 47. <sup>o</sup> John viii. 5, 7.—<sup>p</sup> Deuteron. xiii. 16 ; 2 Kings xxv. 9 ; Jer. xxxix. 8 ; lii. 13.—<sup>q</sup> Chap. v. 8 ; xxiii. 10, 48.—<sup>r</sup> Chap. xxiii. 27.—<sup>s</sup> Chap. v. 13.—<sup>t</sup> Verse 22 ; Psa. lxxviii. 42.—<sup>u</sup> Chap. ix. 10, 11, 21 ; xxii. 31.

for this was usual in the besieging of places in those days. *And I will give thee blood in fury and in jealousy*—I will punish thee with severity, as a jealous and provoked husband does a wife that has wronged him. Or, I will pour out the blood of thy slain like water : I will make an utter destruction of thine inhabitants. *They shall throw down thine eminent place*—Probably the temple is here meant, called *their eminent place*, because they had filled it with idols ; *and shall break down thy high places*—Dedicated to idolatrous worship. *They shall strip thee also of thy clothes*—They shall take away thy walls : or they shall plunder thee of every thing before they carry thee away captive. *And shall take thy fair jewels*—Hebrew, כלי תפארתך, *the vessels of thy ornament, or glory*. The vessels of the temple seem to be here intended.

Verses 40–43. *They shall bring a company against thee*—A company shall come against thee, and beat down thy walls and houses, with stones slung out of battering-engines : see Jer. xxxiii. 4. The expression alludes, as in verse 38, to the punishment inflicted upon adulteresses, which was stoning. *And they shall burn thy houses, &c.*—The punishment allotted to an idolatrous city, Deut. xiii. 16. The word may likewise allude to the punishment of burning, anciently inflicted upon harlots : see Gen. xxxviii. 24. *And execute judgment upon thee in the sight of many women*—Nations that shall triumph over thee ; such as the Syrians, Philistines, &c.—The judgment which I shall execute upon thee shall be for an instruction to other nations, deterring

A. M. 3411. 44 ¶ Behold, every one that useth  
B. C. 593. proverbs shall use *this* proverb against thee, saying, As is the mother, so is her daughter.

45 Thou art thy mother's daughter, that loatheth her husband and her children; and thou art the sister of thy sisters, which loathed their husbands and their children: <sup>a</sup> your mother was a Hittite, and your father an Amorite.

46 And thine elder sister is Samaria, she and her daughters that dwell at thy left hand: and <sup>a</sup> thy <sup>17</sup> younger sister, that dwelleth at thy right hand, is Sodom and her daughters.

<sup>a</sup> Verse 3.—<sup>a</sup> Deut. xxxii. 32; Isaiah i. 10.—<sup>17</sup> Heb. *lesser than thou*.—<sup>18</sup> Or, *that was loathed as a small thing*.

them from following thine evil practices. It is said, *in the sight of women*, because Jerusalem is spoken of and represented as a woman. *So will I make my fury, &c., to rest*—I will fully satisfy my just anger, in inflicting these severe punishments upon thee. *I also will recompense thy way upon thy head*—Thou hast despised me, I also will despise thee; thou hast forsaken me, I also will forsake thee. *Thou shalt not commit this lewdness, &c.*—Thou shalt not add these manifold and shameless practices of idolatry to all thy other wickedness. The clause however may be rendered, *Neither hast thou laid to heart all these thine abominations*.

Verses 44, 45. *Every one that useth proverbs*—They who love to apply proverbial sayings, shall apply that common saying to thee, *As is the mother, so is her daughter*—The inhabitants of Jerusalem are just such a people as the Amorites and Hittites were, whose land they inhabit. *Thou art thy mother's daughter*—The Canaanites and other nations, who dwelt in the land before the Israelites, are here called their mother; and in terming the Jews their mother's daughter, the prophet signifies that they walked in the steps of the Canaanites, or imitated their manners. *That loatheth her husband and her children*—Both these qualities belong to harlots, and were verified in the Jews, who hated God, their husband, and offered their children to idols, having cast off all natural affection to them. *And thou art the sister of thy sisters*—Thou art in disposition like to those to whom thou art allied by blood. The sisters here spoken of are Sodom, the Ammonites, the Moabites, and Samaria, the principal city of the ten tribes. Moloch, who was worshipped in general by the ten tribes, and very often by those of Judah, was the ancient god of the Ammonites and Moabites: and the Samaritans also received among them the ancient gods of Chaldea. The inhabitants of Samaria were the kindred of the Jews by Jacob, and the Ammonites and Moabites were also related to them in the female line.

Verses 46, 47. *Thine elder sister is Samaria, she and her daughters*—That is, her lesser towns. "Sa-

47 Yet hast thou not walked after <sup>a</sup> their ways, nor done after their abominations: but <sup>18</sup> as if that were a very little thing, <sup>19</sup> thou wast corrupted more than they, in all thy ways.

48 As I live, saith the Lord God, <sup>a</sup> Sodom thy sister hath not done, she nor her daughters, as thou hast done, thou and thy daughters.

49 Behold, this was the iniquity of thy sister Sodom, pride, <sup>a</sup> fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy.

50 And they were haughty, and <sup>b</sup> committed

<sup>17</sup> 2 Kings xxi. 9; Chap. v. 6, 7; Ver. 48, 51.—<sup>a</sup> Matt. x. 15; xi. 24.—<sup>b</sup> Gen. xiii. 10.—<sup>b</sup> Gen. xiii. 13; xviii. 20; xix. 5.

maria is called the *elder*, or *greater* sister, because it was a much larger city and kingdom, greater for power, riches, and numbers of people, and more nearly allied to Judah. And Sodom is called the younger sister, as being a smaller and less populous city, and further removed in blood from Jerusalem and its inhabitants, being only, as it were, a half sister. *That dwell at thy left hand*—That is, toward the north, Samaria lying northward of Jerusalem, as Sodom lay southward of it. For these two quarters of the world are expressed by the right and left in the Hebrew language, being placed in such a position to those that set their faces eastward. The prophet here considers Samaria and Sodom as two cities still subsisting; though Sodom had been long since destroyed, and Samaria had been overthrown one hundred and twenty-seven years before this prophecy of Ezekiel was delivered. *Yet thou hast not walked after their ways*—Thou hast not been content merely to be as bad as they, but hast carried thy wickedness to a much greater height, and committed many more crimes than they: see note on chap. v. 7. "The vices of Sodom and Samaria were not attended with such aggravating circumstances as those of Jerusalem; for they had not been blessed with the same great privileges."

Verses 49, 50. *Behold, this was the iniquity of Sodom, pride, fulness of bread, &c.*—The inhabitants of Sodom "abused that plenty which God gave them to pride and idleness, which gave rise to those enormities that they afterward were guilty of. The Scripture takes notice of the fruitfulness of the soil where Sodom stood," Gen. xiii. 10.—Lowth. Such is the depravity of human nature, that plenty, and a freedom from toil and danger, often prove people's ruin; and therefore, if we were truly wise, we should be as much afraid of prosperity as we are of any of those supposed evils which are the frequent objects of our fears. *Neither did she strengthen the hand of the poor and needy*—Pride and luxury make men expensive in their way of living, and regardless of the wants and miseries of others. *And they were haughty*—Hebrew, ותנבונה, they were high, lofty,

A. M. 3411. abomination before me: therefore ° I  
B. C. 593. took them away as I saw good.

51 Neither hath Samaria committed half of thy sins: but thou hast multiplied thine abominations more than they, and ° hast justified thy sisters in all thine abominations which thou hast done.

52 Thou also, which hast judged thy sisters, bear thine own shame for thy sins that thou hast committed more abominable than they: they are more righteous than thou: yea, be thou confounded also, and bear thy shame, in that thou hast justified thy sisters.

53 ° When I shall bring again their captivity, † the captivity of Sodom and her daughters,

° Gen. xix. 24.—† Jer. iii. 11; Matt. xii. 41, 42.—° Isa. i. 9; Verses 60, 61.—† Jer. xx. 16.

arrogant in their deportment toward good men, vexing Lot's righteous soul, toward the angels, whom they assaulted in his house, and toward God himself, all whose laws they trampled under foot, Gen. xiii. 13; and before whom they committed abominations of the most heinous and detestable kind; arriving by degrees to the height of impiety and wickedness. And, indeed, when pride has got the ascendancy in a man he is in the high road to all abominations. And therefore I took them away as I saw good—Destroyed their cities, people, and country, by a most tremendous, unexpected, and unexampled judgment.

Verses 51, 52. *Neither hath Samaria*—The kingdom of the ten tribes, founded in rebellion and idolatry; committed half of thy sins—The sin of Jerusalem was greater than that of Samaria, because God had placed his name and the ordinances of his worship there; and she had profaned his temple by placing idols in it, which was a degree of idolatry beyond any thing the ten tribes had been guilty of. And probably, with respect to other crimes, Jerusalem went beyond, or exceeded Samaria. *But thou hast multiplied thine abominations more than they*—Hast worshipped more idols, and slain more prophets; and hast justified thy sisters, &c.—Not made them righteous, but declared them less unrighteous than thou art; hast made them appear less guilty through the greatness of thy sins. *Thou also, who hast judged thy sisters*—Hast condemned their apostacy, and judged their punishment just; bear thy shame—For wherein thou hast judged them, or declared them to be deservedly punished, thou hast condemned thyself, having been guilty of the same sins, and those accompanied with greater aggravations. The inhabitants of Judea allowed that the ten tribes were justly punished when they were carried into captivity, and yet fell into the same and greater crimes themselves.

Verses 53-56. *When I shall bring again the captivity of Sodom and her daughters, &c.*—“Sodom and her daughters may mean cities placed in the dis-

and the captivity of Samaria and her A. M. 3411.  
daughters, then will I bring again B. C. 593.  
the captivity of thy captives in the midst of them:

54 That thou mayest bear thine own shame, and mayest be confounded in all that thou hast done, in that thou art † a comfort unto them.

55 When thy sisters, Sodom and her daughters, shall return to their former estate, and Samaria and her daughters shall return to their former estate, then thou and thy daughters shall return to your former estate.

56 For thy sister Sodom was not 19 mentioned by thy mouth in the day of thy 20 pride.

† Chapter xiv. 22, 23.—19 Hebrew, for a report, or, hearing. 20 Heb. pride, or, excellences.

trict where Sodom stood. Sodom was not where the lake is, Gen. xix. 24.”—Bishop Newcome. “The Moabites and Ammonites, descended from Sodom, are called by this name.”—Michaelis. “When the fulness of the Gentiles shall come into the church, some of whom may be compared with Sodom for wickedness, Isa. i. 9, then will I also remember you were my ancient people. St. Paul tells us the Jews will be provoked to emulation by the Gentiles coming into the church, and thereby be induced to acknowledge the truth, Rom. xi. 11-31. And the conversion of the Gentiles is expressed, Jer. xlviii. 47, and xlix. 6, 39, by returning the captivity of Moab, Ammon, and Elam; and Isa. xlviii. 7, and xix. 24, 25, and xxiii. 18, by the Egyptians, Syrians, Assyrians, and Ethiopians bringing presents to God, and acknowledging themselves his servants. And by the same analogy we may understand the bringing again the captivity of Sodom here, of the Gentiles coming into the church.”—Lowth. “The sense of this,” says Bishop Newcome, “is again expressed verse 55, and both verses are to be explained by verse 61. I refer the words rather to the future restoration of the Jews than to their return from Babylon.” This prediction was partly fulfilled in the age of the apostles and first disciples of Christ; but the full accomplishment of it is undoubtedly yet future. *That thou mayest bear thine own shame*—That thou mayest be humbled and made ashamed, in having those put upon a level with thee whom thou hadst before so greatly contemned, and thought so much beneath thee. *For thy sister Sodom*—Including the cities in or near the place where she stood, and the Ammonites, Moabites, and other neighbouring nations, termed her daughters, verses 53, 55, and here put for the Gentiles in general; was not mentioned in the day of thy pride—Was held in such contempt, that thou didst not think her worthy of being named by thee; before thy wickedness was discovered, verse 57—Before it was made apparent to the world by the judgments or punishments inflicted on thee. Or, as Bishop Newcome and some

A. M. 3411. B. C. 593. 57 Before thy wickedness was discovered, as at the time of thy<sup>b</sup> reproach of the daughters of<sup>21</sup> Syria, and all *that are* round about her, <sup>i</sup> the daughters of the Philistines, which <sup>22</sup> despise thee round about.

58 <sup>k</sup> Thou hast <sup>23</sup> borne thy lewdness and thine abominations, saith the LORD.

59 For thus saith the Lord God; I will even deal with thee as thou hast done, which hast <sup>l</sup> despised <sup>m</sup> the oath in breaking the covenant.

60 ¶ Nevertheless, I will <sup>n</sup> remember my covenant with thee in the days of thy youth, and I will establish unto thee <sup>o</sup> an everlasting covenant.

<sup>b</sup> 2 Kings xvi. 5; 2 Chron. xxviii. 18; Isaiah vii. 1; xiv. 28. <sup>21</sup> Heb. *Aram.*—<sup>i</sup> Ver. 27.—<sup>22</sup> Or, *spoil.*—<sup>k</sup> Chap. xxiii. 49. <sup>23</sup> Heb. *borne them.*—<sup>l</sup> Ch. xvii. 13, 16.—<sup>m</sup> Deut. xxix. 12, 14.

others interpret the words, "The exemplary punishment of Sodom was not duly considered and spoken of by thee in the time of thy prosperity and self-confidence; before thy humiliation showed thy wickedness, and defeats and distresses were brought on thee by the Syrians and Philistines."

Verses 57-59. *As at the time of thy reproach, &c.*—These words appear to begin a new sentence; which may be translated more intelligibly thus, by joining them to the following verse: "But when it was the time of thy becoming the reproach of the daughters of Syria," &c. The words, with regard to what goes before, import thus much: In thy prosperity thou didst despise those who were no worse than thyself; but thou hast since, in thy turn, been insulted and invaded by thy neighbours, both Syrians and Philistines, whom God hath made use of as executioners of his judgments upon thee; thou hast been a remarkable instance of his vengeance, and God's hand hath been heavy upon thee for all thine idolatries and abominations. The words relate to the frequent inroads which the Syrians and Philistines made into Judea, in the time of King Ahaz. *Thou hast borne*—Or, *Thou shalt bear, thy lewdness, &c.*—Thou shalt be punished according to thy wickedness. *I will even deal with thee as thou hast done, which hast despised the oath, &c.*—That solemn oath and covenant you entered into with me, to be my people, and serve no other god besides, Deut. xxix. 12, 14. Hereupon God threatens her, that since she had broken her oath and promise, he should not think himself obliged to make good any of the promises of favour and protection which he had made to her, but would give her up to ruin and desolation.

Verses 60-63. *Nevertheless, I will remember my covenant with thee, in the days of thy youth*—I will yet have some regard for you, because you were formerly my people, by virtue of the covenant that I made with you at your coming out of Egypt. *And I will establish with you an everlasting covenant*—Such a one as shall never be abolished, namely, that of the gospel; see note on Jer. xxxii. 40. *Then*

61 Then <sup>p</sup> thou shalt remember thy ways, and be ashamed, when thou shalt receive thy sisters, thine elder and thy younger: and I will give them unto thee for <sup>q</sup> daughters, <sup>r</sup> but not by thy covenant.

62 <sup>s</sup> And I will establish my covenant with thee; and thou shalt know that I *am* the LORD:

63 That thou mayest <sup>t</sup> remember, and be confounded, <sup>u</sup> and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord God.

<sup>p</sup> Psalm cvi. 45.—<sup>q</sup> Jer. xxxii. 40; i. 5.—<sup>r</sup> Chap. xx. 43, xxxvi. 31.—<sup>s</sup> Isa. liv. 1; lx. 4; Gal. iv. 26.—<sup>t</sup> Jer. xxxi. 31. <sup>u</sup> Hos. ii. 19, 20.—<sup>v</sup> Verse 61.—<sup>w</sup> Rom. i. 19.

*thou shalt remember thy ways, and be ashamed*—Thou shalt be affected with a deep sense of, and contrition for, thy former provocations, as a necessary preparation for thy conversion. *When thou shalt receive thy sisters*—Converted with thee to Christianity; when the Gentiles, now strangers, but then sisters, shall be admitted with thee into the Christian Church. *And I will give them unto thee for daughters*—As daughters hearken to, and obey their mothers, so shall the Gentiles, brought into the church of God, hearken to his word, which is there declared, and which first went forth from Jerusalem. "Even in the times of the apostles, there was a particular deference paid to the church of Jerusalem, as the mother church of the Christian world: see Rom. xv. 26, 27. Accordingly, she is styled the *mother of all churches*, by the second general council in their synodical epistle: see Theod., *Hist. Eccles.*, lib. v. c. 9. A title which the Church of Rome now assumes, without any pretence from Scripture or antiquity."—Lowth. *Not by thy covenant*—Not by that old covenant, which was violated; not by external ceremonies, which were a great part of the first covenant; but by that covenant which writes the law in the believer's heart, and puts the fear of God into his inward parts; the covenant which I will make with you, through the mediation of the Messiah; a covenant founded in the divine love, cemented by the blood of Christ, and freed from the yoke of bondage. The first covenant was only for a time, but this shall be for ever. *And thou shalt know that I am the Lord*—Shalt know to thy comfort, that I am Jehovah, the source of being and of blessedness, the God of almighty power, of infinite love, and of inviolable faithfulness, *merciful to thy unrighteousness, and remembering thy sins and iniquities no more*, Jer. xxxi. 34; as conspicuous in my mercies as I was before in my judgments. *That thou mayest remember and be confounded*—That thou mayest acknowledge, and be deeply sensible, how many and great thy transgressions have been, and how great my mercy is in pardoning so many and such aggravated iniquities; *and never open thy mouth any*

more—Either to justify thyself, or to condemn others, or to quarrel with thy God; *because of thy shame*—Because shame and sorrow, for thy past sins, will cover thee with confusion. *When I am pacified toward thee for all that thou hast done*—When I have pardoned all thy transgressions, and am re-

provocations. Observe, reader, the more sensible we are of God's love to us, the more ashamed we are that ever we offended him; and the more our shame for sin is increased, the more will our comfort in God be increased also. conciled to thee, notwithstanding thy innumerable

## CHAPTER XVII.

In the preceding chapter God had set forth the wickedness of the Jewish nation, in their treacherously breaking their covenant with him, and apostatizing from his worship to that of idols. Here, in a parable of two eagles and a vine, he represents the wickedness of Zedekiah, in courting the favour of the king of Egypt, after he had solemnly sworn allegiance to the king of Babylon, and had rendered himself and his kingdom tributary to him. (1.) We have the parable itself, 1-10. (2.) The explication and application of it, 11-21. (3.) In the close, by the emblem of planting a top branch on a high mountain, and causing it to flourish exceedingly, is promised the restoration of the honour of David's family in Zerubbabel, but chiefly in the person and kingdom of Christ, 22-24.

A. M. 3411.  
B. C. 593.

AND the word of the LORD came unto me, saying,

2 Son of man, put forth a riddle, and speak a parable unto the house of Israel;

3 And say, Thus saith the Lord God; \* A great eagle, with great wings, long-winged, full of feathers, which had <sup>1</sup> divers colours, came unto Lebanon, and <sup>b</sup> took the highest branch of the cedar.

4 He cropped off the top of his young twigs, and carried it into a land of traffic; he set it in a city of merchants.

\* Verse 12.—<sup>1</sup> Hebrew, *embroidering*.—<sup>b</sup> 2 Kings xxiv. 12.  
<sup>2</sup> Heb. *put it in a field of seed*.

## NOTES ON CHAPTER XVII.

Verse 2. *Son of man, put forth a riddle*—A continued metaphor or figurative speech: an allegory. The prophets frequently delivered their instructions in this way, as being well calculated both to engage the attention of their hearers or readers, and to make a deep and lasting impression on their minds. It was a mode of teaching peculiarly adapted to the eastern people, and therefore often adopted by their instructors, whether inspired or uninspired. It is well known that our Lord frequently used it in preaching his gospel.

Verses 3-6. *A great eagle with great wings*—The eagle is the king of birds, swift, strong, and rapacious. And this great eagle, according to all interpreters, represents Nebuchadnezzar. Its "greatness, long wings, beautiful, abundant, and well-coloured plumage, denote the force and greatness of his empire, the rapidity of his conquests, and the number of his subjects. The Scripture has in other places described this prince under the figure of an eagle. See Jer. xlvi. 40, 49; Dan. vii. 4. By his coming to Lebanon, and taking the highest branch of the cedar, is meant his invasion of Judea, his investing the city of Jerusalem, and taking King Jehoiachin and the princes captive."—Calmet. *He cropped off the top of his young twigs*—Both the king of Judah,

5 He took also of the seed of the land, and <sup>2</sup> planted it in <sup>o</sup> a fruitful

field; he placed *it* by great waters, and set it <sup>d</sup> as a willow-tree.

6 And it grew, and became a spreading vine <sup>o</sup> of low stature, whose branches turned toward him, and the roots thereof were under him: so it became a vine, and brought forth branches, and shot forth sprigs.

7 There was also another great eagle with great wings and many feathers: and behold, <sup>f</sup> this vine did bend her roots toward him, and

<sup>c</sup> Deuteronomy viii. 7, 8, 9.—<sup>d</sup> Isaiah xlv. 4.—<sup>e</sup> Verse 14.  
<sup>f</sup> Verse 15.

now eighteen years old, and the nobles and chief of the land. *And carried it into a land of traffic*—"Babylon, and the country about it, being the seat of a universal monarchy, must needs have been a place of great trade. Strabo takes notice that the merchants who travelled by land to Babylon went through the country of the Arabians, called *Scenitæ*, lib. xvi. p. 747; and vessels of great burden came up the river Euphrates to the walls of it from the Persian gulf." See Pliny's *Nat. Hist.*, l. vi. c. 26; and Lowth. *He took also of the seed of the land*—Of the king's seed, as it is explained verse 13: that is, Zedekiah, whom the king of Babylon made king of Judah instead of Jehoiachin; first exacting an oath of him, that he would be true to him, and pay him tribute. *And he planted it in a fruitful field*—Hebrew, *בשרת זרע*, *in a field of seed*, that is, proper for seed: *he placed it by great waters, and set it as a willow-tree*—Judea was a fruitful country and well watered, (see Deut. viii. 7,) where Zedekiah flourished as a willow-tree, that thrives best in moist ground, Isa. xlv. 4. *And it became a spreading vine of low stature, &c.*—Though Zedekiah flourished, yet he enjoyed but a tributary kingdom under the king of Babylon, and acknowledged him as his lord and sovereign: see verse 14.

Verses 7, 8. *There was also another great eagle*—

A. M. 3411. shot forth her branches toward him, B. C. 593. that he might water it by the furrows of her plantation.

8 It was planted in a good <sup>3</sup>soil by great waters, that it might bring forth branches, and that it might bear fruit, that it might be a goodly vine.

9 Say thou, Thus saith the Lord God; Shall it prosper? <sup>8</sup>shall he not pull up the roots thereof, and cut off the fruit thereof, that it wither? it shall wither in all the leaves of her spring, even without great power or many people to pluck it up by the roots thereof.

10 Yea, behold, *being* planted, shall it prosper? <sup>h</sup>shall it not utterly wither, when the east

wind toucheth it? it shall wither in A. M. 3411. the furrows where it grew. B. C. 593.

11 ¶ Moreover the word of the Lord came unto me, saying,

12 Say now to <sup>1</sup>the rebellious house, Know ye not what these *things mean*? Tell them, Behold, <sup>k</sup>the king of Babylon is come to Jerusalem, and hath taken the king thereof, and the princes thereof, and led them with him to Babylon;

13 <sup>1</sup>And hath taken of the king's seed, and made a covenant with him, <sup>m</sup>and hath <sup>4</sup>taken an oath of him: he hath also taken the mighty of the land:

14 That the kingdom might be <sup>n</sup>base, that

<sup>3</sup> Heb. *field*.—<sup>8</sup> 2 Kings xxv. 7.—<sup>h</sup> Chap. xix. 12; Hos. xiii. 15.—<sup>i</sup> Chap. ii. 5; xii. 9.—<sup>k</sup> Verse 3; 2 Kings xxiv. 11–16.

<sup>1</sup> 2 Kings xxiv. 17.—<sup>m</sup> 2 Chron. xxxvi. 13.—<sup>4</sup> Heb. *brought him to an oath*.—<sup>n</sup> Verse 6; Chap. xxix. 14.

Namely, Pharaoh, king of Egypt, with whom Zedekiah made an alliance; whereupon that king sent an army to raise the siege of Jerusalem, 2 Chron. xxxvi. 13; Jer. xxxvii. 5, 7. *With great wings and many feathers*—Having a great army and many people to support him. *And this vine* (namely, Zedekiah) *did bend her roots toward him, &c.*—Zedekiah sought the assistance and protection of the king of Egypt. Dr. Waterland renders this clause, *And shot forth her branches under him, from the furrows where she was planted, that he might water it*: that is, give it assistance. The auxiliary forces which Zedekiah expected from Egypt are here intended. *It was planted in a good soil, &c.*—The words are to the same purpose with verse 5, to show that Zedekiah's condition was so good under the king of Babylon, that he needed not to have broken his oath out of a desire to better it, whereby he involved himself and his country in ruin: see notes on 2 Kings xxiv. 20; and Jer. xvii. 25.

Verses 9, 10. *Say*—Tell them what shall be the issue of all this, and tell it to them in my name. *Shall it prosper?*—Can it be that such breach of faith and such ingratitude should prosper? No, it cannot be: God will never suffer it. Zedekiah, besides the obligation of an oath, was bound to the king of Babylon by the ties of gratitude, as he owed all he possessed to him. *Shall he not pull up the roots thereof?*—Shall not Nebuchadnezzar, in return for this perfidiousness, destroy him and his kingdom? see 2 Kings xxv. 7. *And cut off the fruit thereof*—Put his children and those of his nobles to the sword? *It shall wither in all the leaves of her spring*—It shall wholly wither: not only the old branch shall wither, but its young shoots also: and all the promising hopes they had shall vanish: *even without great power or many people*—God shall be on the side of the Chaldeans, and he does not need *great power* or many people to effect his purpose. He can as easily overturn a sinful king and kingdom as a man can root up a tree that cumpers the ground.

The king of Babylon, therefore, God being with him, shall easily subdue the land of Judah, and shall not need a large human force to assist him. *Yea, shall it not utterly wither when the east wind toucheth it?*—Here the prophet compares the Chaldean army, which should come against Judea, to a parching wind that blasts the fruits of the earth, withers the leaves of the trees, and makes every thing look naked and bare.

Verses 12–14. *Say now to the rebellious house*—To the house of Judah, which have been and still are rebellious against me, and are now entering into a rebellion against Nebuchadnezzar. This is God's order to his prophet to explain the riddle. *Know ye not what these things mean?*—Will you not apply your minds to understand what God speaks to you? And that whether he directs his speech to you in plain words, or delivers his mind in riddles and parables? *Behold, the king of Babylon is come*—Or rather, *did come, or came to Jerusalem*—Namely, some time before the delivery of this prophecy: and *hath taken the king thereof, and the princes thereof*—Namely, Jeconiah and all his princes and officers: see 2 Kings xxiv. 12. *And hath led them with him to Babylon*—Judging them unfit to be trusted any more with any office or power in their own country. *And hath taken of the king's seed*—Hath taken from among the royal seed Mattaniah, Jehoiakim's brother, and advanced him to the throne in Jerusalem, 2 Kings xxiv. 17; *and made a covenant with him*—A solemn agreement, on terms acceded to and approved by Mattaniah; *and hath taken an oath of him*—An oath of fealty: when Nebuchadnezzar caused Mattaniah to enter into this covenant and oath, he changed his name to *Zedekiah*, which word signifies, *the justice of God*, to express that God would avenge the crime of this restored captive, if he should break the covenant into which he had entered, and perjure himself: see note on 2 Kings xxiv. 17. *He hath also taken the mighty of the land*—Namely, as hostages for Zedekiah's performance

A. M. 3411. it might not lift itself up, <sup>6</sup> but that B. C. 593. by keeping of his covenant it might stand.

15 But <sup>o</sup> he rebelled against him in sending his ambassadors into Egypt, <sup>p</sup> that they might give him horses and much people. <sup>q</sup> Shall he prosper? shall he escape that doeth such *things*? or, shall he break the covenant, and be delivered?

16 As I live, saith the Lord God, surely <sup>r</sup> in the place *where* the king *dwelleth* that made him king, whose oath he despised, and whose covenant he brake, *even* with him in the midst of Babylon he shall die.

17 <sup>s</sup> Neither shall Pharaoh, with *his* mighty army and great company, make for him in the war, <sup>t</sup> by casting up mounts, and building forts, to cut off many persons:

<sup>a</sup> Heb. to keep his covenant, to stand to it.—<sup>o</sup> 2 Kings xxiv. 20; 2 Chron. xxxvi. 13.—<sup>p</sup> Deuteron. xvii. 16; Isaiah xxxi. 1, 3; xxxvi. 6, 9.—<sup>q</sup> Verse 9.—<sup>r</sup> Jer. xxxii. 5; xxxiv. 3; lii. 11;

of the covenant agreed on. *That the kingdom might be base*—Or rather, *humble*; that it might be kept in subjection and obedience. Zedekiah being made only a tributary king, consequently was not in as honourable a condition as his predecessors had been in; but yet the keeping of his covenant was the only means, under present circumstances, to support himself and his government.

Verse 15. *But he rebelled in sending into Egypt, that they might give him horses*—Egypt was a country abounding in horses, of which there was great scarcity in Judea. This was not only a violation of his oath and covenant, but likewise a breach of that part of the Jewish law which forbade their king to fetch horses out of Egypt, or strengthen himself with the alliance of that nation. *Shall he escape that doeth such things*?—Shall not the divine vengeance overtake such ingratitude and perfidy? *Shall he break the covenant and be delivered*?—Can perjury and covenant-breaking be the way to any man's deliverance? Can such notorious sinning end in any thing but misery? From what is said on this occasion we learn, that an oath ought not to be violated though it was taken under unfavourable circumstances, and though the things to which a man bound himself by it were very disagreeable to him.

Verses 16-21. *As I live, saith the Lord, &c.*—This intimates how highly God resented the crime, and how sure and severe the punishment of it would be. *He swears in his wrath, as he did, Psa. xcvi. 11.* Observe, reader, as God's promises are confirmed with an oath, for comfort to the saints, so are his threatenings, for terror to the wicked. *Surely in the place where the king dwelleth*—In Babylon, where Nebuchadnezzar dwells, *who made him king*, when he might have as easily made him a prisoner. *Whose*

18 Seeing he despised the oath by A. M. 3411 breaking the covenant, when lo, he B. C. 593. had <sup>u</sup> given his hand, and hath done all these *things*, he shall not escape.

19 Therefore thus saith the Lord God; As I live, surely mine oath that he hath despised, and my covenant that he hath broken, even it will I recompense upon his own head.

20 And I will <sup>v</sup> spread my net upon him, and he shall be taken in my snare, and I will bring him to Babylon, and <sup>w</sup> will plead with him there for his trespass that he hath trespassed against me.

21 And <sup>x</sup> all his fugitives with all his bands shall fall by the sword, and they that remain shall be scattered toward all winds: and ye shall know that I the LORD have spoken it.

Chap. xii. 13.—<sup>s</sup> Jer. xxxvii. 7.—<sup>t</sup> Jer. lii. 4; Chap. iv. 2. <sup>u</sup> 1 Chron. xxix. 24; Lam. v. 6.—<sup>v</sup> Chapter xii. 13; xxxii. 3. <sup>w</sup> Chap. xx. 36.—<sup>x</sup> Chap. xii. 14.

*oath he despised*—Made light of, and perfidiously violated. *Even with him he shall die*—Shall be a prisoner in Babylon the rest of his days, and shall die there. *Neither shall Pharaoh make for him*—See Jer. xxxvii. 7. But the Hebrew, יקשה אורו במלחמה, may be properly rendered, as indeed it is by Bishop Newcome, *Pharaoh shall not deal with him*, namely, with Nebuchadnezzar, *in war*: or, *shall not make war with him*. Accordingly the Vulgate translates the clause, "Et non in exercitu grandi, neque in populo multo faciet contra eum Pharaoh prælium:" *neither with a great army, nor with much people, shall Pharaoh fight a battle against him.* *By casting up, &c.*—Or rather, *When he hath cast up mounts, &c.*, that is, when Nebuchadnezzar has raised mounts and builded forts to annoy Jerusalem, and destroy its inhabitants, Pharaoh shall not bring any assistance to it. *Seeing he despised, &c., when lo, he had given his hand*—In token of entering into a mutual league and covenant. It was a ceremony used especially when an inferior made profession of his subjection to a superior. *My covenant that he hath broken*—God calls it his covenant, because it was entered into, or promised to be observed, by taking an oath in his name. *Even it will I recompense upon his own head*—I will punish it as it deserves, and it shall appear by the punishment that my hand doth execute it. *And I will spread my net, &c.*—See on chap. xii. 13, where this clause occurs word for word. *And will plead with him there*—God is said to plead with men when he places their sins before their eyes, and convinces them of their disobedience by manifest tokens of his vengeance. *And all his fugitives*—All the companions of his flight; *with all his bands shall fall by the sword*—Every thing here denounced by the prophet against Zedekiah exactly came to pass, as the reader

A. M. 3411. 22 ¶ Thus saith the Lord God, I  
B. C. 593. will also take of the highest <sup>a</sup> branch  
of the high cedar, and will set it; I will crop  
off from the top of his young twigs <sup>b</sup> a tender  
one, and will <sup>c</sup> plant it upon a high mountain  
and eminent:

23 <sup>d</sup> In the mountain of the height of Israel  
will I plant it: and it shall bring forth boughs,  
and bear fruit, and be a goodly cedar: and

<sup>a</sup> Isa. xi. 1; Jer. xxiii. 5; Zech. iii. 8.—<sup>b</sup> Isa. liii. 2.—<sup>c</sup> Psa.  
ii. 6.—<sup>d</sup> Isa. ii. 2, 3; Chap. xx. 40; Mic. iv. 1.

may see by comparing these threatenings with the  
account given Jer. lii. 8–11; 2 Kings xxv. 5–7.

Verses 22, 23. *I will also take of the highest  
branch, &c.*—God, having spoken of Jerusalem, in  
the first part of this chapter, under the figure of a  
cedar, and the king of it as the highest branch of the  
cedar, here carries his view to farther scenes, and,  
after having acquainted his prophet with the fate of  
Zedekiah, informs him, that as Nebuchadnezzar had  
taken of the seed of the land, (or the king,) and  
planted it, so he himself would take of the highest  
branch of the cedar and set it, &c. This appears  
plainly to be a prediction of the restoration of the  
royal family of David; and it was in some degree  
fulfilled at the return from the captivity, when Ze-  
rubbabel, of the lineage of David, had a shadow of  
kingly authority among the Jews, and by his means  
their state was again restored. But if the words be  
properly examined, the expressions will be found to  
be such as, in their full sense, can only belong to  
Christ and his kingdom, which shall be extended  
over all the world. *I will crop off from the young  
twigs a tender one*—This may fitly be applied to our  
Saviour, in respect to the low estate to which the  
family of David was then reduced, and the meanness  
of Christ's outward condition and appearance: see  
Isa. liii. 2. *And will plant it upon a high mountain*—  
Upon mount Zion, a type of the gospel church; and  
eminent—Not for outward splendour, but for spiritual  
advantages. *In the mountain of the height of Israel*  
—In Jerusalem, the capital city of my people, *will I  
plant it*—I will make him ruler of my church. He  
alludes to the temple placed on mount Moriah, a  
part of mount Zion, thence styled God's *holy moun-  
tain*; which expression is often used in the prophets  
to denote the Christian Church, which is described  
as a *city set on a hill*, and conspicuous to all the  
world. *And it shall bring forth boughs*—Have  
many members and subjects; *and bear fruit*—Do  
much good. The living members of the church are  
often compared to fruitful trees and flourishing

<sup>e</sup> under it shall dwell all fowl of every  
wing; in the shadow of the branches <sup>f</sup>  
thereof shall they dwell. A. M. 3411.  
B. C. 593.

24 And all the trees of the field shall know  
that I the LORD <sup>g</sup> have brought down the high  
tree, have exalted the low tree, have dried up  
the green tree, and have made the dry tree to  
flourish: <sup>h</sup> I the LORD have spoken and have  
done it.

<sup>e</sup> Chap. xxxi. 6; Dan. iv. 12.—<sup>f</sup> Luke i. 52.—<sup>g</sup> Chap. xxii.  
14; xxiv. 14.

branches. *And be a goodly cedar*—The most happy  
society in the world, Deut. xxxiii. 29; Psa. cxliv. 15.  
*And under it shall dwell all fowl of every wing*—  
Persons of all nations shall become members of it.  
A powerful, especially if it be a mild government, is  
a shelter and security to all its subjects: compare  
chap. xxxi. 6; Dan. iv. 12. Such shall the kingdom  
of Christ be to all that submit themselves to his laws.

Verse 24. *All the trees of the field*—All the na-  
tions of the world; *shall know that I the Lord have  
brought down the high tree*—Have subdued and de-  
graded the enemies of my people; *have exalted the  
low tree*—Have advanced my church, and made it  
flourish; *have dried up the green tree, &c.*—The  
same thing expressed in somewhat different words.  
Although these expressions may partly refer to the  
overthrow of the mighty Babylonian empire, and  
the restoration of the Jewish state by their return  
out of captivity, yet they are so magnificent, that  
they evidently intend much more than this. The  
Jewish kingdom did never, after the captivity, ar-  
rive at such a pitch of greatness as to give occasion  
to these magnificent expressions. Some more noble  
kingdom is undoubtedly here pointed at, namely,  
the kingdom of Christ, as has been observed above,  
which will at last be exalted above all the kingdoms  
of the world, and put an end to them all, while it  
will continue to all eternity: see Dan. iv. 35, 44,  
and vii. 27; Luke i. 33; 1 Cor. xv. 24. It is under Christ's  
kingdom only that people of all nations, signified here  
by *fowls of every kind*, shall be gathered together.  
And the subjects of that kingdom only have a cer-  
tain and eternal protection, and a supply of every  
thing necessary. There is therefore no doubt that  
this was spoken, in its full sense, of the *eternal* and  
*all-powerful* kingdom to be established in Christ,  
one of the royal seed of Judah according to the flesh.  
*I the Lord have spoken it, and have done it*—The  
prophets often speak of future events as if they were  
already accomplished, to assure us that they shall  
certainly come to pass.

## CHAPTER XVIII.

In order to refute a profane proverb of the wicked Jews, importing that God punished the innocent children instead of their  
wicked parents, God asserts in this chapter his sovereignty and justice: to manifest which, (1.) He declares that the  
wicked man shall die, or be punished, 4, 20: and that however good his father had been, 10–15: and however well he

himself had lived for a time, 24, 26. (2.) He promises to reward the righteous man, 5-9: however wicked his parents had been, 14-18: and though himself had for a time been the same, 21-23. (3.) He declares that the end of such providential conduct was to vindicate his own equity, 19, 20, 25, 29: and to excite men sincerely to repent of sin and turn to him, 23, 30, 32.

A. M. 3411. THE word of the LORD came unto  
B. C. 593. me again, saying,

2 What mean ye, that ye use this proverb concerning the land of Israel, saying, The fathers have eaten sour grapes, and the children's teeth are set on edge?

3 As I live, saith the Lord God, ye shall not

<sup>a</sup> Jer. xxxi. 29; Lam. v. 7.—<sup>b</sup> Verse 20; Rom. vi. 23.

#### NOTES ON CHAPTER XVIII.

Verse 2. *What mean ye, that ye use this proverb concerning the land of Israel*—With respect to the desolations made in it by the sword, famine, and pestilence. *The fathers have eaten sour grapes, and the children's teeth are set on edge*—The present generation is punished for the offences committed by their forefathers, particularly for the sins committed in the time of Manasseh, king of Judah: see 2 Kings xxiii. 26; Jer. xv. 4. The Jewish people were very prone to plead their innocence, however great their crimes were.

Verse 3. *As I live, saith the Lord, ye shall not have occasion to use this proverb any more in Israel*—I will make such a visible discrimination between the righteous and the wicked, between those that tread in the steps of their forefathers and those who take warning by their examples, that you shall not have any further room to use this proverb among you. God threatens, it must be acknowledged, to visit the sins of the fathers upon the children, both in the Old Testament and the New: see Exod. xx. 5; Matt. xxiii. 35. But this is to be understood only, 1st, With respect to the temporal punishments of this world, not with respect to the eternal punishments of the next; and, 2d, When the children walk in the wicked steps of their parents, and so by degrees fill up the measure of national iniquity: see notes on Jer. xv. 4, and xxxi. 29, where this matter is more fully explained. "The Scripture takes notice of a certain measure of iniquity, which is filling up from one generation to another, till at last it makes a nation or family ripe for destruction. And although those persons on whom this vengeance falls suffer no more than their own personal sins deserved, yet, because the sins of former generations, which they equal or outdo, make it time for God utterly to destroy them, the punishments due to the sins of many ages and generations are said to fall upon them."—Dr. Sherlock.

Verse 4. *Behold, all souls are mine*—As they are all equally my creatures, and in my power, so my dealings with them shall be without prejudice or partiality. *The soul that sinneth, it shall die*—The very same man that committeth sin shall be punished for it. Some commentators explain this of the temporal death which was about to come on the wicked Jews by the sword, famine, and pestilence;

have occasion any more to use this  
proverb in Israel. A. M. 3411.  
B. C. 593.

4 Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: <sup>b</sup> the soul that sinneth, it shall die.

5 ¶ But if a man be just, and do <sup>1</sup> that which is lawful and right,

<sup>1</sup> Heb. judgment and justice.

and they would confine the whole chapter to these events. "But," as Mr. Scott justly observes, "it cannot be proved that every righteous man escaped those temporal judgments, or that all who survived them were righteous: without which this whole interpretation must fall for want of a foundation. Many, indeed, of the pious Jews had 'their lives given them for a prey,' but even what Jeremiah, Baruch, and others endured in the siege, and after the taking of Jerusalem, nearly equalled the external sufferings of many wicked men among them; and none of those who survived the siege escaped captivity or exile. So that facts, in this particular, did not so fully ascertain the equality of the divine conduct toward these distinct characters, as this hypothesis requires." Temporal death, therefore, which, as the consequence of the first transgression, passes equally upon all men, cannot be only, or even chiefly, if it be at all, intended here. But, as *life* signifies in general all that happiness which attends God's favour, so death denotes all those punishments which are the effects of the divine displeasure, (see 2 Sam. xii. 13,) under which are comprehended the miseries of the next world. And these shall be allotted to men according to their deeds, (Rom. ii. 6.) without any regard to the faults of their ancestors, which shall not then be laid to their charge, or taken into account to aggravate their guilt. This the prophets well knew, and therefore, as they instruct men in the practice of inward and evangelical righteousness, and in order to it speak slightly of the mere external duties of religion, (see Isa. i. 11; Jer. vii. 22, 23,) so they raise men's minds to look beyond the temporal promises and threatenings of the law, to the eternal rewards and punishments of another life, Isa. lxvi. 24; Dan. xii. 2. In both which respects they prepared men's minds for the reception of the gospel when it should be revealed. See Lowth.

Verses 5-9. *If a man be just—Or righteous*, rather, as the word פִּיִּי properly signifies; for it is not mere honesty, but true religion that is intended. *And hath not eaten upon the mountains*—Feasted on the sacrifices they offered to false gods. Idolatrous worship was commonly performed upon mountains or high places; and eating part of the sacrifice was properly maintaining communion with the idol to which it was offered. *Neither hath lifted up his*

A. M. 3411. 6 ° *And* hath not eaten upon the  
B. C. 593. mountains, neither hath lifted up his  
eyes to the idols of the house of Israel, neither  
hath <sup>d</sup> defiled his neighbour's wife, neither hath  
come near to ° a menstruous woman,

7 And hath not <sup>f</sup> oppressed any, *but* hath re-  
stored to the debtor his <sup>g</sup> pledge, hath spoiled  
none by violence, hath <sup>h</sup> given his bread to the  
hungry, and hath covered the naked with a  
garment ;

8 He *that* hath not given forth upon <sup>i</sup> usury,  
neither hath taken any increase, *that* hath  
withdrawn his hand from iniquity, <sup>k</sup> hath ex-  
ecuted true judgment between man and man,

9 Hath walked in my statutes, and hath kept  
my judgments, to deal truly ; he *is* just, he shall  
surely <sup>l</sup> live, saith the Lord God.

10 ¶ If he beget a son *that is* a <sup>m</sup> robber, <sup>n</sup> a  
shedder of blood, and <sup>o</sup> *that* doeth the like to  
*any* one of these *things*,

11 And that doeth not any of those *duties*,

but even hath eaten upon the moun- A. M. 3411.  
tains, and defiled his neighbour's wife, B. C. 593.

12 Hath oppressed the poor and needy, hath  
spoiled by violence, hath not restored the pledge,  
and hath lifted up his eyes to the idols, hath  
<sup>p</sup> committed abomination,

13 Hath given forth upon usury, and hath  
taken increase ; shall he then live ? he shall  
not live : he hath done all these abominations ;  
he shall surely die ; ° his <sup>q</sup> blood shall be upon  
him.

14 ¶ Now lo, *if* he beget a son, that seeth all  
his father's sins which he hath done, and con-  
sidereth, and doeth not such like,

15 <sup>r</sup> *That* hath not eaten upon the mountains,  
neither hath lifted up his eyes to the idols of the  
house of Israel, hath not defiled his neighbour's  
wife,

16 Neither hath oppressed any, <sup>s</sup> hath not  
withholden the pledge, neither hath spoiled  
by violence, *but* hath given his bread to the

<sup>c</sup> Chap. xxii. 9.—<sup>d</sup> Lev. xviii. 20 ; xx. 10.—<sup>e</sup> Lev. xviii.  
19 ; xx. 18.—<sup>f</sup> Exodus xxii. 21 ; Leviticus xix. 15 ; xxv. 14.  
<sup>g</sup> Exod. xxii. 26 ; Deut. xxiv. 12, 13.—<sup>h</sup> Deut. xv. 7, 8 ; Isa.  
lviii. 7 ; Matt. xxv. 35, 36.—<sup>i</sup> Exod. xxii. 25 ; Lev. xxix. 36,  
37 ; Deut. xxiii. 19 ; Neh. v. 7 ; Psalm xv. 5.—<sup>k</sup> Deut. i. 16 ;  
Zech. viii. 16.

<sup>l</sup> Chapter xx. 11 ; Amos v. 4.—<sup>m</sup> Or, *breaker up of a house*.  
<sup>n</sup> Gen. ix. 6 ; Exod. xxi. 12 ; Numbers xxxv. 31.—<sup>o</sup> Or, *that*  
*doeth to his brother besides any of these*.—<sup>p</sup> Chapter viii. 6, 17.  
<sup>q</sup> Lev. xx. 9, 11, 12, 13, 16, 27 ; Chap. iii. 18 ; xxxiii. 4 ; Acts  
xviii. 6.—<sup>r</sup> Hebrew, *bloods*.—<sup>s</sup> Verse 6.—<sup>t</sup> Heb. *hath not*  
*pledged the pledge, or, taken to pledge*.

*eyes to the idols*—In prayer and adoration. *And hath restored to the debtor his pledge*—That is, what he could not be in want of without great inconvenience ; such as clothes, bedding, and the like. God forbade the Jews to detain all night any pledge of this kind which they took from a poor man, (see the margin,) which was, in effect, to enjoin them to lend to the poor, without either pawn or usury. *Hath given his bread to the hungry*—After the offices of justice, come those of charity or beneficence : see margin. *That hath not given forth upon usury*—Usury, when exacted of the poor, has been generally condemned as no better than oppression, and is particularly forbidden by the law : see the margin. It is probable this sort of usury is chiefly here meant, because it is joined with oppression, violence, and want of charity. Every kind and degree of usury, however, was forbidden to the Israelites among one another, to promote a spirit of mutual kindness. But this law was peculiar to them : like their not reaping the corners of their fields, and their not gleaning their vines and olive-trees. *Neither hath taken any increase*—This seems to be meant of taking any advantage of the poor upon any occasion : see note on Lev. xxv. 36. *Hath executed true judgment between man and man*—Whenever he has been appointed a judge or an arbiter of differences between men ; or, according as he has opportunity of doing it. *Hath walked in my statutes, and kept my judgments*—My ordinances and commandments, attending diligently to the various in-

stitutions of my worship, and living in continual obedience to my will as revealed in my word, and that from a principle of faith in, and love to me, Deut. vi. 5 ; and xxx. 20 ; *to deal truly*—Uprightly and sincerely, according to the best of his knowledge ; *he is just*—Righteous in a gospel sense. Righteousness has been imputed to him, Gen. xv. 6 ; Ps. xxxii. 1, 2 ; and implanted in him, Deut. v. 29, and xxx. 6 ; Ps. li. 10 ; otherwise it would not be thus practised by him. His person has been justified, and his nature renewed, otherwise he would neither have inclination nor power to walk thus before God in all well-pleasing. *He shall surely live, saith the Lord God*—Shall enjoy the comfort and reward of his obedience, and shall not need to fear any of those punishments that befall the wicked. He lives to God here, and shall live with him hereafter : see notes on Ps. xv.

Verses 10-13. *If he*—The righteous man before described, who transmits his human nature, but cannot transmit his graces and virtues to his son ; *beget a son who is a robber, &c.*—Who is guilty of any of the evil practices above mentioned ; *and that doeth not any of those duties*—That lives in the neglect of the just and humane offices which have been mentioned, and which are commanded by the law ; *he hath committed abomination*—This may chiefly refer to the last two clauses of verse 6. *He shall not live*—Namely, because of his father's righteousness. He shall not enjoy the divine favour and blessing here or hereafter : he shall not escape

A. M. 3411. hungry, and hath covered the naked  
B. C. 593. with a garment,

17 *That* hath taken off his hand from the poor, *that* hath not received usury nor increase, hath executed my judgments, hath walked in my statutes; he shall not die for the iniquity of his father, he shall surely live.

18 *As for* his father, because he cruelly oppressed, spoiled his brother by violence, and did *that* which is not good among his people, lo, even <sup>1</sup> he shall die in his iniquity.

19 ¶ Yet say ye, Why? <sup>2</sup> doth not the son bear the iniquity of the father? When the son hath done that which is lawful and right, *and* hath kept all my statutes, and hath done them, he shall surely live.

20 <sup>3</sup> The soul that sinneth, it shall die. <sup>4</sup> The

<sup>1</sup> Chap. iii. 18.—<sup>2</sup> Exod. xx. 5; Deut. v. 9; 2 Kings xxiii. 26; xxiv. 3, 4.—<sup>3</sup> Verse 4.—<sup>4</sup> Deut. xxiv. 16; 2 Kings xiv. 6; 2 Chron. xxv. 4; Jer. xxxi. 29, 30.

punishment; namely, unless he turn to God in true repentance and reformation, verse 21. *He hath done, or, because he hath done, all these abominations*—Which have rendered him an object of the divine wrath; *his blood shall be upon him*—He is the cause of his own destruction; the whole blame of it must lie at his own door.

Verses 19, 20. *Yet say ye, Why? doth not the son bear the iniquity of the father?*—God here puts into the prophet's mouth what he knew the Jews would object (at least in their minds) to the foregoing declarations, namely, that they would deny what the prophet had said on this head, and would appeal to facts and experience that the son did *bear the iniquity of the father*; so that the sense of the first clause of the verse is, Why do you affirm this? does not experience show that the son bears the iniquity of the father? Is it not plain and undeniable, notwithstanding your fine discourse to the contrary? To be sure, we feel the truth of it in our own cases. To this cavil God makes answer in the following words, affirming that this was no otherwise so than when the son followed the example of his father's iniquity; for that, when the son did that which was lawful and right, and kept God's statutes, or lived a life of true piety and virtue, he should *surely live*, that is, should not be punished, or cut off, on account of the iniquity of his father. *The righteousness of the righteous shall be upon him*—That is, the righteous shall receive the reward of his righteousness. *And the wickedness of the wicked shall be upon him*—That is, the reward of his wickedness. As certainly as it shall be well with the righteous, because *he shall eat the fruit of his doings*, so certainly shall woful punishment be executed upon the wicked who persist in their wickedness: see Isa. iii. 10, 11.

Verses 21–23. *But if the wicked will turn from*

son shall not bear the iniquity of the A. M. 3411.  
father, neither shall the father bear B. C. 593.

the iniquity of the son: <sup>1</sup> the righteousness of the righteous shall be upon him, <sup>2</sup> and the wickedness of the wicked shall be upon him.

21 ¶ But <sup>3</sup> if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die.

22 <sup>4</sup> All his transgressions that he hath committed, they shall not be mentioned unto him: in his righteousness that he hath done he shall live.

23 <sup>5</sup> Have I any pleasure at all that the wicked should die? saith the Lord God: *and* not that he should return from his ways, *and* live?

<sup>1</sup> Isa. iii. 10, 11.—<sup>2</sup> Rom. ii. 9.—<sup>3</sup> Verse 27; Chap. xxxiii. 12, 19.—<sup>4</sup> Chap. xxxiii. 16.—<sup>5</sup> Verse 32; Chap. xxxiii. 11; 1 Tim. ii. 4; 2 Pet. iii. 9.

*all his sins*—That is, repent and bring forth fruit worthy of repentance. *He shall surely live*—He shall escape punishment: he shall be pardoned, and it shall be well with him in time and in eternity; as if he had said, So far is God from punishing the sins of guilty parents on their innocent children, as is objected above, that it is certain he does not punish even the guilty for their own sins, when they repent of and forsake them. Our God, who mercifully pardons the penitent for their own sins, will not, cannot for a moment, be supposed to charge innocent children, or any others, with the sins that are not their own. *All his transgressions*—That is, *not one of all his transgressions; shall be mentioned unto him*—Or *remembered against him*; that is, imputed to or punished on him; they shall be as if they were forgotten. God is said in Scripture to remember men's sins when he punishes them, and not to remember them when he pardons them: see Jer. xiv. 10, and xxxi. 34. *Have I any pleasure, &c., that the wicked should die?*—“Is it any pleasure to me that men should be wicked; or that those who are now wicked men, should die everlastingly? Is it not rather my desire that men should repent, and that the repentant should live? Is not this the very sum of my gospel, which I send into the world? Do I not call, and cry, and sue to men, that they would return from their sins, and be saved?”—Bishop Hall. It is not in the nature of God, which is infinitely holy and gracious, to have any pleasure in the unholiness and misery of any of his creatures. It does not comport with the wisdom and rectitude of the eternal lawgiver and sovereign ruler of the world, to take delight in seeing his laws violated, the rights of his government infringed, and his subjects punished. And it cannot consist with the boundless love of the almighty Father of the universe to take pleasure in witness-

A. M. 3411. 24 ¶ But <sup>b</sup> when the righteous turn-  
B. C. 593. eth away from his righteousness, and committeth iniquity, *and* doeth according to all the abominations that the wicked *man* doeth, shall he live? <sup>c</sup> All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die.

25 ¶ Yet ye say, <sup>d</sup> The way of the LORD is not equal. Hear now, O house of Israel; Is not my way equal? are not your ways unequal?

26 <sup>e</sup> When a righteous *man* turneth away

<sup>b</sup> Chapter iii. 20; xxxiii. 12, 13, 18.—<sup>c</sup> 2 Pet. ii. 20; Matt. v. 13; xii. 43; xxiv. 10, 45-51; Luke xxi. 34; John xv. 1-6.

ing the wretchedness of his offspring; or with the infinite mercy of the Redeemer and Saviour of the fallen race of Adam, to delight in seeing those perish for whose salvation he gave his Son to die. On the contrary, *he willeth all men to be saved*, and, in order thereto, *to come to the knowledge of the truth, and is not willing that any should perish*, 1 Tim. ii. 4; 2 Pet. iii. 9. It is true that God has determined to punish sinners continuing in sin; his justice calls for it; and, pursuant to that, impenitent sinners will lie for ever under his wrath and curse. This is the will of his decree, his consequent will, but it is not his antecedent will, the will of his delight and good pleasure. For though the righteousness of his government requires that sinners should die, yet the goodness of his nature causes him to choose far rather that they should *turn from their ways and live*; and he is unspeakably better pleased when his mercy is glorified in their salvation than when his justice is glorified in their damnation. Hence that affectionate wish, Deut. v. 29, *O that there were such a heart in them, that they would fear me, &c., always, that it might be well with them, and with their children for ever!*

Verse 24. *But when the righteous turneth away from his righteousness, &c.*—"The question here," say some commentators, "is not whether truly righteous men ever do thus apostatize." No? Surely it is the question, and the sole question: for if the truly righteous (of whom alone the prophet is speaking, and not of the hypocritically righteous, or mere professors of righteousness) do never apostatize, why does the prophet suppose that they do? Nay, why does he expressly affirm it, saying, *When the righteous turneth away from his righteousness, and committeth iniquity? &c.* Which is repeated verse 26, with the addition, *And dieth in them; for the iniquity that he hath done shall he die.* Surely these words are utterly irreconcilable with the notion, that the truly righteous never fall away. They who maintain this position may, on similar grounds, maintain, and, to be consistent with themselves, ought to maintain, in contradiction to the 21st and 27th verses, that the truly wicked never turn from their

from his righteousness, and commit- A. M. 3411.  
teth iniquity, and dieth in them; for B. C. 593.  
his iniquity that he hath done, shall he die.

27 Again, <sup>f</sup> when the wicked *man* turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive.

28 Because he <sup>g</sup> considereth and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die.

29 <sup>h</sup> Yet saith the house of Israel, The way of the LORD is not equal. O house of Israel, are not my ways equal? are not your ways unequal?

<sup>d</sup> Verse 29; Chap. xxxiii. 17, 20.—<sup>e</sup> Verse 24.—<sup>f</sup> Verse 21.  
<sup>g</sup> Verse 14.—<sup>h</sup> Verse 25.

wickedness, never truly repent, and *save their souls alive*. For both events are equally supposed by the prophet frequently to take place, and it is affirmed in similar terms that both do take place. See note on chap. iii. 20. Nor is this prophet singular in teaching this doctrine, or this the only passage of Scripture in which it is taught: it is abundantly and explicitly declared and attested in other parts of holy writ, and by other inspired writers, especially those of the New Testament, and even by Christ himself, as the reader may see, if he will take the trouble of consulting the passages quoted in the margin. *All his righteousness that he hath done shall not be mentioned*—For, *better had it been for him not to have known the way of righteousness, than after he hath known it, to turn aside from the holy commandment*, 2 Pet. ii. 21. Such a one sins against a clearer light, and greater convictions, and withal is guilty of the highest ingratitude in doing despite unto the Spirit of grace.

Verses 25-29. *Yet ye say, The way of the Lord is not equal, &c.*—Yet ye allege that I do not act according to the strict rules of justice and equity: but "the declarations I have so often repeated concerning the eternal rewards and punishments allotted to the righteous and the wicked, are sufficient to vindicate the justice of my proceedings against all your objections." *When a righteous man turneth away from his righteousness, &c.*—"It is an opinion that prevails among the Jews, even till this day, that at the day of judgment a considerable number of good actions shall overbalance men's evil ones. See chap. xxxiii. 13. So they thought it a hard case for a man who had been righteous the far greater part of his life, if he did at last commit iniquity, that his former righteousness should avail him nothing. In opposition to this doctrine, God here declares that a righteous man sinning and not repenting, should die in his sins; and that a wicked man, upon his repentance, should save his soul alive."—Lowth. *Again, when the wicked man, &c.*—These verses are, as it were, a repetition of what had been said before; or rather, the *conclusion of the matter*, or the whole of the chapter summed up and brought to a point;

A. M. 3411. 30 <sup>i</sup> Therefore I will judge you, O  
B. C. 593. house of Israel, every one according  
to his ways, saith the Lord God. <sup>k</sup> Repent,  
and turn <sup>l</sup> *yourselves* from all your transgres-  
sions; so iniquity shall not be your ruin.

31 ¶ <sup>1</sup> Cast away from you all your transgres-

<sup>1</sup> Chap. vii. 3; xxxiii. 20.—<sup>k</sup> Matt. iii. 2; Rev. ii. 5.—<sup>l</sup> Or,  
others.—<sup>1</sup> Ephes. iv. 22, 23.

namely, that men suffer the divine punishments only on account of their sins; that they cannot enjoy the divine favour while they continue in sin; and that, in order to obtain it, it is indispensably necessary that they should turn from all their transgressions and become new creatures, and that even former righteousness cannot obtain for them, or preserve to them, the favour of God, while they relapse into and continue in subsequent iniquity. In a word, that sin and wickedness are the sole objects of God's aversion and indignation, and holiness and righteousness of his favour and approbation.

Verses 30, 31. *Therefore will I judge you, O house of Israel, every one according to his ways, &c.*—You complain of the injustice of my ways or proceedings; but if I judge you according to the desert of your ways, you will certainly be all found guilty: and nothing but repentance, and a real turning to God in heart and life, can avert that ruin to which your sins have exposed you. *Cast away from you all your transgressions*—Here God, in a most tender and pathetic manner, exhorts the Israelites, and in them all sinners, to comply with those terms on which alone he could or can take men into favour, and save them from destruction, namely, the casting away or forsaking all their sins, whether of omission or commission, all their sinful tempers, words, or works; and giving up themselves sincerely and heartily to his love and service. And to show that a mere attendance on modes of worship, and an external obedience to the precepts of God's law, are not sufficient, nor can be accepted without internal purity and holiness, he adds, *Make you a new heart*

sions, whereby ye have transgressed; A. M. 3411.  
and make you a <sup>m</sup> new heart and a B. C. 593.  
new spirit: for why will ye die, O house of Israel?  
32 For <sup>n</sup> I have no pleasure in the death of  
him that dieth, saith the Lord God: wherefore  
turn <sup>7</sup> *yourselves*, and live ye.

<sup>m</sup> Jer. xxxii. 39; Chapter xi. 19; xxxvi. 26.—<sup>n</sup> Lam. iii. 33;  
Verse 23; Chap. xxxiii. 11; 2 Pet. iii. 9.—<sup>7</sup> Or, others.

*and a new spirit*—Which words imply, both that a new heart and a new spirit are absolutely necessary in order to salvation, and that means must be used by us in order to the attainment of these blessings. It must be well observed, that what is here commanded as our duty, to show the necessity of our endeavours in the use of means, is elsewhere promised as God's gift, (see chap. xxxvi. 26, and xi. 19,) to show man's inability to perform this duty, without the special grace of God, which, however, will not be denied to those who sincerely and earnestly seek it, in the way God has prescribed, namely, the way of prayer, watchfulness, self-denial, attention to and faith in the word and promise of God, assembling with his people, and carefully shunning the appearance of evil. For, as Lowth well observes, the difference of expression is thus to be reconciled, "that although *God works in us to will and to do*, and is the first mover in our regeneration, yet we must *work together* with his grace, and not quench or resist its motions;" see notes on Jer. xxxi. 18, 33, 34. To the same purpose are the words of Calmet here: "We can do nothing well of ourselves; we have of ourselves nothing but sin: all our power comes from God, and with the aid of his grace we can do all things. But if, on the one hand, we ought to humble ourselves on account of our impotence, on the other hand we ought to hope in him, who giveth to all liberally, and who willet not our death, but our conversion. He informs us of our freedom of will, by enjoining us to *make us a new heart*: he would have us to do what we can, and to ask of him what we cannot."

## CHAPTER XIX.

*The scope of this chapter, like that of the seventeenth, is to foretel and bewail the ruin of the house of David, in the calamitous exit of Josiah's sons, Jehoahaz, Jehoiakim, Zedekiah, and his grandson Jehoiachin, in whom that illustrious line of kings was cut off, which the prophet is here ordered to lament, 1. This he doth by similitudes. (1.) The kingdom of Judah and house of David are here compared to a lioness, and these princes to young lions, fierce and ravenous, but hunted down and taken in nets by the Egyptians and Chaldeans, 2-9. (2.) That kingdom and family are compared to a vine, and these princes to branches which had been strong and flourishing, but either were, or soon would be, broken off and burned, 10-14.*

A. M. 3411. **M**OREOVER, <sup>a</sup>take thou up a lamentation for the princes of Israel,

2 And say, What is thy mother? A lioness: she lay down among lions, she nourished her whelps among young lions.

3 And she brought up one of her whelps: <sup>b</sup>it became a young lion, and it learned to catch the prey; it devoured men.

4 The nations also heard of him; he was taken in their pit, and they brought him with chains unto the land of <sup>c</sup>Egypt.

5 Now when she saw that she had waited, *and* her hope was lost, then she took <sup>d</sup>another of her whelps, *and* made him a young lion.

<sup>a</sup> Chap. xxvi. 17; xxvii. 2.—<sup>b</sup> Verse 6; 2 Kings xxiii. 31, 32.—<sup>c</sup> 2 Kings xxiii. 33; 2 Chronicles xxxvi. 4; Jeremiah xxii. 11, 12.—<sup>d</sup> 2 Kings xxiii. 34.

## NOTES ON CHAPTER XIX.

Verses 1, 2. *Take up a lamentation for the princes of Israel*—The expression alludes to the mournful songs sung at funerals. Such a lamentation the prophet is directed to apply to the mournful condition of Jehoahaz, Jehoiakim, Jehoiachin, and Zedekiah. *And say, What is thy mother?*—What resemblance shall I use to express the nature, department, and state of the mother of these princes, namely, Judea, or the Jewish nation? The prophet proposes a question that may be applied to each prince distinctly. *A lioness*—Here is an allusion, says Grotius, to Gen. xlix. 9, where Judah is represented under the emblem of a lion, and Judea was among the nations like a lioness among the beasts of the forest; she had strength and sovereignty. And the young lions which she produced are the princes, Josiah's successors, whose life and disgraces the prophet here points out. *She lay down among the lions*—She remained in grandeur and security in the neighbourhood of many powerful kings. *She nourished her whelps among lions*—She multiplied and increased in power, notwithstanding the envy of all the neighbouring nations.

Verses 3, 4. *And she brought up one of her whelps*—This seems to be spoken of Jehoahaz, who, we are told, followed not the good example of his father Josiah, but the evil practices of the wicked kings his predecessors; and though we have no further account of his acts, yet, from this, there is sufficient reason to suppose that he was rapacious and injurious to his neighbours, and tyrannical and cruel; which possibly was the reason why Pharaoh-necho deposed him after he had reigned only three months, and placed his brother on the throne in his room. *The nations also heard of him*—The king of Egypt, hearing of his character, and probably some of his subjects having been used ill by him, deprived him of his kingly office, put him in bands, and carried him into Egypt, 2 Kings xxiii. 32, 34. *He was taken in their pit*—This expression alludes to those

6 <sup>e</sup>And he went up and down among the lions, <sup>f</sup>he became a young lion, and learned to catch the prey, *and* devoured men.

7 And he knew <sup>1</sup>their desolate palaces, and he laid waste their cities: and the land was desolate, and the fulness thereof, by the noise of his roaring.

8 <sup>g</sup>Then the nations set against him on every side from the provinces, and spread their net over him: <sup>h</sup>he was taken in their pit.

9 <sup>i</sup>And they put him in ward <sup>2</sup>in chains, and brought him to the king of Babylon: they brought him into holds, that his voice should no more be heard upon <sup>k</sup>the mountains of Israel.

<sup>e</sup> Jeremiah xxii. 13-17.—<sup>f</sup> Verse 3.—<sup>1</sup> Or, *their widows*. <sup>g</sup> 2 Kings xxiv. 2.—<sup>h</sup> Verse 4.—<sup>2</sup> 2 Chron. xxxvi. 6; Jer. xxii. 18.—<sup>i</sup> Or, *in hooks*.—<sup>k</sup> Ezek. vi. 2.

pit-falls and snares which are made to take wild beasts; and as Jehoahaz is spoken of here as a young lion, the expression was quite applicable to signify his being taken prisoner.

Verses 5-9. *When she saw that she had waited*—This seems to signify that the Jews waited some time before they thought of setting another king over them, hoping, probably, that the king of Egypt would restore unto them Jehoahaz, whom he had taken prisoner; but when they saw their hopes disappointed in this, and that there was no longer any room to expect it, then they, by the consent, and, probably, direction of the king of Egypt, elected Jehoahaz's brother, Eliakim, king in his stead, his name being changed to Jehoiakim. *And he went up and down among the lions*—He imitated the kings his neighbours, and became rapacious and cruel like them. *And learned to catch the prey, &c.*—He learned and practised all the methods of tyranny and oppression. *And he knew their desolate palaces*—Dr. Waterland and Houbigant render it, *He destroyed their palaces*; and Bishop Newcome, *He brought evil upon their palaces*. The meaning seems to be, that Jehoiakim made himself master of the riches and pleasant seats of the great men of the land. *And the land was desolate, &c., by the noise of his roaring*—His cruelty and oppression caused many of the inhabitants of Judea to remove out of it, and go and settle in other places, where they could live more secure. *Then the nations set themselves against him, &c.*—He was attacked by the Chaldeans, Syrians, Moabites, and Ammonites, and at last the king of Babylon took him prisoner, and carried him in fetters to Babylon: see 2 Chron. xxxvi. 6. *That his voice should no more be heard, &c.*—That he should be no more a terror to the land of Israel. For Jehoiakim being compared, in the foregoing verses, to a lion, whose voice, or roaring, strikes men with terror; by saying that his voice should no more be heard, is signified that he should be no longer a terror to any in the country.

A. M. 3411. 10 ¶ Thy mother is <sup>1</sup> like a vine  
B. C. 593. <sup>2</sup> in thy blood, planted by the waters :  
she was <sup>3</sup> fruitful and full of branches by rea-  
son of many waters.

11 And she had strong rods for the sceptres  
of them that bare rule, and her <sup>4</sup> stature was  
exalted among the thick branches, and she ap-  
peared in her height with the multitude of her  
branches.

12 But she was plucked up in fury, she was

<sup>1</sup> Chapter xvii. 6.—<sup>2</sup> Or, in thy quietness, or, in thy likeness.  
<sup>3</sup> Deut. viii. 7, 8, 9.—<sup>4</sup> So Chap. xxxi. 3; Dan. iv. 11.

Verses 10-14. *Thy mother is like a vine*—Here another similitude is made use of, and the Jewish nation is compared, as it frequently is in other places, to a vine. *In thy blood*—So the Hebrew and Vulgate; but the LXX. read, *ως ανθος εν ποα, as a flower on a pomegranate-tree*; and Bishop Newcome, who supposes the LXX. to have read ברכן, and not ברכך, renders the clause, *like a pomegranate, planted by the waters, &c.*—“The Jewish nation, whence the royal family had their original, was like a fruitful vine in a very flourishing condition.” *And she had strong rods, &c.*—From her sprung valiant princes, fit to sway the sceptre. A rod or sceptre is an emblem of authority. *Her stature was exalted among the thick branches*—Among the neighbouring kings and princes: see 2 Chron. xxxii. 23. The increase of the nation’s power is expressed by this. *But she was plucked up in fury*—God, in his anger, removed her out of her own land. *She was cast down to the ground*—She was reduced to a contemptible state.

cast down to the ground, and the A. M. 3411.  
<sup>5</sup> east wind dried up her fruit: her <sup>6</sup>  
B. C. 593.  
strong rods were broken and withered; the fire  
consumed them.

13 And now she is planted in the wilderness,  
in a dry and thirsty ground.

14 <sup>7</sup>And fire is gone out of a rod of her branches,  
*which* hath devoured her fruit, so that she hath  
no strong rod *to be* a sceptre to rule. <sup>8</sup> This is  
a lamentation, and shall be for a lamentation.

<sup>5</sup> Chap. xvii. 10; Hos. xiii. 15.—<sup>6</sup> Judg. ix. 15; 2 Kings xxiv.  
20; Chap. xvii. 18.—<sup>7</sup> Lam. iv. 20.

*The east wind dried up her fruit*—The Chaldean forces ravaged and depopulated the country; *her strong rods were broken*—Her kings and princes were subdued, and made captives. *The fire consumed them*—The divine anger brought them to destruction, as fire consumes the branches of a tree when it is withered. *And now she is planted in the wilderness*—A great part of her people are carried captive, where their condition is as much different from what it was formerly, as the condition of a tree is when it is removed out of a rich soil into a dry and barren ground. The Jews suffered several captivities before that final one which ended in the destruction of their temple and government. *And fire is gone out of a rod of her branches*—This is spoken of Zedekiah’s breaking his oath of fidelity to the king of Babylon, which was the occasion of the destruction of the royal family, and the entire ruin of the government. *This is a lamentation, &c.*—This is matter of present lamentation, and shall be so to after ages.

CHAPTER XX.

The prophet, consulted by some of the elders of Israel, (1.) Signifies God’s displeasure against them, 1-3. (2.) Gives them a history of God’s dealings with their fathers, and of their treacherous dealings with God in Egypt, 4-9. In the wilderness, 10-26. In Canaan, 27-32. (3.) He denounces the judgments of God against them, 33-36. (4.) Promises mercy to a remnant in God’s bringing them to repentance, re-establishing them in their own land, and restoring his sanctuary among them, 37-44. (5.) By a parable he predicts the burning of Jerusalem, and other cities of Judah, and the destruction of all ranks of people in the land, 45-49.

A. M. 3412. AND it came to pass in the seventh  
B. C. 592. year, in the fifth month, the tenth  
day of the month, that <sup>1</sup> certain of the elders of  
Israel came to inquire of the LORD, and sat  
before me.

<sup>1</sup> Chap. viii. 1;

NOTES ON CHAPTER XX.

Verses 1-3. *It came to pass in the seventh year, &c.*—Namely, of Jehoiakim’s captivity. All the prophecies recorded from the eighth chapter to this, probably belong to the sixth year of that captivity.

2 Then came the word of the LORD A. M. 3412.  
unto me, saying, B. C. 592.

3 Son of man, speak unto the elders of Israel,  
and say unto them, Thus saith the Lord God; Are ye come to inquire of me? As I live, saith

Chap. xiv. 1.

*Certain of the elders came to inquire, &c.*—Came to me, as the prophet of God, to inquire what would be the event of their affairs; when they might expect deliverance from their calamities, and by what means. *I will not be inquired of by you*—I will give

A. M. 3412. the Lord God, <sup>b</sup> I will not be in-  
B. C. 592. quired of by you.

4 Wilt thou <sup>1</sup> judge <sup>o</sup> them, son of man? wilt thou judge *them*? <sup>d</sup> cause them to know the abominations of their fathers:

5 ¶ And say unto them, Thus saith the Lord God; In the day when <sup>o</sup> I chose Israel, and <sup>2</sup> lifted up my hand unto the seed of the house of Jacob, and made myself <sup>f</sup> known unto them in the land of Egypt, when I lifted up my hand unto them, saying, <sup>e</sup> *I am the Lord your God*;

<sup>b</sup> Verse 31; Chap. xiv. 3.—<sup>1</sup> Or, *plead for them.*—<sup>c</sup> Chap. xxii. 2; xxiii. 36.—<sup>d</sup> Chap. xvi. 2.—<sup>e</sup> Exodus vi. 7; Deut. vii. 6.—<sup>2</sup> Or, *swear*, and so verse 6; Exod. vi. 8.—<sup>f</sup> Exod. iii. 8; iv. 31; Deut. iv. 34.—<sup>g</sup> Exod. xx. 2.

you no information concerning the things about which you come to inquire: or, you shall not receive such an answer as you expect, but such as your hypocrisy deserves.

Verse 4. *Wilt thou judge them*—Or, rather, *Wilt thou not judge them?* Wilt thou not reprove, or condemn them? Wilt thou not denounce my judgments against them? *Cause them to know the abominations of their fathers*—The abominable crimes of which their fathers have been guilty, and which they themselves, and the present generation of Jews, have also committed with fresh aggravations: and hereby let them know what they have to expect. This whole chapter is a kind of decree, in which the prophet, after having set forth the crimes of the Jews, pronounces against them their reprobation, and foretels what blessings God would bestow on a faithful people who should serve him truly on his holy mountain.

Verse 5. *In the day when I chose Israel*—When I entered into a solemn covenant. *And lifted up my hand, &c.*—That is, *sware* unto them, this being a gesture used in swearing: see the margin, and notes on Gen. xiv. 22, and Psa. cxliv. 8. “Among the Jews the juror held up his right hand toward heaven; which explains Psa. cxliv. 8, *Whose mouth speaketh vanity, and their right hand is a right hand of falsehood.* The same form is retained in Scotland still.”—Paley’s *Moral and Political Philosophy*, p. 159. This manner of taking an oath is mentioned by Homer, *Ευχετο χειρας ανασχωων*, which shows it to have been of great antiquity, even among the heathen. It was a solemn appeal to God, as the author of truth, and the defender thereof, and also the judge of the heart; implying a wish in the person swearing, that God would take vengeance if the truth was either violated or concealed. Some think, however, that *lifting up the hand* in this place means giving them help and deliverance: but the 15th and 23d verses evidently confirm the former explication. *And made myself known unto them*—By appearing unto Moses, and showing myself present among them, by the wonders I wrought for their deliverance. *Saying, I am the Lord your God*—I am the God whom you ought to serve, and none else.

6 In the day *that* I lifted up my <sup>A. M. 3412.</sup>  
hand unto them, <sup>B. C. 592.</sup> <sup>h</sup> to bring them forth  
of the land of Egypt into a land that I had  
espied for them, flowing with milk and honey,  
<sup>i</sup> which *is* the glory of all lands:

7 Then said I unto them, <sup>k</sup> Cast ye away every man <sup>1</sup> the abominations of his eyes, and defile not yourselves with <sup>m</sup> the idols of Egypt: *I am* the Lord your God.

8 But they rebelled against me, and would not hearken unto me; they did not every man

<sup>h</sup> Exod. iii. 8, 17; Deut. viii. 7, 8, 9; Jer. xxxii. 22.—<sup>i</sup> Psa. xlvi. 2; Verse 15; Daniel viii. 9; xi. 16, 41; Zech. vii. 14. <sup>k</sup> Chap. xviii. 31.—<sup>1</sup> 2 Chron. xv. 8.—<sup>m</sup> Lev. xvii. 7; xviii. 3; Deut. xxix. 16, 17, 18; Josh. xxiv. 14.

Verse 6. *To bring them into a land that I had espied for them*—Which I chose out of all others to bestow it upon them. So God is said to *go before them, to search out a place to pitch their tents in*, Deut. i. 33. The expressions import, that every step the people took, till their settlement in the land of Canaan, was under the immediate care and conduct of providence. *Flowing with milk and honey*—Judea is often called a land flowing with milk and honey, both on account of its own fruitfulness, and also from God’s peculiar blessing upon it: see Deut. xi. 12. The great number of inhabitants which it nourished is an evident proof of its fertility. Bochart observes, that this phrase occurs about twenty times in the Scriptures; and that it is an image frequently used in the classics: as *Πει δε γαλακτι πεδων, πει δ οινω, πει δε μελισσων νεκταρι.* *The land flows with milk, flows with wine, flows with nectar of bees.* Eurip. Bacch. 142. *Which is the glory of all lands*—The Hebrew, *לכל הדין לכל המוצות*, may either mean, that *this* circumstance of flowing with milk and honey is a glory to all lands, namely, in which it is found; or, that Judea was the glory of all lands. The Vulgate takes it in the latter sense, rendering the clause, *Quæ est egregia inter omnes terras, which is excellent among all lands.* Judea might justly be called *the glory of all lands*, because it was the place where the temple of the true God was fixed, Psa. xlvi. 2, 3; Dan. xi. 16, 41, 45.

Verses 7–9. *Cast ye away every man the abominations of his eyes*—The idols to which your eyes are lifted up. One of the chief allurements to the worship of images is, that by way of indulgence to men’s imagination, they exhibit a visible object of adoration. This was what the Israelites were so fond of, when they said to Aaron, *Make us gods to go before us*, Exod. xxxii. 1. *And defile not yourselves with the idols of Egypt*—It is generally supposed that the Israelites, while they dwelt in Egypt, learned the idolatry of that country: the fact indeed is not recorded in the books of Moses; but it may be collected from their proneness to that sin in the wilderness. *But they rebelled against me*—The history of the rebellions of the children of Israel begins as early as their beginning. So does the history of

A. M. 3412. cast away the abominations of their  
B. C. 592. eyes, neither did they forsake the idols  
of Egypt: then I said, I will <sup>a</sup>pour out my fury  
upon them, to accomplish my anger against  
them in the midst of the land of Egypt.

9 <sup>o</sup> But I wrought for my name's sake, that  
it should not be polluted before the heathen,  
among whom they *were*, in whose sight I  
made myself known unto them, in bringing  
them forth out of the land of Egypt.

<sup>a</sup> Chap. vii. 8; Verses 13, 21.—<sup>o</sup> Exodus xxxii. 12; Num.  
xiv. 13; Deut. ix. 28; Verses 14, 22; Chapter xxxvi. 21, 22.  
<sup>o</sup> Exod. xiii. 18.—<sup>4</sup> Deut. iv. 8; Nehemiah ix. 13, 14; Psalm

man's apostacy from his Maker. No sooner have we  
read the story of his creation than we meet with  
that of his rebellion. So we see here it was with  
Israel; a people designed to represent the body of  
mankind, both in their dealings with God, and in  
God's dealings with them. *Then I said, I threat-  
ened, I will pour out my fury upon them*—Such  
a threatening as this is nowhere recorded in the  
Scriptures no more than that which follows verse 23  
of this chapter. Without question God might have  
justly cut them off in Egypt for their idolatries and  
other sins which they had committed, and never  
exerted his power for their deliverance. *But I  
wrought for my name's sake*—For the glory of my  
mercy and faithfulness. *That it should not be pol-  
luted before the heathen*—Reproached and blas-  
phemed. This is elsewhere assigned as the reason  
why God did not punish the Israelites according to  
their deserts, namely, because it would have turned  
to God's dishonour in the judgment of the heathen  
world, as if he had not been able to make good those  
promises which he had given them. This was a  
proper consideration to check the vain presumption  
of the Jews, who imagined that God's gracious deal-  
ings with them were owing to their own merits.

Verses 10, 11. *Wherefore I caused them to go forth  
out of Egypt*—Removed all obstacles, furnished  
them with all necessaries, went before them, and  
showed them the way they should go, Exod. xiii. 17;  
and brought them into the wilderness—It was not  
Moses's error, though Pharaoh thought so, Exod.  
xiv. 3, 4, but the peculiar conduct of God that  
brought them thither. *And I gave them my statutes*  
—A favour not afforded to other nations: see Deut.  
iv. 8; Psa. cxlvii. 20. This was a treasure which  
David declared he prized above *thousands of gold  
and silver*, Psa. cxix. 72. *Which if a man do, he  
shall even live in them*—That is, in keeping God's  
commandments there is abundance of comfort, and a  
great reward. "By *life* is generally meant, in the  
Old Testament, all that happiness which is contained  
in the literal sense of the promises belonging to that  
covenant. Under these were mystically compre-  
hended the promises of a better life, wherein God  
will bestow upon his servants the peculiar marks of  
his favour, Psa. xvi. 11. These promises were made  
to the Jews upon condition of their punctual obedi-

10 Wherefore, I <sup>p</sup> caused them to  
go forth out of the land of Egypt, and  
brought them into the wilderness.

11 <sup>q</sup> And I gave them my statutes, and  
<sup>r</sup> showed them my judgments, <sup>r</sup> which *if a man  
do*, he shall even live in them.

12 Moreover, also I gave them my <sup>s</sup> sabbaths,  
to be a sign between me and them, that they  
might know that I *am* the LORD that sanctify  
them.

cxlvii. 19, 20.—<sup>s</sup> Heb. *made them to know*.—<sup>r</sup> Lev. xviii. 5;  
Verses 13, 21; Rom. x. 5; Gal. iii. 12.—<sup>o</sup> Exod. xx. 8; xxxi.  
13; xxxv. 2; Deut. v. 12; Neh. ix. 14.

ence to the whole law, Lev. xviii. 5, and xxvi. 2,  
&c.; Deut. xxvii. 26. And several persons under  
that dispensation are styled *blameless*, by reason of  
the sincerity of their obedience, though it was not  
perfect, or unerring: see Luke i. 6; Phil. iii. 6.  
But if we understand the forementioned condition in  
its rigorous sense, as implying a perfectly exact and  
unerring obedience; and as the word *life* contains  
the promise of eternal life under it; (a promise  
which the pious Jews expected, and hoped to ob-  
tain, Matt. xix. 16, 17; Acts xxvi. 6, 7;) as it was  
impossible to be performed, so no person could lay  
claim to eternal life by virtue of any promise therein  
contained; from whence St. Paul infers the neces-  
sity of seeking to Christ, and laying hold on the pro-  
mises in the gospel, for the obtaining of justification  
and eternal life."—Lowth. It must always be re-  
membered, that the promises of spiritual blessings  
that we find in the Old Testament, such as pardon,  
acceptance with God, the Holy Spirit, sanctification,  
&c., belong to the gospel, or covenant of grace, as  
much as those in the New Testament: see 2 Cor.  
i. 20; Heb. vi. 17, 18; viii. 10–12; xi. 13.

Verse 12. *Moreover, I gave them my sabbaths*—  
Including the weekly sabbaths, the sabbatical years,  
and all the solemn days of divine worship, in which  
no servile work was to be done: *to be a sign between  
me and them*—A sign of their being peculiarly my  
people, and to distinguish them from all other peo-  
ple, as the worshippers of me, Jehovah, who *in six  
days made heaven and earth, and all things therein,  
and rested the seventh day*; and also of my deliver-  
ing them out of their state of bondage in Egypt.  
*That they might know that I am the Lord that sanc-  
tifies them*—That by their resting on those days  
from their usual employments, and their coming to-  
gether to wait upon me in the ordinances of my wor-  
ship, they might become more acquainted with me,  
and with my will concerning them, and might re-  
ceive a larger measure of my sanctifying grace. Ob-  
serve, reader, 1st, Sabbaths are privileges, and are to  
be considered and improved as such. 2d, They are  
signs: it is a sign men have a sense of religion, and  
that there is some correspondence between them  
and God, while they make conscience of keeping  
holy the sabbath day. 3d, Sabbaths, if duly sancti-  
fied, are the means of our sanctification: if we do

A. M. 3412. 13 ¶ But the house of Israel <sup>re-</sup>belled against me in the wilderness: they walked not in my statutes, and they <sup>despised</sup> my judgments, which *if* a man do, he shall even live in them: and my sabbaths they greatly <sup>polluted</sup>: then I said, I would pour out my fury upon them in the <sup>wilderness</sup>, to consume them.

14 <sup>I</sup> wrought for my name's sake, that it should not be polluted before the heathen, in whose sight I brought them out.

15 Yet also <sup>I</sup> lifted up my hand unto them in the wilderness, that I would not bring them into the land which I had given *them*, flowing with milk and honey, <sup>which is</sup> the glory of all lands;

16 <sup>Because</sup> they despised my judgments, and walked not in my statutes, but polluted my sabbaths: for <sup>their heart went</sup> after their idols.

<sup>1</sup> Num. xiv. 22; Psa. lxxviii. 40; xcv. 8, 9, 10.—<sup>2</sup> Verses 16, 24; Prov. i. 25.—<sup>3</sup> Exod. xvi. 27.—<sup>4</sup> Numbers xiv. 29; xxvi. 65; Psa. cvi. 23.—<sup>5</sup> Verses 9, 22.—<sup>6</sup> Numbers xiv. 28; Psa. xcv. 11; cvi. 26.—<sup>7</sup> Verse 6.—<sup>8</sup> Verses 13, 24.

the duty of the day, we shall find to our comfort; *it is the Lord that sanctifies us*; makes us *holy*, that is, truly *happy*, here; and prepares us to be *happy*, that is, perfectly *holy*, hereafter.

Verses 13-17. *But the house of Israel*—Not a few, but the generality of the people; *rebelled against me*—Were undutiful, disobedient, contumacious, and even openly and repeatedly rebellious; *in the wilderness*—Where they were receiving daily and great mercies from me; where they were on their way to Canaan, and were peculiarly dependant upon me for direction in the way, protection from their enemies, and the supply of all their wants; where they most needed my care and favour, and where the preserving their lives from being destroyed by noxious creatures and by famine, in that barren, desolate, and howling desert, required and was a continued miracle. *They walked not in my statutes*—Given them as the rule of their conduct toward me and one another. *And they despised my judgments*—Slighted them first as of little excellence, and then refused and cast them off. They who *disobey* God's statutes despise them; they show by their disobedience that they have a mean opinion of them, and of him whose statutes they are. *And my sabbaths they greatly polluted*—That is, profaned, neglecting the duties enjoined to be done on those holy days, and employing them in worldly business, in pursuing sensual gratifications, or in practising secret idolatry and other wickedness. *But I wrought, &c.*—See on verse 9. *Yet I lifted up my hand, &c.*—I solemnly swore (see verse 5) they should not enter into that rest I had designed for them. So all the murmuring, disobedient, unbeliev-

17 <sup>Nevertheless</sup> mine eye spared <sup>them</sup> from destroying them, neither <sup>did I</sup> make an end of them in the wilderness.

18 But I said unto their children in the wilderness, Walk ye not in the statutes of your fathers, neither observe their judgments, nor defile yourselves with their idols:

19 I *am* the LORD your God; <sup>I</sup> walk in my statutes, and keep my judgments, and do them;

20 <sup>And</sup> hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I *am* the LORD your God.

21 Notwithstanding, <sup>the children</sup> rebelled against me: they walked not in my statutes, neither kept my judgments to do them, <sup>which if</sup> a man do, he shall even live in them: they polluted my sabbaths: then I said, <sup>I</sup> would pour out my fury upon them, to accomplish my anger against them in the wilderness.

<sup>1</sup> Num. xv. 39; Psa. lxxviii. 37; Amos v. 25, 26; Acts vii. 42, 43.—<sup>2</sup> Psa. lxxviii. 38.—<sup>3</sup> Deut. v. 32, 33; vi. 7; vii. 8; x. 11; xii. 1.—<sup>4</sup> Verse 12; Jer. xvii. 22.—<sup>5</sup> Num. xxv. 1, 2; Deut. ix. 23, 24; xxxi. 27.—<sup>6</sup> Ver. 11, 13.—<sup>7</sup> Verses 8, 13.

ing generation was excluded, and their children were brought in. *Because they despised, &c.*—See on verse 13. *For their heart went after their idols*—They were still inclined to the idolatries which they had learned in Egypt, to which they added new idols, which they had seen in the countries through which they travelled, namely, the idols of the *Midianites, Amorites, &c.*: see the margin. *Nevertheless, mine eye spared them*—Though they did highly provoke me, and deserved to be all cut off, I had great patience with them, often reprieved them after sentence of condemnation was passed, and bore with their untoward manners, till a new and better disposed generation arose, to whom I could, consistently with my holiness, fulfil my promises made to their fathers.

Verses 18-24. *But I said unto their children in the wilderness*—In the plains of Moab; *Walk ye not in the statutes of your fathers*—Imitate not their superstitious usages, nor retain their foolish and wicked customs, but walk in the statutes of your God. This refers to the many pathetic exhortations contained in the book of Deuteronomy, particularly those in chapters twenty-ninth to the thirty-second, which were uttered after that rebellious generation were all consumed, according as God had threatened them. *Notwithstanding, the children rebelled against me*—Even that generation which I afterward permitted to enter Canaan, and which I rendered victorious over all the inhabitants of that land, was guilty of many instances of disobedience and rebellion. The chief instance of that generation's contumacy and inclination to idolatry, was the *iniquity of Peor*, (Num. xxv. 3,) as that of their

A. M. 3412. 22 <sup>1</sup> Nevertheless, I withdrew my  
B. C. 592. hand, and <sup>2</sup> wrought for my name's  
sake, that it should not be polluted in the sight  
of the heathen, in whose sight I brought them  
forth.

23 I lifted up my hand unto them also in  
the wilderness, that <sup>3</sup> I would scatter them  
among the heathen, and disperse them through  
the countries ;

24 <sup>4</sup> Because they had not executed my  
judgments, but had despised my statutes, and  
had polluted my sabbaths, and <sup>5</sup> their eyes were  
after their fathers' idols.

25 Wherefore <sup>6</sup> I gave them also statutes *that*  
*were* not good, and judgments whereby they  
should not live ;

26 And I polluted them in their own gifts, in

<sup>1</sup> Psalm lxxviii. 38 ; Verse 17.—<sup>2</sup> Verses 9, 14.—<sup>3</sup> Lev. xxxi. 33 ; Deut. xxviii. 64 ; Psa. cvi. 27 ; Jer. xv. 4.—<sup>4</sup> Verses 13, 16.—<sup>5</sup> Chap. vi. 9.—<sup>6</sup> Psa. lxxxii. 12 ; Verse 39 ; Rom. i. 24 ; 2 Thess. ii. 11.

fathers was the golden calf. Then *the anger of the Lord was kindled against Israel*: then there was a plague in the congregation of the Lord, which, if it had not been seasonably stayed by Phinehas's zeal, had cut them all off; and yet they owned in Joshua's time that they were *not cleansed from that iniquity unto that day*, Josh. xxii. 17. Then it was that God said he would *pour out his fury upon them*, verse 21; *that he lifted up his hand, &c., in the wilderness*—When they were a second time just ready to enter into Canaan; *that he would scatter them among the heathen*—This very thing he said to them by Moses in his parting song, (Deut. xxxii. 20, 26, 27,) which explains this passage.

Verses 25, 26. *Wherefore I gave them statutes that were not good, &c.*—This some understand of the ceremonial law, as if it were given purely to be a check and restraint to that perverse people, consisting of numerous rites and observances, many of which had no intrinsic good in them. "But I conceive," says Lowth, "the statutes here spoken of to be of a different nature from those mentioned verse 11, because they have a quite contrary character given of them; and therefore I take the words to import, that God, in a just judgment for their disobedience to his own laws, gave them up to a reprobate mind, and suffered them to walk after the idolatrous and impious customs of the heathen around them. And whereas, by obeying the laws and ordinances which he had given them, they might have lived happily, (verse 11,) they became slaves to the vile and cruel practices of the heathen idolatries, so as to offer up their very children in sacrifice to idols, to the utter destruction of themselves and their posterity, verse 26. This will appear to be the sense of the text, if we compare it with verse 39, and with Deut. iv. 28 ; xxviii. 36 ; Jer. xvi. 13 ; in which texts God threatens them, as a punishment for their neglect

that they caused to pass <sup>7</sup> through *the* A. M. 3412.  
*fire* all that openeth the womb, that I B. C. 592.  
might make them desolate, to the end that they  
<sup>8</sup> might know that I *am* the LORD.

27 ¶ Therefore, son of man, speak unto the  
house of Israel, and say unto them, Thus saith  
the Lord God, Yet in this your fathers have  
<sup>9</sup> blasphemed me, in that they have <sup>10</sup> committed  
a trespass against me.

28 *For* when I had brought them into the  
land, *for* the which I lifted up my hand to give  
it to them, then <sup>11</sup> they saw every high hill, and  
all the thick trees, and they offered there their  
sacrifices, and there they presented the provoca-  
tion of their offering : there also they made their  
<sup>12</sup> sweet savour, and poured out there their drink-  
offerings.

<sup>7</sup> 2 Kings xvii. 17 ; xxi. 6 ; 2 Chron. xxviii. 3 ; xxxiii. 6 ; Jer. xxxii. 35 ; Chap. xvi. 20, 21.—<sup>8</sup> Chap. vi. 7.—<sup>9</sup> Rom. ii. 24.  
<sup>10</sup> Heb. *trespassed a trespass*.—<sup>11</sup> Isa. lvii. 5, &c. ; Chap. vi. 13.  
<sup>12</sup> Chap. xvi. 19.

of his worship, to disperse them into the heathen countries, and thereby deprive them of an opportunity of serving him in public, and expose them to the peril of being seduced to idols. Just as David complains to Saul of the hardship of his exile, that it laid him open to the temptation of serving the heathen gods, 1 Sam. xxvi. 19." In the same light Bishop Newcome views the passage, interpreting the sense to be, "I permitted them to observe statutes, or idolatrous rites, of an evil and execrable nature." *And I polluted them in their own gifts*—I suffered them to pollute themselves in offering abominable sacrifices. *In that they caused to pass through the fire, &c.*—In offering their firstborn sons in sacrifice to Moloch. *That I might make them desolate*—Which occasioned the destruction of great numbers of them, and made a desolation in the land. *That they might know that I am the Lord*—This I permitted, that they might be made sensible that I am the living and true God, and a being infinitely more excellent than any or all of the idols, to the worship of which they had foolishly addicted themselves: or, that they might be compelled to acknowledge, that I am a mighty king in punishing those that would not have me for a gracious king in governing them.

Verses 27–29. *Therefore, son of man, speak, &c.*—Here the prophet proceeds with the story of their rebellions for their further humiliation, and shows that they persisted in them after they were settled in the land of Canaan. *Thus saith the Lord, Yet in this, &c.*—Or, *Moreover in this, your fathers have blasphemed me*—Have dishonoured me in acting contrary to my commandments. *For when I had brought them into the land, &c.*—As soon as they were settled in the land promised to Abraham and his seed ; *then they saw every high hill, &c.*—When they saw the high hills and shady groves, they made

A. M. 3412. 29 Then <sup>6</sup> I said unto them, What  
B. C. 592. is the high place whereunto ye go?  
and the name thereof is called Bamah unto  
this day.

30 ¶ Wherefore, say unto the house of  
Israel, Thus saith the Lord God; Are ye  
polluted after the manner of your fathers?  
and commit ye whoredom after their abomi-  
nations?

31 For when ye offer <sup>7</sup> your gifts, when ye  
make your sons to pass through the fire, ye pol-  
lute yourselves with all your idols, even unto  
this day: and <sup>8</sup> shall I be inquired of by you,  
O house of Israel? As I live, saith the Lord  
God, I will not be inquired of by you.

32 And that <sup>9</sup> which cometh into your mind  
shall not be at all, that ye say, We will be as

<sup>a</sup> Or, I told them what the high place was, or, Bamah.—<sup>7</sup> Verse  
26.—<sup>8</sup> Verse 3.

choice of them as proper places whereon to erect  
altars for the worship of idols. The Jews were wont  
to offer sacrifices upon mountains or high places to  
the true God before the temple was built, 1 Kings  
iii. 2, 5. And this custom was afterward permitted  
by godly kings, who were zealous in putting down  
all sorts of idolatry, 1 Kings xv. 14; and xxii. 43;  
2 Chron. xxxiii. 17. But by degrees those places  
became appropriated to idolatrous worship, and upon  
that score are severely condemned. *There they  
presented the provocation of their offering*—There  
they presented the offerings whereby they provoked  
me. This, being distinguished from their sacrifices  
already mentioned, is to be understood of their *meat-  
offerings*, of which see the note on Lev. ii. 1. These  
were especially styled *offerings of a sweet savour*.  
*Then I said, What is the high place whereunto ye  
go?*—What mean you that you go to the high place?  
What do you find so inviting there, that you will  
leave my altar, where I require your attendance, to  
frequent such places as I have forbidden you to wor-  
ship in, and which I will avenge? *And the name  
thereof is called Bamah*—That is, *the high place*;  
*unto this day*—“Notwithstanding my reproof, the  
name continues, and the practice, unto this day.”  
So Bishop Newcome, who adds, “It may be doubted  
whether the last six (Hebrew words) of this verse  
have not been taken into the text from the margin,  
where they anciently stood as a note.” “All the  
old versions have this verse, which yet seems out of  
its place here. If the verse should stand, it relates  
to something not to be explained now.”—Secker.

Verses 30–32. *Say unto the house of Israel*—  
To the elders now sitting before thee, and through  
them to the rest of their brethren; *Are ye polluted  
after the manner of your fathers*—After all that God  
hath said to and against you by a succession of pro-  
phets, and done against you by a series of judgments,  
yet will you take no warning? Will you still be as

the heathen, as the families of the A. M. 3412.  
countries to serve wood and stone. B. C. 592.

33 ¶ As I live, saith the Lord God, surely  
with a mighty hand, and <sup>b</sup> with a stretched-out  
arm, and with fury poured out, will I rule over  
you:

34 And I will bring you out from the people,  
and will gather you out of the countries where-  
in ye are scattered, with a mighty hand, and  
with a stretched-out arm, and with fury poured  
out.

35 And I will bring you into the wilderness of  
the people, and there <sup>c</sup> will I plead with you  
face to face.

36 <sup>d</sup> Like as I pleaded with your fathers in the  
wilderness of the land of Egypt, so will I plead  
with you, saith the Lord God.

<sup>a</sup> Chapter xi. 5.—<sup>b</sup> Jer. xxi. 5.—<sup>c</sup> Jer. ii. 9, 35; Chap. xvii.  
20.—<sup>d</sup> Num. xiv. 21, 22, 23, 28, 29.

wicked as your fathers were, and commit the same  
abominations that they committed? Some prefer  
rendering the words, *Are ye not polluted, and do ye  
not commit whoredom, &c.?* *Do ye not walk in  
your fathers' sins and idolatries*, notwithstanding  
all the warnings I have given you, and the severe in-  
stances of my displeasure against their practices,  
which ought to have terrified you from following  
their bad example? *For when ye offer your gifts,  
&c., ye pollute yourselves*—You render yourselves  
filthy and abominable in my sight. *And shall I be  
inquired of by you*—Are you fit to come and ask  
counsel of me, whom you have so shamefully and  
so obstinately forsaken and reproached? *I will not  
be inquired of by you*—I will answer you as little as  
you regard me. *And that which cometh into your  
mind shall not be at all*—Shall be quite frustrated.  
God, to convince them, here tells them what was in  
their thoughts, and what they had purposed. We  
find by the Scripture history, that the Jews had all  
along a fond desire of worshipping the gods of their  
neighbours, and could not bear that imputation of  
singularity, which their peculiar way of worship  
exposed them to. They thought also by this means  
to live more quietly among the heathen whither they  
were led captive. God tells them here that he  
would prevent this purpose of theirs from taking  
effect. And we find, from the very time of their  
return from the Babylonish captivity, they have been  
very cautious of committing idolatry, and scrupu-  
lous of making the least approaches to it.—Lowth.

Verses 33–36. *Surely with a mighty hand, &c.*—  
I will no longer try to reclaim you by the gentle  
methods of patience and forbearance, but will govern  
you, as masters do bad servants, by stripes and cor-  
rections; and by this means cure you of your incli-  
nations to the heathen customs and idolatries. *And  
I will bring you out from the people*—With whom  
you now live mixed, and whose manners and customs

A. M. 3412. 37 And I will cause you to <sup>e</sup> pass  
B. C. 592. under the rod, and I will bring you  
into <sup>f</sup> the bond of the covenant :

38 And <sup>g</sup> I will purge out from among you the  
rebels, and them that transgress against me : I  
will bring them forth out of the country where  
they sojourn, and <sup>h</sup> they shall not enter into the  
land of Israel : <sup>i</sup> and ye shall know that I *am*  
the LORD.

39 As for you, O house of Israel, thus saith  
the Lord God ; <sup>j</sup> Go ye, serve ye every one  
his idols, and hereafter *also*, if ye will not

<sup>e</sup> Leviticus xxvii. 32 ; Jer. xxxiii. 13.—<sup>f</sup> Or, a delivering.  
<sup>g</sup> Chapter xxxiv. 17, 20 ; Matt. xxv. 32, 33.—<sup>h</sup> Jer. xlv. 14.  
<sup>i</sup> Chap. vi. 7 ; xv. 7 ; xxxiii. 49.—<sup>j</sup> Judges x. 14 ; Psalm lxxxii.  
12 ; Amos iv. 4.

you follow. The Moabites, Ammonites, and other  
neighbouring nations, seem to be intended, into  
whose countries many of the Jews were carried  
captive, or went as voluntary exiles, before the gen-  
eral captivity by the Chaldeans. God here declares  
he will bring them thence, and carry them to Baby-  
lon. *And I will bring you into the wilderness*—  
Between Judea and Babylon, through which ye shall  
pass into captivity. Or, as some think, the barren  
lands in which the Babylonians planted these cap-  
tives are meant. "The wilderness of the people,"  
says Michaelis, "is the desert in the neighbourhood  
of the Chaldeans, and of other nations. *And there  
will I plead with you face to face*—Convince you  
of your sins, execute judgments on you, and thereby  
most plainly manifest my justice to you. "I will  
punish you in the face of the world, and fill you with  
conviction that my punishments are just."—Bishop  
Newcome. *Like as I pleaded with your fathers*—  
Punished them for their sins ; *in the wilderness of  
the land of Egypt*—That is, the wilderness border-  
ing upon Egypt. As I there set the crimes of your  
fathers before their eyes, so that they were not able  
to deny their guilt, nor to say any thing against the  
justice of the punishment inflicted on them, so will  
I deal with you.

Verses 37, 38. *I will cause you to pass under the  
rod*—Of punishment. I will bring you under the  
chastisement due to you for breaking my covenant.  
Or there may be an allusion to the custom of num-  
bering flocks and herds, by striking them with a rod :  
and so the sense will be, "I will take an exact ac-  
count of you, as a shepherd does of his flock, and  
will sever between the good and the bad, between  
the sheep and the goats." *And I will bring you  
into the bond of the covenant*—By these methods I  
will reduce you to that obedience to which, by my  
covenant, you are obliged. *And I will purge out  
from among you the rebels*—I will separate the  
righteous from the wicked, in order to destroy the  
latter, as I did the rebellious Israelites in the wilder-  
ness. *I will bring them forth out of the country,  
&c.*—I will bring them (namely, the rebels, or wick-

hearken unto me : <sup>k</sup> but pollute ye  
my holy name no more with your  
gifts, and with your idols.

40 For <sup>l</sup> in my holy mountain, in the mount-  
ain of the height of Israel, saith the Lord God,  
there shall all the house of Israel, all of them in  
the land, serve me : there <sup>m</sup> will I accept them,  
and there will I require your offerings, and the  
<sup>n</sup> first-fruits of your oblations, with all your holy  
things.

41 I will accept you with your <sup>o</sup> sweet <sup>p</sup> sa-  
vour, when I bring you out from the people,

<sup>k</sup> Isa. i. 13 ; Chap. xxiii. 38, 39.—<sup>l</sup> Isa. ii. 2, 4 ; Chap. xvii.  
23 ; Micah iv. 1.—<sup>m</sup> Isaiah lvi. 7 ; lx. 7 ; Zech. viii. 20, &c. ;  
Mal. iii. 4 ; Rom. xii. 1.—<sup>n</sup> Or, chief.—<sup>o</sup> Heb. savour of rest.  
<sup>p</sup> Eph. v. 2 ; Phil. iv. 18.

ed ones) forth out of the land of Judea, where they  
now sojourn, and where they boast that they shall  
always continue ; *and they shall not enter into the  
land of Israel*—They shall never return into it again.  
Bishop Newcome thinks "those are here referred to,  
who, after the murder of Gedaliah, went into Egypt,  
called here the land of their sojourning. Some of  
these were to be carried into Chaldea with the cap-  
tive Egyptians, Jer. xliii. 11, though the greater part  
were to be consumed, Jer. xlv. 12. Some of the  
obstinately rebellious Jews might also sojourn in  
other neighbouring countries subdued by Nebuchad-  
nezzar, as Edom, Moab, Ammon, Tyre, &c., and  
might thence be taken into captivity. The sma<sup>l</sup>  
number who returned from Egypt into Judea were  
righteous men, and not such as are here called rebels  
and transgressors."

Verse 39. *As for you, O house of Israel, go ye,  
serve, &c.*—Go at present, and serve your idols ;  
persist in your idolatries, agreeably to the stubborn-  
ness of your hearts. An indignant concession  
*And hereafter also, if ye will not hearken unto me*  
—And continue to do so if you are resolved not to  
do according to my commandments, or to worship  
me as I have appointed. *But pollute ye my holy  
name no more, &c.*—While you are such idolaters,  
forbear to take my name into your lips. In other  
words, While you offer your gifts, and immolate  
your children to idols, do not call yourselves any  
longer my servants, nor pretend to pay your devo-  
tions in my temple, and thereby bring a reproach  
upon my name and worship.

Verses 40–42. *For in my holy mountain, &c.*—  
The holy hill of Zion, holy through God's appoint-  
ing it for the place of his temple. *The mountain  
of the height of Israel*—See chap. xvii. 23 ; Mic.  
iv. 1. Though mount Zion was not one of the  
highest mountains of Israel, yet God manifesting  
his presence there in his temple, it was more hon-  
oured than any of their other mountains. Lowth,  
and several other commentators, think the Christian  
Church is here meant, and termed God's holy moun-  
tain in allusion to the temple at Jerusalem, built upon

A. M. 3412. and gather you out of the countries  
B. C. 592. wherein ye have been scattered ; and  
I will be sanctified in you before the heathen.

42 ° And ye shall know that I *am* the LORD,  
P when I shall bring you into the land of Israel,  
into the country for the which I lifted up my  
hand to give it to your fathers.

43 And <sup>a</sup> there shall ye remember your ways,  
and all your doings wherein ye have been de-  
filed ; and <sup>r</sup> ye shall loathe yourselves in your  
own sight for all your evils that ye have com-  
mitted.

44 ° And ye shall know that I *am* the LORD,

° Verses 38, 44 ; Chapter xxxvi. 23 ; xxxviii. 23.—<sup>p</sup> Chap. xi.  
17 ; xxxiv. 13 ; xxxvi. 24.—<sup>a</sup> Chap. xvi. 61.

mount Moriah, a part of mount Zion ; (see notes on chap. xvii. 23, and Isa. ii. 2;) and that the prophet here foretels the conversion of the Jews to Christianity, and their union with the converted Gentiles in the church of God. At the same time, however, they suppose that, upon their conversion and return to their own country, certain privileges shall belong to the earthly Jerusalem, as the metropolis of that nation. *There shall all the house of Israel, all of them, serve me*—That is, all the house of Israel that are restored, shall serve me in Jerusalem. There shall be no more any such separation as when the ten tribes forsook the worship of God at Jerusalem. *There will I accept them, and there will I require your offerings, &c.*—*Requiring* signifies the same with *accepting*, by a metonymy of the cause for the effect ; just as *seeking* is sometimes used for *finding* : see Isaiah lxv. 1. In the same sense, God is said not to *require* such instances of worship as he takes no delight in, Isa. i. 11. Offerings signify in general every thing devoted to God's service. Those who suppose that the prophet is here foretelling the conversion of the Jews to Christianity, consider him as “expressing the Christian worship by those religious oblations which were proper to his own time ; as the other prophets frequently describe the state of the Christian Church, by representations taken from the Jewish temple and service.”—See Lowth. *I will accept you with your sweet savour*—This is mentioned in opposition to the sweet savour of their offerings to idols. The words may be rendered, *I will be pleased with you, as with a sweet savour* ; or, as with the savour of an offering of atonement. *When I bring you out*—Or, as it may be better rendered, *When I have brought you out from the people* ; that is, either, 1st, When I have brought you back out of captivity to your own land ; or, 2d, When I have converted you to Christ, and united you to the Christian Church. *And I will be sanctified in you before the heathen*—I shall procure honour to my name by the wonderful works, whether of justice or mercy, which I will show toward you ; and the nations shall consider me as a great and holy God, when they shall observe

when I have wrought with you <sup>t</sup> for A. M. 3412.  
my name's sake, not according to your B. C. 592.  
wicked ways, nor according to your corrupt  
doings, O ye house of Israel, saith the Lord  
God.

45 ¶ Moreover the word of the LORD came  
unto me, saying,

46 <sup>u</sup> Son of man, set thy face toward the  
south, and drop *thy word* toward the south,  
and prophesy against the forest of the south  
field ;

47 And say to the forest of the south, Hear the  
word of the LORD ; Thus saith the Lord God ;

<sup>r</sup> Lev. xxvi. 39 ; Chap. vi. 9 ; Hos. v. 15.—<sup>s</sup> Verse 38 ; Chap.  
xxiv. 24.—<sup>t</sup> Chap. xxxvii. 22.—<sup>u</sup> Chap. vi. 2 ; xxi. 2.

my deliverance of you, and your obedience to me. *And ye shall know that I am the Lord*—Or, Jehovah ; that is, *He who causeth that to be which he hath said SHALL BE*, and who fulfilleth his promises. *When I shall bring you into the country, &c.*—Into the land which I swear to give to your fathers and their posterity : see verse 5.

Verses 43, 44. *And there shall ye remember your ways*—There, in my holy mountain, in Zion, when you are restored to your own land ; and more especially in the Christian Church, when, in consequence of your conversion, you enter into it, and enjoy the privileges of it, ye shall remember and be humbled on account of *your doings*, whereby you have been defiled. When you find how gracious I am to you, notwithstanding your long-continued disobedience and repeated rebellions, you will be overcome with my kindness, and blush to think of your refractory conduct toward so good a God. *And ye shall loathe yourselves in your own sight*—See notes on chap. vi. 9, and xvi. 63. Thus the prophet foretels that the restoration of the Jews to their own land would be accompanied with a general repentance, and a deep remorse for their former misdoings. And we find, from the books of Ezra and Nehemiah, that this was in fact the case with multitudes of them : they fasted and made public confessions of their sins upon their returning to Judea, and entered into a general and solemn engagement to be obedient to God, and observe his laws for the future. And, undoubtedly, this humiliation, godly sorrow, and true repentance, will more especially take place, and be more abundantly manifested in and among that people, when they shall be converted to Christianity in the latter days.

Verses 45–49. *Moreover, the word of the Lord, &c.*—Here we have a new prophecy, with which Houbigant, following many learned commentators, begins the xxist chapter, and that very properly ; for what is contained in that chapter is only an explanation of what is contained in the remainder of this. *Son of man, set thy face toward the south*—The prophets were generally commanded to turn themselves toward the places concerning which they were

A. M. 3412. Behold, <sup>a</sup> I will kindle a fire in thee,   
 B. C. 592. and it shall devour <sup>r</sup> every green tree   
 in thee, and every dry tree : the flaming flame   
 shall not be quenched, and all faces <sup>s</sup> from the   
 south to the north shall be burned therein.

<sup>a</sup> Jer. xxi. 14.—<sup>r</sup> Luke xxiii. 31.

going to prophesy ; and Ezekiel being now in Chal-  
dea, near the river of Chebar, Judea lay to the south  
of him. *And drop thy word, &c.*—That is, prophesy.  
The gift of prophecy seems to be here compared to  
rain, or dew, distilling from heaven upon the earth,  
and refreshing and rendering it fruitful : see Deut.  
xxxii. 2. Such is the benefit of sound doctrine  
wherever it is received. *And prophesy against the  
forest of the south field*—By this is meant Jerusa-  
lem, the word *forest* being taken metaphorically for  
a city ; either because its stately buildings resembled  
tall cedars standing in their several ranks, or, as  
Archbishop Secker supposes, from the number of  
its inhabitants. *And say, Behold, I will kindle a  
fire in thee*—By *fire* here is meant, not only the  
burning of literal fire, but every thing which destroys  
or consumes, as in chap. xix. 12. Indeed, *fire* is  
often taken, in a general sense, for God's severe judg-

48 And all flesh shall see that I the LORD have kindled it : it shall not be quenched.

A. M. 3412. B. C. 592.

49 Then said I, Ah, Lord God ! they say of me, Doth he not speak parables ?

<sup>a</sup> Chap. xxi. 4.

ments, which, it is here said, shall devour both the *green tree and the dry*, that is, the righteous as well as the wicked ; the righteous being here, as elsewhere, compared to green and flourishing trees, and the wicked to dry and withered ones, such as are only fit for the fire. *The flaming flame shall not be quenched*—The evils I will send upon them shall not cease, till what I will has been accomplished. *And all faces from the south to the north shall be burned*—The destruction shall reach from one end of the land to the other : see chap. xxi. 44. *Ah, Lord God ! they say of me, Doth he not speak parables ?*—They make this an argument for disregarding what I say, that I use so many similitudes and metaphorical expressions, that they cannot understand my meaning. To take away all ground for this objection, God commands him, in the next chapter, to speak the same thing in plain words.

CHAPTER XXI.

In this chapter we have, (1.) An explication of the prophecy in the close of the last chapter, with directions to the prophet upon it, 1-7. (2.) A prediction of the sword that was coming on the land, 8-17. A prospect given of the king of Babylon's coming to Jerusalem, to which he was determined by divination, 18-24. (3.) Sentence passed on Zedekiah, 25-27. (4.) The destruction of the Ammonites, 28-32.

A. M. 3412. AND the word of the LORD came   
 B. C. 592. unto me, saying,

2 <sup>a</sup> Son of man, set thy face toward Jerusalem, and <sup>b</sup> drop thy word toward the holy places, and prophesy against the land of Israel,

3 And say to the land of Israel, Thus saith the LORD ; Behold, I am against thee, and

<sup>a</sup> Chap. xx. 46.—<sup>b</sup> Deut. xxxii. 2 ; Amos vii. 16 ;

NOTES ON CHAPTER XXI.

Verses 1-5. *Son of man, set thy face toward Jerusalem*—Here God directs the prophet to declare in plain language, what he had ordered him to speak allegorically, from the 46th to the 48th verses of the foregoing chapter. *And say to the land of Israel*—The prophet's face being turned toward Judea and Jerusalem, he addresses them as if they were present before him. *Behold, I am against thee*—I am become thine enemy because of thy sins ; I hate thy practices, and will punish thee for them. *And will draw forth my sword out of his sheath*—By the

will draw forth my sword out of his sheath, and will cut off from thee <sup>c</sup> the righteous and the wicked.

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4 Seeing then that I will cut off from thee the righteous and the wicked, therefore shall my sword go forth out of his sheath against all flesh <sup>d</sup> from the south to the north :

Mic. ii. 6, 11.—<sup>c</sup> Job ix. 22.—<sup>d</sup> Chap. xx. 47.

*sword* here is meant the same as by the *fire* in the foregoing chapter, namely, every thing which destroys. It may, however, be taken in a rather more literal sense than the *fire* is there to be understood, as the calamities of Judea were chiefly to arise from the sword of the king of Babylon, who was God's instrument to execute his purpose on Judea. *And will cut off from thee the righteous and the wicked*—I will take away from thee the righteous by sending them into captivity ; and the wicked by destroying them, either by the sword, or famine, or pestilence. *My sword shall go forth against all flesh*—

A. M. 3412. 5 That all flesh may know that I  
B. C. 592. the LORD have drawn forth my  
sword out of his sheath: it shall not return  
any more.

6 Sigh therefore, thou son of man, with the  
breaking of *thy* loins, and with bitterness sigh  
before their eyes.

7 And it shall be, when they say unto thee,  
Wherefore sighest thou? that thou shalt answer,  
For the tidings, because it cometh: and  
every heart shall melt, and all hands shall be  
feeble, and every spirit shall faint, and all  
knees shall be weak as water: behold, it  
cometh, and shall be brought to pass, saith the  
Lord God.

8 ¶ Again the word of the LORD came unto  
me, saying,

9 Son of man, prophesy, and say, Thus saith

\* So Isaiah xlv. 23; lv. 11.—<sup>f</sup> Isaiah xxii. 4; Jer. xxiii. 9;  
Dan. vii. 28; Hab. iii. 16.—<sup>g</sup> Chapter vii. 17.—<sup>h</sup> Heb. shall  
go into water.—<sup>b</sup> Deuteron. xxxii. 41; Verses 15, 28.—<sup>2</sup> Or,  
it is the rod of my son, it despiseth every tree.—<sup>1</sup> Verse 19.

Against all the Jews that dwell in the land. *It shall  
not return any more*—That is, into its sheath, till it  
hath executed all my purposes.

Verses 6, 7. *Sigh, therefore, with the breaking of  
thy loins, &c.*—Show all the tokens of grief and concern;  
sigh and groan deeply; let the sense of these  
impending judgments so greatly affect thee, as to  
make thee stoop like one quite borne down under the  
weight of them. God's judgments, as they were  
represented to the minds of the prophets, very often  
affected them with dreadful apprehensions, especially  
when they concerned their own people: see the  
margin. *With bitterness sigh before their eyes*—  
Before the eyes of the elders of Israel, mentioned  
chap. xx. 1, or of the Jewish captives, who could  
not but be touched with a tender sense of the calamities  
ready to befall their brethren in Judea. *Every  
heart shall melt, &c.*—Men's hearts and strength  
shall fail them for fear.

Verses 9, 10. *Say, A sword, a sword is sharpened*—  
The sword was unsheathed in the foregoing verses;  
here it is fitted to do execution, which the prophet  
is commanded to lament. 1. It is *sharpened*, that it  
may cut, and wound, and make sore slaughter. The  
wrath of God will put an edge upon it; and whatever  
instruments he shall be pleased to use in executing  
his judgments, he will fill them with strength,  
courage, and fury, according to the service they are  
employed in. 2. It is *furbished*, that it may glitter,  
to the terror of those against whom it is drawn. It  
shall be a kind of *flaming sword*. Though the glory  
of God's justice may seem to have been eclipsed for  
a while, (like a sword rusting in the scabbard,) during  
the day of his patience, and the delay of his judgments;  
yet it will shine out again, and be made  
o glitter. 3. It is a victorious sword, nothing shall

the LORD; Say, <sup>h</sup> A sword, a sword A. M. 3412.  
is sharpened, and also furbished: B. C. 592.

10 It is sharpened to make a sore slaughter,  
it is furbished that it may glitter; should we  
then make mirth? <sup>2</sup> it contemneth the rod of  
my son, as every tree.

11 And he hath given it to be furbished, that  
it may be handled: this sword is sharpened,  
and it is furbished, to give it into the hand of  
<sup>i</sup> the slayer.

12 Cry and howl, son of man: for it shall be  
upon my people, it shall be upon all the princes  
of Israel: <sup>3</sup> terrors by reason of the sword shall  
be upon my people: <sup>k</sup> smite therefore upon *thy*  
thigh.

13 <sup>4</sup> Because *it is* <sup>l</sup> a trial, and what if *the  
sword* contemn even the rod? <sup>m</sup> it shall be no  
*more*, saith the Lord God.

<sup>3</sup> Or, they are thrust down to the sword with my people.—<sup>k</sup> Jer.  
xxxi. 19.—<sup>4</sup> Or, When the trial hath been, what then? shall  
they not also belong to the despising rod?—<sup>l</sup> Job ix. 23; 2 Cor.  
viii. 2; Heb. xi. 36.—<sup>m</sup> Verse 27.

stand before it. *It contemneth the rod of my son, as  
every tree*—It makes no distinction between the  
sceptre and common wood; between the branches  
of the royal family, descended from David and Solomon,  
(who were honoured with the title of *God's sons*), and the  
meanest of the people. This seems to be the meaning of  
the clause, provided our translation be just; but it is  
rendered very differently in some other versions. The  
Vulgate reads, *Qui movet sceptrum filii mei, succidisti  
omne lignum, Thou who removest the sceptre of my son,  
hast cut down every tree*; which Capellus understands of  
Nebuchadnezzar, who took away the sceptre, and over-  
turned the kingdom. The marginal reading, *It is the  
rod of my son, it despiseth every tree*, may be understood  
in two senses. It may either mean, *It is the rod* whereby  
I chastise *my son*, namely, my people Israel. These,  
collectively considered, are termed God's son, Exod. iv.  
22, 23; Hos. xi. 1; as being selected and chosen from  
all others, to stand to him in the relation of sons and  
daughters. Or, it may signify, *It is the rod of my son*,  
the Messiah, appointed by me to be the judge of the  
world, and invested with authority to execute judgment.  
This rod *despiseth every tree*; for it is *the rod of iron*,  
whereby the Son of God *breaks* the power of his enemies,  
Psa. ii. 9, and dashes them in pieces like a potter's  
vessel, without respect of persons.

Verses 12, 13. *Cry and howl, son of man*—As a  
mark of the vehemence of thy grief. *For it shall be  
upon my people*—Namely, the devouring sword; *upon  
all the princes of Israel*—Both princes and people shall  
be involved in one common destruction. *Smite therefore  
upon thy thigh*—Use all the outward expressions of  
grief and mourning. *Because it is a trial*—As all great  
calamities are often styled: see

A. M. 3412. B. C. 592. 14 Thou, therefore, son of man, prophesy, and <sup>a</sup> smite *thy* <sup>b</sup> hands together, and let the sword be doubled the third time, the sword of the slain: it is the sword of the great *men that are slain*, which entereth into their <sup>c</sup> privy chambers.

15 I have set the <sup>d</sup> point of the sword against all their gates, that *their heart may faint*, and *their ruins be multiplied*: ah! <sup>e</sup> it is made bright, *it is* <sup>f</sup> wrapped up for the slaughter.

16 <sup>g</sup> Go thee one way or other, *either* on the right hand, <sup>h</sup> or on the left, whithersoever thy face is set.

<sup>a</sup> Num. xxiv. 10; Verse 17; Chap. vi. 11.—<sup>b</sup> Heb. *hand to hand*.—<sup>c</sup> 1 Kings xx. 30; xxii. 25.—<sup>d</sup> Or, *glittering*, or, *fear*.—<sup>e</sup> Verses 10, 28.—<sup>f</sup> Or, *sharpened*.

the margin. *And what if the sword condemn even the rod?*—Namely, the sceptre and royal family. The Hebrew, שֵׁבֶט מִאֲחֵר וְיָדָה אֵם נֹס, it seems, should rather be rendered, *And what if even the rod, or sceptre, condemn?*—That is, if the king and kingdom of Judah despise this trial. *It shall be no more, saith the Lord*—Both shall be destroyed, and be no more. The word rendered *rod* here, is continually put in Scripture for governor, or government; a rod, staff, or sceptre, being the usual signs of government. God, therefore, here foretels, that if the sceptre of Judah should despise, or not profit by, the correction or punishment brought upon it by the instrumentality of Nebuchadnezzar, it should be entirely broken, and be no more; which came to pass accordingly. The royal family was not amended by this severe judgment, and therefore was laid aside. “The sceptre here only means the kingly power in the house of David, and not that supreme authority which Jacob foretold should not forsake Judah till the coming of the Messiah.”

Verses 14, 17. *Prophecy, and smite thy hands together*—In token of amazement and sorrow. *And let the sword be doubled the third time*—Bishop Newcome reads, *Bring the sword twice; yea, bring it thrice*; namely, that God’s judgments might be fully executed, and his justice satisfied. It is probable that the three great slaughters which should be made of the inhabitants of Judea and Jerusalem are here intended, namely, 1st, During the siege, in which, undoubtedly, great numbers fell who were without the walls of the city, and many within: 2dly, When the city was taken by assault, which certainly was not without great slaughter: and 3dly, The massacre of Gedaliah, and those that sided with him. *The sword of the slain*—Wherewith many shall be slain. *It is the sword of the great men, &c.*—Appointed for the slaughter of the great men, namely, the princes, rulers, and captains; *which entereth into their privy chambers*—Where they were hidden in hopes of escaping. *I have set the point of the sword against all their gates*—I have gathered together the Chaldeans round about Jerusalem, with

17 I will also <sup>a</sup> smite my hands together, and <sup>b</sup> I will cause my fury to rest: I the LORD have said it.

18 ¶ The word of the LORD came unto me again, saying,

19 Also, thou son of man, appoint thee two ways, that the sword of the king of Babylon may come: both twain shall come forth out of one land: and choose thou a place, choose it at the head of the way to the city.

20 Appoint a way, that the sword may come to <sup>c</sup> Rabbath of the Ammonites, and to Judah in Jerusalem the defenced.

<sup>a</sup> Chapter xiv. 17.—<sup>b</sup> Hebrew, *set thyself, take the left hand*.—<sup>c</sup> Verse 14; Chap. xxii. 13.—<sup>d</sup> Chap. v. 13.—<sup>e</sup> Jer. xlix. 2; Chap. xxv. 5; Amos i. 14.

their swords sharpened and drawn at every gate, to meet and slay all that shall attempt to come out, or to slay all they find on entering the city. *Ah! it is made bright*—Hebrew, עֲשִׂיָה לְרִיב, *It is made like lightning*. The same metaphor which occurs in Virgil:

“Vaginaque eripit, ensem fulmineum.”—*Æn.* iv. l. 579.

“He drew his sword, which did like lightning blaze.”

*It is wrapped*—Or rather, *It is sharpened for the slaughter*. So Kimchius and some others translate כָּעֵטָה, deriving the word from עַט, a *style*, or *iron pen*: see Buxtorf. *Go thee one way or other*—God is here represented as speaking, by way of apostrophe, to the sword, and giving it an unlimited commission to destroy wherever it should be drawn. *I will also smite my hands together*—In token of my approbation. *I will animate and encourage the slayers to go on. And I will cause my fury to rest*—I will satisfy my anger by a full execution of my judgments.

Verses 19, 20. *Appoint thee two ways*—So as to represent them to the eyes of thy countrymen: see chap. iv. 1; “Designa in tabella, lapide, aut terra, *Mark on a map, a stone, or on the earth*.”—Vatablus. *That the sword of the king of Babylon may come*—Dr. Waterland translates this, “Appoint thee two roads for the king of Babylon’s sword to come by; let both go forth out of one land; and choose thou a way-mark; choose it at the head of the road toward the city: verse 20, Point out a road for the sword to go to Rabbath, and to Judah in Jerusalem the defenced.” Instead of *the defenced*, Houbigant reads, *that he may besiege it*. God here foreshows his prophet, that when the king of Babylon should come with his army into Syria, and find the Ammonites had entered into a confederacy with Egypt as well as Zedekiah, he would be in doubt against which of the two people he should first make war, and would commit the decision of the matter to his arts of divination, described verse 21; and that God should direct the divination to be for taking the road that leads to Jerusalem. The words, *Let both go forth out of one land*, seem to mean, that the single way

A. M. 3412. 21 For the king of Babylon stood  
B. C. 592. at the <sup>9</sup>parting of the way, at the head of the two ways, to use divination; he made *his* <sup>10</sup>arrows bright, he consulted with <sup>11</sup>images, he looked in the liver.

22 At his right hand was the divination for Jerusalem, to appoint <sup>12</sup>captains, <sup>13</sup>to open the mouth in the slaughter, to <sup>14</sup>lift up the voice with shouting, <sup>15</sup>to appoint *battering-rams*

<sup>9</sup> Heb. *mother of the way*.—<sup>10</sup> Or, *knives*.—<sup>11</sup> Heb. *teraphim*.  
<sup>12</sup> Or, *battering-rams*, Chap. iv. 2.—<sup>13</sup> Heb. *rams*.

should divide itself into two, leading to different places. This, as appears from what follows, was the road coming out of Arabia, which afterward parted into two, one leading to Rabbath, and the other to Jerusalem.

Verses 21, 22. *For the king of Babylon stood at the parting of the way*—The prophet here expresses what was future as if it were past, according to the usual style of the prophets, when speaking of things soon to come to pass. And he explains the symbolical action spoken of in the two foregoing verses; he shows that it was designed to represent what the king of Babylon would do when he was on his march, and came to the place where the road was divided; that he would *use divination* to determine which of the roads he should take. *He made his arrows bright*—The Vulgate reads, *Commiscens sagittas, Mingling his arrows*; which sense of the verb קלל, agrees better with the accounts given us by ancient writers of this kind of divination, and therefore is preferred by Dr. Pocock, who confirms it by the Arabic use of the word. It is also adopted by Bishop Newcome. The way of divining by arrows is thus described by St. Jerome in his commentary on this place: "They wrote on several arrows the names of the cities they intended to assault; and then, putting them all together promiscuously in a quiver, they drew them out thence as lots are drawn; and that city whose name was written on the arrow first drawn was the city they first made war upon." A method of divining by arrows is still in use, it appears, among the idolatrous Arabs. Of this we read the following description, in Sale's *Preliminary Discourse to the Koran*, p. 126: "Seven divining arrows were kept at the temple of Mecca; but generally, in divination, the idolatrous Arabs made use of three only, on one of which was written, *My Lord hath commanded me*; on another, *My Lord hath forbidden me*; and the third was blank. If the first was drawn, they looked on it as an approbation of the enterprise in question; if the second, they made a contrary conclusion; but if the third happened to be drawn, they *mixed* them, and drew over again, till a decisive answer was given by one of the others." *He consulted with images*—The Hebrew word here is *teraphim*, the name given to the images, or gods, which Rachel stole from Laban, Gen. xxxi. 19. In what way these were consulted

against the gates, to cast a mount, A. M. 3412.  
and to build a fort. B. C. 592.

23 And it shall be unto them as a false divination in their sight, <sup>14</sup>to them that <sup>15</sup>have sworn oaths: but he will call to remembrance the iniquity, that they may be taken.

24 Therefore thus saith the Lord God; Because ye have made your iniquity to be remembered, in that your transgressions are discover-

<sup>14</sup> Jer. li. 14.—<sup>15</sup> Chap. iv. 2.—<sup>16</sup> Or, *for the oaths made unto them*.—<sup>17</sup> Chap. xvii. 13, 15, 16, 18.

cannot now be said, and all conjectures about it are vain. *He looked in the liver*—This was another way of divination used among these heathen; they determined for or against certain things, according to the state of the liver of sacrificed animals, whether mutilated or complete, sound or unsound, or from its colour, or some marks appearing in particular places of it, and this by rules laid down among them. *At his right hand was the divination for Jerusalem*—When the king of Babylon stood at the head of the two ways, to consult which of the two he should take, the tokens that were shown him, God so ordering it, induced him to march with his army to the right, that is, toward Jerusalem. Nebuchadnezzar must be considered as coming from Dan, and marching along the river Jordan. Rabbath was therefore situated to the left hand, and Jerusalem to the right: see Michaelis. From this, and many other instances in the Scriptures, we may conclude, that things apparently the most fortuitous, such as the coming up of lots, and the like, are subject to the direction of Divine Providence, and, when occasion requires it, are ordered to answer its purposes; *to open the mouth in the slaughter*—Or, *to the slaughter*; that is, to animate the soldiers to slay. *To lift up the voice with shouting*—To make the military cry, in order to strike the inhabitants with terror. We find it was usual, in almost all armies, to begin the attack of their enemies with a loud cry, which served to animate their own men, and to intimidate the enemy. *To cast a mount*—See note on Jer. xxii. 24.

Verses 23, 24. *And it shall be as a false divination to them that have sworn oaths*—That is, the Jews, when they shall hear of it, shall deride and despise it as a vain, lying divination, and so shall consider themselves as being unconcerned in it; and that though they have sworn homage to the king of Babylon, and afterward perfidiously broken their covenant with him. *But he will call to remembrance the iniquity, that they may be taken*—Nebuchadnezzar will remember Zedekiah's breach of his oath, and all his and his people's treacheries, and will avenge himself by taking the city, and making him and his subjects prisoners of war. The form of expression seems to imply that the king of Babylon had had it chiefly in his mind to go against Rabbath; but the divinations all signifying that he should go against Jerusalem, caused him to reflect

A. M. 3412. ed, so that in all your doings your  
B. C. 592. sins do appear; because, *I say*, that  
ye are come to remembrance, ye shall be taken  
with the hand.

25 ¶ And thou, <sup>2</sup> profane wicked prince of  
Israel, <sup>3</sup> whose day is come, when iniquity *shall*  
*have an end*.

26 Thus saith the Lord God; Remove the  
diadem, and take off the crown: this *shall not*

<sup>2</sup> 2 Chron. xxxvi. 13; Jer. lii. 2; Chap. xvii. 19.—<sup>3</sup> Verse  
29; Chap. xxxv. 5.—<sup>b</sup> Chap. xvii. 24; Luke i. 52.—<sup>1</sup> Heb.  
*Perverted, perverted, perverted, will I make it.*

on the perfidious behaviour of the Jewish nation  
toward him, and so determined him to take the way  
to Jerusalem, in order severely to punish the inha-  
bitants of it. *Because ye have made your iniquity*  
*to be remembered*—Not by yourselves, that it might  
be repented of, but by me, that it might be punished:  
because by your open and manifest continuance in  
your former sinful courses against me, and rebellions  
against the king of Babylon, you cause both me and  
him to call your iniquitous conduct to mind, and  
punish you for it: *ye shall be taken by the hand*—  
As birds or beasts, entangled in the net, are easily  
taken with the hand, so shall you be taken in the  
easiest manner, and fall into the hands of the king  
of Babylon, whose anger you have justly provoked.

Verses 25, 26. *And thou, profane wicked prince*  
*of Israel*—The words are directed to Zedekiah,  
whom the prophet calls *profane* and *wicked*, chiefly  
with respect to his breaking that solemn oath, ut-  
tered in the name of God, whereby he had engaged  
himself to be tributary to the king of Babylon. By  
this action he and his courtiers did great dishonour  
to the true God. The king of Babylon, it appears,  
kept the oath which he swore to them by his false  
gods, while they broke the oath which they swore  
to him by Jehovah! Thus disgracing the true God  
before the Babylonians and other heathen, who  
must needs entertain a contemptible opinion of that  
being, whose worshippers durst break the oath  
which they had sworn by him. Therefore with  
respect to this, as well as his unalterable regard to  
truth and the due observance of oaths, God could  
not but look with indignation upon the breach of  
their oath, and inflict punishment upon them for it.  
See note on chap. xvii. 15. *Whose day is come*—  
The day of whose calamity is near at hand, when  
he shall receive the due punishment of his iniquity.  
*Remove the diadem*—The original word is often  
used for the priestly mitre, but here it means some  
kingly ornament, probably the royal tire of the  
head. *Take off the crown*—Depose him from his  
kingly dignity. *This shall not be the same*—The  
kingdom shall never be what it has been. *Exalt*  
*him that is low*—This seems to be spoken of Jehoia-  
chinn, who was many years kept in prison at Baby-  
lon; but at length, as we read 2 Kings xxv. 27, was  
taken out of prison, kindly treated, and advanced to  
great honour by Evil-merodach, king of Babylon.

be the same: <sup>b</sup> exalt *him that is low*, A. M. 3412.  
and abase *him that is high*. B. C. 592.

27 <sup>15</sup> I will overturn, overturn, overturn it:  
<sup>c</sup> and it shall be no *more*, until he come whose  
right it is; and I will give it *him*.

28 ¶ And thou son of man, prophesy and  
say, Thus saith the Lord God <sup>d</sup> concerning  
the Ammonites, and concerning their re-  
proach; even say thou, <sup>e</sup> The sword, the

<sup>c</sup> Genesis xlix. 10; Verse 13; Luke i. 32, 33; John i. 49.  
<sup>d</sup> Jeremiah xlix. 1; Chapter xxv. 2, 3, 6; Zephaniah ii. 8, 9, 10.  
<sup>e</sup> Verses 9, 10.

*And abase him that is high*—Namely, Zedekiah;  
who was to be pulled down from his throne, have  
his eyes put out, and be kept in prison the remainder  
of his days.

Verse 27. *I will overturn, overturn, overturn it*—  
By several degrees I will utterly overthrow the  
kingdom of Judah; *and it shall be no more*—It  
shall never recover its former lustre and dignity;  
*until he come, &c.*—Till the Messiah come to take  
his kingdom. To the same purpose is Lowth's  
paraphrase on the verse: "After that Zedekiah is  
deprived of his regal authority, there shall be no  
more kings of that family till Christ come, the King  
so often foretold and promised, who in due time  
shall *reign upon the throne of his father David,*  
*and of whose kingdom there shall be no end,* Luke  
i. 32, 33. After the captivity, some of the priests of  
the Asmonean race assumed the style and title of  
kings; but not being of the tribe of Judah, they  
could have no just right to that honour. The ex-  
pression, *Whose right it is*, seems to be peculiarly  
characteristic of the Messiah, who is always spoken  
of by the prophets as the true and right heir to the  
throne of David, and as one who was in an eminent  
manner to inherit the kingdom. His indeed the  
right was; for him was reserved the kingly do-  
minion, not only over Judea, but the whole earth.  
The repetition of the word *overturn*, in the begin-  
ning of this verse, or, as the Hebrew expression  
תפוס may be more literally rendered, *an overturning*,  
may probably be intended to predict the repeated  
subversions which the Jewish state was to undergo  
in future times, by the Chaldeans, Macedonians, Ro-  
mans, and many others, and the multiplied destruc-  
tions of their nation, by which they would be  
punished for their sins; which subversions and de-  
structions will not come to any happy termination,  
till they submit to the easy yoke of their long-re-  
jected Messiah, and in humility, faith, and gratitude,  
accept the salvation which he waits to confer upon  
them. Nay, and the expression might be intended  
"to predict all the convulsions in states and king-  
doms, which shall make way for the establishment  
of his kingdom throughout the earth."—Scott.

Verses 28, 29. *Thus saith the Lord concerning*  
*the Ammonites*—Because the Ammonites were re-  
proached by Nebuchadnezzar's decision to besiege  
Jerusalem, they were ready to promise themselves

A. M. 3412. sword is drawn : for the slaughter it  
B. C. 592. is furbished, to consume because of  
the glittering :

29 While they <sup>f</sup> see vanity unto thee, while  
they divine a lie unto thee, to bring thee upon  
the necks of *them that are slain*, of the wicked,  
<sup>g</sup> whose day is come, when their iniquity *shall*  
*have an end*.

30 <sup>16</sup> Shall <sup>h</sup> I cause *it* to return into his  
sheath? <sup>i</sup> I will judge thee in the place where

<sup>f</sup> Chapter xii. 24; xxii. 28.—<sup>g</sup> Verse 25; Job xviii. 20;  
Psalm xxxvii. 13.—<sup>16</sup> Or, *cause it to return*.—<sup>h</sup> Jeremiah  
xlvii. 6, 7.

security, and to insult over the calamities brought  
on the Jews; a practice for which they are often  
reproved very severely by the prophets, and threaten-  
ed with the like judgments. *And concerning*  
*their reproach*—Wherewith they reproached Israel  
in the day of Israel's afflictions; *say thou, The*  
*sword is drawn, is drawn*—Warlike preparations  
are made against you, the war is declared, and your  
enemy hath drawn the sword. *For the slaughter it*  
*is furbished*—It is prepared to make dreadful de-  
struction, to lay waste your country, and consume  
its inhabitants. *While they see vanity unto thee*—  
While the soothsayers and pretenders to divination  
foretel nothing but happy events to thee, O Ammon!  
the sword is preparing to destroy thee. *To bring*  
*thee upon the necks of them that are slain*—To add  
thy people to the number of those who are slain in  
Judea, (verses 14, 15,) and to make thy condition like  
theirs; *whose day is come*—See verse 25. *When*  
*their iniquity shall have an end*—When their de-  
served punishment, coming upon them, shall put a  
stop to their wickedness. This prophecy concern-  
ing the Ammonites was fulfilled by the Babylo-  
nians, about five years after the destruction of Jeru-  
salem, because the Ammonites assisted Ishmael to  
wrest the government of Judea out of the hands of

thou wast created, <sup>k</sup> in the land of <sup>l</sup> *Ammon*.  
thy nativity. A. M. 3412.  
B. C. 592.

31 And I will <sup>1</sup> pour out mine indignation  
upon thee, I will <sup>m</sup> blow against thee in the fire  
of my wrath, and deliver thee into the hand of  
<sup>17</sup> brutish men, *and skilful* to destroy.

32 Thou shalt be for fuel to the fire; thy  
blood shall be in the midst of the land; <sup>n</sup> thou  
shalt be no *more* remembered: for I the LORD  
have spoken *it*.

<sup>i</sup> Gen. xv. 14; Chap. xvi. 38.—<sup>k</sup> Chap. xvi. 3.—<sup>l</sup> Chap.  
vii. 8; xiv. 19; xxii. 22.—<sup>m</sup> Chapter xxii. 20, 21.—<sup>17</sup> Or,  
*burning*.—<sup>n</sup> Chap. xxv. 10.

Gedaliah, whom the king of Babylon had fixed there  
as his deputy.

Verses 30-32. *Shall I cause it to return into his*  
*sheath?*—Shall the sword that is drawn to execute  
the judgments of God upon Ammon be put up in  
its sheath before it has done its work? Surely not.  
*I will judge thee in the place where thou wast*  
*created*—That is, where thy nation first received its  
existence: thou shalt not be carried captive, but  
shalt be destroyed in thy own land. *I will pour*  
*out mine indignation upon thee*—Which shall over-  
whelm thee as with a flood, and sweep thy nation into  
ruin. *I will blow against thee, &c.*—To melt thee  
as it were in a furnace. See chap. xxii. 20, 21.  
*And deliver thee into the hand of brutish men*—  
The LXX. read, ἀνδρων βαρβαρων τεκταινοντων διαφ-  
θορας, of barbarous men, artificers of destruction;  
or, as we render it, *skilful to destroy*. *Thou shalt*  
*be for fuel to the fire*—Thy country and cities shall  
be destroyed by fire. *Thy blood shall be in the*  
*midst of the land*—A slaughter shall be made of  
thee in every part of thy country, and thy blood  
shall appear everywhere. *Thou shalt be no more*  
*remembered*—The Jewish people still subsist, but  
the Ammonites are lost in the mass of mankind, and  
have been long forgotten.

CHAPTER XXII.

In this chapter we have, (1,) A catalogue of the sins of Jerusalem, 1-12. (2,) The punishment of those sins threatened, 13-16. (3,) They are condemned as dross to the fire, 17-22. (4,) A prediction, that as all orders of men had contributed to the national guilt, all should share in the punishment of it, 23-31.

A. M. 3412. **M**OREOVER the word of the  
B. C. 592. LORD came unto me, saying,  
2 Now, thou son of man, <sup>a</sup> wilt thou <sup>1</sup> judge,

wilt thou judge <sup>b</sup> the <sup>2</sup> bloody city? A. M. 3412.  
B. C. 592.  
yea, thou shalt <sup>3</sup> show her all her  
abominations.

<sup>a</sup> Chap. xx. 4; xxiii. 36.—<sup>1</sup> Or, *plead for*.—<sup>b</sup> Chapter xxiv.  
6, 9; Nah. iii. 1.

<sup>2</sup> Hebrew, *city of bloods*.—<sup>3</sup> Hebrew, *make her know*, Chapter  
xvi. 2.

NOTES ON CHAPTER XXII.

Verses 2-5. *Wilt thou judge, wilt thou judge the*  
*bloody city?*—*Wilt thou plead for it?* Or rather,  
*Wilt thou not judge?* see note on chap. xx. 4. The

expression is doubled to awaken the prophet more  
fully, and to quicken him to his work. Jerusalem  
is termed *the bloody city*, Hebrew, עיר הדמים, *the*  
*city of bloods*, because of the blood of innocent per-

A. M. 3412. 3 Then say thou, Thus saith the Lord God, The city sheddeth blood in the midst of it, that her time may come, and maketh idols against herself to defile herself.

4 Thou art become guilty in thy blood that thou hast <sup>o</sup> shed; and hast defiled thyself in thine idols which thou hast made; and thou hast caused thy days to draw near, and art come *even* unto thy years: <sup>d</sup> therefore have I made thee a reproach unto the heathen, and a mocking to all countries.

5 *Those that be near, and those that be far from thee, shall mock thee, which art* <sup>4</sup> *infamous and much vexed.*

6 Behold, <sup>o</sup> the princes of Israel, every one were in thee to their <sup>5</sup> power to shed blood.

7 In thee have they set <sup>f</sup> light by father and mother: in the midst of thee have they <sup>5</sup> dealt by <sup>6</sup> oppression with the stranger: in thee have they vexed the fatherless and the widow.

<sup>c</sup> 2 Kings xxi. 16.—<sup>d</sup> Deut. xxviii. 37; 1 Kings ix. 7; Chap. v. 14; Dan. ix. 16.—<sup>e</sup> Heb. *polluted of name, much in vexation.*  
<sup>f</sup> Isaiah i. 23; Micah iii. 1, 2, 3; Zeph. iii. 3.—<sup>g</sup> Heb. *arm.*  
<sup>h</sup> Deuteron. xxvii. 16.—<sup>i</sup> Exodus xxii. 21, 22.—<sup>j</sup> Or, *deceit.*  
<sup>k</sup> Verse 26.—<sup>l</sup> Lev. xix. 30; Chap. xxiii. 38.—<sup>m</sup> Heb. *men of slanders.*  
<sup>n</sup> Exod. xxiii. 1; Lev. xix. 16.—<sup>o</sup> Chap. xviii. 6, 11.—<sup>p</sup> Lev. xviii. 7, 8; xx. 11; 1 Cor. v. 1.

sons, of children sacrificed to Moloch, and of prophets and righteous men shed in her, and that by courts of justice under colour of law. *Yea, thou shalt show her*—Make her know; *all her abominations*—That I may be justified in all the desolations which I have brought, and shall still more fully bring upon her. *The city sheddeth blood in the midst of it*—Openly and impudently; *that her time may come*—The time of her destruction, as the consequence of her having filled up the measure of her iniquities; *and maketh idols against herself*—To her own ruin. *Thou hast caused thy days to draw near*—The days of thy sorrows and sufferings; *and art come even to thy years*—To the end of thy years of trial, so that thou shalt be borne with no longer. *Therefore have I made thee a reproach unto the heathen*—Have exposed thee to their contempt and scorn; *and a mocking to all countries*—A proverb, and a by-word, and cause of *astonishment* to all people, according to the prediction of Moses, (Deut. xxviii. 37,) and the solemn warning given by the Lord to Solomon, when he appeared to him after the dedication of the temple, 1 Kings ix. 7. *Those that are near*—And are eye-witnesses of thy apostacy and degeneracy, as the *Edomites, Ammonites, Moabites, and Philistines; and those that be far from thee*—The *Medes, Persians, Hyrcanians, &c.*, to whom thou shalt be carried captive; *shall mock thee, which art infamous*—Of a most infamous name; *and much vexed*—Afflicted, empoverished, and ruined: or rather, who art full of tumult and trouble, as כרתה הכרוכה more properly signifies: that is, in which

A. M. 3412. 8 Thou hast <sup>b</sup> despised my holy things, and hast <sup>4</sup> profaned my sabbaths.

9 In thee are <sup>7</sup> men <sup>k</sup> that carry tales to shed blood: <sup>1</sup> and in thee they eat upon the mountains: in the midst of thee they commit lewdness.

10 In thee have they <sup>m</sup> discovered their fathers' nakedness: in thee have they humbled her that was <sup>n</sup> set apart for pollution.

11 And <sup>8</sup> one hath committed abomination <sup>o</sup> with his neighbour's wife; and <sup>9</sup> another <sup>p</sup> hath <sup>10</sup> lewdly defiled his daughter-in-law; and another in thee hath humbled his <sup>q</sup> sister, his father's daughter.

12 In thee <sup>r</sup> have they taken gifts to shed blood; <sup>s</sup> thou hast taken usury and increase, and thou hast greedily gained of thy neighbours by extortion, and <sup>t</sup> hast forgotten me, saith the Lord God.

<sup>a</sup> Lev. xviii. 19; xx. 18; Chap. xviii. 6.—<sup>b</sup> Or, *every one.*  
<sup>c</sup> Lev. xviii. 20; xx. 10; Deut. xxii. 22; Jer. v. 8; Chap. xviii. 11.—<sup>d</sup> Or, *every one.*—<sup>e</sup> Lev. xviii. 15; xx. 12.—<sup>f</sup> Or, *by lewdness.*—<sup>g</sup> Lev. xviii. 9; xx. 17.—<sup>h</sup> Exod. xxiii. 8; Deut. xvi. 19; xxvii. 25.—<sup>i</sup> Exodus xxii. 25; Lev. xxv. 36; Deut. xxiii. 19; Chapter xviii. 13.—<sup>j</sup> Deut. xxxii. 18; Jer. iii. 21; Chap. xxiii. 35.

there are continually confusion and disorder, by the commission of acts of violence.

Verses 6–12. *Behold, the princes of Israel, &c.*—Probably the members of the great sanhedrim, or the king's counsellors and chief officers, are here intended; *every one in thee*—Not one to be found of a more merciful temper; *to their power*—According to their ability; *to shed blood*—Every one of the princes committed acts of violence, and shed blood, as far as he had it in his power to do it. *In thee have they set light by father and mother*—Disobedience to, or slighting of parents, is unnatural and brutish in itself, and had, in particular, a curse denounced against it by God's law, Deut. xxvii. 16; so that it is here placed next to murder in the catalogue of their sins. *Thou hast despised my holy things, &c.*—Thou hast paid no proper regard to my holy temple, mine altars, sacrifices, feasts, and other things consecrated to my service, nor to the pure worship I appointed; but hast defiled and profaned them all by worshipping of idols together with me, and mingling heathen rites with the forms of worship which I ordered. The sabbaths, which I appointed to be set apart for my honour, thou hast, in great measure, employed in the worship and to the honour of false gods. *In thee are men that carry tales to shed blood*—Who raise calumnies and depose falsehoods even so far as to take away the lives of innocent persons. *In thee they eat upon the mountains*—Thy inhabitants sacrifice, and feast upon the sacrifices, in the mountains, in honour of idols or false gods. *In the midst of thee they commit lewdness*—And that

A. M. 3412. 13 Behold, therefore I have <sup>a</sup> smitten  
B. C. 592. my hand at thy dishonest gain which  
thou hast made, and at thy blood which hath  
been in the midst of thee.

14 <sup>z</sup> Can thy heart endure, or can thy hands  
be strong, in the days that I shall deal with  
thee? <sup>y</sup> I the LORD have spoken *it*, and will  
do *it*.

15 And <sup>z</sup> I will scatter thee among the hea-  
then, and disperse thee in the countries, and  
<sup>a</sup> will consume thy filthiness out of thee.

16 And thou <sup>11</sup> shalt take thine inheritance in  
thyself in the sight of the heathen, and <sup>b</sup> thou  
shalt know that I *am* the LORD.

17 ¶ And the word of the LORD came unto  
me, saying,

18 Son of man, <sup>c</sup> the house of Israel is to me  
become dross: all they *are* brass, and tin, and  
iron, and lead, in the midst of the furnace; they  
are *even* the <sup>12</sup> dross of silver.

19 Therefore thus saith the Lord God, Be-

<sup>a</sup> Chapter xxi. 17.—<sup>z</sup> Chapter xxi. 7.—<sup>y</sup> Chapter xvii. 24.  
<sup>z</sup> Deut. iv. 27; xxviii. 25, 64; Chap. xii. 14, 15.—<sup>a</sup> Chapter  
xxiii. 27, 48.—<sup>11</sup> Or, *shall be profaned*.—<sup>b</sup> Psalm ix. 16;

in the most scandalous instances. *In thee have they discovered their fathers' nakedness*—Have defiled their fathers' beds, or taken their mothers-in-law for wives, called by St. Paul, *such fornication as is not named among the Gentiles*. *In thee have they taken gifts to shed blood*—Thy judges have taken bribes, not only to pervert justice, but even to take away the lives of the innocent.

Verses 13–16. *Therefore I have smitten my hand at thy dishonest gain, &c.*—Therefore I have expressed my indignation against thy avarice and unjust practices: I have called for punishment to come upon thee, and have animated and encouraged thy enemies to destroy thee. *Can thy heart endure?*—Will not thy heart fail thee when thou shalt fall into those calamities which I will certainly bring upon thee? *And will consume thy filthiness out of thee*—Will purge thee in the furnace of afflictions, and take that method to consume thy dross, and put an end to thy idolatrous practices. *And thou shalt take thine inheritance in thyself in the sight of the heathen*—“Instead of being mine inheritance, and under my peculiar care and protection, thou shalt be cast out among the heathen, and there eat the fruit of thine own ways, and receive the just reward of thy wickedness.” The translation of this clause in the margin seems preferable: *Thou shalt be profaned*, that is, thou shalt no longer enjoy the privileges of a city called by my name, and set apart for my worship, but shalt be laid open as common ground to be profaned by infidels: compare Isa. xlvi. 6.

Verses 18–22. *The house of Israel is to me become dross*—“Their filthiness may be fitly compared to

cause ye are all become dross, behold, A. M. 3412.  
therefore I will gather you into the B. C. 592.  
midst of Jerusalem.

20 <sup>13</sup> *As they gather silver, and brass, and iron, and lead, and tin, into the midst of the furnace, to blow the fire upon it, to melt it; so will I gather you in mine anger and in my fury, and I will leave you there, and melt you.*

21 Yea, I will gather you, and <sup>d</sup> blow upon you in the fire of my wrath, and ye shall be melted in the midst thereof.

22 As silver is melted in the midst of the furnace, so shall ye be melted in the midst thereof; and ye shall know that I the LORD have <sup>e</sup> poured out my fury upon you.

23 ¶ And the word of the LORD came unto me, saying,

24 Son of man, say unto her, Thou *art* the land that is not cleansed, nor rained upon in the day of indignation.

Chap. vi. 7.—<sup>c</sup> Isa. i. 22; Jer. vi. 28, &c.; Psalm cxix. 119.  
<sup>12</sup> Heb. *drosses*.—<sup>13</sup> Heb. according to the gathering.—<sup>d</sup> Chap.  
xxii. 20, 21, 22.—<sup>e</sup> Chap. xx. 8, 33; Verse 31.

the mixture of dross and baser metals with the pure silver: and as that is purified by being melted in a furnace or crucible, so Jerusalem, when it is set on fire, shall be the furnace into which I will cast them and their wickedness to be consumed: compare Jer. vi. 28–30. God's severe judgments are expressed by the *furnace of affliction*, (Isa. xlvi. 10,) and compared to a *refiner's fire*, (Mal. iii. 2; Isa. i. 25,) because they are designed to purge men from that dross and corruption which are too often the effect of ease and prosperity.”—Lowth. *As they gather silver, so will I gather you*—From all parts. I will, by a secret, overruling providence, bring you into Jerusalem, as into a furnace where you may be consumed. *And I will blow upon you in the fire of my wrath*—I will stir or blow up the fire of my wrath against you. God's vengeance is often compared to fire, but here it was so in a literal sense, when both city and temple were consumed by fire, 2 Kings xxv. 9.

Verses 24, 25. *Thou art the land that is not cleansed nor rained upon, &c.*—Though God's judgments have been as violent floods, and as hottest fires, thou hast not been cleansed from thy wickedness by the punishments I have sent upon thee, nor purified by the instructions and admonitions which I have given thee by my prophets; which, if they had been duly received, would have been instrumental in cleansing thee from all thy filthiness, as the heavy rains wash away the filth that lies upon the earth: see Isa. iv. 4; John xv. 3; Eph. v. 26; 1 Pet. i. 22. Or this latter clause, *nor rained upon*, may be taken literally, and signify that God had withheld rain from

A. M. 3412. B. C. 592. 25 <sup>f</sup> *There is a conspiracy of her prophets in the midst thereof, like a roaring lion ravening the prey; they <sup>g</sup> have devoured souls; <sup>h</sup> they have taken the treasure and precious things; they have made her many widows in the midst thereof.*

26 <sup>i</sup> *Her priests have <sup>l</sup> violated my law, and have <sup>k</sup> profaned my holy things: they have put no <sup>l</sup> difference between the holy and profane, neither have they showed *difference* between the unclean and the clean, and have hid their eyes from my sabbaths, and I am profaned among them.*

27 *Her <sup>m</sup> princes in the midst thereof are like wolves ravening the prey, to shed blood, and to destroy souls, to get dishonest gains.*

28 *And <sup>n</sup> her prophets have daubed them*

<sup>f</sup> Hos. vi. 9.—<sup>g</sup> Matt. xxiii. 14.—<sup>h</sup> Mic. iii. 11; Zeph. iii. 3, 4.—<sup>i</sup> Mal. ii. 8.—<sup>l</sup> Heb. *offered violence to*.—<sup>k</sup> Lev. xxii. 2; 1 Sam. ii. 29.—<sup>l</sup> Lev. x. 10; Jer. xv. 19; Chap. xlv. 23. <sup>m</sup> Isa. i. 23; Chap. xxii. 6; Mic. iii. 2, 3, 9, 10, 11; Zeph. iii. 3. <sup>n</sup> Chap. xiii. 10.

them, which was one of the judgments wherewith God punished them in the day of his wrath, Jer. xiv. 4. *There is a conspiracy of her prophets*—That is, of the false prophets: a contrivance to speak all alike, smooth words, and to utter promises of peace and safety: they are all agreed together to deceive the people, and to plot the ruin of the true prophets, and those that favour them. *They have devoured souls*—They have brought men to ruin and destruction, by deceiving them with their false predictions; and taken away their lives, by false accusations and evil practices. *They have taken the treasure and precious things*—As a reward of their lies. By their cunning arts they have obtained riches, power, and honours, and have drained the people of their substance; *they have made her*—Namely, the land; *many widows*—By persuading Zedekiah to persist in the war, which filled Jerusalem with dead husbands and forlorn widows.

Verse 26. *Her priests have violated my law*—Which they ought to have observed, and to have taught the people to observe; *and have profaned my holy things*—The gifts and sacrifices offered in my service; either by offering them in an undue manner, as the sons of Eli did, 1 Sam. ii. 15, or without due purification of themselves; or else eating them as common meats, without regard to the rules prescribed in the law. *They have put no difference between the holy and profane*—They have not shown any regard to the rules of my law, concerning what is *holy* and *unholy*, *clean* and *unclean*, and that both with respect to persons and things. And they are guilty of this neglect in contradiction to an express charge given them respecting this matter, Lev. x. 10. *By the holy* is here meant that which was peculiarly dedicated to God; by *the profane*, things in common use; by *the unclean*, those meats which were

with untempered mortar, ° seeing A. M. 3412. B. C. 592. vanity, and divining lies unto them, saying, Thus saith the Lord God, when the LORD hath not spoken.

29 <sup>p</sup> *The people of the land have used <sup>l</sup> oppression, and exercised robbery, and have vexed the poor and needy: yea, they have <sup>q</sup> oppressed the stranger <sup>l</sup> wrongfully.*

30 <sup>r</sup> *And I sought for a man among them, that should <sup>s</sup> make up the hedge, and <sup>t</sup> stand in the gap before me for the land, that I should not destroy it: but I found none.*

31 *Therefore have I <sup>u</sup> poured out mine indignation upon them; I have consumed them with the fire of my wrath: <sup>x</sup> their own way have I recompensed upon their heads, saith the Lord God.*

° Chapter xxiii. 6, 7; xi. 29.—<sup>p</sup> Jer. v. 26, 27, 28; Chapter xxiii. 12.—<sup>l</sup> Or, *deceit*.—<sup>q</sup> Exodus xxii. 21; xxiii. 9; Lev. xix. 33; Chap. xxii. 7.—<sup>l</sup> Heb. *without right*.—<sup>r</sup> Jer. v. 1. <sup>s</sup> Chap. xiii. 5.—<sup>t</sup> Psa. cvi. 23.—<sup>u</sup> Verse 22.—<sup>x</sup> Chap. ix. 10; xi. 21; xvi. 43.

forbidden to be eaten; by *the clean*, what it was lawful to eat. *And have hid their eyes from my sabbaths*—They have taken no care that my sabbaths should be kept, and have not attended themselves upon my public worship on the sabbath days, 2 Chron. xxix. 7; and thereby have encouraged my people in the neglect and profanation of it. *And I am profaned among them*—I am dishonoured by them, and they use my name to false and wicked purposes.

Verses 27, 28. *Her princes are like wolves*—The chief officers of state stick at no method of injustice and oppression whereby they may increase their substance, though it be by taking away the lives and estates of the innocent: see the margin. *And her prophets have daubed them, &c.*—Have daubed over the evil practices of the great men, by palliating devices: or, have flattered them in their ways of sin and violence, and encouraged them to proceed therein with promises, which, like ill-tempered mortar, will deceive them, though all seems at present smooth and safe.

Verses 29-31. *The people of the land*—The common people; *have used oppression*—Have wronged each other by acts of fraud and violence, and have greatly and cruelly oppressed each other. *And have vexed the poor and needy*—By these frauds and oppressions, instead of relieving them, which they ought to have done. *Yea, they have oppressed the strangers wrongfully*—Without any colour of justice or reason. This was contrary to an express prohibition of God's law, frequently repeated and enforced upon them, from the consideration, that they themselves were strangers in Egypt. *And I sought*—God speaks after the manner of men; *for a man among them*—Any one among the princes, prophets, priests, or people; *that should make up the hedge*—

That should repair the breach, and prevent further mischief; and stand in the gap before me—That might interpose between a sinful people and their offended God; deprecate God's wrath, and entreat for mercy, that the land might not be destroyed; but I found none—All were corrupted, and went on in sin without repentance. This general complaint must be understood with some restriction, such as is commonly understood in unlimited expressions. For we read, chap. ix. 4, that there were some that

sighed and cried to God (by way of deprecating his wrath) for the abominations done in Jerusalem; and they undoubtedly exhorted the people to repentance and reformation. Therefore have I poured out mine indignation upon them—Have given it full scope, that it might come upon them in a full stream; yet, whatever calamity God brings upon a sinful people, it is their own way that is therein recompensed upon their heads, and God punishes them not more, but much less, than their iniquity deserves.

## CHAPTER XXIII.

In this long chapter, as in chap. xvi. and xx., we have a history of the apostacies of God's professing people from him, and the aggravations of those apostacies, under the similitude of whoredom and adultery: the kingdoms of Israel and Judah, of the ten tribes, and the two, with their capital cities, Samaria and Jerusalem, are considered distinctly. We have, (1.) The apostacy of Israel and Samaria from God, 1-8: and their ruin for it, 9, 10. (2.) The apostacy of Judah and Jerusalem from God, 11-21: and sentence passed upon them, that they shall in like manner be destroyed for it, 22-35. (3.) The joint wickedness of them both together, 36-44. and the joint ruin of them both, 45-49.

A. M. 3412. **T**HE word of the LORD came again  
B. C. 592. unto me, saying,

2 Son of man, there were <sup>a</sup> two women, the daughters of one mother:

3 And <sup>b</sup> they committed whoredoms in Egypt; they committed whoredoms in <sup>c</sup> their youth: there were their breasts pressed, and there they

<sup>a</sup> Jer. iii. 7, 8, 10; Chap. xvi. 46.—<sup>b</sup> Lev. xvii. 7; Josh. xxiv. 14; Chap. xx. 8.—<sup>c</sup> Chap. xvi. 22.—<sup>d</sup> Chap. xvi. 8, 20.

## NOTES ON CHAPTER XXIII.

Verses 2, 3. *There were two women, daughters of one mother*—Judah and Israel, two kingdoms. "Countries are commonly represented as mothers of their people, and the inhabitants as their children: so the daughters of Syria signify the inhabitants of that country, chap. xvi. 57. Thus Samaria and Jerusalem are described in this chapter as sisters, the offspring of the same land, or country." *And they committed whoredoms in Egypt*—The Israelites first learned idolatry in Egypt, for Abraham, Isaac, and Jacob were wholly free from it. *They committed whoredoms in their youth*—The time when the Israelites were in Egypt, or were lately departed out of it, is called their youth in the prophets, because that was the time when God first owned them for his people. *There were their breasts pressed*—"There they served idols, and there they corrupted their ways," as the Chaldee paraphrase expresses the sense. The reader must observe, "The style of this chapter, like that of chap. xvi., is adapted to persons among whom, at that time, no refinement subsisted. Large allowance must be made for language addressed to an ancient eastern people, in the worst period of their history; all whose ideas were sensual; and whose grand inducement to idolatry seems to have been the brutal impurities which it encouraged."—

bruised the teats of their virginity. A. M. 3412.  
B. C. 592. 4 And the names of them were

Aholah the elder, and Aholibah her sister; and <sup>d</sup> they were mine, and they bare sons and daughters. Thus were their names; Samaria is <sup>1</sup> Aholah, and Jerusalem <sup>2</sup> Aholibah.

5 And Aholah played the harlot when she

<sup>1</sup> That is, *His tent, or, tabernacle*.—<sup>2</sup> That is, *My tabernacle in her*, 1 Kings viii. 29.

Bishop Newcome. The Scripture commonly calls idolatrous churches and nations by the name of *harlots*: and in like manner honours those, who preserve their allegiance to God pure and undefiled, with the title of *chaste wives, or virgins*.

Verse 4. *The names of them were Aholah and Aholibah*—"The word *Aholah* signifies, *Her tent, or tabernacle*: *Aholibah* denotes, *My tent, or tabernacle, is in her*. These two different appellations imply that Samaria had indeed a tabernacle, or place for public worship, but of her own devising; namely, the cities of Dan and Bethel, where the golden calves were set up; whereas God's tabernacle first, and afterward his temple, was placed in Jerusalem. *He placed his name there*, or chose it for the place of his peculiar residence," 1 Kings viii. 29. *Aholah*, or Samaria, is here called the *elder sister*, as having the greatest dominion, power, wealth, and number of people belonging to her, ten tribes out of twelve being under her jurisdiction. *And they were mine*—By a solemn marriage covenant. *And they bare sons and daughters*—Were fruitful, and brought forth children to me: they increased in number of people, and among these there were some that were my spiritual children by adoption and grace, by faith, love, and obedience.

Verses 5, 6. *And Aholah played the harlot when*

A. M. 3412. was mine; and she doted on her  
B. C. 592. lovers, on <sup>a</sup> the Assyrians her neigh-  
bours,

6 Which were clothed with blue, captains and rulers, all of them desirable young men, horsemen riding upon horses.

7 Thus she <sup>3</sup> committed her whoredoms with them, with all them *that were* <sup>4</sup> the chosen men of Assyria, and with all on whom she doted; with all their idols she defiled herself.

8 Neither left she her whoredoms brought <sup>f</sup> from Egypt: for in her youth they lay with her, and they bruised the breasts of her virginity, and poured their whoredom upon her.

9 Wherefore, I have delivered her into the hand of her lovers, into the hand of the <sup>5</sup> Assyrians, upon whom she doted.

<sup>a</sup> 2 Kings xv. 19; xvi. 7; xvii. 3; Hosea viii. 9.—<sup>3</sup> Heb. bestowed her whoredoms upon them.—<sup>4</sup> Heb. the choice of the children of Ashur.—<sup>f</sup> Verse 3.—<sup>5</sup> 2 Kings xvii. 3, 4, 5, 6, 23; xviii. 9, 10, 11.—<sup>b</sup> Chap. xvi. 37, 41.—<sup>5</sup> Heb. a name.

*she was mine*—When she was under my government and protection. “After she had lived in covenant with me, and attended upon my service and worship all the time of the judges, and of David and Solomon, she fell off from my service, and was the first that established idolatry by a law, and consented to Jeroboam’s wicked device of setting up the golden calves.” In the Scripture language, the Jewish people are said to play the harlot with those whose religious ceremonies they imitated. *And she doted on her lovers*—That is, her foreign allies, whose idolatries she was fond of, and hoped by that means to procure their friendship and assistance: see note on chap. xvi. 33, 37. *On the Assyrians her neighbours*—The king of Assyria was a very potent prince, and thereupon his alliance was courted both by the kings of Israel and Judah: see the margin. *Which were clothed with blue, captains and rulers*—“As women are apt to fall in love with comely young men, well mounted and richly clothed; so the Israelites were enamoured with the state and bravery of the Assyrians, and thought themselves secure if they could but procure their alliance and friendship, and in order to it embraced their idolatries. *Horsemen riding upon horses*—Horses were scarce in Judea, which made the Jews apply themselves to the neighbouring countries for troops of horse, in the time of any hostile invasion.”—Lowth. Verses 7-10. *Thus she committed whoredoms with them*—*She defiled herself with idols*, as the sense is more plainly expressed at the end of the verse. *Neither left she her whoredoms brought from Egypt*—She added new idolatries to those she had formerly committed: see verse 3. *Wherefore I delivered her into the hand of her lovers*—God made these very Assyrians the executioners of his judgments upon the ten tribes, many of them being carried away captive by Pul, king of Assyria, afterward by

10 These <sup>b</sup> discovered her naked- A. M. 3412  
ness: they took her sons and her B. C. 592.  
daughters, and slew her with the sword: and she became <sup>6</sup> famous among women; for they had executed judgment upon her.

11 And <sup>i</sup> when her sister Aholibah saw *this*, <sup>k</sup> she <sup>6</sup> was more corrupt in her inordinate love than she, and in her whoredoms <sup>7</sup> more than her sister in *her* whoredoms.

12 She doted upon the <sup>1</sup> Assyrians *her* neighbours, <sup>m</sup> captains and rulers clothed most gorgeously, horsemen riding upon horses, all of them desirable young men.

13 Then I saw that she was defiled, *that* they *took* both one way;

14 And *that* she increased her whoredoms: for when she saw men portrayed upon the

<sup>1</sup> Jer. iii. 8.—<sup>k</sup> Jer. iii. 11; Chap. xvi. 47, 51.—<sup>6</sup> Heb. she corrupted her inordinate love more than, &c.—<sup>7</sup> Heb. more than the whoredoms of her sister.—<sup>1</sup> 2 Kings xvi. 7, 10; 2 Chronicles xxviii. 16-23; Chap. xvi. 28.—<sup>m</sup> Verses 6, 23.

Tiglath-pileser, and at length the whole country was subdued and depopulated by Shalmaneser: see the margin. The kings of Babylon were likewise styled kings of Assyria, 2 Kings xxiii. 29; 2 Chron. xxxiii. 11. Lovers mean the same with allies; those whose friendship and assistance the Jews courted, by complying with them in their idolatries, chap. xvi. 37. *These discovered her nakedness: they took her sons and her daughters*—These stripped her of every thing, and carried her and her children away captive: see the margin, and verse 29. *And slew her with the sword*—Those that were not led captive were slain in the field of battle, or in the siege of Samaria, 2 Kings xvii. 5. *And she became famous among women*—The Hebrew reads, *She became a nation among women*: as she had been formerly renowned among the heathen for her beauty, (chap. xvi. 14,) so now she was everywhere talked of as a remarkable instance of God’s vengeance, and set forth for an example to other cities and nations, to deter them from the like abominations.

Verses 11, 12. *When her sister Aholibah saw this, she was more corrupt*—Jerusalem was so far from taking warning by the judgments inflicted on Samaria, that she advanced to greater degrees of idolatry. *She doted upon the Assyrians her neighbours*—Ahaz, king of Judah, entered into a confederacy with the king of Assyria, hoping for relief from his power and the bravery of his army, and worshipped the idols which the Assyrians worshipped, in order to ingratiate himself with them. See the margin.

Verses 13-16. *Then*—When she neither took warning nor feared; *I saw that she was defiled*—That her heart was already set on her idols; *that they both*—Samaria and Jerusalem; *took one way*—That Judah fell into the same idolatrous practices as Israel. *And that she increased her whoredoms*

A. M. 3412. wall, the images of the Chaldeans  
B. C. 592. portrayed with vermilion,

15 Girded with girdles upon their loins, exceeding in died attire upon their heads, all of them princes to look to, after the manner of the Babylonians of Chaldea, the land of their nativity :

16 <sup>a</sup> And <sup>b</sup> as soon as she saw them with her eyes, she doted upon them, and sent messengers unto them into Chaldea.

17 And the <sup>c</sup> Babylonians came to her into the bed of love, and they defiled her with their whoredom, and she was polluted with them, and <sup>d</sup> her mind was <sup>e</sup> alienated from them.

18 So she discovered her whoredoms, and discovered her nakedness : then <sup>f</sup> my mind was

<sup>a</sup> 2 Kings xxiv. 1 ; Chapter xvi. 29.—<sup>b</sup> Heb. at the sight of her eyes.—<sup>c</sup> Heb. children of Babel.—<sup>d</sup> Verses 22, 28.

—Added to the number of her idolatries ; for when she saw men portrayed, &c.—These were probably the pictures of those deified heroes, whom the Chaldeans worshipped as gods ; such were Bel, Nebo, and Merodach, mentioned Isa. xlvi. 1 ; Jer. l. 2. Calmet, however, understands the words in a different sense, paraphrasing them thus : “ Before she had seen the Assyrians, upon the bare relation concerning them, or upon the painting only which was made of them, her passion was inflamed toward them.” *Girded with girdles upon their loins*—A girdle was a mark of dignity, and worn as such by princes and men in authority. *In died attire upon their heads*—Houbigant reads, *Having their heads bound with a died tiara, or turban*. The Chaldeans, and afterward the Persians, wore a sort of turban upon their heads, died of different colours, and with different degrees of ornaments, according to their different qualities. *As soon as she saw them, she doted upon them*—These images pleased her so much, that she sent to Babylon to learn the manner how their idols were to be worshipped : see verses 40, 41 ; chap. xvi. 17. This, Lowth thinks, relates to those times when a correspondence was maintained between the cities of Babylon and Jerusalem, after that Nebuchadnezzar had conquered Judea, and made it a tributary kingdom, in the beginning of the fourth year of Jehoiakim.

Verses 17–20. *And the Babylonians came to her, &c.*—The metaphor of representing idolatry by the inordinate lust of adultery is still carried on. *And her mind was alienated from them*—She quickly grew weary of these also, as lewd women are of their former gallants, and look out for new ones. She broke her league and covenant with them, as St. Jerome very well expresses the sense ; meaning that covenant which Jehoiakim made with Nebuchadnezzar to be his tributary, and which was afterward renewed by Zedekiah. *So she discovered, or, after she discovered, her whoredoms*—The sense

alienated from her, like as my mind was alienated from her sister.

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19 Yet she multiplied her whoredoms, in calling to remembrance the days of her youth, <sup>a</sup> wherein she had played the harlot in the land of Egypt.

20 For she doted upon their paramours, <sup>b</sup> whose flesh is as the flesh of asses, and whose issue is like the issue of horses.

21 Thus thou calledst to remembrance the lewdness of thy youth, in bruising thy teats by the Egyptians for the paps of thy youth.

22 ¶ Therefore, O Aholibah, thus saith the Lord God ; <sup>c</sup> Behold, I will raise up thy lovers against thee, from whom thy mind is alienated, and I will bring them against thee on every side ;

<sup>a</sup> Heb. loosed, or, disjointed.—<sup>b</sup> Jeremiah vi. 8.—<sup>c</sup> Verse 3. <sup>d</sup> Chap. xvi. 26.—<sup>e</sup> Chap. xvi. 37 ; Verse 28.

being still continued with the foregoing verse. The meaning is, She was open and notorious in her lewd practices, and in the highest degree shameless. *Then my mind was alienated from her*—As she, by her idolatries, had broken all the bonds of duty and allegiance whereby she was engaged to me, a sin often compared to a wife's disloyalty toward her husband, so I withdrew my love and affection from her, and resolved to give her a bill of divorce, as the Prophet Jeremiah expresses it, and not own her any more as mine, as I had cast off her sister Samaria. *Yet she multiplied, &c.*—Though she was fond of new idolatries, she did not forget her old ones, even those which she had learned in Egypt. *For she doted upon their paramours*—Upon the idols of Egypt, and the impure rites which accompanied their idolatrous worship. This may relate to the time when Zedekiah entered into a new confederacy with Egypt, which made the people fond of admitting the Egyptian idolatries. *Whose flesh, &c.*—These expressions seem to be made use of, to signify the excess of the Egyptian idolatry. They may likewise metaphorically express the great power and riches of the Egyptians, which made the Jewish people fond of courting their friendship and alliance.

Verses 22–24. *I will raise up thy lovers against thee, &c.*—I will execute my judgments upon thee, by those very Babylonians whose alliance and idolatries thou hast been so fond of, but since hast broken the league thou madest with them, contracting a new one with Egypt, and thereby hast provoked them to revenge thy perfidiousness. *Pekod, and Koa, and Shoa, and all the Assyrians with them*—The inhabitants of the several provinces of the Babylonish monarchy ; for most of the ancients understand these words as names of places. *Pekod* is mentioned as a province of Babylon, Jer. l. 21. St. Jerome, however, upon the place, understands these three words, *Pekod, Shoa, and Koa*, in an appellative sense, to denote so many titles, or degrees

A. M. 3412. 23 The Babylonians, and all the  
B. C. 592. Chaldeans, <sup>†</sup> Pekod, and Shoa, and  
Koa, and all the Assyrians with them: <sup>‡</sup> all of  
them desirable young men, captains and rulers,  
great lords and renowned, all of them riding  
upon horses.

24 And they shall come against thee with  
chariots, wagons, and wheels, and with an as-  
sembly of people, *which* shall set against thee  
a buckler and shield and helmet round about:  
and I will set judgment before them, and they  
shall judge thee according to their judgments.

25 And I will set my jealousy against thee,  
and they shall deal furiously with thee: they  
shall take away thy nose and thine ears; and  
thy remnant shall fall by the sword: they shall  
take thy sons and thy daughters; and thy  
residue shall be devoured by the fire.

26 <sup>‡</sup> They shall also strip thee out of thy  
clothes, and take away thy <sup>11</sup> fair jewels.

A. M. 3419. 27 Thus <sup>‡</sup> will I make thy lewdness  
B. C. 592. <sup>‡</sup> thy whore-  
dom *brought* from the land of Egypt: so that  
thou shalt not lift up thine eyes unto them, nor  
remember Egypt any more.

28 For thus saith the Lord God; Behold, I  
will deliver thee into the hand of *them* <sup>‡</sup> whom  
thou hatest, in the hand of *them* <sup>b</sup> from whom  
thy mind is alienated:

29 And they shall deal with thee hatefully,  
and shall take away all thy labour, and <sup>c</sup> shall  
leave thee naked and bare: and the naked-  
ness of thy whoredoms shall be discovered, both  
thy lewdness and thy whoredoms.

30 I will do these *things* unto thee, because  
thou hast <sup>d</sup> gone a whoring after the heathen,  
and because thou art polluted with their idols.

31 Thou hast walked in the way of thy sis-  
ter; therefore will I give her <sup>e</sup> cup into thy  
hand.

<sup>†</sup> Jer. i. 21.—<sup>‡</sup> Verse 12.—<sup>‡</sup> Chap. xvi. 39.—<sup>11</sup> Heb. *instru-*  
*ments of thy decking.*—<sup>‡</sup> Chap. xvi. 41; xxii. 15.

<sup>a</sup> Verses 3, 19.—<sup>a</sup> Chap. xvi. 37.—<sup>b</sup> Verse 17.—<sup>c</sup> Chapter  
xvi. 39; Verse 26.—<sup>d</sup> Chap. vi. 9.—<sup>e</sup> Jer. xxv. 15.

of honour; as much as to say, governors, princes,  
and great men. In which sense the two former  
words, *Pekod* (or *Pakud*) and *Shoa*, are confess-  
edly taken in Scripture. *All of them desirable*  
*young men, &c.*—As their riches and bravery made  
them appear amiable in your eyes when you first  
courted their alliance, so they shall appear in the  
same splendid equipage when they come to invade  
your country and to besiege your city; but then  
their gallant appearance shall strike a terror and a  
consternation into you. *And they shall come against*  
*thee with chariots, &c.*—Chariots are mentioned,  
both by sacred and profane writers, as of principal  
use in the ancient way of fighting. *And I will set*  
*judgment before them, &c.*—I will deliver thee into  
their power, as the ministers of my justice, who  
shall make thy punishments bear a correspondence  
with thy guilt.

Verses 25-27. *I will set my jealousy against thee,*  
*&c.*—I will be against thee, as a jealous man is  
against his wife; *and they shall deal furiously*—  
And they, as the executioners of my wrath, shall  
act toward thee as persons provoked to great fury.  
*And they shall take away thy nose, &c.*—A punish-  
ment of adultery which rage sometimes dictated.  
As husbands in that case render those women de-  
formed whose beauty hath been too pleasing to  
strangers, so shall the Chaldeans deface all the  
glories and ornaments of Jerusalem, and after they  
have slain and carried captive its inhabitants, shall  
set the city on fire, and reduce it to a heap of ashes.  
The mutilations mentioned in this verse were com-  
mon among the Chaldeans. St. Jerome assures us,  
that they frequently cut off the nose and the ears  
of adulterers. And this was practised toward adul-

teresses in Egypt. *They shall also strip thee, &c.*  
—As lewd, disgraced harlots and captives were used  
chap. xvi. 39. *And take away thy fair jewels*—All  
thy rich, beautiful ornaments, which shall be a prey  
to the enemy. *Thus will I make thy lewdness to*  
*cease*—“These severe judgments shall effectually  
deter thee from idolatry, and make thee abhor the  
least approaches toward it. Accordingly we find  
that after the captivity the Jews never returned to  
their former idolatrous practices.”—Lowth. *And*  
*thy whoredom brought from the land of Egypt*—  
Thy idolatries which thou broughtest with thee from  
Egypt, where thou didst first learn idolatry, and ever  
hast had an inclination to it.

Verses 28-30. *Behold, I will deliver thee, &c.*—  
I will give thee up into the power of the Chaldeans,  
whom thou wast formerly fond of, verse 22; but  
since thou hast broken thy league and friendship  
with them, thy love is turned into hatred: see verse  
17. *They shall deal with thee hatefully, &c.*—  
As thou hast changed thy friendship for them into  
enmity, so shall they deal with thee; their hatred  
against thee shall be greater than their former love  
toward thee. This shall prompt them to take a  
full revenge upon thy perfidiousness, to consume all  
the fruits of thy labours, and to take away all the  
wealth thou hast gathered by thine industry. *Thy*  
*whoredoms shall be discovered*—All thy foul and  
shameful deeds shall be brought to light. *I will do*  
*these things, because thou hast gone a whoring, &c.*  
—I will cause all these things to be done unto thee  
by the Babylonians, who are the executioners of my  
anger.

Verses 31-35. *Therefore will I give her cup, &c.*  
—I will make thee drink the same bitter draught, or

A. M. 3412. 32 Thus saith the Lord God; Thou shalt drink of thy sister's cup deep and large; <sup>f</sup> thou shalt be laughed to scorn and had in derision; it containeth much.

33 Thou shalt be filled with drunkenness and sorrow, with the cup of astonishment and desolation, with the cup of thy sister Samaria.

34 Thou shalt <sup>g</sup> even drink it and suck *it* out, and thou shalt break the sherds thereof, and pluck off thine own breasts: for I have spoken *it*, saith the Lord God.

35 Therefore thus saith the Lord God; Because thou hast <sup>h</sup> forgotten me, and <sup>i</sup> cast me behind thy back, therefore bear thou also thy lewdness and thy whoredoms.

36 ¶ The Lord said moreover unto me; Son of man, wilt thou <sup>k</sup> judge <sup>l</sup> Aholah and Aholibah? yea, <sup>l</sup> declare unto them their abominations;

<sup>f</sup> Chap. xxii. 4, 5.—<sup>g</sup> Psalm lxxv. 8; Isaiah li. 17.—<sup>h</sup> Jer. ii. 32; iii. 21; xiii. 25; Chapter xxii. 12.—<sup>i</sup> 1 Kings xiv. 9; Nehemiah ix. 26.—<sup>k</sup> Chap. xx. 4; xxii. 2.—<sup>l</sup> Or, *plead for*. <sup>1</sup> Isa. lviii. 1.

experience the same calamity that has fallen upon her. God's judgments are often compared to a cup of intoxicating liquors, because they astonish men, and bereave them of common judgment and discretion, and likewise expose them to the scorn and contempt of their enemies. *Thou shalt even drink it and suck it out*—There shall be no punishment which thou shalt not partake of. Thou shalt drink of the cup of calamity even to the dregs; that which is the very worst and most bitter: see notes on Psa. lxxv. 8, and Isa. li. 17. *Thou shalt break the sherds thereof*—People who are quite intoxicated, often in their drunken madness break the cups out of which they had drunk; therefore by this expression here is meant, that the Jewish people should be, as it were, driven to madness by the grievous judgments that should fall upon them. *And pluck off thine own breasts*—"Thou shalt tear away thy breasts with the sharp pieces of the broken cup, through grief and madness."—Bishop Newcome. Or, Thou shalt be in a fury with thyself for having by thine own sins brought such grievous calamities upon thyself. Her *breasts* are mentioned as the parts which had a principal share in her guilt, according to the allegorical description here given of her idolatries. *Because thou hast forgotten me*—Because thou hast not only forsaken my worship, but hast showed the utmost contempt of and aversion from me. *Therefore bear thou also thy lewdness*—Therefore thou shalt suffer the punishment of thy wickedness and idolatry.

Verses 36–39. *Will thou judge Aholah and Aholibah*—That is, Samaria and Jerusalem? The meaning is, *Will thou not judge, or, Will thou not condemn them? That they have committed adultery, and blood is, &c.*—That they have been guilty

37 That they have committed adultery, and <sup>m</sup> blood is in their hands, and with their idols have they committed adultery, and have also caused their sons, <sup>n</sup> whom they bare unto me, to pass for them through *the fire*, to devour *them*.

38 Moreover, this they have done unto me: they have defiled my sanctuary in the same day, and <sup>o</sup> have profaned my sabbaths.

39 For when they had slain their children to their idols, then they came the same day into my sanctuary to profane it; and lo, <sup>p</sup> thus have they done in the midst of my house.

40 And furthermore, that ye have sent for men <sup>q</sup> to come from far, <sup>r</sup> unto whom a messenger *was* sent; and lo, they came: for whom thou didst <sup>r</sup> wash thyself, <sup>s</sup> paintedst thine eyes, and deckedst thyself with ornaments,

<sup>m</sup> Chapter xvi. 38; Verse 45.—<sup>n</sup> Chap. xvi. 20, 21, 36, 45; xx. 26, 31.—<sup>o</sup> Chap. xxii. 8.—<sup>p</sup> 2 Kings xxi. 4.—<sup>q</sup> Heb. *coming*.—<sup>r</sup> Isa. lvii. 9.—<sup>s</sup> Ruth iii. 3.—<sup>t</sup> 2 Kings ix. 30; Jer. iv. 30.

of the heinous sins of murder and adultery; *and have also caused their sons, &c.*—Have caused their children, who of right belonged to me, and who ought to have been bred up to be my worshippers, to be burned in the fire, by way of sacrifice in honour to false gods. *They have defiled my sanctuary in the same day*—They have also come directly from these idolatrous and abominable rites and sacrifices into my temple, as though they could worship me acceptably when they were thus horribly polluted. *And have profaned my sabbaths*—Have spent the sabbaths, which I appointed to be observed to my honour alone, in the service and to the honour of idols. Or, they profaned them by coming into God's courts to observe them, immediately after they had defiled themselves by their idolatrous and horrid ceremonies. *For when they had slain their children to their idols*—To my great dishonour, and the reproach of the human nature; *then they came into my sanctuary*—With their hands imbrued, and their clothes stained with their children's blood, to present themselves before me; expecting acceptance with me notwithstanding their villanies, as if I either did not know their wickedness, or did not hate it. *And lo, thus have they done in the midst of my house*—In the inward part of my temple. Some expound the words, of their setting up idols in the very temple, and worshipping them there.

Verses 40–42. *And furthermore, ye have sent for men to come from far, &c.*—Here the same thing which was spoken of in the former part of the chapter, is mentioned again in other words, namely, their courting the alliances of foreign nations, by complying with their idolatries: and this is set forth under the representation of the several arts which harlots used to recommend themselves to new lovers:

A. M. 3412. 41 And sittest upon a <sup>14</sup>stately <sup>t</sup>bed, and a table prepared before it, <sup>u</sup>whereupon thou hast set mine incense and mine oil.

42 And a voice of a multitude being at ease *was* with her: and with the men <sup>15</sup>of the common sort *were* brought <sup>16</sup>Sabeans from the wilderness, which put bracelets upon their hands, and beautiful crowns upon their heads.

43 Then said I unto *her that was* old in adulteries, Will they now commit <sup>17</sup>whoredoms with her, and she *with them*?

44 Yet they went in unto her, as they go in unto a woman that playeth the harlot: so went they in unto Aholah and unto Aholibah, the lewd women.

45 ¶ And the righteous men, they shall <sup>x</sup>judge them after the manner of adulteresses,

<sup>14</sup> Heb. *honourable*.—<sup>1</sup> Esth. i. 6; Isa. lvii. 7; Amos ii. 8; vi. 4.—<sup>u</sup> Proverbs vii. 17; Chapter xvi. 18, 19; Hosea ii. 8.  
<sup>15</sup> Heb. *of the multitude of men*.—<sup>16</sup> Or, *drunkards*.—<sup>17</sup> Heb. *her whoredoms*.—<sup>x</sup> Chap. xvi. 38.—<sup>y</sup> Verse 37.

compare Isa. lvii. 7, 9. *For whom thou didst wash thyself*—A custom generally practised by women in those countries, before they entertained their lovers. *Paintedst thy eyes*—It seems to have been their fashion in those days to draw strokes about their eyes, or to colour their eye-brows with black lead. *And sittest upon a stately bed*—Here the custom of sitting or lying upon beds, at the feasts made in honour of idols, or false gods, seems to be particularly spoken of, as may be inferred from the following words: *whereupon thou hast set mine incense and mine oil*—That is, whereupon thou hast offered up to idols that incense and oil which ought to have been offered up to me. It was usual, after a sacrifice to idols, for a table well spread to be placed before a couch, and a feast to be partaken of. The *lectisternia* of the Romans were borrowed from this eastern idolatrous rite, *Livy*, v. xiii. Houbigant thinks, that by the *table* here spoken of is meant the altar which Ahaz erected, after the similitude of that which he had seen at Damascus. *And a voice of a multitude, &c.*—The noise of festivity, and of people assembled together in jollity, was heard all around. It seems their loose mirth, at their meetings in honour of some of their idols, is here particularly meant. *And with the men of the common sort were brought Sabeans, &c.*—The prophet proceeds in comparing the idolatries of the Jews to the practices of lewd women, who prostitute themselves to all comers, even those of the meanest condition. Such were the Sabeans that came from the wilderness, that is, from Arabia, called *the desert*, where dwelt the posterity of Seba, mentioned Gen. x. 7. *Which put bracelets upon their hands, &c.*—That is, upon the hands and heads of these two lewd women, Aholah and Aholibah. Bracelets and crowns were ornaments proper for brides, and were likewise presented by lovers to their mistresses: and

and after the manner of women that <sup>A. M. 3412.</sup> shed blood: because they *are* adul- <sup>B. C. 592.</sup> teresses, and <sup>y</sup> blood is in their hands.

46 For thus saith the Lord God; <sup>a</sup>I will bring up a company upon them, and will give them <sup>18</sup>to be removed and spoiled.

47 <sup>a</sup>And the company shall stone them *with* stones, and <sup>19</sup>despatch them with their swords; <sup>b</sup>they shall slay their sons and their daughters, and burn up their houses with fire.

48 Thus <sup>c</sup>will I cause lewdness to cease out of the land, <sup>d</sup>that all women may be taught not to do after your lewdness.

49 And they shall recompense your lewdness upon you, and ye shall <sup>e</sup>bear the sins of your idols: <sup>f</sup>and ye shall know that I *am* the Lord God.

<sup>a</sup> Chap. xvi. 40.—<sup>18</sup> Heb. *for a removing and spoil*.—<sup>a</sup> Chap. xvi. 41.—<sup>19</sup> Or, *single them out*.—<sup>b</sup> 2 Chron. xxxvi. 17, 19; Chap. xxiv. 21.—<sup>c</sup> Chap. xxii. 15; Verse 27.—<sup>d</sup> Deut. xiii. 11; 2 Pet. ii. 6.—<sup>e</sup> Verse 35.—<sup>f</sup> Chap. xx. 38, 42, 44; xxv. 5.

therefore this may signify the compliance of the Jewish people with the grossest idolatries. Or the meaning may be, that Aholah and Aholibah, the inhabitants of Samaria and Jerusalem, put bracelets upon the hands, and beautiful crowns upon the heads, of such worthless idolaters as the Sabeans of the wilderness were; that is, courted their friendship and alliance with gifts.

Verses 43, 44. *Then I said unto her that was grown old in adulteries*—Aholibah, who had been long idolatrous. The words import that experience might, before this time, have sufficiently convinced her of the folly of her ways. *Will they now commit whoredoms with her?*—God is here represented as waiting to see whether that mutability, which is natural to the human race, would not occasion a difference between the Jewish people and their idolatrous allies, and make them grow weary of one another. *Yet they went in unto her, &c.*—Both Samaria and Jerusalem continued to defile themselves with the idolatries of all the heathen round about them: compare verses 7, 17.

Verses 45–49. *And the righteous men, they shall judge them*—All just judges, yea, all men that have any sense of common honesty, will condemn their conduct, and pronounce them deserving of the punishment of adulteresses and murderers. Or, as others interpret the words, “As upright magistrates used to condemn and execute judgment upon adulterers and murderers, so did the prophets, in the name of God, denounce sentence against Jerusalem and Samaria; and even the heathen princes, who executed the sentence, were more righteous than the apostate sufferers.”—Scott. *I will bring a company upon them, &c.*—This is spoken of the Babylonians, who were to plunder and carry away a great part of the inhabitants of Jerusalem. *And the company shall stone them with stones, and despatch them with*

swords—Stoning was the punishment of adulterers, and putting to death with the sword that of murderers. The Babylonian army might be properly said to be the executioners of both these punishments upon the inhabitants of Jerusalem, as, without doubt, they killed many of them during the siege by the stones they cast from their engines, and slew many by the sword when they took the city by assault. Thus will I cause lewdness to cease, &c.—Thus will I put an end to idolatry in the Jewish nation. That

all women may be taught not to do after your lewdness—That is, that all nations may dread defiling themselves with the guilt of your idolatries. For as the kingdoms of Israel and Judah are here described as two women, therefore, by all women here must be meant all nations. And ye shall bear the sins of your idols—Ye shall bear the punishment due to your sins of idolatry. To bear sin, or iniquity, is an expression often used in the Scriptures to signify undergoing the punishment due to it.

CHAPTER XXIV.

In this chapter, (1.) By the sign of flesh boiling in a pot are shown the miseries that Jerusalem should suffer during the siege, 1-14. (2.) By the sign of Ezekiel's being forbidden to mourn for the sudden death of his wife is shown, that the calamities coming on the Jews should be so astonishing as to exceed all expressions of sorrow, 15-27.

A. M. 3414. B. C. 590. **A**GAIN, in the ninth year, in the tenth month, in the tenth day of the month, the word of the LORD came unto me, saying,

2 Son of man, write thee the name of the day, even of this same day: the king of Babylon set himself against Jerusalem <sup>a</sup>this same day.

3 <sup>b</sup> And utter a parable unto the rebellious

house, and say unto them, Thus saith the Lord God; <sup>c</sup> Set on a pot, set it on, and also pour water into it:

4 Gather the pieces thereof into it, even every good piece, the thigh, and the shoulder; fill it with the choice bones.

5 Take the choice of the flock, and <sup>1</sup> burn also the bones under it, and make it boil well, and let them seeth the bones of it therein.

<sup>a</sup> 2 Kings xxv. 1; Jer. xxxix. 1; lii. 4.

<sup>b</sup> Chap. xvii. 12.—<sup>c</sup> Jer. i. 13; Chap. xi. 3.—<sup>1</sup> Or, heap.

NOTES ON CHAPTER XXIV.

Verses 1, 2. *Again, in the ninth year*—Namely, of Jehoiachin's captivity, and of Zedekiah's reign; the word of the Lord came unto me—Namely, in Chaldea, where the prophet now was, and where, as the words here evidently imply, God gave him notice, though many hundreds of miles distant from Jerusalem, of Nebuchadnezzar's beginning to lay siege to that city, just at the time when he began to do it. *Saying, The king of Babylon set himself against Jerusalem*—Hebrew, כִּכְךָ אֶל יְרוּשָׁלַיִם, hath set himself, or, as Buxtorf renders it, *accedit, vel appropinquat, comes, or approaches, to Jerusalem*, קָצַם הַיּוֹם הַזֶּה, *this self-same day*—Namely, this day that I now speak to thee. *Write thee the name of the day, &c.*—Make a memorial of the day, and of my having this day informed thee of this great event; and signify it to the people, that when they shall receive intelligence from Judea of the siege having been begun this day, according to thy information, it may be a confirmation of the truth of thy mission, and of the certainty of the fulfilment of all thy predictions. This was about two years before the taking of Jerusalem: see 2 Kings xxv. 1; Jer. xxxix. 1; and lii. 4.

Verses 3-5. *Utter a parable unto the rebellious house*—Though the house of Judah has as yet paid no due regard to what thou and the rest of the pro-

phets have uttered or done; nevertheless, still further represent to them the destruction coming upon them by a symbolical action. *Set on a pot, &c.*—By the pot was signified Jerusalem, (under which figure it is represented, both by this prophet, chap. xi. 3, and by Jeremiah, chap. i. 13,) and by the pieces gathered into it, the different ranks of men gathered into that city, by taking refuge within its walls, when the Chaldean army approached to besiege it. By the water and fire were signified the calamities which they were to suffer. *By every good piece, the thigh and the shoulder*, the wealthiest and chief of the inhabitants of the land seem to be meant, who would flee from their country houses to live in safety in Jerusalem; and by the choice bones, the bravest and strongest among the common people, or the most warlike, who would betake themselves to the city for its defence. *Burn also the bones under it*—Not the bones of the pieces to be boiled, but of the many innocent persons to be murdered in Jerusalem, whose blood cried for vengeance, and their bones, scattered on the face of the earth, will both make and maintain this fire. Bishop Newcome renders the clause, *File also* (in the margin we read *heap*) *the bones under it*: namely, as he explains it, "the useless bones (verse 10) which the coals (verse 11) would consume, to show what a general destruction of the meaner sort would be caused by the Chaldeans."

A. M. 3414. 6 Wherefore thus saith the Lord  
B. C. 590. God; Wo to <sup>d</sup> the bloody city, to the  
pot whose scum *is* therein, and whose scum is  
not gone out of it! bring it out piece by piece;  
let no <sup>e</sup> lot fall upon it.

7 For her blood is in the midst of her; she set it  
upon the top of a rock; <sup>f</sup> she poured it not upon  
the ground, to cover it with dust;

8 That it might cause fury to come up to take  
vengeance; <sup>g</sup> I have set her blood upon the top  
of a rock, that it should not be covered.

9 Therefore thus saith the Lord God; <sup>h</sup> Wo

<sup>d</sup> Chapter xxii. 3; xxiii. 37; Verse 9.—<sup>e</sup> 2 Sam. viii. 2; Joel  
iii. 3; Obad. 11; Nah. iii. 10.

*And make it boil well*—To denote the heat or violence of the calamity, and perhaps also that the city would be set on fire and consumed.

Verses 6–8. *Wherefore thus saith the Lord*—Here begins an explication of the preceding symbolical representation; *Wo to the bloody city*—Jerusalem, which is this pot; *whose scum is therein*—Whose filthiness, or wickedness, is not purged out of it. *Bring it out piece by piece*—One piece after another till all be taken. Let nothing be left in it; let it be emptied of every thing. This signified the entire ruin and spoil of the city and the inhabitants of it, all without distinction being either killed or carried into captivity. *Let no lot fall upon it*—There shall be no lot cast to determine who shall be spared and who consumed, or who shall be left and who carried into captivity; for they shall be all either destroyed or carried away. *For her blood is in the midst of her*—The innocent blood which she hath shed. *She set it upon the top of a rock*—Openly and publicly, without fear, or shame, or reluctance; she set it where it might be seen by all, and seen long; she shed blood in a presumptuous manner, and with a high hand; she was impudent and barefaced in her cruelties; she did not seek to cover or excuse them. *She poured it not upon the ground, to cover it with dust*—As being ashamed of shedding it. “These words allude to the command of the law, Lev. xvii. 13, that they should cover the blood of any beast, or other living creature which was slain, with dust; which precept was not only intended to prevent their eating of blood, but also to give men a sort of horror or aversion to bloodshed.”—Lowth. *That it might cause fury to come up to take vengeance*—For such impudent murders as these, which even dared the divine indignation. *I have set her blood upon the top of a rock*—Her punishment shall be as notorious in the sight of the world as her sin was. I will punish it so openly, and in such a manner, as shall not be soon forgotten.

Verses 9–11. *Thus saith the Lord, &c.*—In this and the two following verses is still more fully explained the meaning of the symbol of the boiling pot, and what the fire is that made it boil. *By making the pile for the fire great*, is signified the destruction

to the bloody city! I will even make A. M. 3414.  
B. C. 590.  
the pile for fire great.

10 Heap on wood, kindle the fire, consume the flesh, and spice it well, and let the bones be burned.

11 Then set it empty upon the coals thereof, that the brass of it may be hot, and may burn, and *that* <sup>i</sup> the filthiness of it may be molten in it, *that* the scum of it may be consumed.

12 She hath wearied *herself* with lies, and her great scum went not forth out of her: her scum *shall be* in the fire.

<sup>f</sup> Lev. xvii. 13; Deut. xii. 16, 24.—<sup>g</sup> Matt. vii. 2.—<sup>h</sup> Verse 6; Nah. iii. 1; Hab. ii. 12.—<sup>i</sup> Chap. xxii. 15.

being very great and general. *And spice it well*—Or, *season it well*, so as to make it desirable. The expression imports, that the Babylonians should be as much set on destroying the city and inhabitants, as hungry people are greedy of devouring meat well spiced and dressed. This was a very proper expression, considering that Jerusalem, in the foregoing part of this chapter, is represented as a boiling pot, and the inhabitants of it as pieces of flesh boiled in it. All the other expressions of this verse signify an entire destruction. *Then set it empty upon the coals thereof, &c.*—This expresses, that after a riddance was made of the inhabitants, either by slaughtering them with the sword, or carrying them away into captivity, the city itself, represented by the pot, should be burned with fire, that its impurity might be consumed, or purged away by the flames; that is to say, that their wickedness might be taken away with their persons and city; or that the remains of the inhabitants, who were made captives, should be reformed by this terrible destruction of Jerusalem. If we understand it as spoken of the place of the city, the expression may allude to what was commanded in the ceremonial law, namely, that metal vessels, which water could not cleanse, should be purified by fire. Thus nothing short of burning Jerusalem down to the ground could purge it from its abominations: afterward it should be rebuilt, and become a holy city, free from the idolatries which had formerly defiled it.

Verses 12–14. *She hath wearied herself with lies*—Hebrew, תאני, *with vanities, or troubles*; multiplying her idolatries, and seeking help sometimes from one idol and sometimes from another, but all in vain. The expression may also include the alliances the Jewish people entered into, and the various arts of policy they employed to avert their ruin, none of which were of any service to them: as if he had said, She has taken a great deal of pains, but to no purpose: her allies, their promises, their forces, their gods, all prove a lie to the house of Judah. *Her great scum went not out of her, &c.*—All the admonitions I gave her by my prophets, and my sundry chastisements and punishments of her sin, availed nothing to the purifying her from her idolatries and

A. M. 3414. B. C. 590. 13 In thy filthiness is lewdness : because I have purged thee, and thou wast not purged, thou shalt not be purged from thy filthiness any more <sup>k</sup> till I have caused my fury to rest upon thee.

14 <sup>l</sup> I the LORD have spoken it : it shall come to pass, and I will do it ; I will not go back, <sup>m</sup> neither will I spare, neither will I repent ; according to thy ways, and according to thy doings, shall they judge thee, saith the Lord God.

15 ¶ Also the word of the LORD came unto me, saying,

16 Son of man, behold, I take away from thee the desire of thine eyes with a stroke : yet neither shalt thou mourn nor weep, neither shall thy tears <sup>n</sup> run down.

17 <sup>o</sup> Forbear to cry, <sup>p</sup> make no mourning for the dead, <sup>q</sup> bind the tire of thy head upon thee, and <sup>r</sup> put on thy shoes upon thy feet, and

<sup>k</sup> Chapter v. 13 ; viii. 18 ; xvi. 42.—<sup>l</sup> 1 Samuel xv. 29. <sup>m</sup> Chapter v. 11.—<sup>n</sup> Heb. go.—<sup>o</sup> Heb. Be silent.—<sup>p</sup> Jeremiah xvi. 5, 6, 7.—<sup>q</sup> Leviticus x. 6 ; xxi. 10.—<sup>r</sup> 2 Samuel xv. 30.—<sup>s</sup> Micah iii. 7.

other wickedness ; *her scum shall be in the fire*—The fire must consume her and her wickedness. *In thy filthiness is lewdness*—Thou hast shown thyself shameless and incorrigible in thine idolatries. *Because I have purged thee, and thou wast not purged*—I did what was requisite on my part to thy amendment, but thou refusedst to comply with those frequent calls and exhortations which I gave thee ; and therefore my Spirit shall not strive with thee any longer with gentle methods, but I will proceed to execute my severest judgments upon thee, namely, by sending thee into captivity, and letting thee suffer all the calamities of it for a long season. *According to thy doings shall they judge thee*—According to thy deserts shall the Chaldeans, who are the ministers of my justice, punish thee.

Verses 16–18. *Behold, I take away from thee the desire of thine eyes with a stroke*—Behold, I take away from thee thy wife, the object of thy love and thy affection, by a sudden stroke from my own immediate hand, that is, by a sudden death. Observe, reader, we know not how soon the desire of our eyes may be removed from us. Death is a stroke from which the most pious, the most useful, the most amiable, are not exempted. *Yet neither shall thou mourn nor weep*—Thou shalt not show any signs of grief. This command was given to the prophet, to signify that the public calamity should be so great, that private ones would not appear worthy of notice, nor would they be at leisure to lament them, so much would those of a public nature distract and oppress them. *Bind the tire of thy head upon thee*—Use thy ordinary dress upon thy head ; for in the time of mourning it was customary sometimes to shave

<sup>a</sup> cover not *thy* <sup>b</sup> lips, and eat not the bread of men. A. M. 3414. B. C. 590.

18 So I spake unto the people in the morning : and at even my wife died ; and I did in the morning as I was commanded.

19 ¶ And the people said unto me, <sup>c</sup> Will thou not tell us what these *things are* to us, that thou doest *so* ?

20 Then I answered them, The word of the LORD came unto me, saying,

21 Speak unto the house of Israel, Thus saith the Lord God ; Behold, <sup>d</sup> I will profane my sanctuary, the excellency of your strength, <sup>e</sup> the desire of your eyes, and <sup>f</sup> that which your soul pitieth ; <sup>g</sup> and your sons and your daughters whom ye have left shall fall by the sword.

22 And ye shall do as I have done : <sup>h</sup> ye shall not cover *your* lips, nor eat the bread of men.

23 And your tires *shall be* upon your heads,

<sup>a</sup> Heb. upper lip, and so Verse 22 ; Lev. xiii. 45.—<sup>b</sup> Chap. xii. 9 ; xxxvii. 16.—<sup>c</sup> Jeremiah vii. 14 ; Chap. vii. 20, 21, 22. <sup>d</sup> Psa. xxvii. 4.—<sup>e</sup> Heb. the pity of your soul.—<sup>f</sup> Chap. xxiii. 47.—<sup>g</sup> Jer. xvi. 6, 7 ; Verse 17.

the head, sometimes to cast dust upon it. *Put on thy shoes upon thy feet*—Going barefoot was usual in great sorrow and affliction ; and therefore the prophet, who was to show no sign of sorrow, was commanded to put on his shoes. *Cover not thy lips*—Covering the lips, or face, was another token of mourning. *And eat not the bread of men*—Partake not of the mourning-feast, that relations used to prepare for the funerals of their friends : see note on Jer. xvi. 7. *So I spake to the people, &c., and at even my wife died*—My wife accordingly died very suddenly in the evening of a day, on the morning of which I had been speaking to the people, concerning the intimations I had of her death ; and the next morning I declared what commands God had laid upon me, not to make any outward show, or sign of mourning upon that occasion.

Verses 19–24. *Will thou not tell us what these things are*—That is, what is the meaning of thy unusual actions. They seem to make this inquiry by way of derision and contempt. *Speak unto the house of Israel*—Now he is commissioned to declare the meaning of what he did. *Thus saith the Lord, Behold, I will profane my sanctuary*—I will deliver my temple into the hands of the heathen, and they shall profane and destroy it : even that temple wherein you placed your glory, and thought your greatest protection. *The desire of your eyes, and that which your soul pitieth*—As much your desire, as my wife was mine ; most dear to you, the destruction of which will affect you with a most poignant grief. *Your sons and your daughters whom ye have left shall fall by the sword*—Whom you left behind you when you were made captives ; for this was ad-

A. M. 3414. and your shoes upon your feet : <sup>7</sup> ye  
B. C. 590. shall not mourn nor weep ; but <sup>8</sup> ye  
shall pine away for your iniquities, and mourn  
one toward another.

24 Thus <sup>9</sup> Ezekiel is unto you a sign : ac-  
cording to all that he hath done shall ye do :  
<sup>b</sup> and when this cometh, <sup>c</sup> ye shall know that  
I am the Lord God.

25 ¶ Also, thou son of man, *shall it not be*  
in the day when I take from them <sup>d</sup> their  
strength, the joy of their glory, the desire of

<sup>7</sup> Job xxvii. 15 ; Psa. lxxviii. 64. — <sup>8</sup> Lev. xxvi. 39 ; Chap. xxxiii. 10. — <sup>a</sup> Isaiah xx. 3 ; Chap. iv. 3 ; xii. 6, 11. — <sup>b</sup> Jer. xvii. 15 ; John xiii. 19 ; xiv. 29.

dressed to those who were at this time captives in Babylonia, having been carried thither with Jehoiachin. Or the meaning may be, *Your sons, &c., who are left to you*, from the famine and the pestilence. *Ye shall not mourn nor weep*—These terrible judgments shall strike you with astonishment, and produce in you such distress as is too great to be expressed by words or actions ; *but ye shall pine away for your iniquities, &c.*—You shall be absorbed in silent sorrow, and shall waste away by lingering grief, and secret lamentation over each other's calamities, as the punishment of your iniquities, which have made your land, city, temple, and families desolate, and yourselves miserable. *Thus Ezekiel is a sign unto you*—His actions foreshow you what your conditions shall be. The sacred writers, in several places, speak of themselves in the third person. *And when this cometh, ye shall know that I am the Lord*—Comparing the prediction with the event will convince the most obstinate that the immediate hand of God is in the judgments which are come upon you.

Verses 25-27. *Also thou son of man, shall it not be, &c.*—This question is to be resolved affirmatively ; *it shall be : in the day when I take from them their strength*—Their walls, fortifications, and defences,

their eyes, and <sup>e</sup> that whereupon they  
set their minds, their sons and their  
daughters,

26 *That* <sup>f</sup> he that escapeth in that day shall  
come unto thee, to cause *thee* to hear *it* with  
*thine ears* ?

27 <sup>g</sup> In that day shall thy mouth be opened  
to him which is escaped, and thou shalt speak,  
and be no more dumb : and <sup>h</sup> thou shalt be a  
sign unto them ; and they shall know that I  
am the LORD.

<sup>c</sup> Chap. vi. 7 ; xxv. 5. — <sup>d</sup> Verse 21. — <sup>e</sup> Heb. *the lifting up of their soul.* — <sup>f</sup> Chapter xxxiii. 21, 22. — <sup>g</sup> Chap. iii. 26, 27 ; xxix. 21 ; xxxiii. 22. — <sup>h</sup> Verse 24.

with all that is dear and valuable to them ; *the joy of their glory, the desire of their eyes*—Their kingdom, city, and temple, the emblem of my special presence among them, and protection over them, whose beauty and magnificence were their peculiar glory, and the most grateful object of their sight ; together with their sons and daughters, whereon they placed their affections ; *he that escapeth in that day*—Namely, when the city shall be taken, and both it and the temple burned ; *shall come unto thee, to cause thee to hear it, &c.*—To acquaint thee, that what thou didst prophesy is come to pass. See the fulfilling of this recorded chap. xxxiii. 21, 22. *In that day shall thy mouth be opened to him that is escaped*—This implied, that the prophet was to prophesy no more about the affairs of Jerusalem and Judah till after the destruction of the city and temple ; when the fulfilling of this part of his predictions, so contrary to the expectations of those who despised his prophecies, would give him more credit with them, and make them pay a higher regard to what other things he should prophesy of. According to this we find, that the spirit of prophecy, in regard to the affairs of Judea, did not come on him again till the news of the taking of Jerusalem was brought to him. See chap. xxxiii. 21-23.

## CHAPTER XXV.

Having finished his denunciations of wrath against the wicked Jews, Ezekiel threatens their heathen enemies with desolating judgments. We have here, (1.) A prophecy against the Ammonites, 1-7. (2.) The Moabites, 8-11. (3.) The Edomites, 12-14. (4.) The Philistines, 15-17.

A. M. 3414. THE word of the LORD came  
B. C. 590. again unto me, saying,

2 Son of man, <sup>a</sup> set thy face <sup>b</sup> against the Am-  
monites, and prophesy against them ;

<sup>a</sup> Chapter vi. 2 ; xxxv. 2. — <sup>b</sup> Jer. xlix. 1 ; Chap. xxi. 28 ;

### NOTES ON CHAPTER XXV.

Verses 1, 2. *The word of the Lord came again unto me*—Though Ezekiel had finished his testimo-

3 And say unto the Ammonites, A. M. 3414.  
Hear the word of the Lord God ; B. C. 590.

Thus saith the Lord God ; <sup>c</sup> Because thou  
saidst, Aha, against my sanctuary, when it

Amos i. 13 ; Zeph. ii. 9. — <sup>c</sup> Prov. xvii. 5 ; Chap. xxvi. 2.

ny with respect to the destruction of Jerusalem, he must not be silent ; there were divers nations bordering upon the land of Israel which he must prophesy

A. M. 3414. was profaned; and against the land  
B. C. 590. of Israel, when it was desolate; and  
against the house of Judah, when they went  
into captivity;

4 Behold, therefore I will deliver thee to the  
1 men of the east for a possession, and they  
shall set their palaces in thee, and make their  
dwellings in thee: they shall eat thy fruit, and  
they shall drink thy milk.

5 And I will make <sup>d</sup>Rabbah \* a stable for

<sup>1</sup> Heb. *children*.—<sup>d</sup> Chap. xxi. 20.—<sup>e</sup> Isa. xvii. 2; xxxii. 14, 15.—<sup>f</sup> Chap. xxiv. 24; xxvi. 6; xxxv. 9.—<sup>g</sup> Job xxvii. 23; Lam. ii. 15; Zeph. ii. 15.

against, as Isaiah and Jeremiah had done before him; and must proclaim God's controversy with them, chiefly because of the injuries and indignities which they had done to the people of God in the day of their calamity. God's resenting thus the injurious conduct of these nations toward his Israel, was an encouragement to Israel to believe, that though he had dealt thus severely with them, yet he had not cast them finally off, but would hereafter own them and plead their cause. The chronological order of these prophecies is after chap. xxxiii. 21, &c., at a time when, not only the taking of Jerusalem was known, but also the conduct which the surrounding nations pursued, in consequence of that event. *Son of man, set thy face against the Ammonites*—"Look thou toward the coast of the Ammonites, and in this posture prophesy against them."—Bishop Hall. Ezekiel was now a captive in Chaldea, and had been so many years, and knew little, except by supernatural revelation, even of the state of his own nation, and much less of the nations around it; but God tells him both what they were doing, and what he was about to do with them. And thus, by the spirit of prophecy, he is enabled to speak as pertinently to their case as if he had been among them.

Verse 3. *Say unto the Ammonites, Hear the word of the Lord God*—Not the word of your god *Chemosh*, for, indeed, he is dumb, and utters no word; but the word of Jehovah, the God of Israel, who is also the God of the whole earth; *because thou saidst, Aha, against my sanctuary*—Because, when thou shouldst have pitied, thou didst proudly insult over my people, and show thyself glad at the calamities that had befallen them; rejoicing that the temple was profaned and burned by the victorious Chaldeans, the cities destroyed, the country wasted and depopulated, and the nation ruined. "The Ammonites, Moabites, and Edomites, though related in blood to the Jews, yet bore a constant hatred toward them, which they took all opportunities of showing, when the Jews were under any distress, and particularly at the time of their general captivity, and the destruction of their city and temple. For this they are often reproved by the prophets, and threatened with the like or severer judgments, and particularly the Ammonites." See Lowth, and note on chap. xxi. 28. This hostile spirit and conduct of these

camels, and the Ammonites a couch-  
ing-place for flocks: <sup>f</sup>and ye shall  
know that I *am* the LORD.

A. M. 3414.  
B. C. 590.

6 For thus saith the Lord God; Because  
thou <sup>g</sup> hast clapped *thy* <sup>h</sup> hands, and stamped  
with the <sup>i</sup> feet, and <sup>j</sup> rejoiced in <sup>k</sup> heart with all  
thy despite against the land of Israel;

7 Behold, therefore I will <sup>l</sup> stretch out my  
hand upon thee, and will deliver thee for <sup>m</sup> a  
spoil to the heathen; and I will cut thee off

<sup>g</sup> Hebrew, *hand*.—<sup>h</sup> Hebrew, *foot*.—<sup>i</sup> Chapter xxxvi. 5; Zeph. ii. 8, 10.—<sup>j</sup> Hebrew, *soul*.—<sup>k</sup> Chap. xxxv. 3.—<sup>l</sup> Or, *meat*.

neighbouring nations toward God's ancient people, seem to have arisen partly from their envy at the wealth, and the good land which they enjoyed; partly from their fear of the growing power of the Jews, and partly from their hatred to the religion and the divine oracles with which they were favoured.

Verses 4-7. *Behold, I will deliver thee to the men of the east*—That is, to the Chaldeans, whose country lay east of the Ammonites. This people was accordingly conquered and subdued by the Chaldeans, about five years after the destruction of Jerusalem. *And they shall drink thy milk*—Milk was the principal sustenance of those people, whose riches consisted chiefly in their stocks of cattle. The Hebrew word חלב, however, here rendered *milk*, signifies also the fattest or choicest parts of any flesh or fruits. So it is used Gen. xlv. 18, *Ye shall eat the fat of the land*; and Psa. lxxxix. 16, where our translation reads, *The finest of the wheat*, in the Hebrew it is, *The fat of the wheat*. And this clause is rendered by the LXX., *Kai αυτοι πιωνται τον πιωτηρα σου, And they shall drink, or swallow down, thy fatness. And I will make Rabbah a stable for camels*—Rabbah was the chief city of the Ammonites. What is said of it here, that it should be made a *stable for camels*, implies, that instead of being a city inhabited by men, it should be a place for cattle, and particularly for camels, to feed and lie down in, of which that and the neighbouring countries had great store. It is a proverbial expression for utter destruction, to say that grass grows where a town stood. *Because thou hast clapped thy hands, &c.*—Showed expressions of joy and satisfaction in the most insolent manner, *with all thy despite against the land of Israel*—With the utmost hatred and contempt of my people; *I will stretch out my hand upon thee*—Namely, my hand of wrath. *And will deliver thee for a spoil to the heathen*—Or, *for meat*, as the word in the Hebrew text, לבנ, properly means, though the marginal reading of the Masorites is, לכו, *for a prey*. The greedy, covetous soldiers shall make thy wealth their prey; and the hungry enemies shall eat thee up. *And I will cut thee off from the people*—Thou shalt no more be reckoned among the nations, but shalt cease from being a people. *And thou shalt know that I am the Lord*—In these words the threaten-

A. M. 3414. from the people, and I will cause thee  
B. C. 590. to perish out of the countries: I will  
destroy thee; and thou shalt know that I *am*  
the LORD.

8 ¶ Thus saith the Lord God; Because that  
Moab and Seir do say, Behold, the house of  
Judah is like unto all the heathen;

9 Therefore, behold, I will open the side of  
Moab from the cities, from his cities which are  
on his frontiers, the glory of the country, Beth-  
jeshimoth, Baal-meon, and Kiriathaim,

10 Unto the men of the east with the Am-  
monites, and will give them in possession, that  
the Ammonites may not be remembered  
among the nations.

11 And I will execute judgments upon Moab;  
and they shall know that I *am* the LORD.

12 ¶ Thus saith the Lord God; Because  
that Edom hath dealt against the house of  
Judah by taking vengeance, and hath greatly  
offended, and revenged himself upon them;

13 Therefore thus saith the Lord God; I

will also stretch out my hand upon A. M. 3414.  
Edom, and will cut off man and B. C. 590.  
beast from it; and I will make it desolate from  
Teman; and they of Dedan shall fall by the  
sword.

14 And I will lay my vengeance upon  
Edom by the hand of my people Israel: and  
they shall do in Edom according to mine  
anger and according to my fury; and they  
shall know my vengeance, saith the Lord God.

15 ¶ Thus saith the Lord God; Because  
the Philistines have dealt by revenge, and  
have taken vengeance with a despiteful heart,  
to destroy it for the old hatred;

16 Therefore thus saith the Lord God; Be-  
hold, I will stretch out my hand upon the  
Philistines, and I will cut off the Cherethims,  
and destroy the remnant of the sea-coasts.

17 And I will execute great vengeance  
upon them with furious rebukes; and they  
shall know that I *am* the LORD, when I shall  
lay my vengeance upon them.

<sup>1</sup> Isa. xv. 7; Jer. xlvi. 1; Amos ii. 1.—<sup>2</sup> Ch. xxxv. 2, 5, 12.—<sup>3</sup> Heb. *shoulder of Moab*.—<sup>4</sup> Verse 4.—<sup>5</sup> Or, *against the children of Ammon*.—<sup>6</sup> Chap. xxi. 32.—<sup>7</sup> 2 Chron. xxviii. 17; Psalm cxxxvii. 7; Jer. xlix. 7, 8; Chap. xxxv. 2; Amos i. 11; Obad. 10.—<sup>8</sup> Heb. *by revenging revengement*.

<sup>9</sup> Or, *they shall fall by the sword unto Dedan*.—<sup>10</sup> Isa. xi. 14; Jer. xlix. 2.—<sup>11</sup> Jer. xxv. 20; xlvii. 1; Joel iii. 4; Amos i. 6.—<sup>12</sup> 2 Chron. xxviii. 18.—<sup>13</sup> Or, *with perpetual hatred*.—<sup>14</sup> Zeph. ii. 4.—<sup>15</sup> 1 Sam. xxx. 14.—<sup>16</sup> Jer. xlvii. 4.—<sup>17</sup> Or, *haven of the sea*.—<sup>18</sup> Ch. v. 15.—<sup>19</sup> Heb. *vengeances*.—<sup>20</sup> Psal. ix. 16.

ings, both in verse 5 and in this verse, conclude. For thus, 1st, God would maintain his own honour, and make it appear that he was the God of Israel, though he suffered them for a time to be captives in Babylon. And, 2d, He would bring those that were strangers to him into an acquaintance with him, and it would be a blessed effect of their calamities. How much better is it to be poor and know God, than to be rich and ignorant of him!

Verses 8–10. *Because that Moab and Seir, &c.*—By Seir the Idumeans are intended. The prophet joins them together as guilty of the same crime, and then denounces particular judgments against each of them. *Behold, the house of Judah is like unto all the heathen*—Hebrew ככל הגוים, *like all the nations*; subdued by Nebuchadnezzar indiscriminately with them; they are not distinguished from their neighbours by the protection of the God whom they worship, and they find no advantage in worshipping of him, over those who worship other gods. It appears from hence, that the Jews had boasted, and the Gentiles till then acknowledged, that the Jews were under an extraordinary providence. The LXX. here read, *the house of Israel and Judah. Therefore will I open the side of Moab from the cities*—I will expose Moab to be invaded, and open a passage for his enemies to enter his frontier cities, and from thence to possess themselves of the best part of his country. *Unto the men of the east*—See verse 4. *That the Ammonites may not be remembered, &c.*—

May make no figure among their neighbours, their strength being entirely broken.

Verses 12–14. *Because that Edom, &c.*—“The Idumeans, being the posterity of Esau, bore an ancient grudge against the Jews, upon the account of their ancestor’s losing his right of primogeniture, and the subduing of Edom by David afterward, 2 Sam. viii. 14. Upon both of these accounts they took hold of all opportunities of venting their spite against the Jewish nation: see particularly 2 Chron. xxviii. 17. For this their behaviour they were in former times reproved by Amos, chap. i. 11, and afterward by Obadiah, verse 10, and by Ezekiel, here and chap. xxxv. 5. The ill will that they showed toward them at the time of their captivity was very remarkable, as appears by those pathetic words of Psal. cxxxvii. 7, *Remember the children of Edom, O Lord, in the day of Jerusalem, when they said, Down with it, down with it, even to the ground.*” *I will lay my vengeance upon Edom, by Israel*—My people Israel themselves, whom the Edomites have so often insulted, shall be the instruments of my vengeance upon Edom, and shall requite the wrongs they have received by subduing Idumea; this they did under the conduct of Judas Maccabæus. And afterward the high-priest Hyrcanus made an entire conquest of this country: see Prideaux, part ii. p. 307.

Verses 15–17. *Because the Philistines have dealt by revenge*—The Philistines being borderers upon the Jews, were their ancient enemies, from the very

time of the judges downward, more particularly in the time of Ahaz: see 2 Chron. xxviii. 18. *Therefore I will stretch out my hand upon the Philistines*—I will bring calamities upon them, and enemies who shall subdue them. They were accordingly subdued by Nebuchadnezzar: see Jer. xxv. 20, and xlvii. 1. The *Cherethims*, or *Cherethites*, are the same with the Philistines, or a tribe of that people: see the margin. *And destroy the remnant of the*

*sea-coast*—The same who are called *the remnant of the Philistines*, Amos. i. 8; *the remnant of Ashdod*, Jer. xxv. 20; and *the remnant of the country of Caphthor*, chap. xlvii. 4: on which two places see the notes. It is called *the remnant*, or *remains*, because the sea-coast of the Philistines, namely, about Ashdod, had been before much wasted and spoiled by the invasion of Psammetichus, king of Egypt.

## CHAPTER XXVI.

*The comparatively despicable nations of the Ammonites and Moabites on the south-east, Edomites on the south, and Philistines on the south-west, of Judea, received a short doom. Now Tyre, at that time the most famous city for trade in the world, receives a large one in this and the two subsequent chapters. Here, after the date of the prediction, is, (1.) One cause of the Tyrians' ruin; namely, their rejoicing in Jerusalem's fall, in hopes of increasing their trade by it, 2, 3. (2.) Their destruction, how terrible and complete! 4-6, 12-14; and to be effected by a prodigious and furious army of Chaldeans, 3, 7-11. (3.) What surprise and alarm their desolations should give to the nations around, 15-21.*

A. M. 3416. **AND** it came to pass in the eleventh  
B. C. 588. year, in the first *day* of the month, *that* the word of the LORD came unto me, saying,

2 Son of man, <sup>a</sup>because that Tyrus hath said against Jerusalem, <sup>b</sup>Aha, she is broken *that was* the gates of the people: she is turned unto me: I shall be replenished, *now* she is laid waste:

3 Therefore thus saith the Lord GOD; Behold, I *am* against thee, O Tyrus, and will

<sup>a</sup> Isa. xxiii. ; Jer. xxv. 22; xlvii. 4; Amos i. 9; Zech. ix. 2.

## NOTES ON CHAPTER XXVI.

Verse 1. *In the eleventh year, in the first day of the month*—By the eleventh year seems to be intended the eleventh of Jehoiachin's captivity; for Ezekiel seems to reckon this time chiefly from that period. What month it was is not mentioned: some think the first month of the year is meant; others the first month after the taking of Jerusalem.

Verses 2, 3. *Because that Tyrus hath said, Aha, she is broken, &c.*—The meaning seems to be, the city is broken, at whose gates the people entered in; that is, the place is demolished where there used to be a confluence of people from all parts, especially at the solemn festivals. *She is turned unto me, I shall be replenished*—Tyre rejoiced at the fall of Jerusalem, because she expected her trade would be increased by it in becoming the mart for the commodities which, while Jerusalem stood, were bought and sold there. To which may be added, that when Jerusalem was taken, the spoil of the city was carried thither for sale, and several of the inhabitants who were made captives, were there sold as slaves. *Therefore, behold, I am against thee, O Tyrus*—The providence of God had greatly favoured Tyre: it was a pleasant and wealthy city, and might have

cause many nations to come up <sup>A. M. 3416.</sup>  
against thee, as the sea causeth his <sup>B. C. 588.</sup>  
waves to come up.

4 And they shall destroy the walls of Tyrus, and break down her towers: I will also scrape her dust from her, and <sup>c</sup>make her like the top of a rock.

5 It shall be a *place* for the spreading of nets <sup>d</sup> in the midst of the sea: for I have spoken it, saith the Lord GOD: and it shall become a spoil to the nations.

<sup>b</sup> Chap. xxv. 3; xxxvi. 2.—<sup>c</sup> Verse 14.—<sup>d</sup> Chap. xxvii. 32.

continued so if its inhabitants had sympathized with Jerusalem in her calamities; but when, instead of that, they took pleasure in those calamities, and rejoiced at the fall of that neighbouring city, because of the gain which they thought would thereby accrue to them, they provoked the wrath of God against themselves, for he cannot but abhor the conduct of all such as take pleasure in the calamities of others. *I will cause many nations to come up against thee, &c.*—The Chaldeans with their confederates might be very properly called many nations, as, without doubt, the army of Nebuchadnezzar, whose dominions were very extensive, was made up of the people of various nations. *As the sea causeth his waves to come up*—“They shall be as loud, as numerous, as irresistible, as the waves of the sea. This is one of the beautiful and expressive images which occur in the magnificent prophecy here recorded.”—Bishop Newcome. Great and victorious armies are described in other places of Scripture under the figure of an inundation carrying all before it.

Verses 4-6. *They shall destroy the walls of Tyrus, &c.*—The expressions of these verses signify that Tyre should be entirely demolished, and that the place where the city stood should be made

A. M. 3416. 6 And her daughters which *are* in  
B. C. 588. the field shall be slain by the sword ;

• and they shall know that I *am* the LORD.

7 ¶ For thus saith the Lord GOD ; Behold, I will bring upon Tyrus Nebuchadrezzar king of Babylon, <sup>1</sup> a king of kings, from the north, with horses, and with chariots, and with horsemen, and companies, and much people.

8 He shall slay with the sword thy daughters in the field : and he shall <sup>2</sup> make a fort against thee, and <sup>1</sup> cast a mount against thee, and lift up the buckler against thee.

9 And he shall set engines of war against thy walls, and with his axes he shall break down thy towers.

10 By reason of the abundance of his horses,

\* Chap. xxv. 5.—<sup>1</sup> Ezra vii. 12 ; Dan. ii. 37.—<sup>2</sup> Chap. xxi. 22.—<sup>1</sup> Or, pour out the engine of shot.—<sup>2</sup> Heb. according to the enterings of a city broken up.

as bare as the top of a rock, and that it should be employed to no other use but that of a desolate shore, the drying of the fishermen's nets. Nebuchadnezzar quite demolished old Tyre, and the stones and rubbish of it were afterward made use of by Alexander, to carry on a causeway from the continent to the island where new Tyre stood, by which means he took that. This latter city is since so decayed, that there are no remains of it left but a few huts belonging to fishermen, who are in the habit of hanging out their nets to dry upon the rocks, as is related by travellers that have been upon the place. "The present inhabitants of Tyre," says Maundrell, page 49, "are only a few poor wretches, harbouring themselves in the vaults, and subsisting chiefly upon fishing." The Jesuit Hadrianus Parvillerius resided ten years in Syria ; and the famous Huetius heard him say, that when he approached the ruins of Tyre, and beheld the rocks stretched forth to the sea, and the great stones scattered up and down on the shore, made clean and smooth by the sun, waves, and winds, and useful only for the drying of fishermen's nets, many of which happened at the time to be spread on them, it brought to his memory this prophecy : see Newton on the prophecies, Diss. xi. ; and note on Isaiah xxiii. 1, &c. *And her daughters shall be slain with the sword*—By the daughters of Tyre here are meant the lesser towns, which were under her jurisdiction as the mother city, or metropolis of the kingdom : the inhabitants of these would be slain with the sword.

Verses 7-11. *Behold, I will bring upon Tyrus Nebuchadrezzar*—Josephus asserts, upon the authority of the Phenician Annals, translated by Menander, the Ephesian, into Greek, "that Nebuchadnezzar besieged Tyre thirteen years, when Ithobal was king there, and began the siege in the seventh year of Ithobal's reign, and that he subdued Syria and all Phenicia. It further appears from the Phenician

their dust shall cover thee : thy walls shall shake at the noise of the horsemen, and of the wheels, and of the chariots, when he shall enter into thy gates, <sup>2</sup> as men enter into a city wherein is made a breach.

11 With the hoofs of his horses shall he tread down all thy streets : he shall slay thy people by the sword, and thy strong garrisons shall go down to the ground.

12 And they shall make a spoil of thy riches, and make a prey of thy merchandise : and they shall break down thy walls, and destroy thy pleasant houses : and they shall lay thy stones, and thy timber, and thy dust, in the midst of the water.

13 <sup>b</sup> And I will cause the noise of <sup>i</sup> thy songs

<sup>a</sup> Heb. houses of thy desire.—<sup>b</sup> Isaiah xiv. 14 ; xxiv. 8 ; Jer. vii. 34 ; xvi. 9 ; xxv. 10.—<sup>i</sup> Isa. xxiii. 16 ; Chap. xxviii. 13 ; Rev. xviii. 22.

Annals, quoted by the same historian, that the Tyrians received their kings afterward from Babylon. These Annals too, as Dr. Prideaux hath clearly shown, agree exactly with Ezekiel's account of the time and year wherein the city was taken."—Bishop Newton. Nebuchadnezzar is here called *king of kings*, because he had several other kings under him as his vassals and tributaries. *With horses and with chariots, &c.*—With a vast army, but all land forces ; for we do not find that he had any naval force, or any means of attacking the place by sea, which made his undertaking the more difficult. *He shall make a fort against thee, &c.*—The various operations and actions of a siege are here set forth, all which it is said Nebuchadnezzar should employ against Tyre. And in a siege of so long continuance as thirteen years, undoubtedly every method and art of annoying and injuring the city was made use of. *By reason of the abundance of horses, &c.*—This is a lively description of the tumult and desolation that attend a conquering army making themselves masters of a great city. *When he shall enter into thy gates, as men enter, &c.*—Shalmaneser, king of Assyria, had besieged Tyre, but without success : the Tyrians with a few ships had beaten his large fleet ; (Josephus's *Antiq.*) but yet, it is here foretold, Nebuchadnezzar should prevail. *Thy strong garrisons*—Or, *thy strong fortresses*, or, *the fortresses of thy strength*, as עִזּוֹת מַצְדּוֹת rather signifies ; *shall go down to the ground*—Shall be entirely demolished. The LXX., however, render the clause, Την ὑποστασιν της ισχυρος σου επι την γην κατασει, *He shall bring down the station of thy strength*, or, *thy strong (that is, military) station to the ground*. The Vulgate understands the expression of their images, or tutelary gods, rendering the words, *Et statuae nobiles in terram corrudent, Thy famous statues shall fall to the ground*.

Verses 12-14. *And they shall make a spoil of thy*

A. M. 3416. to cease; and the sound of thy harps  
B. C. 588. shall be no more heard.

14 And <sup>k</sup> I will make thee like the top of a rock: thou shalt be a place to spread nets upon; thou shalt be built no more: for I the LORD have spoken it, saith the Lord God.

15 ¶ Thus saith the Lord God to Tyrus; Shall not the isles <sup>l</sup> shake at the sound of thy fall, when the wounded cry, when the slaughter is made in the midst of thee?

16 Then all the <sup>m</sup> princes of the sea shall <sup>n</sup> come down from their thrones, and lay away their robes, and put off their brodered gar-

<sup>k</sup> Verses 4, 5.—<sup>l</sup> Jer. xlix. 21; Verse 18; Chapter xxvii. 28; xxxi. 16.—<sup>m</sup> Isaiah xxiii. 8.—<sup>n</sup> Jonah iii. 6.—<sup>o</sup> Heb. *tremblings*.

*riches*—The Chaldean army shall hinder thy trade during the war, and plunder thee in the end of it. *And make a prey of thy merchandise*—Of the fruit, or gains, of thy merchandise. *And destroy thy pleasant houses—The houses of thy desire*, as the margin reads it, or, *Thy desirable houses*. *And shall lay thy stones, &c., in the midst of the water*—Shall cast thy ruins into the midst of the sea. *And I will cause the noise of thy songs to cease*—All signs or indications of mirth shall cease from the midst of thee. Great cities are full of all kinds of gayety and luxury: this had been the case with Tyre, but it is here foretold that all this should be turned into a melancholy silence. *I will make thee like the top of a rock*—See note on verse 4. *Thou shalt be built no more*—This was fulfilled; for though the inhabitants built a new city, and called it *New Tyre*, yet it was situated in a quite different place, namely, on an island, at some distance from the continent on which the former city stood: see note on Isa. xxiii. 1. It was also fulfilled with respect to the new city, which “received a great blow from Alexander, not only by his taking and burning it, but much more by his building of Alexandria in Egypt, which in time deprived it of much of its trade, and thereby contributed more effectually to its ruin. It had the misfortune afterward of changing its masters often, being sometimes in the hands of the Ptolemies, kings of Egypt, and sometimes of the Seleucidæ, kings of Syria, till at length it fell under the dominion of the Romans. It was taken by the Saracens about the year of Christ 639, in the reign of Omar, their third emperor. It was retaken by the Christians, during the time of the holy war, in the year 1124: Baldwin, the second of that name, being then king of Jerusalem, and assisted by a fleet of the Venetians. From the Christians it was taken again, in the year 1289, by the Mamelukes of Egypt, under their sultan, Alphix, who sacked and razed this, and Zidon, and other strong towns, that they might not ever again afford any harbour or shelter to the Christians. From the Mamelukes it was again taken, in the year 1516, by Selim, the ninth emperor

ments: they shall clothe themselves <sup>p</sup> with ‘trembling; <sup>q</sup> they shall sit upon the ground, and <sup>r</sup> shall tremble at every moment, and <sup>s</sup> be astonished at thee.

17 And they shall take up a <sup>t</sup> lamentation for thee, and say to thee, How art thou destroyed, *that wast* inhabited <sup>u</sup> of seafaring men, the renowned city, which wast <sup>v</sup> strong in the sea, she and her inhabitants, which cause their terror *to be on all that haunt it!*

18 Now, shall <sup>w</sup> the isles tremble in the day of thy fall; yea, the isles that *are* in the sea shall be troubled at thy departure.

<sup>o</sup> Job ii. 13.—<sup>p</sup> Chapter xxxii. 10.—<sup>q</sup> Chapter xxvii. 35. <sup>r</sup> Chap. xxvii. 32; Rev. xviii. 9.—<sup>s</sup> Heb. *of the seas*.—<sup>t</sup> Isa. xxiii. 4.—<sup>u</sup> Verse 15.

of the Turks, and under their dominion it continues at present. But, alas! how fallen! how changed from what it was formerly! for, from being the centre of trade, frequented by all the merchant ships of the east and west, it is now become a heap of ruins, visited only by the boats of a few poor fishermen: see note on verse 4. So that as to this *New Tyre*, or this part of Tyre, the prophecy hath likewise been literally fulfilled: *I will make thee like the top of a rock; thou shalt be a place to spread nets upon.*—Bishop Newton.

Verses 15-18. *Shall not the isles shake at the sound of thy fall?*—All those that dwell upon the sea-coast near thee shall be thrown into a consternation at the news of thy being taken and destroyed. *All the princes of the sea shall come down from their thrones*—All the princes and rich merchants (or the merchants who are as princes, as Isaiah speaks) of Zidon, Carthage, and other maritime cities that maintained a trade with Tyre, and got great wealth by that means, shall express a deep grief and concern for the fall of it. *They shall clothe themselves with trembling*—With fear productive of trembling; or, they shall be afraid on every side, and full of fear and trembling. *And they shall take up a lamentation for thee*—Shall bitterly bewail thy fall. Compare Rev. xviii. 9. *And say, How art thou destroyed*—How totally and irrecoverably, thou who wast such a great, rich, splendid, and well-fortified city! *The renowned city, which was strong in the sea*—Tyre is called *the strength of the sea*, (Isa. xxiii. 4,) being strong at sea, both by its situation and its great naval forces, upon which account it was formidable to all that had trading upon the sea. *Now shall the isles tremble*—The Vulgate reads, *Nunc stupebunt naves, Now shall the ships tremble, &c.*, that is, all seafaring men. *Yea, the isles that are in the sea shall be troubled, &c.*—The description given here, and in the foregoing verses, of the lamentation of the neighbouring places, and of the merchants and seafaring people, at the fall of Tyre, is extremely pathetic. *By thy departure* here, the Chaldee

A. M. 3416. 19 For thus saith the Lord God ;  
B. C. 588.

When I shall make thee a desolate city, like the cities that are not inhabited ; when I shall bring up the deep upon thee, and great waters shall cover thee ;

20 When I shall bring thee down <sup>a</sup> with them that descend into the pit, with the people of old time, and shall set thee in the low parts

<sup>a</sup> Chap. xxxii. 18, 24. — <sup>r</sup> Chap. xxxii. 33, 26, 27, 32. — <sup>r</sup> Chap.

understands the removal of the inhabitants of Tyre into captivity. But Houbigant and others explain it of their forsaking the city, and fleeing away in ships to Carthage, and other distant places.

Verses 19-21. *Thus saith the Lord, When I shall make thee a desolate city*—When I shall fulfil these predictions, and make thee what I now threaten to make thee ; *like the cities that are not inhabited*—Whose walls are broken down, and whose streets are all solitary. *When I shall bring up the deep upon thee*—This may be understood either figuratively of Nebuchadnezzar's army, or literally of the sea overflowing and covering a great part of the ancient seat of the city, in consequence of the walls and outworks thereof being demolished. *And great waters shall cover thee*—Either, literally, the waters of the sea, or, metaphorically, great afflictions. *When I shall bring thee down with them that descend into the pit*—When thou shalt be brought to utter desolation, like the cities which have been long buried in ruin and oblivion. The phrase of *going down into the pit*, (by which term is often signified the grave,) is frequently made use of in Scripture, to express the destruction of a person or place. Thus our Saviour says of Capernaum, (Luke x. 15,) *Thou shalt be thrust down to hell*, or, rather, as it

of the earth, in places desolate of old, <sup>A. M. 3416.</sup> with them that go down to the pit, <sup>B. C. 588.</sup> that thou be not inhabited ; and I shall set glory <sup>\*</sup> in the land of the living ;

21 <sup>r</sup> I will make thee <sup>e</sup> a terror, and thou shalt be no more : <sup>\*</sup> though thou be sought for, yet shalt thou never be found again, saith the Lord God.

xxvii. 36 ; xxviii. 19. — <sup>e</sup> Heb. *terrors*. — <sup>r</sup> Psalm xxxvii. 36.

ought to be translated, *into the state of the dead* ; that is, thou shalt become desolate, or be no longer a city. *With the people of old time*—With those who are now in entire oblivion, as those who lived in the first ages of the world now are. *And shall set thee in the low parts of the earth*—Another description of the grave, from the situation and solitude of it ; *in places desolate of old*—Desolate from the beginning. *And I shall set glory in the land of the living*—That is, when I shall reinstate Judea in glory again. Judea is called *the land of the living*, (which signifies, according to the genius of the Hebrew language, *the land of happy men*,) because that the inhabitants were assured of all blessings so long as they served God faithfully. The prophet here foretels that the city of Jerusalem, at whose destruction the inhabitants of Tyre had so greatly exulted, should be again rebuilt in the same place, and even attain to a height of reputation and glory, while the city of Tyre should remain a desolation. *I will make thee a terror, and thou shalt be no more*—Thou shalt be left in the ruins of desolation, a terrible example of my vengeance. *Though thou be sought for, yet shalt thou never be found again*—A mode of expression this, which denotes an entire destruction : see notes on verses 4, 5, 14.

## CHAPTER XXVII.

*This chapter contains a prophetic lamentation over the ruin of Tyre ; in which we have, (1.) A large account of the dignity, wealth, splendour, and power of that city, while in its glory, the vast trade which it carried on with the nations around, in the west of Asia, north of Africa, south of Europe, and the isles of the Mediterranean sea, 1-25 : which is designed to make its overthrow appear the more dreadful. (2.) A prediction of its fall and ruin, to the terror and wonder of all around, 26-36.*

A. M. 3416. **T**HE word of the LORD came again  
B. C. 588. unto me, saying,

2 Now, thou son of man, <sup>a</sup> take up a lamentation for Tyrus ;

<sup>a</sup> Chap. xix. 1 ; xxvi. 17 ; xxviii. 12 ; xxxii. 2.

### NOTES ON CHAPTER XXVII.

Verses 2-4. *Take up a lamentation for Tyrus*—This alludes to the mournful lamentations used at funerals, wherein the mourning women recounted every thing that was valuable or praiseworthy be-

3 And say unto Tyrus, <sup>b</sup> O thou <sup>A. M. 3416.</sup> that art situate at the entry of the <sup>B. C. 588.</sup> sea, *which art* <sup>c</sup> a merchant of the people for many isles, Thus saith the Lord God ; O

<sup>b</sup> Chap. xxviii. 2. — <sup>c</sup> Isa. xxiii. 3.

longing to the deceased, and then lamented the loss of him ; and say, *O thou that art situate at the entry of the sea*—That art a sea-port, fitted by situation for carrying on trade with many countries : see Isaiah xxiii. 1. *Thou hast said, I am of perfect*

A. M. 3416. Tyrus, thou hast said, <sup>d</sup> *I am* <sup>1</sup> of perfect beauty.  
B. C. 588.

4 Thy borders *are* in the <sup>2</sup> midst of the seas, thy builders have perfected thy beauty.

5 They have made all thy *ship*-boards of fir-trees of <sup>e</sup> Senir: they have taken cedars from Lebanon to make masts for thee.

6 Of the oaks of Bashan have they made thine oars; <sup>3</sup> the <sup>4</sup> company of the Ashurites have made thy benches of ivory, brought out of <sup>f</sup> the isles of Chittim.

7 Fine linen with brodered work from Egypt was that which thou spreadest forth to be thy sail; <sup>5</sup> blue and purple from the isles of Elishah was that which covered thee.

<sup>d</sup> Chapter xxviii. 12.—<sup>1</sup> Heb. *perfect of beauty*.—<sup>2</sup> Heb. *heart*.—<sup>e</sup> Deut. iii. 9.—<sup>3</sup> Or, *they have made thy hatches of ivory well trodden*.—<sup>f</sup> Heb. *the daughter*.—<sup>g</sup> Jer. ii. 10.

*beauty*—Thou hast boasted that thou hast every thing to render thee complete, and that there is nothing wanting to thee. *Thy borders are in the midst of the seas*—Thy dominions are not confined to the land, but extend far into the sea; where thou commandest without control, and sailest from place to place without interruption, to bring home thy riches. *Thy builders have perfected thy beauty*—Undoubtedly such a city as Tyre, which had store of riches, was built with great magnificence and beauty; but the following verses seem to show, that these words are chiefly to be understood of the builders of their ships, wherein the chief strength and glory of the Tyrians were placed.

Verses 5-7. *They have made thy ship-boards*—The decks of thy ships; of *fir-trees of Senir*—By these are meant, the fir-trees which grew upon mount Hermon, which was anciently called *Shenir*, or *Senir*. *They have taken cedars to make masts for thee*—Though cedars have a thick, and not a lofty trunk, masts consisting of different parts may be made of different cedars duly sized, or properly shaped if of too large a size. *Of the oaks of Bashan have they made thine oars*—That they might be strong. *The company of the Ashurites*—That is, the Assyrians; *have made thy benches of ivory*—“Perhaps the seats in the cabins of the royal galleys.” Instead of *the company of the Ashurites, &c.*, Bishop Newcome (with R. Salomo, Bochart, Houbigant, and some others, using a different pointing of the Hebrew word so rendered) reads the latter part of the verse thus: *Thy benches have they made of ivory, inlaid in box from the isles of Chittim*—That is, the islands and coasts of the Mediterranean. In this sense the Chaldee understands the clause. Corsica, with which no doubt the Tyrians traded, was famous for the box-tree; and we may easily allow that the benches of some of the Tyrian ships were adorned with streaks of ivory inlaid in that kind of wood, which certainly would appear very beautiful.

8 The inhabitants of Zidon and Arvad were thy mariners: thy wise <sup>A. M. 3416.</sup> <sup>B. C. 588.</sup> *men*, O Tyrus, *that* were in thee, were thy pilots.

9 The ancients of <sup>6</sup> Gebol and the wise *men* thereof were in thee thy <sup>7</sup> *calkers*: all the ships of the sea with their mariners were in thee to occupy thy merchandise.

10 They of Persia, and of Lud, and of <sup>b</sup> Phut, were in thine army, thy men of war: they hanged the shield and helmet in thee; they set forth thy comeliness.

11 The men of Arvad with thine army *were* upon thy walls round about, and the Gammadims were in thy towers: they hanged their

<sup>6</sup> Or, *purple and scarlet*.—<sup>7</sup> 1 Kings v. 18; Psa. lxxxiii. 7.  
<sup>a</sup> Or, *stoppers of chinks*.—<sup>b</sup> Heb. *strengtheners*.—<sup>c</sup> Jer. xlv. 9; Chap. xxx. 5; xxxviii. 5.

So Virgil would have thought, who uses such an emblem to set forth the beauty of young Ascanius:

“———Quale per artem

Inclusum buxo, aut Oricia terebintho

Lucet ebur.”

ÆN. x. 135.

“Distinguish’d from the crowd he shines a gem  
Enchased in gold, or polish’d ivory set

Amidst the meaner foil of sable jet.”—DRYDEN.

*Fine linen with brodered work, &c., from Egypt*—“Fine linen was one of the principal commodities of Egypt, and was a habit used for persons of the best quality; which shows to what an excess of vanity the Tyrians were come, to use such costly manufactures for sails to their ships. Suetonius, in his *Life of Caligula*, cap. 37, reckons this among several instances of that emperor’s extravagance, that he furnished his pleasure-boats with costly sails, and other expensive ornaments.” *Blue and purple from the isles of Elishah was that which covered thee*—“Blue and purple are elsewhere reckoned among those colours which set off the richest attire. The common clothing of the Tyrians was of these kinds, which were brought from the islands of the Ægean sea, particularly Coos, famed for purple among heathen authors. *Elishah* denotes the countries upon the coast of Greece: a part of Peloponnesus retains the name of *Elis* among the Greek writers.”—Lowth.

Verses 8-11. *The inhabitants of Zidon and Arvad were thy mariners*—So great was the opulence and pride of the Tyrians, that they hired foreigners to do the more laborious and menial employments, and would do nothing else themselves than steer the vessels, priding themselves on being the most able pilots. Of *Zidon*, see note on Isaiah xxiii. 4, and of *Arvad*, on Jer. xlix. 23. *The ancients of Gebal, &c., were thy calkers*—Thou employedst the inhabitants of Gebal for calking thy ships, as being remarkably skilful in that trade. Concerning *Gebal*, which

A. M. 3416. shields upon thy walls round about ;  
B. C. 588. they have made <sup>i</sup> thy beauty perfect.

12 <sup>k</sup> Tarshish was thy merchant by reason of the multitude of all *kind of riches* ; with silver, iron, tin, and lead, they traded in thy fairs.

13 <sup>l</sup> Javan, Tubal, and Meshech, they were thy merchants : they traded <sup>m</sup> the persons of men and vessels of brass in thy <sup>o</sup> market.

14 They of the house of <sup>n</sup> Togamah traded in thy fairs with horses, and horsemen, and mules.

15 The men of <sup>o</sup> Dedan were thy merchants ;

<sup>l</sup> Verse 3.—<sup>k</sup> Gen. x. 4 ; 2 Chron. xx. 36.—<sup>l</sup> Gen. x. 2.  
<sup>m</sup> Rev. xviii. 13.—<sup>n</sup> Or, merchandise.—<sup>o</sup> Gen. x. 3 ; Chap. xxxviii. 6.—<sup>o</sup> Gen. x. 7.

was a province of Phenicia, see note on Psa. lxxxiii. 7. *All the ships of the sea were in thee*—Ships from all parts came to trade with thee. *They of Persia, &c., were in thine army*—Thy citizens being all given to trading, thou madest use of foreign soldiers for thine army, when thy city was besieged. Bochart thinks that *Lud* denotes African Ethiopia ; but Michaelis places this people westward in Africa. Both think *Lud* an Egyptian colony. The former, by *Phut*, understands the African *Nomades* : see Nah. iii. 9. *They hanged the shield and helmet in thee*—In thy garrisons, which were kept in time of peace. *The men of Arvad, &c., were upon thy walls*—They defended thy walls, when they were assaulted by the king of Babylon's army. *And the Gamadims were in thy towers*—It is very uncertain what people are here meant by this name. Mr. Fuller and Bishop Newcome think it probable they were a people of Phenicia. The Hebrew word is derived from one which signifies *to be contracted, narrowed, &c.*, and Parkhurst is of opinion that these people were the inhabitants of the country about Tripoli in Syria, formerly called the *Αγκων*, or *Elbow*, of Phenicia, from its being narrowed, and projecting into the sea in that form. Ludolphus conjectures they were Africans ; the Chaldee paraphrase takes them to be Cappadocians. Dr. Spencer denominates them, "Parvula simulacra, plerumque cubitalia, in dominus aut turribus ethnicorum in earum tutelam, aut præsidium, collocata," *Little images, generally a cubit in length, placed upon the houses, or towers of the heathen, for their protection, or defence.*

Verses 12-15. *Tarshish was thy merchant*—Trafficked with thee. Of *Tarshish*, see note on Isaiah ii. 16, and xxiii. 1. *Javan, Tubal, and Meshech*—By *Javan* is to be understood Greece, in which sense Alexander is styled king of Javan, or Greece, Dan. viii. 21. So the LXX. translate it here, and in that place of Daniel. And all Greece, except Peloponnesus, was anciently called Ionia. *Tubal and Meshech* are names usually joined together in Scripture. Two of Japhet's sons are so called, Gen. x. 2. Bochart and Bishop Newcome, with others, suppose

many isles were the merchandise of A. M. 3416.  
thy hand : they brought thee for a B. C. 588.  
present, horns of ivory and ebony.

16 Syria was thy merchant by reason of the multitude of <sup>o</sup> the wares of thy making : they occupied in thy fairs with emeralds, purple, and brodered work, and fine linen, and coral, and <sup>10</sup> agate.

17 Judah, and the land of Israel, they were thy merchants : they traded in thy market <sup>p</sup> wheat of <sup>q</sup> Minneth and Pannag, and honey, and oil, and <sup>r</sup> balm.<sup>11</sup>

18 Damascus was thy merchant in the mul-

<sup>o</sup> Heb. *thy works*.—<sup>10</sup> Heb. *chrysoprase*.—<sup>p</sup> 1 Kings v. 9, 11 ; Ezra iii. 7 ; Acts xii. 20.—<sup>q</sup> Judg. xi. 33.—<sup>r</sup> Jer. viii. 22.—<sup>11</sup> Or, *rosin*.

them to be the people afterward called Tibareni and Moschi, who are generally mentioned together, and were situated near the Euxine sea. *They traded the persons of men*—In buying and selling slaves in the markets. Bochart observes, that Pontus, to which the Tibareni extended themselves, was remarkable for slaves, and that the Grecian slaves were the most valuable of any. *And vessels of brass in thy market*—The Hebrew word נחשת here, generally translated *brass*, likewise signifies *steel*, and is so rendered by our interpreters, Psa. xviii. 34. And we may very well understand it so here ; for the Chalybes, a people so called from their steel manufactures, lived in the neighbourhood of the Tibareni and Moschi, for which reason *steel* is called the *northern iron*, Jer. xv. 12. By *Togamah*, Bochart supposes Cappadocia is meant. Michaelis, however, prefers Armenia, which abounded in horses, and among the inhabitants of which a tradition prevailed, that they were descended from Thorgom. By *Dedan*, the above-mentioned critics, with Bishop Newcome, understand a city in the Persian gulf, now called *Daden*. To this place the inhabitants of the eastern isles, or sea-coasts, brought their wares. *Many isles were, or rather, had, the merchandise of thy hand*—That is, many isles took thy manufactures, or bought commodities of thee ; and, by way of return for them, brought thee in ivory, and other rarities from India, whither they traded. *They brought these by way of present*, says our translation ; but it was rather by way of *price*, or *return*, for the commodities exported, and so it is rendered in some versions.

Verses 16-20. *Syria was thy merchant, &c.*—From what is said here, we may conclude that the inhabitants of Tyre were exceedingly industrious, skilful in arts, and politic ; for here almost all nations are described as bringing their respective commodities to Tyre, to give in exchange for the wares or manufactures of that place ; which shows to what a vast height they carried their manufactures, and what immense profits they must have gained, since, it seems, they were able to purchase all kinds of precious stones, and the richest commodities of the

A. M. 3416. titude of the wares of thy making, B. C. 588. for the multitude of all riches; in the wine of Helbon, and white wool.

19 Dan also and Javan, <sup>12</sup> going to and fro, occupied in thy fairs: bright iron, cassia, and calamus, were in thy market.

20 <sup>a</sup> Dedan was thy merchant in <sup>13</sup> precious clothes for chariots.

21 Arabia, and all the princes of <sup>t</sup> Kedar, <sup>14</sup> they occupied with thee in lambs, and rams, and goats: in these were they thy merchants.

22 The merchants of <sup>u</sup> Sheba and Raamah, they were thy merchants: they occupied in thy fairs with chief of all spices, and with all precious stones, and gold.

<sup>12</sup> Or, Meuzal.—<sup>13</sup> Gen. xxv. 3.—<sup>14</sup> Heb. clothes of freedom. <sup>t</sup> Gen. xxv. 13; Isaiah lx. 7.—<sup>15</sup> Heb. they were the merchants of thy hand.—<sup>16</sup> Gen. x. 7; 1 Kings x. 1, 2; Psa. lxxii. 10, 15;

world, with their own manufactures. *Judah and Israel were thy merchants*—Both the kingdom of the two tribes, and that of the ten. *They traded in thy market wheat of Minnith*—Minnith was a place belonging to the Ammonites, Judg. xi. 33, and was noted for excellent wheat, great quantities of which the Jews brought to Tyre, the Tyrians having none of their own growth, but being supplied therewith by the Jews and Israelites, from the growth of their own or the neighbouring countries: see 1 Kings v. 9–11; Ezra iii. 7; Acts xii. 20. *And Pannag*—This is a word not elsewhere to be found, supposed by some to be the name of a place; by others, more probably, taken for some rich ointment, or gum. The Vulgate translates it *balsam*. *In the wine of Helbon*—Helbon is supposed to be that part of Syria which is called Chalybonitis by Ptolemy; and *white wool*—Bochart understands this to be wool of a bright purple colour. The LXX. and Chaldee render it, *wool from Miletus*, a place famous for that commodity. *Dan also, &c.*—Grotius thinks that *Dan* in the kingdom of Israel can scarcely be meant here; and finds that a city called Dana is placed by Ptolemy in the island of Ceylon. *Dedan, &c., in precious clothes for chariots*—Either these were rich coverings which were flung over the horses when harnessed to chariots, or else coverings for the seats of the chariots.

Verses 21–24. *Arabia, &c., occupied with thee*—Hebrew, דרדכתי, were the merchants of thy hand; that is, they took off thy manufactures (see verse 15) in exchange for cattle, in which their substance chiefly consisted. Of *Kedar* and its flocks, see notes on Isa. xxi. 16, 17, and lx. 7. *The merchants of Sheba and Raamah*—These were people of Arabia Felix, dwelling near the Persian gulf. They traded in the rich products of their own country, namely, spices, precious stones, and gold, in which it abounded: see note on 1 Kings x. 1, 10. *Haran, and Canneh, and Eden*—By *Haran* here, it seems, the place is meant where *Abraham* dwelt when he

23 <sup>a</sup> Haran, and Canneh, and Eden, A. M. 3416. the merchants of <sup>v</sup> Sheba, Asshur, B. C. 588. and Chilmad, were thy merchants.

24 These were thy merchants in <sup>15</sup> all sorts of things, in blue <sup>16</sup> clothes, and brodered work, and in chests of rich apparel, bound with cords, and made of cedar, among thy merchandise.

25 <sup>a</sup> The ships of Tarshish did sing of thee in thy market; and thou wast replenished, and made very glorious <sup>a</sup> in the midst of the seas.

26 ¶ Thy rowers have brought thee into great waters: <sup>b</sup> the east wind hath broken thee in the <sup>17</sup> midst of the seas.

Isa. lx. 6.—<sup>7</sup> Gen. xi. 31; 2 Kings xix. 12.—<sup>8</sup> Gen. xxv. 3. <sup>15</sup> Or, excellent things.—<sup>16</sup> Heb. foldings.—<sup>17</sup> Psa. xlviii. 7; Isa. ii. 16; xxxiii. 14.—<sup>18</sup> Ver. 4.—<sup>19</sup> Psa. xlviii. 7.—<sup>20</sup> Heb. heart.

came out of Ur of the Chaldees, (see Gen. xi. 31,) called *Charra* by the Romans, and noted for the defeat of Crassus. *Canneh* some suppose to be the same place that is called *Calneh*, Amos vi. 2, or *Calno*, Isa. x. 9, a city near the Euphrates. Others take it for Ctesiphon, a noted city situate upon the river Tigris. *Eden* is joined with *Haran*, 2 Kings xix. 12, as it is here. *The merchants of Sheba*—There were two Shebas, as there were two Dedans; one descended from Raamah, (Gen. x. 7,) the other from Jokshan, Abraham's son, Gen. xxv. 3. As the 22d verse is explained of the former, so the latter may be understood here: they were both in Arabia. *And Chilmad*—Both the Chaldee and LXX. explain this by Carmania. *In chests of rich apparel, &c.*—The rich apparel here spoken of was carefully packed up in chests of cedar, to give these clothes a fine scent, and preserve them from putrefaction.

Verse 25. *The ships of Tarshish did sing of thee, &c.*—Ships of Tarshish signify sometimes in Scripture any trading or merchant ships; and in this general sense the expression seems to be used here: the prophet, having already reckoned up the principal countries which traded with Tyre, now adds, in comprehensive terms, that all merchants, or traders, sung or spake great things of her riches: see note on Isa. ii. 16. *In the midst of the seas*—Through all the islands of the sea, the sea-coasts, and from one part to another.

Verse 26. *Thy rowers have brought thee into great waters*—The prophet here begins to change the subject, and now, in metaphorical language, speaks of the danger into which the rulers and statesmen of Tyre had brought her by their pride and ill-concerted measures. He compares her to a ship, impelled by its own rowers into a very tempestuous sea, by which is meant their war with the Chaldeans. See a similar comparison Isa. xxxiii. 23. Great troubles are frequently signified by great waters. *The east wind hath broken thee*—By this is signified the Chaldean army coming from the east:

A. M. 3416. 27 Thy ° riches, and thy fairs, thy  
B. C. 588. merchandise, thy mariners, and thy  
pilots, thy calkers, and the occupiers of thy  
merchandise, and all thy men of war, that *are*  
in thee, <sup>18</sup> and in all thy company which *is* in  
the midst of thee, shall fall into the <sup>19</sup> midst of  
the seas, in the day of thy ruin.

28 The <sup>20</sup> suburbs <sup>d</sup> shall shake at the sound  
of the cry of thy pilots.

29 And ° all that handle the oar, the mariners,  
*and* all the pilots of the sea, shall come down  
from their ships, they shall stand upon the land ;

30 And shall cause their voice to be heard  
against thee, and shall cry bitterly, and shall  
<sup>f</sup> cast up dust upon their heads, they <sup>g</sup> shall  
wallow themselves in the ashes :

31 And they shall <sup>h</sup> make themselves utterly  
bald for thee, and gird them with sackcloth,  
and they shall weep for thee with bitterness  
of heart *and* bitter wailing.

<sup>c</sup> Prov. xi. 4 ; Verse 34 ; Rev. xviii. 9.—<sup>18</sup> Or, *even with all*.  
<sup>19</sup> Heb. *heart*.—<sup>20</sup> Or, *waves*.—<sup>d</sup> Chap. xxvi. 15, 18.—<sup>e</sup> Rev.  
xviii. 17.—<sup>f</sup> Job ii. 12 ; Rev. xviii. 19.—<sup>g</sup> Esther iv. 1, 3 ;  
Jer. vi. 26.—<sup>h</sup> Jer. xvi. 6 ; xlvii. 5 ; Mic. i. 16.

as if he had said, As the violence of the east wind occasions many shipwrecks in the sea, so the army of thy enemies, coming upon thee, shall ruin thy strength and glory, and leave thee like a wreck cast upon the shore. "This is a proper allegory," says Bishop Warburton, "with only one real sense; and it is managed by the prophet with that brevity and expedition which a proper allegory demands, when used in the place of a metaphor." Grotius refers to Horace, lib. i. ode 14, as an allegory very similar to this of the prophet.

Verses 27-32. *Thy riches, &c., and all thy company, shall fall into the midst of the seas*—Shall be as utterly ruined and destroyed as if they were sunk in the sea by a shipwreck. Or, this may signify their falling in a sea-fight. *The suburbs shall shake, &c.*—The cry of thy wounded seamen shall make the inhabitants of the suburbs shake for fear: See chap. xxvi. 15. *The mariners, &c., shall come down from their ships*—Seafaring men, finding no encouragement to follow their employment, now thy traffic is destroyed, shall lay aside their trade, and mourn over thee. *They shall stand upon the land*—Bishop Newcome reads, *upon the shore*, understanding it of "the shore of the adjoining island, from which they viewed the conflagration of their city." St. Jerome tells us, from the ancient histories of the Assyrians, that when the safety of the city was despaired of, great numbers of Tyrians secured themselves and their riches in their ships. See notes on Isa. xxiii. 1, 12. *And shall cause their voice to be heard against thee*—Or rather, *over thee*, as the LXX. and Vulgate translate it. *And shall cry bitterly*—For the common ruin, and their own

32 And in their wailing they shall A. M. 3416.  
B. C. 588. <sup>i</sup> take up a lamentation for thee, and  
lament over thee, *saying*, <sup>k</sup> What *city is like*  
Tyrus, like the destroyed in the midst of the  
sea ?

33 <sup>1</sup> When thy wares went forth out of the  
seas, thou filledst many people ; thou didst  
enrich the kings of the earth with the multi-  
tude of thy riches and of thy merchandise.

34 In the time *when* <sup>m</sup> thou shalt be broken  
by the seas in the depths of the waters, <sup>n</sup> thy  
merchandise and all thy company in the midst  
of thee shall fall.

35 ° All the inhabitants of the isles shall be  
astonished at thee, and their kings shall be  
sore afraid, they shall be troubled in *their*  
countenance.

36 The merchants among the people <sup>p</sup> shall  
hiss at thee ; <sup>q</sup> thou shalt be <sup>21</sup> a terror, and  
<sup>22</sup> never *shall* be any more.

<sup>1</sup> Chapter xxvi. 17 ; Verse 2.—<sup>k</sup> Rev. xviii. 18.—<sup>l</sup> Rev.  
xviii. 19.—<sup>m</sup> Chap. xxvi. 19.—<sup>n</sup> Verse 27.—<sup>o</sup> Chap. xxvi.  
15, 16.—<sup>p</sup> Jer. xviii. 16.—<sup>q</sup> Chap. xxvi. 21.—<sup>21</sup> Heb. *ter-  
rors*.—<sup>22</sup> Heb. *shall not be for ever*.

share in it. *And shall cast up dust upon their heads*—Shall use expressions of the deepest mourning and lamentation. *They shall wallow themselves in ashes*—As having bid a final farewell to all ease and comfort. *They shall make themselves utterly bald for thee*—Another expression of public sorrow. *And*—They, who used to wear fine linen ; shall *gird them with sackcloth*—According to the custom of great mourners. *And shall weep for bitterness of heart*—Instead of singing, as formerly, their merry songs. *And in their wailing they shall take up a lamentation for thee*—The words allude to the public lamentations made at funerals. See note on Jer. ix. 17, 18. *Saying, What city is like Tyrus*—Did ever any city come down from such a height of prosperity to such depth of adversity? *Like the destroyed in the midst of the sea*—Alas! what was once her safeguard, and the source of her wealth, is now her grave.

Verses 33-36. *When thy wares, &c.*—When thy wares or manufactures were transported through the seas to every part, *thou filledst many people*—Didst supply the wants, or minister to the luxuries and pleasures, of many nations. Time was when thy wares, those of thy own making, and those that passed through thy hands, were exported to all parts of the world ; then thou filledst many people, and didst enrich the kings of the earth and their kingdoms. *But in the time when thou shalt be broken*—As a ship that is wrecked at sea ; *thy merchandise and all thy company shall fall*—They that used to be enriched by thee, shall be ruined with thee, as is usual in trade. *All the inhabitants of the isles shall be astonished*—Wondering greatly

that ever such a change should be effected, that Tyre should fall. *And their kings shall be sore afraid*—Sensible how much less able they are to resist the conqueror and defend themselves than thou wast, and not knowing whom he will next attack. *They shall be troubled in their countenance*—They shall not be able to conceal the discomposure of their minds, but will show it evidently in their countenances. *The merchants among the people shall hiss at thee*—By way of insult and derision; as men are apt to despise those in adversity, whom they courted and respected in prosperity. The Chaldee Paraphrase renders it, *They shall be astonished*; and this sense agrees better with the lamentations of the seafaring men, mentioned in the foregoing verses.

The following reflections by Bishop Newton, on the fall of Tyre, are peculiarly worthy of the reader's attention: "Such hath been the fate of this city, once the most famous in the world for trade and commerce. But trade is a fluctuating thing: it pass-

ed from Tyre to Alexandria, from Alexandria to Venice, from Venice to Antwerp, from Antwerp to Amsterdam and London, the English rivalling the Dutch, as the French are now rivalling both. It behooves those who are in possession of it, to take the greatest care that they do not lose it. Liberty is a friend to that, as that is a friend to liberty. But the greatest enemy to both is licentiousness, which tramples upon all law and lawful authority, encourages riots and tumults, promotes drunkenness and debauchery, sticks at nothing to supply its extravagance, practises every art of illicit gain, ruins credit, ruins trade, and will in the end ruin liberty itself. Neither kingdoms nor commonwealths, neither public companies nor private persons, can long carry on a beneficial, flourishing trade without virtue, and what virtue teacheth, sobriety, industry, frugality, modesty, honesty, punctuality, humanity, charity, the love of our country, and the fear of God. The prophets will inform us how the Tyrians lost it; and the like causes will always produce the like effects."

## CHAPTER XXVIII.

In this chapter we have, (1.) A prediction of singular disgrace and ruin to the king of Tyrus, by the Chaldeans, to punish his singular pride and high conceit of his own wisdom, dignity, and wealth, 1-10. (2.) A lamentation over him, thus astonishingly fallen from his grandeur, 11-19. (3.) A prediction of ruin to Zidon, a neighbouring city of Tyrus, and from which she had originated, 20-23. (4.) A promise of the restoration and safety of Israel, after the captivity in Babylon and present dispersion, notwithstanding the insults and abuse which they had suffered from their neighbours in the day of their distress, 24-26.

A. M. 3416. **THE** word of the LORD came again unto me, saying,

2 Son of man, say unto the prince of Tyrus, Thus saith the Lord God; Because thy heart is lifted up, and <sup>a</sup> thou hast said, I am a God, I sit in the seat of God, <sup>b</sup> in the <sup>1</sup> midst of the seas; <sup>c</sup> yet thou art a man, and not God, though thou set thy heart as the heart of God:

<sup>a</sup> Verse 9.—<sup>b</sup> Chap. xxvii. 3, 4.—<sup>1</sup> Heb. heart.—<sup>c</sup> Isaiah xxxi. 3.—<sup>d</sup> Zech. ix. 2.

## NOTES ON CHAPTER XXVIII.

Verse 2. *Say to the prince of Tyrus*—The name of this prince was Ithobalus, according to the Phenician annals. *Because thy heart is lifted up*—In pride and self-conceit; and *thou hast said*—Namely, in thy heart; *I am a god*—I am like a god. *I sit in the seat of God*—Inaccessible by mortals. *In the midst of the seas*—As God is safe from all injury in his throne in heaven, so am I as safe; for the sea secures me. These words express an insolent boast of self-sufficiency, as if he had said, I fear no man, nor stand in need of any: I am seated in a place of impregnable strength: the sea defends me, so that no enemy can assault me. And they represent the excessive pride and carnal security of this prince,

3 Behold, <sup>d</sup> thou art wiser than Daniel; there is no secret that they can hide from thee:

4 With thy wisdom and with thine understanding thou hast gotten thee riches, and hast gotten gold and silver into thy treasures:

5 <sup>2</sup> By <sup>e</sup> thy great wisdom and by thy traffic hast thou increased thy riches, and thy heart is lifted up because of thy riches:

<sup>d</sup> Hebrew, by the greatness of thy wisdom.—<sup>e</sup> Psalm lxii. 10; Zech. ix. 3.

who trusted in his own strength, and forgot his dependence upon God. The same crime was in like manner punished in the king of Egypt, chap. xxix. 3, and afterward in Nebuchadnezzar himself, Dan. iv. 30, 31. *Yet thou art man, and not God*—Subject to all the infirmities, casualties, sorrows, and distresses that attend human nature, and to all the changes of human affairs, and hast not any of that innate, invincible power, and of that immutability of condition, which is in God. *Though thou hast set thy heart as the heart of God*—Hast entertained thoughts which become none but God.

Verses 3-8. *Behold, thou art wiser than Daniel*—In thy own conceit. The fame of Daniel's wisdom was quickly spread over Chaldea, upon his

A. M. 3416. 6 Therefore thus saith the Lord  
B. C. 588. GOD; Because thou hast set thy heart  
as the heart of God;

7 Behold, therefore I will bring strangers upon thee, <sup>f</sup>the terrible of the nations: and they shall draw their swords against the beauty of thy wisdom, and they shall defile thy brightness.

8 They shall bring thee down to the pit, and thou shalt die the deaths of *them that are slain* in the midst of the seas.

9 Wilt thou yet <sup>g</sup>say before him that slayeth thee, I *am* God? but thou *shalt be* a man,

<sup>f</sup> Chapter xxx. 11; xxxi. 12; xxxii. 12.—<sup>g</sup> Verse 2.—<sup>h</sup> Or, woundeth.

being advanced to several posts of honour and dignity by Nebuchadnezzar. See Dan. ii. 8. So here the prophet in an ironical manner upbraids the vain boasts which the prince of Tyre made of his wisdom, and the policy of those about him, as if it exceeded the endowments of Daniel. The Phenicians, of whom the Tyrians were a colony, (see note on Isa. xxiii. 12,) valued themselves for their wisdom and ingenuity, as being inventors of navigation, letters, and sciences. Compare Zech. ix. 2. *With thy wisdom, &c., thou hast gotten thee riches*—Thy skill in navigation and trade has increased thy wealth. *Behold, I will bring upon thee the terrible of the nations*—The Babylonians, who by their conquests have made themselves terrible to all the nations round about them. *They shall draw their swords against the beauty of thy wisdom*—They shall deface and destroy all the beautiful edifices which thou hast erected with admirable art, and every thing which thou valuest as ornamental or useful, beautiful or magnificent, even all the glory of thy kingdom. *They shall defile thy brightness*—They shall render thy kingdom, which is now flourishing and glorious, weak and contemptible. *Thou shalt die the deaths, &c.*—Thou shalt die the death of those who perished in the flood. The expression *deaths*, in the plural, intimates a still further punishment, even after the death of the body; such as that impious race experienced, and such as this haughty prince had well deserved by his mad pride and blasphemous impiety. And therefore with the same emphasis the prophet tells us, verse 10, *Thou shalt die the deaths*, the double death, of *the uncircumcised*; that is, of unbelievers and enemies to God. For circumcision being the rite which distinguished God's chosen people from the heathen, *uncircumcised* is equivalent in sense to wicked or profane. So the Chaldee Paraphrase renders it here. "This is not the only place in this prophecy where the destruction by the deluge is alluded to: for this, and the fall of angels, being two of the greatest events that ever happened, and the most remarkable of God's judgments, it was very natural for the prophets to recur to them, when they would raise their style in the description of the fall of

and no God, in the hand of him <sup>A. M. 3416.</sup>  
<sup>B. C. 588.</sup> that <sup>3</sup>slayeth thee.

10 Thou shalt die the deaths of <sup>h</sup>the uncircumcised by the hand of strangers: for I have spoken *it*, saith the Lord GOD.

11 ¶ Moreover the word of the LORD came unto me, saying,

12 Son of man, <sup>i</sup>take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord GOD; <sup>k</sup>Thou sealest up the sum, full of wisdom, and perfect in beauty.

<sup>h</sup> Chapter xxxi. 18; xxxii. 19, 21, 25, 27.—<sup>i</sup> Chapter xxvii. 2.  
<sup>k</sup> Chap. xxvii. 3; Verse 3.

empires and tyrants. See chap. xxvi. 19, 20, and xxvii. 26, 32, 34. As the style of this prophet is wonderfully adapted to the subject whereof he treats, so he compares the destruction of this famous maritime city to a vessel shipwrecked in the sea, and so sends its inhabitants to the *people of old times*, as he calls them, who were swallowed up in the universal deluge. Their prince he compares to the prince of the rebel angels, whose pride had given him such a dreadful fall." See Peters on Job, p. 373, and notes on verse 14.

Verse 9. *Wilt thou yet say—Or, Wilt thou then say, before him that slayeth thee, I am God*—Nothing can be more finely expressed than this: the prince of Tyrus thought himself, as a god, as invincible, as secure from all harm; God therefore, by his prophet, asks him here if he would have these proud thoughts, if he would think of himself as a god, when he found himself in his enemy's power, just going to be slain. The question is most sharp and cutting: it sets the folly of his insolent pride in the strongest light; for surely he could not boast of being a god, when he was to fall by the sword of a man; and whatever proud thoughts he now entertained of himself, they certainly would be changed when he saw the sword of his enemy lifted up to slay him. So Plutarch tells us of Alexander, that "he vainly affected to be thought Jupiter's son, and next in honour to Bacchus and Hercules: yet when he saw the blood run out of a wound he had received, which at the same time gave him much pain, he confessed that was not such blood as Homer said issued from the immortal gods."—Lib. 2, *De Alexandri fortuna*. This whole chapter, as well as the foregoing one, is exceedingly fine, both as to the style and composition.

Verses 12, 13. *Take up a lamentation upon the king of Tyrus*—See chap. xxvii. 32. *Thou sealest up the sum, full of wisdom, &c.*—In thine own opinion thou art the perfect pattern of wisdom and all other excellences; thou possessest them in full measure, they are thine by an unalienable tenure, sealed up safely among thy treasures. The LXX. render this, *Ἐν ἀποσφραγισμῷ ὁμοιωσῶς, καὶ στεφανὸς καλῶν, Thou art the seal of likeness, and crown of*

A. M. 3416. B. C. 588. 13 Thou hast been in <sup>1</sup>Eden the garden of God: every precious stone was thy covering, the <sup>4</sup>sardius, topaz, and the diamond, the <sup>6</sup>beryl, the onyx, and the jasper, the sapphire, the <sup>6</sup>emerald, and the carbuncle, and gold: the workmanship of <sup>m</sup>thy tabrets and of thy pipes, was prepared in thee in the day that thou wast created.

<sup>1</sup> Chapter xxxi. 8, 9.—<sup>4</sup> Or, ruby.—<sup>6</sup> Or, chrysolite.—<sup>6</sup> Or, chrysopease.

*beauty.* To the same purpose the Vulgate, *Tu signaculum similitudinis, plenus sapientia, perfectus decore*: that is, says Lowth, "Thou art the image of God, an exact impression taken from that great copy. For the following verse shows that the expression alludes to Adam, when he was first created, and came pure out of the hands of his Maker; full of wisdom, and perfect in beauty." *Thou hast been in Eden*—"As thy situation was pleasant, so wast thou plentifully supplied with every thing which could contribute to make thy life pleasant and happy. The state of paradise, in common speech, denotes a condition every way complete and happy. See Isa. li. 3. The expression, as well as the whole context, alludes to the complete happiness which Adam enjoyed in paradise, before his apostacy and fall." *Every precious stone was thy covering*—Not only was thy crown adorned with the choicest jewels, but thou wast arrayed with royal robes, enriched with gold and precious stones of all sorts. There is probably an allusion here to the precious stones which were placed in the high-priest's breast-plate, as the next verse alludes to the cherubim over the mercy-seat. Accordingly the LXX. enlarge the number of the stones here mentioned from nine to twelve, and place them in the same order in which they are ranked Exod. xxviii. 17, &c. *The workmanship of thy tabrets, &c., was prepared in thee*—Or, for thee, in the day thou wast created—The highest expressions of joy, such as are the sounding of all sorts of musical instruments, ushered thee into the world, according to the usual practice at the birth of great princes; and ever since thou hast been brought up in the choicest delicacies which a royal palace or a luxurious city could furnish.

Verses 14, 15. *Thou art the anointed cherub that covereth*—The prophet here alludes to the cherubim in the temple of Solomon, which were a part of the ark, being made of beaten gold, and therefore were with it anointed, and were very large, and covered the mercy-seat with their wings. The prince of Tyrus is here compared to one of these, on account of the high power which he bore among men, and his covering or protecting his people by that power. St. Jerome translates the expression, *The extended cherub that covereth*: that is, whose wings are stretched out to cover, &c., reading ממשך, extended, instead of מכשך, anointed. *And I have set thee so*—It was I myself that determined that thou shouldst

A. M. 3416. B. C. 588. 14 Thou art the anointed <sup>a</sup>cherub that covereth; and I have set thee <sup>o</sup>so: thou wast upon <sup>o</sup>the holy mountain of God; thou hast walked up and down in the midst of the stones of fire.

15 Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee.

<sup>a</sup> Chap. xxvi. 13.—<sup>o</sup> Exod. xxv. 20; Verse 16.—<sup>o</sup> Chapter xx. 40.

be so great a king, and have a vast power to defend and protect thy people. But this prince, like too many of mankind, was insensible of the hand which raised him, and did not consider to whom he owed his power and glory. *Thou wast upon the holy mountain of God*—The image of the cherub is pursued. "Such was thy eminent distinction, that thou wast, as it were, placed in the temple of God on his holy mountain." Or, thou wast placed in as secure a situation as if thou hadst been fixed on the holy mountain where the temple of God stands. *Thou hast walked, &c., in the midst of the stones of fire*—Thou hast, as it were, been placed among the twelve precious stones on the breast-plate of the high-priest. Or this obscure sentence may signify that this prince's palace and his attendants were very richly adorned with precious stones, which shone with a burning brightness, like fire. Lowth thinks "the words allude to the high advancement of Satan in heaven before his fall, where he was placed in one of the highest orders of angels, such as were nearest in attending upon the Divine Majesty." *Thou wast perfect in thy ways, till iniquity was found in thee*—"An exact description of the evangelical purity in which the devil was created, and in which he continued till, being lifted up with pride, he fell from his first estate." "Whoever compares this place in Ezekiel with the parallel place in Isa. xiv. 12, &c., where the downfall of the king of Babylon is foretold in the same prophetic language, will soon perceive that they throw a reciprocal light upon each other, and that the fall of angels is alluded to in both. The beauty and propriety of these allusions of the prophets will appear with greater lustre when it is considered that the host of heaven were the objects of the heathen idolatry; both the visible and invisible host, as well the angels as the lights of heaven; for the superstition seems to have been originally the same, as the worship of the heavenly bodies terminated in the worship of those angels, or intelligences, who were believed to animate and conduct them: and hence we see a reason why the angels were called stars, and morning-stars, in Scripture: as in Job xxxviii. 7, and so here, the covering cherub is the same with Lucifer, the son of the morning, in Isaiah. Thus, while the prophets describe the overthrow of an idolatrous prince or state by a fallen angel, or a falling star, they only make their gods to tumble with them: see *Dissertation on Job*, p. 374.

A. M. 3416. B. C. 588. 16 By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire.

17 Thy heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee.

18 Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffic; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee.

<sup>p</sup> Verse 14.—<sup>q</sup> Verses 2, 5.—<sup>r</sup> Chap. xxvii. 21; xxviii. 36. <sup>s</sup> Heb. *terrors*.—<sup>t</sup> Chapter vi. 2; xxv. 2; xxix. 2.—<sup>u</sup> Isaiah xxxiii. 4, 12; Jer. xxv. 22; xxvii. 3; Chap. xxxii. 30.

Verses 16, 17. *By the multitude of thy merchandise, &c.*—The riches which thy great trade has produced have but increased thy love of gain more and more, and induced thee to commit acts of violence, fraud, and extortion, to make further additions to thy power and riches; therefore I will cast thee out of the mountain of God—I will cast thee down to contempt from that supereminent degree of power and glory to which I had raised thee, and from the exalted station of governing others, and being able to afford them protection, and from all thy great pomp and magnificence. *Thy heart was lifted up because of thy beauty*—Thou becamest vain and insolent on account of thy power, riches, and magnificence. Here the root of this prince's ruin is pointed out to us. His power and riches produced pride and insolence in him, and those every evil way. His grandeur blinded him, so that he did not see his true happiness, nor the right way of pursuing it, but wandered in ways which led to ruin. *I will lay thee before kings, that they may behold thee*—I will make thee a spectacle to other princes, expose thee as a miserable object before their eyes, that thou mayest be an example to them to deter them from the like pride and practices.

Verses 18, 19. *Thou hast defiled thy sanctuaries*—Thy throne, palace, judgment-seats. The word *קִדְשׁ*, generally rendered *sanctuary*, sometimes signifies a *palace*, in which sense it probably ought to be taken Amos vii. 13, where our translation renders it *the king's chapel*. Thus Bishop Patrick understands it, Exod. xxv. 8, where our version reads, *Let them make me a sanctuary*; God commanding that he should be served and attended upon in the tabernacle, as a king in his court or palace. The cherubim were his throne, the ark his footstool, the

19 All they that know thee among the people shall be astonished at thee: A. M. 3416. B. C. 588.

thou shalt be a terror, and never shalt thou be any more.

20 ¶ Again the word of the LORD came unto me, saying,

21 Son of man, set thy face against Zidon, and prophesy against it.

22 And say, Thus saith the Lord God; Behold, I am against thee, O Zidon; and I will be glorified in the midst of thee: and they shall know that I am the LORD, when I shall have executed judgments in her, and shall be sanctified in her.

23 For I will send into her pestilence, and blood into her streets; and the wounded shall be judged in the midst of her by the sword upon her on every side; and they shall know that I am the LORD.

<sup>a</sup> Exodus xiv. 4, 17; Chapter xxxix. 13.—<sup>b</sup> Psalm ix. 16.—<sup>c</sup> Chapter xx. 41; xxxvi. 23; Verse 25.—<sup>d</sup> Chapter xxxviii. 22.

altar his table, (and therefore called by that name, chap. xli. 22; Mal. i. 7,) the priests his attendants, and the show-bread and sacrifices his provisions. The king of Tyre had filled his palace and courts of judicature, and the Tyrians their stately buildings, with iniquity and injustice, and therefore God was determined utterly to destroy them by the Chaldeans. *I will bring fire from the midst of thee*—Punishment shall follow thy crimes, and thy own ways shall bring it upon thee: thy destruction shall proceed from thyself. *I will bring thee to ashes upon the earth*—I will bring thee to dust. Thou shalt be made no more account of than ashes spread on the ground. *All that know thee shall be astonished*—So low a fall from such a height of glory will astonish all who ever saw thy former magnificence.

Verses 21–23. *Set thy face against Zidon*—Direct thy face and thy speech toward Zidon, and foretel its destruction by the king of Babylon. Tyre and Zidon were neighbouring cities, and generally partakers of the same prosperity or adversity. We have, indeed, no history that informs us of the particulars of what befell Zidon; but it is likely that it sent help to the Tyrians, and so (Nebuchadnezzar proving victorious) suffered with them, and was reduced first under the power of the Chaldeans, and afterward of the Persians. *Say, Behold, I am against thee, O Zidon*—Provoked by thy sins, I am an adversary to thee, and am determined to punish thee. *I will be glorified in the midst of thee*—I will make my power and justice known by the judgments I will execute upon thee. In the same sense God saith, Exod. xiv. 17, *I will get me honour upon Pharaoh*. *And will be sanctified in her*—And will get myself reverence, fear, and praise, by the punishment I will bring upon her. God is said to be sanctified in those

A. M. 3416. 24 ¶ And there shall be no more  
B. C. 588. <sup>a</sup> a pricking brier unto the house of  
Israel, nor *any* grieving thorn of all *that are*  
round about them that despised them; and they  
shall know that I *am* the Lord God.

25 Thus saith the Lord God; When I shall  
have <sup>b</sup> gathered the house of Israel from the  
people among whom they are scattered, and  
shall be <sup>c</sup> sanctified in them in the sight of the

<sup>a</sup> Num. xxxiii. 55; Josh. xxiii. 13.—<sup>b</sup> Isaiah xi. 12; Chap.  
xi. 17; xx. 41; xxxiv. 13; xxxvii. 21.—<sup>c</sup> Verse 22.

for whose preservation or destruction he exerts his  
power in a remarkable manner, so as to get glory to  
himself. *For I will send her pestilence and blood*  
—The pestilence, which often accompanies long  
sieges, shall destroy her inhabitants. *And the  
wounded shall be judged, &c., by the sword*—That is,  
the wounded shall fall in the midst of her by the  
sword, and meet with their deserved punishment  
from it.

Verses 24–26. *There shall be no more a pricking  
brier*—There shall no more be any nation that shall  
injure, and be a vexation to the house of Israel; for  
all their troublesome neighbours, who had been as  
so many thorns in their sides, shall be destroyed or  
repressed, and in consequence thereof they shall  
dwell quietly and securely in their own land. This  
promise was in part fulfilled after their return from  
their captivity in Babylon; but the following verse  
shows that it chiefly relates to the general restoration  
of the Jews, when all the enemies of God's church and  
truth shall be vanquished and subdued, often denoted  
in the prophetic writings by the name of Edom,  
Moab, and other neighbouring nations, who, upon

heathen, then shall they dwell in A. M. 3416  
B. C. 588.  
their land that I have given to my  
servant Jacob.

26 And they shall <sup>d</sup> dwell <sup>e</sup> safe therein, and  
shall <sup>f</sup> build houses, and <sup>g</sup> plant vineyards; yea,  
they shall dwell with confidence, when I have  
executed judgments upon all those that <sup>h</sup> de-  
spise them round about them; and they shall  
know that I *am* the LORD their God.

<sup>d</sup> Jer. xxiii. 6; Ch. xxxvi. 28.—<sup>e</sup> Or, *with confidence*.—<sup>f</sup> Isa.  
lxv. 21; Amos ix. 14.—<sup>g</sup> Jer. xxxi. 5.—<sup>h</sup> Or, *spoil*.

all occasions, were wont to show their spite and ill-  
will against God's ancient people. *When I shall  
have gathered the house of Israel, &c.*—This seems  
to be a plain prophecy of the restoration of the Jews  
to their own land, as will appear to any one who will  
compare the words with the parallel texts referred to  
in the margin; and the rules laid down concerning  
the division of the land among the twelve tribes  
(chap. xlvii., xlvi.) do very much favour this inter-  
pretation: see note on Isa. xi. 12. *And shall be  
sanctified in them*—See on verse 22. *And they shall  
dwell safely therein*—In comparison of what they  
have done formerly: they shall have peace, and  
freedom from the annoyance of enemies. *And shall  
build houses, and plant vineyards*—Building and  
planting are commonly joined together. *When I  
shall have executed judgments*—The prophets com-  
monly conclude their threatenings against infidels  
with gracious promises to God's people, implying  
that he will not make an utter destruction of  
them, as of other people, but preserve a remnant,  
to whom he may fulfil his promises made to their  
fathers.

## CHAPTER XXIX.

*In this and the three following chapters is foretold the conquest of Egypt by Nebuchadnezzar. This was a denunciation of the same judgment upon Egypt which was foretold by Jeremiah, chap. xlvii. 13, &c. In this chapter we have, (1.) A prediction of the destruction of Pharaoh, for his treacherous dealing with Israel, 1–7. (2.) A prediction of the desolation of Egypt, 8–12. (3.) A promise of the restoration thereof in part, 13–16. (4.) A prediction of Nebuchadnezzar's possessing it, 17–20. (5.) A promise of mercy to Israel, 21.*

A. M. 3416. **I**N the tenth year, in the tenth month,  
B. C. 588. in the twelfth day of the month,

the word of the LORD came unto me, A. M. 3416  
B. C. 588.  
saying,

### NOTES ON CHAPTER XXIX.

Verse 1. *In the tenth year, &c.*—The prophecies of Ezekiel, in regard to foreign nations, are not placed according to the order of time in which they were delivered, but according to the respective distances of the nations from Judea, beginning with those which lay nearest to it. And with respect to the prophecies against Egypt, it is justly remarked

by Dathius, that this and the three following chapters are joined together, because they treat of the same subject, though they consist of prophecies uttered at very different periods of time. The period assigned in the present text, in this verse, for the prophecy first recorded here, is during the siege of Jerusalem; and, agreeably to verses 6, 7, might be immediately after Pharaoh's retreat, foretold by Jeremiah, chap. xxxvii. 7.

A. M. 3416. 2 Son of man, <sup>a</sup> set thy face against  
B. C. 588. Pharaoh, king of Egypt, and prophesy  
against him, and <sup>b</sup> against all Egypt:

3 Speak and say, Thus saith the Lord God;  
<sup>c</sup> Behold, I *am* against thee, Pharaoh king of  
Egypt, the great <sup>d</sup> dragon that lieth in the  
midst of his rivers, <sup>e</sup> which hath said, My river  
*is* mine own, and I have made *it* for myself.

4 But <sup>f</sup> I will put hooks in thy jaws, and I  
will cause the fish of thy rivers to stick unto  
thy scales, and I will bring thee up out of the  
midst of thy rivers, and all the fish of thy rivers  
shall stick unto thy scales.

<sup>a</sup> Chapter xxviii. 21.—<sup>b</sup> Isaiah xix. 1; Jeremiah xxv. 19;  
xlvii. 2, 25.—<sup>c</sup> Jeremiah xlv. 30; Chapter xxviii. 22; Verse  
30.—<sup>d</sup> Psa. lxxiv. 13, 14; Isa. xxvii. 1; li. 9; Chap. xxxii. 2.  
<sup>e</sup> Chap. xxviii. 2.

Verses 2, 3. *Set thy face against Pharaoh*—Pharaoh being a common name to all the kings of Egypt, this prince was called Pharaoh-hopra, by way of distinction, by Jeremiah, chap. xlv. 30, and Apries by Herodotus. The word תנין, *tannim*, signifies any great fish, but seems to be here used to signify the crocodile, a fish in a manner peculiar to the river Nile, to which the king of Egypt is compared, on account of his dominions lying upon that river, which he boasted himself of, on account of the prodigious fertility which the overflowing of the Nile caused. It is spoken of here as *rivers*, on account of its many mouths, or channels. The word *Pharaoh* signifies a crocodile in the Arabic tongue. Among the ancients, Michaelis tells us, the crocodile was a symbol of Egypt, and appears so on the Roman coins. Milton seems to have had this sublime passage in view, when he said, *Par. Lost*, xii. 190—

— Thus with ten wounds

The river-dragon, tamed, at length submits.

*My river is my own*—That is, the kingdom of Egypt, watered by the Nile, is mine. *I have made it for myself*—It is my own indefeasible right and property, which I cannot be dispossessed of. This king was, indeed, exceeding prosperous, and reigned uninterrupted for twenty-five years; by which he was so elated, as we learn from Herodotus, that he was wont to boast, that not even any god could dispossess him of his kingdom.

Verses 4, 5. *But I will put hooks in thy jaws*—The king of Egypt being spoken of as a great fish, or a crocodile, God here, in pursuance of the same metaphor, tells him that he will put hooks in his jaws, or stop his vain-glorious designs and boastings, by raising up enemies that should gain the mastery over him, as the fisherman has the fish in his power, when he has struck the hook into its jaws. This hook to the king of Egypt was Amasis, one of his officers, who set up himself as king, by the favour of the people, and dethroned his master. *I will cause the fish of thy rivers to stick unto thy scales*—I will cause even thy own people to press thee hard, and

5 And I will leave thee *thrown* into A. M. 3416.  
the wilderness, thee and all the fish B. C. 588.  
of thy rivers: thou shalt fall upon the <sup>1</sup> open  
fields; <sup>2</sup> thou shalt not be brought together,  
nor gathered: <sup>3</sup> I have given thee for meat to  
the beasts of the field, and to the fowls of the  
heaven.

6 And all the inhabitants of Egypt shall know  
that I *am* the LORD, because they have been a  
<sup>1</sup> staff of reed to the house of Israel.

7 <sup>1</sup> When they took hold of thee by thy  
hand, thou didst break, and rend all their  
shoulder: and when they leaned upon thee,

<sup>f</sup> Isaiah xxxvii. 29; Chapter xxxviii. 4.—<sup>1</sup> Heb. *face of the  
field*.—<sup>2</sup> Jer. viii. 2; xvi. 4; xxv. 33.—<sup>3</sup> Jer. vii. 33; xxxiv.  
20.—<sup>1</sup> 2 Kings xviii. 21; Isa. xxxvi. 6.—<sup>1</sup> Jer. xxxvii. 5, 7,  
11; Chap. xvii. 17.

to be a torment to thee. *And I will bring thee up out of thy rivers*—By this is metaphorically expressed his being induced to undertake a foreign expedition. The expression alludes to the nature of a crocodile, which is not confined to the water, but uses to come upon the land, where he is frequently taken. *And I will leave thee thrown into the wilderness, and all the fish of thy rivers*—Thy army shall be discomfited, and fall in the deserts of Lybia and Cyrene; for there seems to be here an allusion to the heavy loss which Apries and the Egyptian army sustained in his expedition against the Cyrenians, toward whom they must have marched over the desert. Herod. ii. § 161. Apries himself did not fall in battle, but was taken prisoner by Amasis, and strangled by the Egyptians. Herod. ii. § 169. See note on Jer. xlv. 30. *Thou shalt fall upon the open fields*—A king is said to be defeated, or victorious, when his armies are so. *Thou shalt not be brought together, nor gathered*—The bones, or carcasses, of thy army shall not be collected in order to their burial, nor gathered to the dead in the sepulchres allotted for them. *I have given thee for meat to the beasts of the field, &c.*—See Rev. xix. 17, 18. Some think the expression here is metaphorical, and signifies that the power of depriving him of his kingdom, power, liberty, riches, and at last life itself, should be given to cruel and rapacious men.

Verses 6, 7. *Because they have been a staff of reed to the house of Israel*—This expression, a *staff of reed*, is very emphatical, to signify a confidence which has failed those that depended upon it, or has done them more hurt than good; for if a reed is leaned upon as a staff, it most certainly bends under the weight and breaks, and the splinters sometimes run into the hand of him who leaned upon it. Though the Jews were greatly blamed by God for entering into alliance with the Egyptians, yet we find God here declaring that he would punish the Egyptians for not having performed their engagements to the Israelites; for though God forbade the Israelites to seek the alliance of the Egyptians, this nevertheless did not excuse the Egyptians in their breach of

A. M. 3416. thou brakest, and madest all their  
B. C. 588. loins to be at a stand.

8 ¶ Therefore thus saith the Lord God; Behold, I will bring <sup>1</sup> a sword upon thee, and cut off man and beast out of thee.

9 And the land of Egypt shall be desolate and waste; and they shall know that I *am* the LORD: because he hath said, The river is mine, and I have made it.

10 Behold, therefore, I *am* against thee, and against thy rivers, <sup>m</sup> and I will make the land of Egypt <sup>2</sup> utterly waste and desolate, <sup>3</sup> from <sup>a</sup> the tower of <sup>4</sup> Syene even unto the border of Ethiopia.

11 ° No foot of man shall pass through it,

<sup>1</sup> Chap. xiv. 17; xxxii. 11, 12, 13.—<sup>m</sup> Ch. xxx. 12.—<sup>2</sup> Heb. wastes of waste.—<sup>3</sup> Or, from Migdol to Syene, Exodus xiv. 2;

faith. *When they took hold of thee by thy hand*—When they relied on thee for help; *thou didst break*—Or, *thou wast crushed*, as Newcome renders it; *and rend all their shoulder*—Or, *their arm*. The sense is, that the Egyptians proved a destruction to the Jewish people, who expected to be helped by them: see Jer. xxxvii. 5, 7; 2 Kings xxiv. 7. This king of Egypt came with a great army to raise the siege of Jerusalem, but would not venture a battle with the Chaldeans, and marched back again, leaving Jerusalem to be taken by them.

Verses 8, 9. *Behold, I will bring a sword upon thee*—This was fulfilled, first by the civil wars which broke out in Egypt, and next by the invasion of it by Nebuchadnezzar, who carried his victorious arms through the whole country, destroying wherever he came; *and will cut off man and beast*—That is, destroy a vast number both of men and beasts. *And the land of Egypt shall be desolate*—A great part of Egypt was, without doubt, laid waste and made desolate by the ravages of war. *Because he hath said, The river is mine*—Arrogance and self-confidence are always spoken of in Scripture as highly displeasing to God. Whenever any one thinks, speaks, or acts as if he were self-dependant, and had safety, prosperity, and happiness in his own power, then do the Scriptures represent God as giving up such a one to calamity, to convince him how little reason he had to think highly of, or to trust in himself.

Verses 10–12. *Behold, I am against thee and thy rivers*—Since thou hast opposed me, I will set myself against thee, and bring down the strength and glory of thy kingdom, wherein thou magnifiest thyself so much. *From the tower of Syene, even unto the border of Ethiopia*—If we follow this translation, we must understand the word *Cush*, rendered here Ethiopia, of Arabia, as it is often taken: see note on Jer. xiii. 23. For Syene was to the south of Egypt, under the tropic of Cancer, and bordering on African Ethiopia: see Pliny's *Nat. Hist.*, l. v. c. 9. But the words may be properly translated thus: *From Migdol to Syene, even to the borders of Ethio-*

nor foot of beast shall pass through it, neither shall it be inhabited forty years.

12 <sup>p</sup> And I will make the land of Egypt desolate in the midst of the countries *that are* desolate, and her cities among the cities *that are* laid waste shall be desolate forty years: and I will scatter the Egyptians among the nations, and will disperse them through the countries.

13 Yet thus saith the Lord God; At the <sup>q</sup> end of forty years will I gather the Egyptians from the people whither they were scattered:

14 And I will bring again the captivity of Egypt, and will cause them to return *into the*

Jer. xlv. 1.—<sup>a</sup> Chap. xxx. 6.—<sup>4</sup> Heb. *Seveneh*.—<sup>o</sup> Chap. xxxii. 13.—<sup>p</sup> Chap. xxx. 7, 26.—<sup>q</sup> Isa. xix. 23; Jer. xlv. 26.

*phia*: compare chap. xxx. 5, 9. Migdol was a town near the Red sea, mentioned Exod. xiv. 2; Jer. xlv. 1; xlv. 14, (where see the notes,) at the entrance of Egypt from Palestine; whereas Syene was at the other end of the country. What is said here of the devastation of Egypt, appears from this to be spoken only of a part of it, and not the whole. *No foot of man shall pass through it, &c.*—The intestine wars of the Egyptians, and the invasion of Nebuchadnezzar, made some provinces of Egypt, which were most the scenes of action, quite desolate; out of which state they did not wholly recover for the space of forty years. *And her cities shall be desolate forty years*—“We cannot prove, indeed, from heathen authors, that this desolation of the country continued exactly forty years, though it is likely enough that this, as well as the other conquered countries, did not shake off the Babylonish yoke till the time of Cyrus, which was about forty years after the conquest of Egypt by Nebuchadnezzar: but we are assured by Berosus, that Nebuchadnezzar took several captives in Egypt, and carried them to Babylon; and from Megasthenes we learn, that he transplanted and settled others in Pontus. So true it is that they were *scattered among the nations, and dispersed through the countries*, and might, upon the dissolution of the Babylonian empire, return to their native country.”—Bishop Newton.

Verses 14, 15. *And I will bring again the captivity of Egypt*—This captivity of the Egyptians, though not taken notice of by Herodotus, is mentioned by Berosus, in one of the fragments of his history, quoted by Josephus, *Antiq.*, l. x. chap. 11, and published with notes by Scaliger, at the end of his books, *De Emendatione Temporum*, whose remark upon the place is very observable, namely, “The calamities that befell the Egyptians are passed over by Herodotus, because the Egyptian priests would not inform him of any thing that tended to the disgrace of their nation.” *And I will cause them to return into the land of Pathros*—That part of Egypt which is called *Thebais*, as Bochart proves by several argu-

A. M. 3416. land of Pathros, into the land of their  
B. C. 588. <sup>a</sup> habitation; and they shall be there  
a <sup>b</sup> base <sup>c</sup> kingdom.

15 It shall be the basest of the kingdoms; neither shall it exalt itself any more above the nations: for I will diminish them, that they shall no more rule over the nations.

16 And it shall be no more <sup>a</sup> the confidence of the house of Israel, which bringeth *their* iniquity to remembrance, when they shall look after them: but they shall know that I *am* the Lord God.

<sup>a</sup> Or, *birth*.—<sup>b</sup> Heb. *low*.—<sup>c</sup> Chap. xvii. 6, 14.

ments. *And they shall be there a base kingdom, the basest of kingdoms*—“By *base kingdom* is meant, that it should be tributary and subject to strangers, for the much greatest part of the time. This is the purport and meaning of the prophecy; and the truth will appear by a short deduction of the history of Egypt from that time to this. It was first of all tributary to the Babylonians under Amasis; upon the ruin of the Babylonish empire, it was subject to the Persians; upon the failure of the Persian empire, it came into the hands of the Macedonians; after the Macedonians, it fell under the dominion of the Romans; after the division of the Roman empire, it was subdued by the Saracens, in the reign of Omar, their third emperor; about the year of Christ 1250, it was in the possession of the *Mamelukes*, a word which signifies a *slave bought* with money, but is appropriated to those Turkish or Circassian slaves, whom the sultans of Egypt bought young, and taught military exercises. These slaves usurped the royal authority, and by that means Egypt became their prey. But, A. D. 1517, Selim, the ninth emperor of the Turks, conquered the *Mamelukes*, and annexed Egypt to the Ottoman empire, of which it continues to be a province to this day. By this deduction it appears, that the truth of Ezekiel’s prediction is fully attested by the whole series of the history of Egypt, from that time to the present. And who could pretend to say, upon human conjecture, that so great a kingdom, so rich and fertile a country, should ever afterward become tributary and subject to strangers? It is now a great deal above two thousand years since this prophecy was first delivered; and what likelihood or appearance was there, that the Egyptians should, for so many ages, bow under a foreign yoke, and never, in all that time, be able to recover their liberties, and have a prince of their own to reign over them? But as is the prophecy, so is the event.”—Bishop Newton.

Verse 16. *It shall be no more the confidence of the house of Israel*—At the same time that the Jews put confidence in Egypt they distrusted the promises and assistance of God, and forsook him to comply with the idolatries of their allies. *Which bringeth*—Or, as Newcome translates it, *Calling their iniquity to remembrance*—That is, as he interprets it,

17 ¶ And it came to pass in the A. M. 3432  
B. C. 572 seven and twentieth year, in the first A. M. 3432  
B. C. 572 month, in the first *day* of the month, the word of the LORD came unto me, saying,

18 Son of man, ‘Nebuchadrezzar king of Babylon caused his army to serve a great service against Tyrus: every head *was* made bald, and every shoulder *was* peeled: yet had he no wages, nor his army, for Tyrus, for the service that he had served against it:

19 Therefore thus saith the Lord God; Behold, I will give the land of Egypt unto Nebu-

<sup>a</sup> Isa. xxx. 2, 3; xxxvi. 4, 6.—<sup>c</sup> Jer. xxvii. 6; Chap. xxvi. 7, 8.

causing God to remember and punish the iniquity of his people. Or the sense of the verse may be, that the Israelites should no more look to Egypt for help; but, by the deplorable state it should be reduced to, be put in mind of the judgments which wickedness brings down from God; and of their own folly and iniquity in distrusting his assistance, and seeking to Egypt for help, contrary to his commands, and even complying with the Egyptian idolatries, in order to engage them in their favour.

Verses 17, 18. *And it came to pass, &c.*—The new prophecy, which begins here, is connected with the foregoing, on account of its relating to the same subject, and not on account of its being the next revelation in time which Ezekiel had; for there is nearly seventeen years distance between the date of the foregoing prophecy and this; during which Egypt was torn to pieces by sedition and civil wars, which seems to be signified by the foregoing prophecy; and, the time then approaching that Nebuchadrezzar was to invade and conquer Egypt, God thought proper to declare it to the prophet more openly and expressly than he had done before. *Nebuchadrezzar caused his army to serve a great service against Tyrus*—The siege lasted thirteen years, till the heads of the soldiers became bald with continual wearing their helmets, and the skin was worn off their shoulders with carrying earth to raise mounts and fortifications against it: see note on chap. xxvi. 8. *Yet had he no wages, nor his army, for Tyrus*—Before the town came to be closely besieged, the inhabitants had removed their effects into an island, about half a mile distant from the shore, to which they afterward removed themselves, and where they built a new city; so that there was no inhabitant nor booty left there when Nebuchadrezzar’s army took the city. Thus St. Jerome, “When the Tyrians saw that the works for carrying on the siege were perfected, and the foundations of the walls were shaken, by the battering of the rams, whatsoever precious things in gold, silver, clothes, and various kinds of furniture, the nobility had, they put them on board their ships, and carried them to the islands; so that, the city being taken, Nebuchadrezzar found nothing worthy of his labour.”

Verses 19, 20. *He shall take her multitude, and*

A. M. 3432. chadrezzar king of Babylon; and he  
B. C. 572. shall take her multitude, and <sup>7</sup> take  
her spoil, and take her prey; and it shall be  
the wages for his army.

20 I have given him the land of Egypt <sup>8</sup> for  
his labour wherewith he <sup>a</sup> served against it,

<sup>7</sup> Heb. *spoil her spoil, and prey her prey.*—<sup>8</sup> Or, for his hire.

*take her spoil*—Nebuchadnezzar and his army shall have the captives and spoil of Egypt, which they shall utterly pillage and lay waste. *Because they wrought for me, saith the Lord*—The destruction of cities and countries is a work of God's providence, for the effecting of which he makes use of kings and princes as his instruments. Upon this account he calls Nebuchadnezzar his servant, Jer. xxv. 9, *because he wrought for him*, as it is here expressed, that is, executed his judgments upon Tyre, and the other cities and countries which God had delivered into his hands. Though Nebuchadnezzar was actuated by his own ambition to make the conquest of Tyre, yet, because in doing it he had executed God's purposes, and that which was pleasing to him, in humbling the Tyrians, therefore God here declares that he should not go without a reward; for that he would give him the spoil of Egypt, which nation was ripe for punishment. If God is so gracious as to reward those who do but execute his designs *accidentally*, not *intentionally*, how much reason have

because they wrought for me, saith A. M. 3432.  
the Lord God. B. C. 572.

21 ¶ In that day <sup>x</sup> will I cause the horn of the house of Israel to bud forth, and I will give thee <sup>y</sup> the opening of the mouth in the midst of them; and they shall know that I *am* the LORD.

<sup>x</sup> Jer. xxv. 9.—<sup>y</sup> Psa. cxxxii. 17.—<sup>z</sup> Chap. xxiv. 27.

we to expect that he will most amply reward those who *intentionally* obey his will!

Verse 21. *In that day*—The phrase frequently denotes, in the prophets, not the same time which was last mentioned, but an extraordinary season, remarkable for some signal events of providence: in this sense it is to be understood here. *I will cause the horn of the house of Israel to bud forth*—The horns being the token of strength in beasts, and that in which their power chiefly consists; therefore the word is put to signify strength, or dominion, or a flourishing condition; and therefore to say, that *the horn of Israel should bud forth*, was as much as to say, that the Jewish nation should grow prosperous, and come to a flourishing condition again. This seems to be spoken of the return of the Jews from their captivity, and settling again in Judea. *I will give thee the opening of the mouth in the midst of them*—When thy prophecies are made good by the event, this shall add a new authority to what thou speakest: see chap. xxiv. 27.

## CHAPTER XXX.

In this chapter we have, (1.) A continuation of the prophecy against Egypt, in which is foretold the destruction of all her allies and confederates, all her interests and concerns, and the several steps which the king of Babylon should take in effecting that destruction, 1–19. (2.) A repetition of a former prophecy against Egypt, delivered while the Egyptians, who had come to assist Zedekiah, were returning home, not having accomplished their purpose, 20–26.

A. M. 3432. THE word of the LORD came again  
B. C. 572. unto me, saying,

2 Son of man, prophesy and say, Thus saith the Lord God; <sup>a</sup> Howl ye, Wo worth the day!

3 For <sup>b</sup> the day is near, even the day of the LORD is near, a cloudy day; it shall be the time of the heathen.

<sup>a</sup> Isaiah xliii. 6.—<sup>b</sup> Chapter vii. 7, 12; Joel ii. 1; Zeph. i. 7.  
<sup>1</sup> Or, *fear.*—<sup>c</sup> Chap. xxix. 19.

## NOTES ON CHAPTER XXX.

Verses 2–4. *Thus saith the Lord, Howl ye, &c.*—The prophet addresses the inhabitants of Egypt. *Wo worth the day*—Ah! the day: alas! what sad times are approaching. *Even the day of the Lord*—The time of God's vengeance, wherein he will manifest his sore displeasure against Egypt and its allies; *a cloudy day*—A day that shall be dismal with calamities. Times of trouble have often this appellation. *It shall be the time of the heathen*—

4 And the sword shall come upon A. M. 3432.  
Egypt, and great <sup>1</sup> pain shall be in B. C. 572.

Ethiopia, when the slain shall fall in Egypt, and they <sup>c</sup> shall take away her multitude, and <sup>d</sup> her foundation shall be broken down.

5 Ethiopia, and <sup>2</sup> Libya, and Lydia, and <sup>e</sup> all the mingled people, and Chub, and the <sup>3</sup> men

<sup>d</sup> Jer. l. 15.—<sup>e</sup> Heb. *Phut*, Chap. xxvii. 10.—<sup>f</sup> Jer. xxv. 20, 24.—<sup>g</sup> Heb. *children*.

Wherein they shall be punished. *Great pain shall be upon Ethiopia*—Great trouble and distress; *when the slain shall fall in Egypt*—By the sword of the Chaldeans; *and they shall take away her multitude*—Shall carry multitudes of them captive to Babylon; *and her foundations shall be broken down*—Her strong forts and citadels; or her government, laws, and all the supports and defences of her commonwealth.

Verse 5. *Ethiopia, and Libya, and Lydia*—The

A. M. 3432. of the land that is in league, shall fall  
B. C. 572. with them by the sword.

6 Thus saith the LORD; They also that uphold Egypt shall fall; and the pride of her power shall come down: <sup>4</sup> from <sup>f</sup> the tower of Syene shall they fall in it by the sword, saith the Lord GOD.

7 <sup>5</sup> And they shall be desolate in the midst of the countries *that are* desolate, and her cities shall be in the midst of the cities *that are* wasted.

8 And they shall know that I *am* the LORD, when I have set a fire in Egypt, and *when* all her helpers shall be <sup>5</sup> destroyed.

9 In that day <sup>h</sup> shall messengers go forth from me in ships to make the careless Ethiopians afraid, and great pain shall come upon

<sup>4</sup> Or, from Migdol to Syene.—<sup>f</sup> Chap. xxix. 10.—<sup>5</sup> Chap. xxix. 12.—<sup>5</sup> Heb. broken.—<sup>h</sup> Isaiah xviii. 1, 2.—<sup>1</sup> Chap. xxix. 19.—<sup>k</sup> Chap. xxviii. 7.

names in Hebrew are *Cush*, *Phut*, and *Lud*, which are mentioned together as the Egyptian allies, Jer. xvi. 9. *Cush* probably signifies *Ethiopia* here, being joined with *Phut* and *Lud*, which were nations of Africa. *And all the mingled people*—All their mercenary soldiers, consisting of various nations. If we distinguish these from *the men of the land*, mentioned afterward, they may mean that mixture of *Carians*, *Ionians*, and other nations lying upon the Mediterranean sea, which Apries got together to encounter Amasis, who, together with him, were destroyed. *And Chub*—The Cubii are mentioned by Ptolemy as a people of Mareotis, a province of Egypt. There is no mention of this people anywhere else in the Scriptures. According to Michaelis, the ancient geographers have a mercantile town, *Kubee*, on the Indian sea, under the eighth degree of north latitude.

Verses 6-9. *They also that uphold Egypt shall fall*—By this seems to be meant the governors of the several provinces, those who are called *the stay of the tribes thereof*, Isa. xix. 13; that is, of the several *Nomi*, or districts of Egypt. *From the tower of Syene shall they fall*—This should rather be rendered, from Migdol to Syene. See note on chap. xxix. 10. *When I have set a fire in Egypt*—When I shall have kindled up the flame of war in Egypt. God's judgments are often compared to fire: see the margin. *And when all her helpers shall be destroyed*—All her allies and auxiliaries. *In that day shall messengers, &c.*—Houbigant translates this verse, *In that day shall swift messengers go forth from me, who shall terrify the secure Ethiopians; and he shall have great fears concerning the day of Egypt, because it shall be nigh.* He observes, that as the messengers are said to be "sent to Cush, or Ethiopia, if the Arabians be meant, they were not to be gone by ships: if the Ethiopians,

them, as in the day of Egypt: for, A. M. 3432. lo, it cometh. B. C. 572.

10 Thus saith the Lord GOD; <sup>i</sup> I will also make the multitude of Egypt to cease by the hand of Nebuchadrezzar king of Babylon.

11 He and his people with him, <sup>k</sup> the terrible of the nations, shall be brought to destroy the land: and they shall draw their swords against Egypt, and fill the land with the slain.

12 And <sup>l</sup> I will make the rivers <sup>6</sup> dry, and <sup>m</sup> sell the land into the hand of the wicked: and I will make the land waste, and <sup>7</sup> all that is therein, by the hand of strangers: I the LORD have spoken *it*.

13 Thus saith the Lord GOD; I will also <sup>n</sup> destroy the idols, and I will cause *their* images to cease out of Noph; <sup>o</sup> and there shall be no

<sup>1</sup> Isa. xix. 5, 6.—<sup>6</sup> Heb. drought.—<sup>m</sup> Isa. xix. 4.—<sup>7</sup> Heb. the fulness thereof.—<sup>n</sup> Isaiah xix. 1; Jer. xliii. 12; xlv. 25; Zech. xiii. 2.—<sup>o</sup> Zech. x. 11.

properly so called, to the south of Egypt, it was not proper for messengers to be sent to them in ships, because the navigation was against the stream, and could not be so quick as it ought upon an approaching calamity." Bishop Newcome, however, adopts our translation of the first clause, observing, that to send messengers up the Nile in ships was, if not so swift, yet a more secure way of communicating intelligence in a time of general commotion, than to send them by land. The Egyptians and Ethiopians being confederates, the ill news of the conquest of Egypt could not but greatly affect the Ethiopians.

Verses 10-12. *I will make the multitude of Egypt to cease*—I will diminish the number of its inhabitants. *I will make the rivers dry*—The fertility of Egypt depending on the rise and overflowing of the Nile, the meaning of the metaphor is, I will destroy the plenty, prosperity, and strength of Egypt. *And sell the land into the hand of the wicked*—Namely, the haughty and cruel Babylonians. To *sell*, signifies here to *deliver up*, as men do goods which they sell. Compare Deut. xxxii. 30; Judg. ii. 14; and iv. 9.

Verse 13. *I will also destroy the idols*—Idolatry being one of the principal things for which God visits the infidel nations, he would take particular vengeance upon the idols, thereby showing how much he is superior to them in power. Cambysis, the successor of Cyrus, destroyed the idols of Egypt. *I will cause their images to cease out of Noph*—Noph, or Memphis, was one of the principal cities of Egypt, a seat of their kings, where their sepulchres stood, one of which is still remaining. It is often mentioned in Scripture. In Hosea it is called *Moph*, and by many at this day *Menoph*. This place was famous for the worship of Apis and Osiris, whereupon the prophet, in a particular manner, denounces destruction to the idolatry of that place.

A. M. 3432. more a prince of the land of Egypt: B. C. 572. <sup>p</sup> and I will put a fear in the land of Egypt.

14 And I will make <sup>q</sup> Pathros desolate, and will set fire in <sup>r</sup> Zoan, <sup>s</sup> and will execute judgments in No.

15 And I will pour my fury upon <sup>t</sup> Sin, the strength of Egypt; and <sup>u</sup> I will cut off the multitude of No.

16 And I will <sup>v</sup> set fire in Egypt: Sin shall have great pain, and No shall be rent asunder, and Noph *shall have* distresses daily.

17 The young men of <sup>w</sup> Aven and of <sup>x</sup> Pibeseth shall fall by the sword: and these *cities* shall go into captivity.

18 <sup>y</sup> At Tehaphnehes also the day shall be <sup>z</sup> darkened, when I shall break there the yokes of Egypt: and the pomp of her strength shall cease in her: as for her, a cloud shall cover her, and her daughters shall go into captivity.

19 Thus will I execute judgments in Egypt: and they shall know that I *am* the LORD.

B. C. 588. 20 ¶ And it came to pass in the eleventh year, in the first *month*, in the seventh *day* of the month, *that* the word of the LORD came unto me, saying,

21 Son of man, I have <sup>aa</sup> broken the arm of

<sup>p</sup> Isaiah xix. 16.—<sup>q</sup> Chap. xxix. 14.—<sup>r</sup> Psa. lxxviii. 12, 43. <sup>s</sup> Or, Tanis.—<sup>t</sup> Neh. iii. 8, 9, 10.—<sup>u</sup> Or, Pelusiam.—<sup>v</sup> Jer. xlvi. 25.—<sup>w</sup> Verse 8.—<sup>x</sup> Or, Heliopolis.—<sup>y</sup> Or, Pubastum.

And there shall be no more a prince of the land of Egypt—This undoubtedly refers to the future government of Egypt by foreigners, or to the general destruction of the Egyptian princes by Nebuchadnezzar and Amasis. All men know, says Josephus against Appion, l. ii. sec. 11, *ὅτι Περσῶν καὶ μετ' ἐκείνης, πημενων τῆς Ἀσίας Μακεδονῶν, Αἰγυπτίῳ ἐδουλοῦντο, ἀνδραποδῶν ἢ δὲν διαφεροντες*, "That the Egyptians were subject to the Persians, differing nothing from slaves, and after them to the Macedonians, who ruled over Asia." See the note on chap. xxix. 15. *And I will put a fear in Egypt*—I will make the Egyptians faint-hearted, and not able to defend themselves.

Verses 14, 15. *I will make Pathros desolate*—That is, *Thebais*; and *will set fire in Zoan*—Or, Tanis, one of the ancient cities in Egypt, and the metropolis of the kingdom in Moses's time: see Psa. lxxviii. 12, 43. *I will execute judgments in No*—Called *the multitude of No*, or *Hamon-no*, in the next verse, and probably the same with the city *Thebes*, famous for its hundred gates: see the note on Jer. xlvi. 25. *I will pour my fury upon Sin, the strength of Egypt*—It is generally agreed that *Sin* is the same with *Pelusium*, one of the seven mouths of the Nile, which was commonly called the

Pharaoh king of Egypt; and lo, <sup>aa</sup> it shall not be bound up to be healed, <sup>bb</sup> to put a roller to bind it, to make it strong to hold the sword.

22 Therefore thus saith the Lord God; Behold, I *am* against Pharaoh king of Egypt, and will <sup>cc</sup> break his arms, the strong, and that which was broken; and I will cause the sword to fall out of his hand.

23 <sup>dd</sup> And I will scatter the Egyptians among the nations, and will disperse them through the countries.

24 And I will strengthen the arms of the king of Babylon, and put my sword in his hand: but I will break Pharaoh's arms, and he shall groan before him with the groanings of a deadly-wounded *man*.

25 But I will strengthen the arms of the king of Babylon, and the arms of Pharaoh shall fall down; and <sup>ee</sup> they shall know that I *am* the LORD, when I shall put my sword into the hand of the king of Babylon, and he shall stretch it out upon the land of Egypt.

26 <sup>ff</sup> And I will scatter the Egyptians among the nations, and disperse them among the countries; and they shall know that I *am* the LORD.

<sup>aa</sup> Jer. ii. 16.—<sup>bb</sup> Or, restrained.—<sup>cc</sup> Jer. xlvi. 25.—<sup>dd</sup> Jer. xlvi. 11.—<sup>ee</sup> Psalm xxxvii. 17.—<sup>ff</sup> Verse 26; Chap. xxix. 12. <sup>g</sup> Psalm ix. 16.—<sup>h</sup> Verse 23; Chap. xxix. 13.

of Egypt, as Suidas observes, and therefore was strongly fortified, that no enemy might gain admittance.

Verses 17, 18. *The young men of Aven, &c.*—*Aven* is the same with *On*, mentioned Gen. xli. 45, in aftertimes called Heliopolis, as the margin here explains it, because of a temple or image there dedicated to the sun: see notes on Isa. xix. 18; Jer. xliii. 13. The word is so translated both here and Gen. xli. 45, by the LXX., who were very well acquainted with Egypt and all the principal places of it. And they translate *Phibeseth*, *Bubastum*. *At Tehaphnehes*—Elsewhere written *Tahpanhes*, supposed to be the same place which was afterward called Daphnæ Pelusiacæ; *the day shall be darkened*—By this expression is signified its being involved in great calamity; for the *day*, or *light*, in the Scripture language, is put for prosperity: therefore *the day being darkened* signifies a state of adversity.

Verses 20–26. *It came to pass in the eleventh year, &c.*—It seems this prophecy was delivered soon after the Egyptian army had marched out of Egypt to relieve Jerusalem when besieged by Nebuchadnezzar, but had returned without effecting any thing, (see notes on Jer. xxxvii. 5, 7,) and some months before that city was taken, that is, more

than sixteen years before the preceding prophecies. *I have broken the arm of Pharaoh*—I have begun to break, or will break, Pharaoh's strength, so that he shall not be able to recover his former power. Calmet's interpretation is, "I will break Pharaoh by the revolt of his subjects, by the war which Amasis shall bring upon him, and afterward by that of Nebuchadnezzar; and this in the space of fourteen or fifteen years." It is usual for the prophets to speak of a thing future as if it was already accomplished. *It shall not be bound up to be healed*—His calamity shall be so far from being lessened, that it shall increase more and more every day. *And will break his arms, the strong, and that which was broken*—Or, rather, *the firm one, as well as the broken, or in-*

*firm one.* The king of Babylon had before dispossessed the king of Egypt of all his new conquests, from the river of Egypt to the river Euphrates, 2 Kings xxiv. 7. So that this part of his strength was already taken away, and never to be recovered; and now God threatens to destroy the remainder of his power, namely, the kingdom of Egypt itself. *And I will cause the sword to fall out of his hand*—He shall have no more strength to defend himself than a man hath to use his sword when his arm is broken. *And he shall groan with the groanings of a deadly-wounded man*—His strength and power shall fail, and he shall groan with anguish as a man who is dying of his wounds. *I will scatter the Egyptians among the nations*—See note on chap. xxix. 12, 13.

## CHAPTER XXXI.

*In this chapter the prophet is directed to put Pharaoh in mind of the dreadful fall of the king of Assyria, whose capital city was Nineveh, and who was much superior to him in power and greatness. The prosperity and grandeur of the Assyrian monarch, his vast empire and mighty sway, are set forth under the metaphor of a lofty, spreading cedar, fair and flourishing, and overtopping all the trees of the field, 1-9. He shows Pharaoh how much he resembled him in pride, carnal confidence, and security, and then reminds him how the mighty tree of that monarchy was cut down and destroyed, what a noise it made among the nations by its fall, and what a warning it gave to all potent princes, to beware of pride and confidence in themselves and their own power, 10-17. He leaves it to the king of Egypt to apply all this to himself, and in the destruction of the Assyrian empire to foresee the ruin of his own kingdom, 18.*

A. M. 3416. **AND** it came to pass in the eleventh year, in the third month, in the first day of the month, that the word of the LORD came unto me, saying,

2 Son of man, speak unto Pharaoh king of Egypt, and to his multitude; \* Whom art thou like in thy greatness?

3 <sup>b</sup> Behold, the Assyrian was a cedar in Lebanon <sup>1</sup> with fair branches, and with a shadowing shroud, and of a high stature; and his top was among the thick boughs.

4 <sup>o</sup> The waters <sup>2</sup> made him great, <sup>A. M. 3416.</sup> the deep <sup>3</sup> set him up on high with <sup>B. C. 588.</sup> her rivers running round about his plants, and sent out her <sup>4</sup> little rivers unto all the trees of the field.

5 Therefore, <sup>d</sup> his height was exalted above all the trees of the field, and his boughs were multiplied, and his branches became long because of the multitude of waters, <sup>5</sup> when he shot forth.

6 All the <sup>e</sup> fowls of heaven made their nests

<sup>a</sup> Verse 18.—<sup>b</sup> Daniel iv. 10.—<sup>1</sup> Hebrew, *fair of branches.*  
<sup>c</sup> Jer. li. 36.—<sup>2</sup> Or, *nourished.*—<sup>3</sup> Or, *brought him up.*

<sup>4</sup> Or, *conduits.*—<sup>d</sup> Dan. iv. 11.—<sup>5</sup> Or, *when it sent them forth.*  
<sup>e</sup> Chap. xvii. 23; Dan. iv. 12.

## NOTES ON CHAPTER XXXI.

Verses 1, 2. *In the eleventh year, in the third month, &c.*—This was another revelation upon the subject of the destruction of Egypt, imparted two months after that which is mentioned in the conclusion of the foregoing chapter. *Whom art thou like in thy greatness?*—Thou pridest thyself, as if there never was any prince or king that could compare with thee. The prophet here asks a question, not to receive an answer from Pharaoh, but to answer it himself, as he does in the next and following verses, wherein he acquaints the king of Egypt that the king of Assyria was equally as powerful as he, and yet came to a miserable end; from whence he might learn, that he had no security for the continuance of his grandeur, but might be soon cast down as the king of Assyria had been.

Verses 3-9. *Behold the Assyrian*—This, says Archbishop Secker, seems an admonitory comparison of Pharaoh to the late Assyrian monarch, applied to Pharaoh, verse 18. *By the Assyrian*, compared here to a tall and fair cedar, such as grew in mount Lebanon, Archbishop Usher and Dr. Prideaux understand that king of Assyria whom some call *Chyniladanus*, others *Saracus*, of whom it seems the words of the Prophet Nahum (chap. iii. 18) are to be understood. In like manner Zephaniah joins the destruction of Assyria and the desolation of Nineveh together, chap. ii. 13. Nabopolassar, the king of Babylon, and Cyaxares, the king of Media, called by the names of Nebuchadonosor and Assuerus in Tobit, (chap. xiv. 15,) joining their forces together against him, besieged Nineveh, took it, and, after having slain the king, utterly destroyed that

A. M. 3416. in his boughs, and under his branches  
B. C. 589. did all the beasts of the field bring  
forth their young, and under his shadow dwelt  
all great nations.

7 Thus was he fair in his greatness, in the  
length of his branches: for his root was by  
great waters.

8 The cedars in the <sup>f</sup> garden of God could not  
hide him: the fir-trees were not like his boughs,  
and the chestnut-trees were not like his branches;  
nor any tree in the garden of God was like  
unto him in his beauty.

9 I have made him fair by the multitude of  
his branches: so that all the trees of Eden,  
that were in the garden of God, envied him.

10 Therefore thus saith the Lord God; Be-  
cause thou hast lifted up thyself in height, and  
he hath shot up his top among the thick  
boughs, and <sup>g</sup> his heart is lifted up in his  
height;

11 I have therefore delivered him into the

<sup>f</sup> Genesis ii. 8; xiii. 10; Chapter xxviii. 13.—<sup>g</sup> Daniel v.  
20.—<sup>h</sup> Hebrew, in doing he shall do unto him.—<sup>i</sup> Chapter  
xxviii. 7.

great and famous city, and put an end to that part  
of the Assyrian empire, Nabopolassar having be-  
fore possessed himself of the other part, which was  
properly called the Babylonian empire. See Dr.  
Prideaux, p. 45. In this remarkable catastrophe the  
prophecies of Jonah, Nahum, and Zephaniah, fore-  
telling the destruction of Nineveh, were fulfilled.  
*His top was among the thick boughs*—He overtop-  
ped all the other flourishing trees. *The waters  
made him great*—“As trees flourish by a river side,  
so the traffic of the several branches of the river  
Tigris, upon which Nineveh was situate, made that  
city and kingdom rich and populous, and she im-  
parted her wealth and stores among the neighbour-  
ing provinces.”—Lowth. *Therefore his height was  
exalted, &c.*—He became greater than all the kings  
about him. The greatness of Nebuchadnezzar’s  
power and kingdom is set forth under the same em-  
blem, Dan. iv. 10, &c. *All the fowls made their  
nests in his boughs*—Several nations applied to him  
for protection, and thought themselves and all their  
concerns safe under his government. *Under his  
branches did all the beasts of the field bring forth,  
&c.*—Under the protection of his extensive empire  
did the people increase, and the countries become  
more populous. *The cedars in the garden of God  
could not hide him, &c.*—He overtopped the goodly  
cedars, called in the Hebrew *the cedars of God*,  
Psa. lxxx. 9; such fair ones as might be supposed to  
have grown in paradise. The expressions are all  
allegorical, signifying the supereminent greatness of  
the king of Assyria, and how much more powerful  
he was than any other of the kings of that time.

hand of the mighty one of the hea- A. M. 3416.  
then; <sup>6</sup> he shall surely deal with him: B. C. 589.  
I have driven him out for his wickedness.

12 And strangers, <sup>h</sup> the terrible of the nations,  
have cut him off, and have left him: <sup>i</sup> upon  
the mountains and in all the valleys his  
branches are fallen, and his boughs are broken  
by all the rivers of the land; and all the people  
of the earth are gone down from his shadow,  
and have left him.

13 <sup>k</sup> Upon his ruin shall all the fowls of the  
heaven remain, and all the beasts of the field  
shall be upon his branches:

14 To the end that none of all the trees by  
the waters exalt themselves for their height,  
neither shoot up their top among the thick  
boughs, neither their trees <sup>7</sup> stand up in their  
height, all that drink water: for <sup>1</sup> they are all  
delivered unto death, <sup>m</sup> to the nether parts of  
the earth, in the midst of the children of men,  
with them that go down to the pit.

<sup>1</sup> Chap. xxxii. 5; xxxv. 8.—<sup>k</sup> Isa. xviii. 6; Chap. xxxii. 4.  
<sup>7</sup> Or, stand upon themselves for their height.—<sup>l</sup> Psa. lxxxii. 7.  
<sup>m</sup> Chap. xxxii. 18.

*All the trees of Eden, &c.*—All the kings of the  
East envied him, and his greatness. So the Chaldee  
paraphrast.

Verses 10–14. *Because thou hast lifted up thy-  
self*—Because thy pride hath still increased with thy  
prosperity. *I have delivered him into the hand of  
the mighty one of the heathen*—Or, *the mighty one  
of the nations*, as the word מַלְאָכִים is rendered in the  
next verse. The word מַלְאָכִים, here rendered *mighty  
one*, though generally spoken of God, yet is some-  
times applied to heroes, (see chap. xxxii. 21.) some-  
times to angels, as excelling in strength, as Psalm  
lxxxix. 6. So God here says, he delivered the As-  
syrian into the hand of Nabopolassar, king of Baby-  
lon, who, joining his forces with those of the king of  
Media, made himself master of Nineveh, and of the  
king of Assyria, whose seat it was. *And the terrible  
of the nations have cut him off*—The armies of the  
kings of Babylon and Media shall utterly destroy  
him and his empire, and leave him without life or  
power. *Upon the mountains, &c., his branches are  
fallen*—As the limbs of a tree are broken by the  
fall, and those that rested under its shadow are  
frighted away and forsake the place, so the As-  
syrian’s power was overthrown in all the places of  
his dominion. *Upon his ruin shall all the fowls of  
the heaven remain, &c.*—As the birds sit upon the  
boughs of a tree cut down, and the beasts browse  
upon its branches, so his dominions shall be a prey  
to the conquerors: or, his armies that are slain shall  
become meat to the birds and beasts. *To the end  
that none of all the trees exalt themselves*—That his  
destruction may be a warning to other kings and

A. M. 3416. B. C. 588. 15 Thus saith the Lord God; In the day when he went down to the grave I caused a mourning: I covered the deep for him, and I restrained the floods thereof, and the great waters were stayed: and I caused Lebanon<sup>a</sup> to mourn for him, and all the trees of the field fainted for him.

16 I made the nations to shake at the sound of his fall, when I cast him down to hell with them that descend into the pit: and all the trees of Eden, the choice and best of Lebanon, all that drink water, shall be comforted in the nether parts of the earth.

<sup>a</sup> Heb. to be black.—<sup>b</sup> Chapter xxvi. 15.—<sup>c</sup> Isaiah xiv. 15. <sup>d</sup> Isa. xiv. 8.—<sup>e</sup> Chap. xxxii. 31.—<sup>f</sup> Lam. iv. 20.

potentates, to deter them from priding themselves in the time of their prosperity. *For they are all delivered unto death*—The mighty men of the Assyrians were delivered to death as well as those of the meaner sort. The fall of the Assyrian was thus largely spoken of to convince the king of Egypt, if he would be instructed, that no human power, however great, was able to secure its possessor from the wrath of God and his judgments, or to maintain itself against his attacks.

Verse 15. *In the day when he went down to the grave*—This, and the following verses, are an elegant description of that consternation that seized the king of Assyria's allies, at the suddenness of his downfall; the same metaphor being still pursued. *I caused a mourning: I covered the deep for him*—The deep, that is said to have raised up this fair tree, verse 4, is now described as mourning at his downfall. *I restrained the floods, and the great waters were stayed*—As if the streams had stopped their usual course on purpose to lament his fate. The meaning seems to be, that the great nations and numerous people under his dominions, or his confederates and allies, were all struck with astonishment at his fall. *I caused Lebanon to mourn for him*—By Lebanon is probably signified Syria, which was in alliance with the king of Assyria. *All the trees of the field fainted for him*—All the neighbouring princes lamented his ruin, and were disheartened at having lost their protector.

Verses 16, 17. *I made the nations to shake at the sound of his fall*—Through fear and terror. *When I cast him down to hell*—Rather, to the grave; *with them that descend into the pit*—That die and are buried. *All the trees of Eden, &c.*—The greatest kings on earth. *All that drink water*—That partake

A. M. 3416. B. C. 588. 17 They also went down into hell with him, unto them that be slain with the sword; and they that were his arm, that dwelt under his shadow in the midst of the heathen.

18 ¶ To whom art thou thus like in glory and in greatness among the trees of Eden? yet shalt thou be brought down with the trees of Eden unto the nether parts of the earth: thou shalt lie in the midst of the uncircumcised with them that be slain by the sword. This is Pharaoh and all his multitude, saith the Lord God.

<sup>a</sup> Verse 2; Chapter xxxii. 19.—<sup>b</sup> Chapter xxviii. 10; xxxii. 19, 21, 24, &c.

of wealth and other worldly enjoyments; shall be comforted in the nether parts of the earth—The deceased princes, confederates to the Assyrians, described here as so many stately trees and cedars, shall feel some mitigation of their calamities, when they see thee brought down as low as themselves: compare chap. xxxii. 31, and see notes on Isaiah xiv. 8-16, a passage exactly parallel to this. *They also went down into hell*—Or, the grave; *with him*—His allies underwent the same fate with himself, and were cut off in the common destruction. *And they that were his arm*—His auxiliaries; *that dwelt under his shadow*—Who lived under his protection; *in the midst of the heathen*—Or, the nations: see on verse 11; namely, in several countries and provinces: see Lam. iv. 20. When the Assyrian power was overthrown, it was easy for the Chaldeans to subdue all its allies.

Verse 18. *To whom art thou thus like in glory? &c.*—To whom, among the great princes of the world, canst thou, O king of Egypt, be so fitly compared, with all thy glory and greatness, as to this king of Assyria, since, like him, thou shalt be thrown down from all thy pomp and grandeur to the lowest state of humiliation and ruin. *Thou shalt lie in the midst of the uncircumcised*—Thou shalt be put among those of whom God makes no account. "Nations that admitted circumcision, held the uncircumcised in the utmost contempt. The Egyptians, at least the priests and the learned among them, were circumcised; but now they shall lie among the uncircumcised."—Michaelis. *This is Pharaoh and all his multitude, saith the Lord God*—In this verse the latter part of verse 2 is resumed, and the allegory, under which the Assyrian is represented, is applied to Pharaoh.

## CHAPTER XXXII.

We have in this chapter a further description of the lamentable destruction of Egypt by Nebuchadnezzar, which is set forth under two similitudes. (1.) The killing of a mischievous lion, and a whale, crocodile, or some such devouring creature, 1-16. (2.) The funeral of a great commander, or captain-general, brought down to the grave with the nations of the uncircumcised, 17-32.

A. M. 3417. B. C. 587. **AND** it came to pass in the twelfth year, in the twelfth month, in the first day of the month, that the word of the Lord came unto me, saying,

2 Son of man, take up a lamentation for Pharaoh king of Egypt, and say unto him, Thou art like a young lion of the nations, and thou art as a whale in the seas: and thou camest forth with thy rivers, and troubledst the waters with thy feet, and fouledst their rivers.

3 Thus saith the Lord God; I will therefore spread out my net over thee with a company of many people; and they shall bring thee up in my net.

4 Then will I leave thee upon the land, I will cast thee forth upon the open field, and will cause all the fowls of the heaven to re-

main upon thee, and I will fill the beasts of the whole earth with thee. A. M. 3417. B. C. 587.

5 And I will lay thy flesh upon the mountains, and fill the valleys with thy height.

6 I will also water with thy blood the land wherein thou swimmest, even to the mountains; and the rivers shall be full of thee.

7 And when I shall put thee out, I will cover the heaven, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light.

8 All the bright lights of heaven will I make dark over thee, and set darkness upon thy land, saith the Lord God.

9 I will also vex the hearts of many people, when I shall bring thy destruction among the nations, into the countries which thou hast not known.

<sup>a</sup> Chapter xxvii. 2; Verse 16.—<sup>b</sup> Chap. xix. 3, 6; xxxviii. 13.—<sup>c</sup> Chap. xxix. 3.—<sup>d</sup> Or, dragon.—<sup>e</sup> Chap. xxxiv. 18.  
<sup>f</sup> Chapter xii. 13; xvii. 20; Hosca vii. 12.—<sup>g</sup> Chapter xxix. 5.  
<sup>h</sup> Chap. xxxi. 13.—<sup>i</sup> Chap. xxxi. 12.

<sup>1</sup> Or, the land of thy swimming.—<sup>2</sup> Or, extinguish.—<sup>3</sup> Isa. xiii. 10; Joel ii. 31; iii. 15; Amos viii. 9; Rev. vi. 12, 13; Matt. xxiv. 29.—<sup>4</sup> Heb. light of the light in heaven.—<sup>5</sup> Heb. them dark.—<sup>6</sup> Heb. provoke to anger, or, grief.

## NOTES ON PSALM XXXII.

Verses 1, 2. *In the twelfth year*—Namely, of Jehoiachin's captivity, about which time Amasis began to set up himself against the king of Egypt, concerning whom this prophecy is. *Son of man, take up a lamentation for Pharaoh*—"To the preceding funeral panegyric over Assyria, the fate of which was past, Ezekiel prophetically subjoins a similar panegyric over Egypt, though its fate was still future; making plainly here a happy variation in the oratorical figure, by which past events are brought down and represented as now present before our eyes; whereas, on the contrary, by this prophetic figure future events are anticipated, and represented as already past."—*Obs. on Books*, ii. 188. *Thou art like a young lion of the nations*—Thou art like a beast of prey, devouring far and near. *Thou art as a whale in the seas*—By the word *tannim* we may fitly understand a crocodile, as has been observed upon chap. xxix. 3, and the description that follows agrees very well to a crocodile, but cannot be applied to a whale. *And thou camest forth with thy rivers, &c.*—Or rather, *Thou rushedst forth through thy streams, and didst trouble the waters, &c.*; that is, thou wentest beyond the bounds of thine own kingdom, and didst trouble and tread down, or subdue, the neighbouring cities and nations.

Verses 3-6. *I will spread out my net over thee, &c.*—I will bring thine enemies upon thee, who shall encompass thee on every side, and master thee as a wild beast or monstrous fish is taken in a net. *Then will I leave thee upon the land*—That is, leave thee to certain destruction, or take away from thee all means of recovery. For Pharaoh being here spoken of as a water animal, leaving him upon the land, signified leaving him to certain death, without the means of escaping it; for a fish left upon the

land must needs die, let it struggle as it will, water being absolutely necessary to its life. This was literally fulfilled when, making war upon the Cyrenians, he was vanquished, and his army cut in pieces, and left a prey to the fowls and beasts in the deserts of Libya and Cyrene: see note on chap. xxix. 4, 5. *And I will fill the beasts of the whole earth with thee*—With the flesh of thy vast armies. Or rather, understanding the words figuratively, I will enrich all nations with thy spoils. *And I will lay thy flesh upon the mountains, &c.*—Thy people shall be slain, both upon the mountains and in the valleys, and their carcasses lie unburied there. *I will also water with thy blood the land wherein thou swimmest*—The land of Egypt, wherein thou bearest rule; even to the mountains—The mountains shall be wet with it, as well as the lower grounds: compare Isaiah xxxiv. 3. *And the rivers shall be full of thee*—All places, both high and low, both land and water. All the expressions in these verses are hyperbolic, signifying the vast slaughter that should be made of the Egyptians, and the immense booty that should be obtained by their enemies.

Verses 7-10. *And when I shall put thee out*—When I shall cast thee down from thy power, and extinguish all thy glory. *I will cover the heaven, and make the stars thereof dark*—It is well known that the downfall of states and kingdoms, kings and princes, is often expressed in the Scriptures by these or such like metaphors: see notes on Isaiah xiii. 10; xxiv. 23; xxx. 26. But here the expressions may mean, I will make every thing look sad and dismal, or will cause a universal sorrow; for to men amidst great calamities and afflictions every thing appears dark and gloomy, and even the light itself seems little different from darkness; and therefore it is usual to express a state of great sorrow by the

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<sup>k</sup> amazed at thee, and their kings shall be horribly afraid for thee, when I shall brandish my sword before them; and <sup>l</sup> they shall tremble at every moment, every man for his own life, in the day of thy fall.

11 ¶ For thus saith the Lord God; The sword of the king of Babylon shall come upon thee.

12 By the swords of the mighty will I cause thy multitude to fall, <sup>m</sup> the terrible of the nations, all of them: and <sup>n</sup> they shall spoil the pomp of Egypt, and all the multitude thereof shall be destroyed.

13 I will destroy also all the beasts thereof from beside the great waters; <sup>p</sup> neither shall the foot of man trouble them any more, nor the hoofs of beasts trouble them.

14 Then will I make their waters deep, and

<sup>k</sup> Chap. xxvii. 35.—<sup>l</sup> Chapter xxvi. 16.—<sup>m</sup> Jer. xli. 26; Chapter xxx. 4.—<sup>n</sup> Chapter xxviii. 7.—<sup>p</sup> Chapter xxix. 19.  
<sup>p</sup> Chap. xxix. 11.—<sup>q</sup> Heb. *desolate from the fulness thereof.*

heavens being covered, and the stars darkened. *All the bright lights of heaven will I make dark over thee*—I will involve thy whole land in trouble and distress, making every thing in it look dismal. *I will vex the hearts, &c., when I shall bring thy destruction among the nations*—When thy exiles shall be dispersed into foreign countries, (see chap. xxix. 12,) and relate the miserable circumstances of thy destruction, it shall cause grief and consternation in all that hear it. *Yea, I will make many people amazed at thee, and their kings, &c.*—The kings and princes of Africa, who lay near to Egypt, seem here to be spoken of; for the destruction of Egypt could not but fill them with fear for themselves, lest the victor should make them suffer the same fate.

Verses 13, 14. *I will also destroy the beasts thereof*—Their horses, in which they trusted so much, Isa. xxxi. 3, and other cattle, feeding in their rich pastures by the river sides. *Neither shall the foot of man, nor the hoofs of beasts, &c.*—The country shall be so deserted that the waters of the river shall not be fouled by man or beast. But we may understand the prophet here as speaking metaphorically, and by the beasts of Egypt, intending its armies, which had frequently troubled the neighbouring nations, but which, it is here said, should trouble them no more; for when Egypt should be made desolate, and the number both of men and beasts should be diminished by their wars and confusions, then they should neither have the will nor the power to give their neighbours any further molestation; but the nations around them should enjoy quietness, like that of a river which smoothly glides along, and never has its streams fouled or disturbed: see verse 2. *Then will I make their waters deep, &c.*—The nations which used to be harassed and troubled by

cause their rivers to run like oil, saith A. M. 3417.  
the Lord God. B. C. 587.

15 When I shall make the land of Egypt desolate, and the country shall be <sup>r</sup> destitute of that whereof it was full, when I shall smite all them that dwell therein, <sup>s</sup> then shall they know that I *am* the LORD.

16 This is the <sup>t</sup> lamentation wherewith they shall lament her: the daughters of the nations shall lament her: they shall lament for her, *even* for Egypt, and for all her multitude, saith the Lord God.

17 ¶ It came to pass also in the twelfth year, in the fifteenth day of the month, *that* the word of the LORD came unto me, saying,

18 Son of man, wail for the multitude of Egypt, and <sup>u</sup> cast them down, *even* her, and the daughters of the famous nations, unto the nether parts of the earth, with them that go down into the pit.

<sup>r</sup> Exodus vii. 5; xiv. 4, 18; Psalm ix. 16; Chapter vi. 7.  
<sup>s</sup> Verse 2; 2 Samuel i. 17; 2 Chron. xxxv. 25; Chap. xxvi. 17.  
<sup>t</sup> Chap. xxvi. 20; xxxi. 14.

the Egyptians, shall then enjoy great peace and quietness.

Verse 15. *When I shall make the land of Egypt desolate, &c.*—When I shall bring the fore-mentioned dreadful calamities upon it. *Then shall they know that I am the Lord*—The awful and destructive visitation shall be sanctified to those that survive: it shall yield them important instruction, and they shall give glory to my power and justice, while a sensible conviction of the vanity of the world, and of the fading and perishing nature of all things in it, shall draw their affections from it, and from all that it contains, and induce them to seek an acquaintance with me as their portion and happiness.

Verse 16. *This is the lamentation wherewith they shall lament her*—This is the substance of the lamentation, which may be properly used to bewail the calamities which Egypt shall suffer: see note on verse 2. *The daughters of the nations shall lament her*—That is, the people of the neighbouring countries shall use such like words as these when they hear of Egypt's calamities: thus the *daughter of Zion* and of *Babylon* signifies the inhabitants of those cities. This verse alludes to the mourning women, whose office it was to lament at funerals.

Verses 17, 18. *It came to pass, in the fifteenth day of the month*—Namely, of the month before mentioned, which was a few days after the time of the preceding revelation. *The word of the Lord came unto me*—Giving me further directions how to improve the fall of Egypt. *Son of man, wail for the multitude of Egypt*—Prepare the funeral ceremonies at the burial of Egypt, and compose an elegy suitable to the sad occasion. Bishop Lowth observes, that "this prophetic ode is a master-piece in that species of writing which is appropriated to the ex-

A. M. 3417. 19 'Whom dost thou pass in beauty? <sup>a</sup> go down, and be thou laid with the uncircumcised.

20 They shall fall in the midst of *them that are slain* by the sword: <sup>b</sup> she is delivered to the sword: draw her and all her multitudes.

21 <sup>c</sup> The strong among the mighty shall speak to him out of the midst of hell with them that help him: they are <sup>d</sup> gone down, they lie uncircumcised, slain by the sword:

<sup>a</sup> Chapter xxxi. 2, 18.—<sup>b</sup> Verses 21, 24; Chapter xxviii. 10. <sup>c</sup> Or, *the sword is laid*.—<sup>d</sup> Isaiah i. 31; xiv. 9, 10; Verse 27. <sup>e</sup> Verses 19, 25.

citing terror." *And cast them down, even her, &c.*—Houbigant renders this clause, *And thrust them down with the daughters of the nations; thrust them down to the lower parts of the earth, to those who are gone down to the lake.* And he observes, that "the prophet is commanded to thrust the Egyptians down to the shades below; that is, to exhibit, by an *hypotyposis*, familiar with the prophets, the ruin of the Egyptians, similar to the ruin of the people who have been destroyed and gone down to the regions of the dead." The reader will observe that this figure of speech is a representation of things painted in such strong and bright colours as may cause the imagination of the hearers to conceive of them rather as present to their view than described in words. Such is the representation which the prophet here gives of the calamities of the Egyptians. The expressions, *Unto the nether parts of the earth, with them that go down into the pit*, denote utter destruction, and are parallel to those elsewhere used, of being brought down to hell, to the grave, or into silence. The Egyptians affected to be buried in their pyramids, and their kings, princes, and nobles would be laid by themselves, but Ezekiel provides them their graves among common people, to lie just where they fell.

Verses 19, 20. *Whom dost thou pass in beauty?*—What reason hast thou to prefer thyself before others? Art thou better than they, that thou shouldest not die and be laid in the dust as well as they? *Go down*—Namely, to the regions of the dead; *and be laid with the uncircumcised*—Among profane and loathed carcasses, such as the bodies of the uncircumcised were in the opinion of the circumcised: see notes on chap. xxviii. 8-10, and xxxi. 18. The *circumcised*, in Scripture, being put for those for whom God had a peculiar regard, and this being one of the distinguishing characteristics of his peculiar people, therefore the term *uncircumcised* seems to be used for those whom God had rejected, that is, for the wicked and profane. *They shall fall in the midst of them that are slain by the sword*—Thy people shall not die the common death of all men, but shall be cut off by an extraordinary judgment from the hand of God himself: they shall be slain by the sword. *Draw her and all her multitude*—Carry her and her people away to the grave,

22 <sup>a</sup> Asshur is there and all her company: his graves *are* about him: <sup>b</sup> all of them slain, fallen by the sword:

23 <sup>c</sup> Whose graves are set in the sides of the pit, and her company is round about her grave: all of them slain, fallen by the sword, which <sup>d</sup> caused <sup>e</sup> terror in the land of the living.

24 There is <sup>f</sup> Elam and all her multitude round about her grave, all of them slain, fallen by the sword, which are <sup>g</sup> gone down uncircum-

<sup>a</sup> Verses 24, 26, 29, 30.—<sup>b</sup> Isa. xiv. 15.—<sup>c</sup> Chap. xxvi. 17, 20; Verses 24, 25, 26, 27, 32.—<sup>d</sup> Or, *dismaying*.—<sup>e</sup> Jer. xlix. 34, &c.—<sup>f</sup> Verse 21.

like so many carcasses, which are buried without any solemnity. The words seem to be spoken to the Babylonians, the executioners of God's judgments upon Egypt.

Verse 21. *The strong among the mighty shall speak to him*—Namely, to the king of Egypt; *out of the midst of hell*—Or, *the pit*, as Bishop Newcome renders the word: see verse 23. The passage is "a poetical description of the regions of the dead; where the ghosts of deceased tyrants, with their subjects, are represented as coming to meet the king of Egypt and his auxiliaries, upon their arrival at the same place. Hell signifies here the state of the dead."—Lowth. See note on Isa. xiv. 9. *They are gone down*—The warriors, famous in their time for their exploits, have undergone the same fate with other men of blood, and are gone down to the grave by violent deaths.

Verses 22, 23. *Asshur is there and all her company*—The Assyrians, both king and people, whose destruction is represented in the foregoing chapter: though famous, warlike, and victorious, that mighty monarch fell. *His graves are about him*—The graves of his soldiers slain in the war. This expression, and that in the next verse, *her company is round about her grave*, seem to signify no more than a universal destruction of high and low, and that death had made them all equal. The masculine and feminine genders are promiscuously used in the following verses. The masculine referring to the prince, whose subjects the deceased were; the feminine to the nation or country to which they belonged. *Whose graves are set in the sides of the pit*—Here is supposed a spacious vault, in the midst whereof the king of Asshur lies, and round the vault, in receptacles hewn about its sides, his famous captains and commanders. *And her company is round about her grave*—Like lesser graves placed round the monument of some person of great quality. *All of them slain, which caused terror, &c.*—Who were a terror while they were alive to their neighbours.

Verses 24, 25. *There is Elam and all her multitude*—Which was conquered by Nebuchadnezzar: see note on Jer. xlix. 36. The nations mentioned in this and the following verse were probably confederates with the Assyrians, and fell when they did. *Which caused terror—yet have they borne their*

A. M. 3417. cised into the nether parts of the  
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earth, \* which caused their terror in the land of the living; yet have they borne their shame with them that go down to the pit.

25 They have set her a bed in the midst of the slain with all her multitude: her graves are round about him: all of them uncircumcised, slain by the sword: though their terror was caused in the land of the living, yet have they borne their shame with them that go down to the pit: he is put in the midst of *them that be slain*.

26 There is <sup>f</sup> Meshech, Tubal, and all her multitude: her graves are round about him: all of them <sup>g</sup> uncircumcised, slain by the sword, though they caused their terror in the land of the living.

27 <sup>h</sup> And they shall not lie with the mighty *that are fallen* of the uncircumcised, which are gone down to hell <sup>i</sup> with their weapons of war: and they have laid their swords under their heads, but their iniquities shall be upon their bones, though *they were* the terror of the mighty in the land of the living.

\* Verse 23.—<sup>f</sup> Genesis x. 2: Chapter xxvii. 13; xxxviii. 2.  
<sup>g</sup> Verses 19, 20.—<sup>h</sup> Verse 21; Isa. xiv. 18, 19.—<sup>i</sup> Heb. *with weapons of their war*.

*shame*—They have been shamefully subdued, and have lost their lives and glory together, as Asshur did before them. *They have set her a bed in the midst of the slain, &c.*—Elam and her people have gone down to the state of the dead, among those who have fallen by the sword. The word *bed* is used for the grave, Isa. lvii. 2, and may, in both places, allude to the costly monuments, or sepulchres, which used to be erected for persons of great quality. *Her graves are round about him*—The king and people are involved in the same common destruction.

Verses 26–28. *There is Meshech, Tubal, &c.*—These are some other of the Assyrian allies; some think the Cappadocians, and other nations neighbouring to them, are here meant. The Scythians also, who anciently governed Asia, may be comprehended, and their expulsion from Media by Cyaxares may here be referred to: see *Obs. on Books*, i. 192. *And they shall not lie with the mighty, &c.*—They shall not lie among those heathen heroes, men of courage and fortitude, who were laid in distinct graves, with pomp and magnificence, but shall all be tumbled together into one common pit, as their actions have not made them worthy of any distinction. *Which are gone down to hell*—Or, the state of the dead, as the word which we translate *hell* ought often to be rendered. *With their weapons of war*—Brave men, who had gained signal victories, used, by way

28 Yea, thou shalt be broken in the midst of the uncircumcised, and shalt

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lie with *them that are slain* with the sword.

29 There is <sup>i</sup> Edom, her kings, and all her princes, which with their might are <sup>11</sup> laid by *them that were slain* by the sword: they shall lie with the uncircumcised, and with them that go down to the pit.

30 <sup>12</sup> There be the princes of the north, all of them, and all the <sup>1</sup> Zidonians, which are gone down with the slain; with their terror they are ashamed of their might; and they lie uncircumcised with *them that be slain* by the sword, and bear their shame with them that go down to the pit.

31 Pharaoh shall see them, and shall be <sup>m</sup> comforted over all his multitude, *even Pharaoh* and all his army slain by the sword, saith the Lord God.

32 For I have caused my terror in the land of the living: and he shall be laid in the midst of the uncircumcised with *them that are slain* with the sword, *even Pharaoh* and all his multitude, saith the Lord God.

<sup>1</sup> Chapter xxv. 12.—<sup>11</sup> Hebrew, *given*, or, *put*.—<sup>12</sup> Chap. xxxviii. 6, 15; xxxix. 2.—<sup>1</sup> Chapter xxviii. 21.—<sup>1</sup> Chap. xxxi. 16.

of honour, to have their arms buried with them, or hung upon their sepulchres. Thus was the grave of Misenu honoured by *Aeneas*.

“————— Ingenti mole sepulchrum  
Imponit, suaque arma viro.” *ÆN.* vi. 232.

“It was usual,” says Kirckman, *De Funer. Roman.*, l. iii. c. 18, “in former times, in some places, to put swords, shields, and other armour in the graves of military men, as they did in the grave of Theseus, and on the bier of Alexander the Great.” But the meaning of the prophet here is, that those, of whom he speaks, should be without these usual martial solemnities, with which people formerly often honoured their dead. Instead of which he says *their iniquities shall be upon their bones*—Their death shall carry in it plain tokens of their sins, and of God’s vengeance pursuing them on account of them. *Yea, thou shalt be broken in the midst of the uncircumcised*—Thou, O king of Egypt, shalt have no honorary distinctions paid thee at thy death, or be laid in a magnificent tomb, as those great conquerors have been, but shalt lie in a common pit, or grave, promiscuously with those who are overcome and slain in battle.

Verses 29–32. *There is Edom, her kings, &c.*—Of whose destruction Ezekiel prophesied, chap. xxv. 12; *laid by them that were slain by the sword*—Laid among the conquered. *With them that go down to*

*the pit*—Among those of no renown, who are thrown into one common grave without any honour or distinction paid to them. *There be the princes of the north*—By these, it seems, are meant the Tyrians, who lay north of Judea, and were overcome in many battles by the Chaldeans. *Pharaoh shall see them, and shall be comforted, &c.*—Here, by a poetical figure, sense is given to Pharaoh among the dead, and he feels a consolation in that state to see so many other kings and nations brought into the same condition as himself and his people were in. *Even Pharaoh and all his army slain by the sword*—Herodotus affirms, that Apries, or Pharaoh-hophra, was strangled: *οι δε μιν απεπιψαν*, l. ii. p. 154. But the enemies of Apries may have used the sword against him before he expired. *For I have caused my terror in the land of the living*—In the Hebrew text it is, *חתיירו*, his terror, that is, I have permitted the king of Egypt to be a vexation and terror to many while

he was alive in the world. *And he shall be laid in the midst of the uncircumcised*—That is, with the basest sort, or those of no distinction. Or, if we read with the Masorites, whom our translators follow, *my terror*, the meaning of the verse may be, As these kings and nations have been a terror to the world while they were in it, verse 24, &c., so will I be now a terror to them, and especially to Pharaoh and his people, in making them a remarkable example of my vengeance. Observe, reader, the calamitous state of human life! See what a dying world this is! The strong die, the mighty die; *Asshur, Elam, Meshech, Tubal, Edom, the princes of the north, the Zidonians, Pharaoh, and all his multitude!* But here is likewise an allusion to the final and everlasting death of impenitent sinners. Those that are *uncircumcised in heart are slain by the sword of divine justice. Their iniquity is upon them, and they bear their shame for ever!*

## CHAPTER XXXIII.

In this chapter we have, (1.) *The duty of a spiritual watchman*, 1–9. (2.) *A declaration of the safety of penitents, and the destruction of apostates*, 10–20. (3.) *A message to those who flattered themselves with hopes of safety, though they repented not*, 21–29. (4.) *A reproof of those who approved the word of God, but did not practise it*, 30–33.

A. M. 3117. **A** GAIN the word of the LORD  
B. C. 557. came unto me, saying,

2 Son of man, speak to <sup>a</sup> the children of thy people, and say unto them, <sup>b</sup> When <sup>1</sup> I bring the sword upon a land, if the people of the land take a man of their coasts, and set him for their <sup>c</sup> watchman :

3 If when he seeth the sword come upon the land, he blow the trumpet, and warn the people ;

4 Then, <sup>2</sup> whosoever heareth the sound of the trumpet, and taketh not warning ; if the sword

<sup>a</sup> Chap. iii. 11.—<sup>b</sup> Chap. xiv. 17.—<sup>1</sup> Heb. a land when I bring a sword upon her.—<sup>c</sup> 2 Samuel xviii. 24, 25 ; 2 Kings ix.

## NOTES ON CHAPTER XXXIII.

Verses 1–6. *Again the word of the Lord came unto me*—“It is plain that Ezekiel uttered what is contained in this chapter to verse 20, before Jerusalem was taken by the Babylonians; but how long before is uncertain.”—Bishop Newcome. *Son of man, speak to the children of thy people*—To the Jews, to whom he had not spoken since he declared what is contained in chap. xxiv. The reader will find in chap. iii., from verses 17 to 22, the substance of what is repeated in the first ten verses of this chapter. The instruction is the same in both passages; but the subject is here more fully and explicitly illustrated. “When the prophet had confirmed his predictions of evil, both to the Jews and heathen, by exemplifications of the like predictions already fulfilled among

come and take him away, <sup>d</sup> his blood shall be upon his own head. A. M. 3417. B. C. 587.

5 He heard the sound of the trumpet, and took not warning; his blood shall be upon him. But he that taketh warning shall deliver his soul.

6 But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take *any* person from among them, <sup>e</sup> he is taken away in his iniquity; but his blood will I require at the watchman's hand.

17; Isa. xxi. 8; Verse 7; Hos. ix. 8.—<sup>a</sup> Heb. he that hearing heareth.—<sup>d</sup> Chap. xviii. 13.—<sup>e</sup> Verse 8.

the latter, he proceeds to apply home the conclusion arising hence by an expostulation and pathetic address to the hearts and consciences of the Jews. But to what Jews is this addressed? To the Jews who were already in captivity. In order, then, that this address might make the stronger impression on them, and produce its wished-for effect, he immediately subjoins an information, which he here presents, as having been just then received, of the actual capture and destruction of the city of Jerusalem, agreeably to his foregoing prophecies against it: the accomplishment of which prediction against the Jews themselves, joined to his historic narrations before, of the accomplishment of many others against the heathen, both completes his arguments in favour of the credit and veracity of his predictions against

A. M. 3417. 7 <sup>f</sup> So thou, O son of man, I have  
B. C. 587. set thee a watchman unto the house  
of Israel; therefore thou shalt hear the word at  
my mouth, and warn them from me.

8 When I say unto the wicked, O wicked  
*man*, thou shalt surely die; if thou dost not  
speak to warn the wicked from his way, that  
wicked *man* shall die in his iniquity; but his  
blood will I require at thy hand.

9 Nevertheless, if thou warn the wicked of his  
way to turn from it; if he do not turn from his  
way, he shall die in his iniquity; but thou hast  
delivered thy soul.

<sup>f</sup> Chapter iii. 17.—<sup>g</sup> Chapter xxiv. 23.—<sup>h</sup> So Isa. xlix. 14;  
Chap. xxxvii. 11.

Egypt, or other nations, and also proves, by a con-  
spicuous example, the truth of that maxim with  
which he had concluded his late address to the cap-  
tive Jews, *That God will judge every one after his  
ways, both Jews and heathen.*—*Obs. on Books*, ii.  
196.

*When I bring the sword upon a land*—When an  
enemy approaches to any land, which never happens  
without my appointment or permission; *if the people  
of the land take a man of their coast*—Or, *from among  
them*, to which sense the word כִּקְצֹה, here used, is  
translated, Gen. xlvii. 2; *and set him for their watch-  
man*—Such watchmen were placed upon the turrets  
of their city-walls, or upon high mountains near, to  
give notice of the enemy's approach: see the margin.  
*If when he seeth the sword come upon the land*—If,  
when he spies the enemy marching against it, *he blow  
the trumpet*, sound the alarm; *and warn the people*—  
The sound of the trumpet is a warning, yet it is  
sometimes necessary to add a warning by word of  
mouth, and tell the people brought together by  
the trumpet what he sees. *Whosoever hearth, &c.,  
and taketh not warning*—Considers not, minds not  
what he hears, nor will be made sensible of the dan-  
ger, so as to provide for resisting or fleeing from the  
sword; *if the sword come and take him away*—De-  
stroy him; *his blood shall be upon his own head*—  
His destruction is owing to himself. *He heard the  
sound of the trumpet*—He heard as well as others  
who escaped, and he might have delivered himself  
as they did who took warning. *His blood shall be  
upon him*—The guilt and blame of his death cannot  
be charged on any but himself. *But he that taketh  
warning shall save his soul*—Shall save his life from  
the danger that threatens it. In like manner, he that  
takes warning by the prophet's admonition shall pre-  
serve himself from the judgments threatened against  
sinners. *But if the watchman see the sword come,  
and blow not the trumpet*—If he neglect his charge,  
which is to give the alarm; *and the people be not  
warned*—But are surprised by the enemy; *if the  
sword take any person from among them*—Cut any  
one off unexpectedly; *he is taken away in his iniquity*  
—Punished and cut off by the Lord for his sins for-

10 ¶ Therefore, O thou son of man, A. M. 3417.  
B. C. 587. speak unto the house of Israel; Thus  
ye speak, saying, If our transgressions and our  
sins *be* upon us, and we <sup>g</sup> pine away in them,  
<sup>h</sup> how should we then live?

11 Say unto them, As I live, saith the Lord  
God, <sup>i</sup> I have no pleasure in the death of the  
wicked; but that the wicked turn from his way  
and live: turn ye, turn ye from your evil ways;  
for <sup>k</sup> why will ye die, O house of Israel?

12 Therefore, thou son of man, say unto the  
children of thy people, The <sup>l</sup> righteousness of  
the righteous shall not deliver him in the day

<sup>i</sup> 2 Sam. xiv. 14; Chap. xviii. 23, 32; 2 Peter iii. 9.—<sup>k</sup> Chap.  
xviii. 31.—<sup>l</sup> Chap. iii. 20; xviii. 24, 26, 27.

merly committed, and in consequence of the present  
fault of not watching, a great fault in every one that  
is guilty of it in time of war. *But his blood will I  
require at the watchman's hands*—The guilt of that  
blood will I charge upon the watchman, and punish  
him for it, for he sinned in not giving the necessary  
warning.

Verses 7-9. *So thou, O son of man*—The Lord  
here applies the preceding account of the watch-  
man's office to the prophet, and shows that his duty  
is illustrated thereby. As if he had said, If a watch-  
man, appointed by his fellow-citizens, is so highly  
guilty, if he do not give warning to the city, and  
shall receive such punishment from my hands; what  
must not thou expect, who art appointed by me to  
give warning to thy countrymen of the terrible evils  
which their sins will bring upon them, if thou ne-  
glect to do it? God has never left his people with-  
out sufficient means of instruction, but has vouch-  
safed it to them more or less in every age, from the  
beginning of the world to this day. He has, from  
time to time, and at all times, set watchmen over  
them, raised up good and holy men to instruct, ad-  
monish, warn, and reprove. "I have even sent unto  
you all my servants the prophets daily, rising up  
early and sending them, but you have not hearkened  
unto me, nor inclined your ear," Jer. vii. 25. *When  
I say unto the wicked, &c.*—See notes on chap. iii.  
18, 19.

Verses 10, 11. *If our transgressions be upon us,  
&c.*—If the unpardoned guilt of our sins lie upon us,  
and we be punished for them in the wasting of our  
country, the burning of our city, the abolishing the  
public worship of God, &c.; *and we pine away in  
them*—Experience their bitter consequences in fam-  
ine and disease, and in a variety of other calamities;  
*how shall we live?*—How then can the prom-  
ises of life belong to us? How can such assurances  
be true as were given us chap. xviii. 17-32? What  
ground can we have to hope for a recovery of our  
former condition? Or, how canst thou promise the  
continuance or restoration of any mercy to us? How  
can it be better with us than it is? If thy threaten-  
ings be true, it will be worse with us, and not better;

A. M. 3417. of his transgression: as for the wicked. B. C. 587. edness of the wicked, <sup>m</sup>he shall not fall thereby in the day that he turneth from his wickedness; neither shall the righteous be able to live for his *righteousness* in the day that he sinneth.

13 When I shall say to the righteous, *that* he shall surely live; <sup>n</sup>if he trust to his own righteousness, and commit iniquity, all his righteousnesses shall not be remembered; but for his iniquity that he hath committed, he shall die for it.

14 Again, <sup>o</sup>when I say unto the wicked, Thou shalt surely die; if he turn from his sin, and do <sup>s</sup>that which is lawful and right;

15 *If* the wicked <sup>p</sup>restore the pledge, <sup>q</sup>give again that he had robbed, walk in <sup>r</sup>the statutes of life, without committing iniquity; he shall surely live, he shall not die.

16 <sup>a</sup>None of his sins that he hath committed

<sup>m</sup> 2 Chron. vii. 14.—<sup>n</sup> Chap. iii. 20; xviii. 24.—<sup>o</sup> Chap. iii. 18, 19; xviii. 27.—<sup>p</sup> Heb. *judgment and justice*.—<sup>q</sup> Chap. xviii. 7.—<sup>r</sup> Exod. xxii. 1, 4; Lev. vi. 2, 4, 5; Num. v. 6, 7; Luke xix. 8.

and if they be not true, how can we trust thy promises of recovery? These are supposed to be the words of impious persons, who, pretending to despair of God's mercies, take encouragement from thence to continue in their sins. *Say, As I live, I have no pleasure in the death of the wicked*—For an elucidation of this and the following verses to the 20th, compare chap. xviii.; and see the notes there.

Verse 13. *When I shall say to the righteous, that he shall surely live*—When I make him a promise of life, peace, and every blessing which he stands in need of; *if he trust to his own righteousness*—Formerly performed, but now abandoned; or, if he rely upon the good works he hath done, and think the worth of them will overbalance the guilt of his evil deeds; which seems to have been the opinion of the later Jews, who lay it down for a rule in their Mishna, *That all Israel shall have a share in the world to come. All his righteousness shall not be remembered, &c.*—He shall come again under the guilt of all his past sins, and shall be exposed to condemnation and wrath: see notes on chap. xviii. 24–29. It is evidently signified here, that to trust in our own righteousness, whether internal or external, whether graces or virtues, past or present, or to entertain high thoughts of our own attainments in religion, and to put confidence therein, is one step toward a fall, and generally issues in apostacy.

Verse 15. *If the wicked restore the pledge, give again that he had robbed*—It is a necessary condition of obtaining pardon, that men make restitution of what they have unjustly gotten from others. The law is express to this purpose, Lev. vi. 5, where the offender is required to add a *fifth part* to the princi-

shall be mentioned unto him: he hath <sup>A. M. 3417.</sup> done that which is lawful and right; <sup>B. C. 587.</sup> he shall surely live.

17 ¶ Yet the children of thy people say, The way of the LORD is not equal: but as for them, their way is not equal.

18 <sup>a</sup>When the righteous turneth from his righteousness, and committeth iniquity, he shall even die thereby.

19 But if the wicked turn from his wickedness, and do that which is lawful and right, he shall live thereby.

20 Yet ye say, <sup>b</sup>The way of the LORD is not equal. O ye house of Israel, I will judge you every one after his ways.

21 ¶ And it came to pass in the twelfth year <sup>c</sup>of our captivity, in the tenth month, in the fifth day of the month, <sup>d</sup>that one that had escaped out of Jerusalem came unto me, saying, <sup>e</sup>The city is smitten.

<sup>a</sup> Leviticus xviii. 5; Chapter xx. 11, 13, 21.—<sup>b</sup> Chap. xviii. 22.—<sup>c</sup> Verse 20; Chap. xviii. 25, 29.—<sup>d</sup> Chap. xviii. 26, 27.—<sup>e</sup> Verse 17; Chap. xviii. 25, 29.—<sup>f</sup> Chap. i. 2.—<sup>g</sup> Chapter xxiv. 26.—<sup>h</sup> 2 Kings xxv. 4.

pal, and give it to him to whom it appertaineth; see the note there. To the same purpose is that received rule among the Christian casuists, taken from St. Augustin, Epistle liv., *Non dimittitur peccatum, nisi restituatur ablatum. The sin is not forgiven, unless what is taken away be restored.* Lord Clarendon's observations on this subject are peculiarly excellent: "Robbery and violence would be too gainful a trade, if a man might quit all scores by repentance, and detain all he hath gotten; or if the father's repentance might serve the turn, and the benefit of the transgression be transmitted as an inheritance to the son. If the pledge remained it must be restored; the retaining it is committing a new iniquity, and forfeits any benefit of the promise. If he hath it not, nor is able to procure it, his hearty repentance is enough without reparation: but to enjoy the spoil, and yet to profess repentance, is an affront to God Almighty, and a greater sin than the first act of violence, when he did not pretend to think of God, and so did not think of displeasing him. Whereas now he pretends to reconcile himself to God, and mocks him with repentance, while he retains the fruit of his wickedness. He who is truly penitent restores what he hath left to the person who was deprived of it, and pays the rest in devout sorrow for his trespass."

Verse 21. *In the twelfth year of our captivity, &c.*—According to this reading, the news of the taking and burning of Jerusalem was brought to that part of the Babylonish dominions where the Jewish captives were placed in a year, five months, and twenty-six days after the calamity happened: see Jer. lii. 12. But eight MSS. having *וְרִבְיָ* instead of

A. M. 3417. 22 Now <sup>b</sup> the hand of the LORD  
B. C. 587. was upon me in the evening, afore  
he that was escaped came; and had opened  
my mouth, until he came to me in the morn-  
ing; <sup>c</sup> and my mouth was opened, and I was  
no more dumb.

23 Then the word of the LORD came unto  
me, saying,

24 Son of man, <sup>d</sup> they that inhabit those  
<sup>e</sup> wastes of the land of Israel speak, saying,

<sup>b</sup> Chapter i. 3.—<sup>c</sup> Chapter xxiv. 27.—<sup>d</sup> Chapter xxxiv. 2.  
<sup>e</sup> Verse 27; Chapter xxxvi. 4.—<sup>f</sup> Isaiah li. 2; Acts vii. 5.  
<sup>g</sup> Mic. iii. 11; Matt. iii. 9; John viii. 39.

וְיָז, Bishop Newcome, and some others, think the preferable reading is, *the eleventh year*. If this be adopted, only about six months passed between the taking of Jerusalem and the communication of that event to Ezekiel. *One that had escaped out of Jerusalem came unto me*—According to what God had foretold to him should be the case, as is mentioned chap. xxiv. 26, and which was to be as a new commission unto him to speak unto the people; from doing which, by the command of God, he had ceased for near three years before; the prophetic influence, or impulse, not coming upon him during that time.

Verse 22. *Now the hand of the Lord was upon me in the evening*—I felt a sensible impulse of the prophetic spirit: see chap. i. 3. *And had opened my mouth, until he came to me in the morning*—Had so influenced my mind, that I found myself disposed and prepared to speak freely and with authority. Not that he had been utterly dumb before: for he had probably “been able to converse with the Jews concerning the predictions formerly delivered to them, and perhaps spake, or delivered in writing to them, the prophecies which he uttered concerning other nations; but he had received no further revelation from God respecting their affairs: in this sense he had been dumb.”—Scott. But now the Spirit moved him to speak, and continued so to do till the messenger came, whose information concerning the taking and burning of Jerusalem, which had been repeatedly and clearly foretold by the prophet, would give an indisputable authority and credit to all his predictions, and prepare the people’s minds to receive, with faith and a due regard, every future message which he was commissioned to deliver to them.

Verse 24. *They that inhabit those wastes of the land of Israel*—They that are left behind in the land, that is now wasted with fire and sword: see the margin. *Speak, saying, Abraham was one, and inherited the land*—Had the privilege of dwelling and feeding his flocks in it; as if he had said, “If Abraham, being only a single person, had the whole country of Judea given him, there is much greater reason to conclude, that God will preserve the possession of it to us, who are a numerous part of Abraham’s posterity. These men speak after the

<sup>f</sup> Abraham was one, and he inherited  
the land: <sup>g</sup> but we *are* many; the  
land is given us for inheritance.

25 Wherefore say unto them, Thus saith the Lord God; <sup>h</sup> Ye eat with the blood, and <sup>i</sup> lift up your eyes toward your idols, and <sup>k</sup> shed blood: and shall ye possess the land?

26 Ye stand upon your sword, ye work abomination, and ye <sup>m</sup> defile every one his neighbour’s wife: and shall ye possess the land?

<sup>h</sup> Genesis ix. 4; Lev. iii. 17; vii. 26; xvii. 10; xix. 26; Dent. xii. 16.—<sup>i</sup> Chap. xviii. 6.—<sup>k</sup> Chapter xxii. 6, 9.—<sup>m</sup> Chap. xviii. 6; xxii. 11.

vain manner of the Jews, who fondly presume that they have a right to all the promises made to Abraham, without considering the vast difference between them and Abraham, both in faith and practice. The appellation of *one* is given to Abraham in other parts of Scripture, because he was singled out from the rest of his family, to be the original, or head, of the Jewish nation.”—Lowth.

Verses 25, 26. *Say unto them, Thus saith the Lord*—Remove from them this destructive carnal confidence, and show them what they do, and how far they are from being Abraham’s genuine seed. *Ye eat with the blood*—Which was expressly forbidden in the Jewish law, as appears from Lev. vii. 26, as well as that more ancient law ordained to all mankind, Gen. ix. 4; and *lift up your eyes toward your idols*—Offer up your prayers unto your fictitious gods; and *shed blood*—That is, commit murders; and *shall ye possess the land?*—When you do not perform the conditions on which the land was given, namely, that of being a holy people, can you think that you shall continue to enjoy it? *Ye stand upon your sword*—You make your strength the law of justice, and, confiding in that, you do whatsoever your inclinations lead you to, whether right or wrong; according to the character given of ungodly men, Wisd. ii. 11, who say, “Let our strength be the law of justice, for that which is feeble is found to be nothing worth,” &c. Houbigant translates the clause, *You stand in your high way, or the corners of your streets, and commit your abominations*, considering the words as referring to their public and open profession of idolatry. Dr. Spencer (*De Legib. Hebrew*, lib. ii. cap. 11) thinks that the expression alludes to a custom of the heathen, “who put the blood of their sacrifices into a vessel, or pit, in order to call up and consult evil spirits, and then stood with their swords drawn, to keep the demons off from doing them any harm.” *Ye defile every one his neighbour’s wife*—Ye universally commit adultery; and *shall ye possess the land?*—The question implies a peremptory denial. Thus the prophet shows how vain and ill-grounded their expectations were of being continued in the possession of Judea, since they did those things which were contrary to the divine law, and which consequently excluded them from any right to the land.

A. M. 3417. 27 Say thou thus unto them, Thus  
B. C. 587.

saith the Lord God; As I live, surely  
they that *are* in the wastes, shall fall by the  
sword, and him that *is* in the open field, ° will I  
give to the beasts <sup>4</sup> to be devoured, and they that  
*be* in the forts and <sup>2</sup> in the caves, shall die of  
the pestilence.

28 <sup>1</sup> For I will lay the land <sup>6</sup> most desolate,  
and the <sup>7</sup> pomp of her strength shall cease; and  
<sup>8</sup> the mountains of Israel shall be desolate, that  
none shall pass through.

29 Then shall they know that I *am* the LORD,  
when I have laid the land most desolate, be-  
cause of all their abominations which they have  
committed.

<sup>1</sup> Verse 24.—° Chapter xxxix. 4.—<sup>4</sup> Heb. to devour him.  
P Judges vi. 2; 1 Sam. xiii. 6.—<sup>7</sup> Jer. xlv. 2, 6, 22; Chapter  
xxxvi. 34, 35.—<sup>8</sup> Heb. desolation and desolation.—<sup>2</sup> Chapter  
vii. 24; xxiv. 21; xxx. 6, 7.—<sup>3</sup> Chapter vi. 2, 3, 6.—<sup>5</sup> Or,  
of thee.

Verse 27. *Surely they that are in the wastes*—They who continue to dwell among the desolations of Jerusalem and Judea; *shall fall by the sword*—This they accordingly did, both through the civil dissensions among them, in the conspiracy formed against Gedaliah, and likewise by the Chaldeans revenging his death. *And him that is in the open field will I give to the beasts*—He shall be a prey to lions and other ravenous beasts, that will multiply in the ruined country. *And they that be in the forts and caves*—Out of the reach of men and beasts; *shall die of the pestilence*—My hand shall reach them, and send among them those destructive disorders which shall sweep them away. These three judgments here mentioned, the *sword*, destructive *beasts*, and the *pestilence*, together with *famine*, are often threatened as the last and finishing strokes of divine vengeance upon the Jewish nation: see chap. v. 12, 17, and vi. 12, and xiv. 21; Jer. xv. 3. By the *forts* and *caves* here spoken of, are meant the strong holds formed by nature in the rocks, or cut out in the sides of the mountains. Many of them were so large that men might secure themselves, their families, and their goods in them. So David is said, 1 Sam. xxiii. 14, to *abide in strong holds, and remain in a mountain in the wilderness of Ziph*. Such was the cave of *Adullam*, where David had his residence for some time, and was there resorted to by his relations, (1 Sam. xxii. 1,) and at another time by his principal officers, 2 Sam. xxiii. 15.

Verses 28, 29. *For I will lay the land most desolate*—I will make the land destitute of inhabitants, by the destruction which shall be made of them by the sword, by wild beasts, and the pestilence, and by their being carried into captivity. *And the pomp of her strength shall cease*—All that wealth and magnificence wherein they pleased themselves, as that which gave them strength and reputation in the eyes of the world, are taken away: see chap. vii. 24. Or

30 ¶ Also, thou son of man, the A. M. 3417  
children of thy people still are talking B. C. 587.

<sup>6</sup> against thee by the walls and in the doors of  
the houses, and <sup>1</sup> speak one to another, every  
one to his brother, saying, Come, I pray you,  
and hear what is the word that cometh forth  
from the LORD.

31 And <sup>2</sup> they come unto thee <sup>7</sup> as the people  
cometh, and <sup>8</sup> they <sup>3</sup> sit before thee as my peo-  
ple, and they hear thy words, but they will not  
do them: <sup>5</sup> for with their mouth <sup>9</sup> they show  
much love, *but* <sup>2</sup> their heart goeth after their  
covetousness.

32 And lo, thou *art* unto them as <sup>10</sup> a very  
lovely song of one that hath a pleasant voice,

<sup>1</sup> Isa. xxix. 13.—<sup>2</sup> Chap. xiv. 1; xx. 1.—<sup>7</sup> Heb. according  
to the coming of the people.—<sup>8</sup> Or, my people sit before thee.  
<sup>3</sup> Chapter viii. 1.—<sup>5</sup> Psalm lxxviii. 26, 37; Isaiah xxix. 13.  
<sup>9</sup> Heb. they make loves, or, jests.—<sup>10</sup> Matt. xiii. 22.—<sup>10</sup> Heb.  
a song of loves.

the phrase may denote the beauty and glory of the temple, which they looked upon as their chief strength and protection; *none shall pass through*—None shall choose even so much as to pass through the country, on account of its being infested with wild beasts through its desolateness, and because the air of it shall be rendered unwholesome, by means of the effluvia arising from dead and dying bodies, and the pestilential diseases which rage in the country, and sweep away its inhabitants. *Then shall they know that I am the Lord*—That I am their Lord, their righteous governor, and just judge. *When I have laid the land most desolate, &c.*—When I have brought these destructive calamities upon it, because of the sins and *abominations* of its inhabitants. Observe, reader, those are untractable and unteachable indeed, that are not made to know their dependance upon God when all their creature comforts fail them, and they are made desolate.

Verses 30–32. *The children of thy people*—Those of the captivity; *still are talking against thee*—Or rather, *of thee*, as the LXX. rightly render it; for *with their mouths they showed much love*, as it follows in the next verse. *By the walls and in the doors of their houses*—Both in their public places of concourse, and in their private meetings. And *speak one to another, saying, Come, &c.*—These were such as drew nigh to God with their mouths, but their hearts were far from him, as Isaiah describes their hypocrisy, chap. xxix. 13; *and they come unto thee as the people cometh*—Or, as disciples flock to their teachers: so the Chaldee paraphrase explains it. They make a profession of great regard to piety and virtue, and express a great esteem for thee, but at the same time they indulge themselves in sin and wickedness. *And lo! thou art unto them as a very lovely song, &c.*—They come to hear thee for their entertainment, not for their edification, in the spirit

A. M. 3417. and can play well on an instrument :  
B. C. 587. for they hear thy words, but they do  
them not.

\* 1 Sam. iii. 20.

in which many go to hear noted and eloquent preachers. St. Austin tells us, that he himself was such an auditor of St. Ambrose before he was converted, *Confess.*, l. v. c. 12; "I heard him diligently when he discoursed in the congregation, but not with that application of mind which I ought to have done; but I came rather out of curiosity, to know whether his eloquence was answerable to the opinion which the world had of him. I was very attentive to his style, and charmed with the sweetness of his delivery, but had little value or concern for the subjects he treated of."

33 <sup>a</sup> And when this cometh to pass, A. M. 3417.  
(lo, it will come,) then <sup>b</sup> shall they B. C. 587.  
know that a prophet hath been among them.

<sup>b</sup> Chap. ii. 5.

Verse 33. *And when this cometh to pass, (lo, it will come)*—Or, rather, *lo, it is come*; for so the same phrase is translated chap. vi. 2, 6, 10, the verb being in the present tense; when they shall see thy prophecies concerning the destruction of Jerusalem actually fulfilled, and all the events predicted by thee exactly brought to pass; *then shall they know that a prophet hath been among them*—Then shall they be convinced of the truth of thy mission, and of their own inexcusable crime in despising thy prophecies. The words of this verse are evidently spoken by the Lord to his prophet.

## CHAPTER XXXIV.

In this chapter the shepherds of Israel, that is, their rulers, both in church and state, are called to an account, as having been very much accessory to the sin and ruin of Israel, by their neglect of the duties of their station. We have here, (1.) A high charge exhibited against them for their negligence, their unskilfulness, and unfaithfulness in the management of public affairs, 1-6, 8. (2.) Their discharge from their trust, for their insufficiency and treachery, 7-10. (3.) A gracious promise that God would take care of his flock, though they did not, and that it should not always suffer as it had done, by their maladministrations, 11-16. (4.) Another charge is exhibited against those of the flock that were fat and strong, for the injuries they did to those who were weak and feeble, 17-22. (5.) Another promise that God would, in the fulness of time, send the Messiah to be the great and good Shepherd of the sheep, who should redress all grievances, and set every thing to rights with the flock, 23-31.

A. M. 3417. **AND** the word of the LORD came  
B. C. 587. unto me, saying,

2 Son of man, prophesy against the <sup>a</sup>shepherds of Israel, prophesy, and say unto them,

\* Chap. xxxiii. 24.

### NOTES ON CHAPTER XXXIV.

Verse 1. *The word of the Lord came unto me, saying*—It is probable that this prophecy immediately followed the preceding; and that at, or immediately after, the arrival of the news that Jerusalem was conquered, the prophet was commissioned to speak of the tyranny and carelessness of the governors and teachers, and to point out their negligence as a principal cause of the incredulity and wickedness of the people. Thus the transition appears to be natural, and the connection close, between this prophecy and the foregoing one, as also between the beginning of this prophecy and its conclusion. For considering that, in parts at least, the people suffered for the faults of the shepherds, mercy now urged the prophet to declare, from God, that he would judge between them, save the flock, and *set up one shepherd over them, who should feed them, even his servant David*.

Verse 2. *Prophesy against the shepherds of Israel*—The word *shepherd*, in the prophetic writing,

Thus saith the Lord God unto the A. M. 3417.  
shepherds; <sup>b</sup> *Wo be to the shepherds* B. C. 587.  
of Israel that do feed themselves! should not  
the shepherds feed the flocks?

<sup>b</sup> Jer. xxiii. 4; Zech. xi. 17.

tings, comprehends both civil and ecclesiastical governors. See notes on Isa. lvi. 11; Jer. ii. 8. Other writers also use the same expression; princes being called shepherds of their people, as well as those who have the immediate care of their souls: see *Psa. lxxviii. 71, 72*. Thus Homer calls Agamemnon, *Ποιμεναλωπ*, *the shepherd of the people*. And as the threatenings here denounced extend to all sorts of governors, so the several sins of the princes, priests, and prophets are reprov'd, chap. xxii. 25, &c. *Wo to the shepherds of Israel that feed themselves*—That regard their own profit and advantage, not the good of the people committed to their charge. The beauty of the original, רעו אשר היו רועים אותם, may be expressed in Latin or Greek, though not in English:—*pastoribus qui pascunt semet ipsos: τοις ποιμεσιν οι ποιμαινουσιν παντους*. Plato, in the first book of his *Commonwealth*, describing the office of a magistrate, saith, "He should look upon himself as sustaining the office of a shepherd, that makes it his chief business to take care of his flock; not as if he

A. M. 3417. 3 ° Ye eat the fat, and ye clothe  
B. C. 587. you with the wool, <sup>d</sup> ye kill them that  
are fed: *but* ye feed not the flock.

4 ° The diseased have ye not strengthened,  
neither have ye healed that which was sick,  
neither have ye bound up *that which was*  
broken, neither have ye brought again that  
which was driven away, neither have ye <sup>f</sup> sought  
that which was lost; but with <sup>g</sup> force and with  
cruelty have ye ruled them.

5 <sup>h</sup> And they were <sup>i</sup> scattered, <sup>1</sup> because *there*  
*is* no shepherd: <sup>k</sup> and they became meat to  
all the beasts of the field, when they were  
scattered.

6 My sheep wandered through all the moun-

<sup>c</sup> Isa. lvi. 11; Zech. xi. 16.—<sup>d</sup> Chap. xxxiii. 25, 26; Micah  
iii. 1, 2, 3; Zechariah xi. 5.—<sup>e</sup> Verse 16; Zechariah xi. 16.  
<sup>f</sup> Luke xv. 4.—<sup>g</sup> 1 Pet. v. 3.

*were going to a feast* to fill himself and satiate his  
appetite, or to a market to make what gain he can  
to himself." Eusebius, in his twelfth book *De Pre-*  
*paratione Evangelica*, chap. xlv., hath transcribed  
the whole passage, as an exact parallel to this place  
of Ezekiel. See Lowth.

Verses 3, 4. *Ye eat the fat*—Or, *the milk*, as the  
LXX. render it. The Hebrew words *chalab*, milk,  
and *cheleb*, fat, differ only in their points, so that the  
ancient versions take them promiscuously one for  
the other. These shepherds of the Lord's flock,  
these civil and ecclesiastical rulers of the people,  
used their power over them, and exercised their  
offices, merely for their temporal advantage and  
emolument. "They exacted their tribute and taxes,  
their tithes and perquisites, with great earnestness;  
and they oppressed, and even destroyed the people,  
to enrich themselves: but they bestowed no pains to  
provide for the welfare of the state, or of the souls  
of those intrusted to them."—Scott. *Ye kill them*  
*that are fed*—Ye take away the lives of the wealthy  
and substantial by unjust means, in order to enrich  
yourselves with their estates. *But ye feed not the*  
*flock*—Ye take no care for their benefit, temporal or  
spiritual. Ye are so ignorant that ye know not how  
to feed them, and ye are so indolent that ye will not  
take any pains to do it, and ye are so treacherous  
and unfaithful that ye never desired or designed it.  
*The diseased*—The weak and languishing; *have ye*  
*not strengthened*—With your help, counsel, or coun-  
tenance. Ye have not applied proper remedies to  
the wants and necessities of those committed to your  
charge. The magistrates have not taken care to re-  
lieve the needy and defend the oppressed. The  
priests and the prophets have not been diligent in  
giving the people proper instructions, in rectifying  
the mistakes of those that were in error, in warning  
the unruly, or comforting the disconsolate. *Neither*  
*have ye bound up that which was broken*—Ye have  
not given relief to the afflicted and miserable: a  
metaphor taken from surgeons binding up wounds

tains, and upon every high hill: yea, A. M. 3417.  
B. C. 587. my flock was scattered upon all the  
face of the earth, and none did search or seek  
*after them*.

7 ¶ Therefore, ye shepherds, hear the word  
of the LORD;

8 As I live, saith the Lord GOD, surely be-  
cause my flock became a prey, and my flock  
<sup>1</sup> became meat to every beast of the field, be-  
cause *there was* no shepherd, neither did my  
shepherds search for my flock, <sup>m</sup> but the shep-  
herds fed themselves, and fed not my flock;

9 Therefore, O ye shepherds, hear the word  
of the LORD;

10 Thus saith the Lord GOD; Behold, I am

<sup>b</sup> Chap. xxxiii. 21, 28.—<sup>1</sup> 1 Kings xxii. 17; Matthew ix. 36.  
<sup>1</sup> Or, *without a shepherd*; and so Verse 8.—<sup>k</sup> Isa. lvi. 9; Jer.  
xii. 9; Verse 8.—<sup>l</sup> Verses 5, 6.—<sup>m</sup> Verses 2, 10.

in order to cure them. *Neither have ye brought*  
*again that which was driven away, &c.*—Or, *which*  
*was gone astray*, as the word נרחה is translated,  
Deut. xxii. 1. Ye have not, by your instructions  
and exhortations, endeavoured to reduce those who  
had wandered from the way of truth, or to reclaim  
those who were ready to perish in their sins; *but*  
*with force and cruelty have ye ruled them*—Have  
endeavoured to reduce and govern them by the  
rough methods of compulsion and cruelty, and not  
by the gentle way of reason and argument, long-  
suffering, meekness, and love; and your government  
over them has been exercised by tyranny and oppres-  
sion, instead of justice, kindness, and benefi-  
cence.

Verses 5, 6. *And they were scattered, &c.*—Driven  
into other parts of the land, or into other coun-  
tries, by the severity, exactions, and oppressions of  
their rulers. *Because there is no shepherd*—No one  
worthy of the name of a shepherd; none that cared  
for or properly watched over and fed the flock.  
*And they became meat to all the beasts of the field*  
—They were made a prey to, and were spoiled by,  
their enemies, temporal and spiritual. *My sheep*  
*wandered through all the mountains*—As silly sheep,  
when there is no one to look after them, wander  
from one mountain and hill to another; so my  
thoughtless and infatuated people, disregarded and  
neglected, or treated with cruelty by those that  
should have protected and guided them, have mani-  
fested their ignorance and folly in following various  
species of idolatry, and in forming to themselves  
religions after their own imaginations, full of super-  
stition and impiety. *And none did search or seek*  
*after them*—Their priests and princes were so far  
from calling them back from these wanderings, that  
they were the first to follow them; nay, and even to  
go before, and set them the example.

Verse 10. *Thus saith the Lord, Behold, I am*  
*against the shepherds*—They have made me their  
enemy by their negligence and abuse of their pow

A. M. 3417. against the shepherds; and <sup>a</sup> I will  
B. C. 587.

require my flock at their hand, and cause them to cease from feeding the flock; neither shall the shepherds <sup>o</sup> feed themselves any more; for I will deliver my flock from their mouth, that they may not be meat for them.

11 ¶ For thus saith the Lord God; Behold, I, *even I*, will both search my sheep, and seek them out.

12 <sup>2</sup> As a shepherd seeketh out his flock in the day that he is among his sheep *that are scattered*; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in <sup>p</sup> the cloudy and dark day.

13 And <sup>q</sup> I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by

<sup>a</sup> Chapter iii. 18; Heb. xiii. 17.—<sup>o</sup> Verses 2, 8.—<sup>q</sup> Heb. *According to the seeking.*—<sup>p</sup> Chap. xxx. 3; Joel ii. 2.—<sup>r</sup> Isa. lxxv. 9, 10; Jer. xxiii. 3; Chap. xxviii. 25; xxxvi. 24; xxxvii. 21, 22.—<sup>s</sup> Psa. xxiii. 2.—<sup>t</sup> Jer. xxxiii. 12.—<sup>u</sup> Verse 4; Isaiah

er, and I will appear and act as such. They have been enemies to my sheep, though pretending to be their shepherds; I will be an open enemy to them; *and will require my flock at their hands*—I will require a severe account from their kings and princes, their priests and prophets, of the damage my people have sustained through their ill management; and I will deprive them of the honour, pre-eminence, and advantage of which they have made such an ill use.

Verses 11–16. *Behold, I, even I, will search my sheep*—I myself will recall them from their wanderings into the right way; *and will seek them out*—Hebrew, בקרתי, *I will seek them early, or, seek them in the morning. As a shepherd seeketh out his flock*—With the greatest care and diligence; as he gathers them together, counts them, brings them to the fold, observes what they have suffered, and, if lame or torn, binds up and heals them, and provides pasture for them; *so will I seek out my sheep, &c.*—Though magistrates and ministers fail in doing their part for the good of the church, yet God will not fail in doing his; he will take his flock into his own hands, rather than it should be deprived of any kindness he had designed for it. The under shepherds may prove careless, but the chief Shepherd neither slumbers nor sleeps. They may be false, but he abides faithful. *And deliver them out of all places where they have been scattered*—Will bring them home from their several dispersions, whither they have been driven; *in the cloudy and dark day*—Hebrew, ביום ענן ויפול, *in the day of clouds and darkness*; in the dark and dismal time of the destruction of their country. *And will bring them out*

the rivers, and in all the inhabited  
places of the country. A. M. 3417.  
B. C. 587.

14 <sup>r</sup> I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be: <sup>s</sup> there shall they lie in a good fold, and *in* a fat pasture shall they feed upon the mountains of Israel.

15 I will feed my flock, and I will cause them to lie down, saith the Lord God.

16 <sup>t</sup> I will seek that which was lost, and bring again that which was driven away, and will bind up *that which was broken*, and will strengthen that which was sick: but I will destroy <sup>u</sup> the fat and the strong; I will feed them <sup>v</sup> with judgment.

17 And *as for you*, O my flock, thus saith the Lord God; <sup>w</sup> Behold, I judge between <sup>x</sup> cattle and cattle, between the rams and the <sup>y</sup> he-goats.

xl. 11; Micah iv. 6; Matt. xviii. 11; Mark ii. 17; Luke v. 32. <sup>a</sup> Isaiah x. 16; Amos iv. 1.—<sup>b</sup> Jer. x. 24.—<sup>c</sup> Chap. xx. 37, 38; Verses 20, 22; Zech. x. 3; Matt. xxv. 32, 33.—<sup>d</sup> Heb. *small cattle of lambs and kids.*—<sup>e</sup> Heb. *great he-goats.*

*from the people*—This prophecy primarily respected their restoration from captivity in Babylon, and was in part at least fulfilled when so many thousands of them returned to their own land under the conduct of Zerubbabel, Ezra, and others. It seems, however, to look still further, even to the general restoration of the whole Jewish nation from their present wide dispersion over the whole world, which restoration most of the prophets foretel shall be effected in the latter days. But there is no need to confine this promise wholly to the Jews; when those, in any age or nation, that have gone astray from God into the paths of sin are brought back by repentance; when those that erred come to the acknowledgment of the truth; when God's outcasts are gathered and restored, and religious assemblies that were dispersed are again collected and united upon the ceasing of persecution; and when the churches have rest and liberty, then this prediction has a true accomplishment. *I will feed them in a good pasture*—I will supply all their wants, and make ample provision for the support both of their natural and spiritual life. *Upon the high mountains of Israel shall their fold be*—There shall they have fixed habitations upon their return, and there shall they rest in safety. *There shall they lie in a good fold, &c.*—These expressions denote both plenty and security. *But I will destroy the fat and the strong*—Those who oppress and tyrannise over the weak. *I will feed them with judgment*—I will judge, chastise, and punish them.

Ver. 17, 19. *As for you, O my flock*—The prophet, having finished what he had to say to the shepherds, now delivers God's message to the flock. God had

A. M. 3417. 18 *Seemeth it* a small thing unto  
B. C. 587.

you to have eaten up the good pasture, but ye must tread down with your feet the residue of your pastures? and to have drunk of the deep waters, but ye must foul the residue with your feet?

19 And *as for* my flock, they eat that which ye have trodden with your feet; and they drink that which ye have fouled with your feet.

20 ¶ Therefore thus saith the Lord God unto them; <sup>2</sup> Behold, I, even I, will judge between the fat cattle and between the lean cattle.

21 Because ye have thrust with side and with shoulder, and pushed all the diseased

with your horns, till ye have scattered them abroad; A. M. 3417.  
B. C. 587.

22 Therefore will I save my flock, and they shall no more be a prey; and <sup>a</sup> I will judge between cattle and cattle.

23 And I will set up one <sup>b</sup> Shepherd over them, and he shall feed them, <sup>c</sup> even my servant David; he shall feed them, and he shall be their shepherd.

24 And <sup>d</sup> I the LORD will be their God, and my servant David <sup>e</sup> a prince among them; I the LORD have spoken *it*.

25 And <sup>f</sup> I will make with them a covenant of peace, and <sup>g</sup> will cause the evil beasts to cease out of the land: and they <sup>h</sup> shall dwell

<sup>a</sup> Verse 17. — <sup>b</sup> Verse 17. — <sup>c</sup> Isa. xl. 11; Jer. xxiii. 4, 5; John x. 11; Heb. xiii. 20; 1 Pet. ii. 25; v. 4. — <sup>d</sup> Jer. xxx. 9; Chap. xxxvii. 24, 25; Hos. iii. 5.

<sup>e</sup> Verse 30; Exodus xxix. 45; Chap. xxxvii. 27. — <sup>f</sup> Chap. xxxvii. 22; Luke i. 32, 33. — <sup>g</sup> Ch. xxxvii. 26. — <sup>h</sup> Lev. xxvi. 6; Isa. xi. 6-9; xxxv. 9; Hos. ii. 18. — <sup>i</sup> Ver. 28; Jer. xxiii. 6.

before ordered him to speak tenderly to them, and to assure them of the mercy which he had in store for them. But now he is ordered to make a difference between some and others of them, to separate between the precious and the vile, and then to give them a promise of the Messiah, by whom this distinction would be effectually made; partly at his first coming, when for judgment he should come into this world, John ix. 39; but completely at his second coming, when he shall, as it is here said, *judge between cattle as a shepherd divides between the sheep and the goats, and shall set the sheep on his right hand and the goats on his left*, Matt. xxv. 32, 33. *Between the rams and the he-goats*—The Hebrew, it seems, may be better rendered, *Between the small cattle, and the cattle of rams and of he-goats*, between the weak and the strong cattle; that is, between the rich and the poor, as the Chaldee Paraphrase explains the sense upon verse 20. *Seemeth it a small thing unto you to have eaten up the good pasture? &c.*—This reproof may be fitly applied to those of the rich and great, who take no care that the poor may enjoy the benefit of their superfluities, but will rather let them be thrown away and lost, than they will take the trouble of seeing them disposed of for the relief of those that stand in need. *As for my flock, they eat that which ye have trodden, &c.*—They are compelled to live upon the relics of what you have spoiled and destroyed.

Verses 21, 22. *Because ye have thrust with side and shoulder, &c.*—Have molested and vexed the poor and weak by your unjust and violent dealings; *therefore will I save my flock*—I will interpose, and rescue the poor of my people from violence and oppression. The reader will easily observe that the metaphors used in these verses are taken from two sorts of cattle, the one of the larger and stronger kind, the other of the smaller and weaker sort, which the larger ones are wont to thrust aside and push at with their horns.

Verses 23-25. *And I will set up one Shepherd*—That is, the Messiah, “the true Shepherd, who hath given himself this name both in the prophets and in the gospel, and who hath perfectly fulfilled all the duties, the characters whereof have been before described. He is called *David*, because he sprung from David according to the flesh; because he possessed eminently and really all those qualities which the Scriptures give to David as the type of the Messiah; and because he was the person in whom all the promises made to David were fulfilled. Though this prophecy was in a great measure completed when Christ, by the preaching of the gospel, gathered into one the children of God, among whom were many of the lost sheep of Israel, yet it will receive a further completion at the general conversion of the Jews.”—Calmet. *I the Lord will be their God*—I will renew my covenant with them, and receive them again into my protection. I will be a God all-sufficient for them, and they shall not, as formerly, have recourse to any other. *And my servant David a prince among them*—To reduce them to their allegiance, to receive their homage, and to reign over them, in them, and for them. Observe, reader, those, and those only, that have the Lord Jesus for their *Prince*, have the Lord Jehovah for their God. *And I will make with them a covenant of peace*—The covenant of grace is this covenant of peace; in it God is at peace with penitent and obedient believers, speaks peace to them, and assures them of peace with him, and of all good, even all the good they need to make them happy. This peace is through Jesus Christ, who hath procured it for us by his merits, and imparts it to us by his Spirit. He is the peace predicted by Micah, chap. v. 5. Peace to men was announced at his birth; his gospel is the gospel of peace, and he himself is the God and King of peace: in short, he it is who pacifieth all things, and reconciles and unites in one Jews and Gentiles, God and man, heaven and earth. *And I will cause*

A. M. 3417. safely in the wilderness, and sleep in  
B. C. 587. the woods.

26 And I will make them and the places round about <sup>i</sup> my hill <sup>k</sup> a blessing; and I will <sup>l</sup> cause the shower to come down in his season; there shall be <sup>m</sup> showers of blessing.

27 And <sup>n</sup> the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I *am* the LORD, when I have <sup>o</sup> broken the bands of their yoke, and delivered them out of the hand of those that <sup>p</sup> served themselves of them.

28 And they shall no more <sup>q</sup> be a prey to the

<sup>i</sup> Isaiah lvi. 7; Chap. xx. 40.—<sup>k</sup> Gen. xii. 2; Isa. xix. 24; Zech. viii. 13.—<sup>l</sup> Lev. xxvi. 4.—<sup>m</sup> Psa. lxxviii. 9; Mal. iii. 10.—<sup>n</sup> Lev. xxvi. 4; Psalm lxxxv. 12; Isa. iv. 2.—<sup>o</sup> Lev. xxvi. 13; Jer. ii. 20.—<sup>p</sup> Jer. xxv. 14.

*the evil beasts to cease out of the land*—Persecutors shall no more distress my church, nor infidels seduce them. *They shall dwell safely in the wilderness, and sleep in the woods*—They shall be perfectly safe, by night as well as by day, under my protection. He alludes to the circumstance of the eastern shepherds frequently lying abroad in the fields with their flocks during the night, without a tent to shelter them.

Verses 26–28. *I will make them and the places round about my hill a blessing*—I will there give remarkable instances of my favour, and of the happiness which flows from it. God's hill is the same with his *holy mountain*, mentioned chap. xx. 40, where see the note. *There shall be showers of blessings*—Blessings in great abundance, and of all sorts, temporal and spiritual, earthly and heavenly. *The tree of the field shall yield her fruit*—There shall be great fertility and plenty in every part of the land. The spiritual blessings of the gospel are often described under the emblems of fruitfulness and abundance. *And they shall be safe in their land*—In no danger of being invaded and enslaved, though their great plenty might be supposed to be a temptation to their neighbours to desire their land. *And they shall know that I am the Lord*—They shall indeed know that I, and I only, am the living and true God, and their God and Saviour; *when I have broken the bands of their yoke*—Those bands by which they had been brought down, and long held under oppression; had been made slaves, and used as such. The same expression is used of the deliverance of Israel out of Egypt, (Lev. xxvi. 13; Jer. ii. 20,) their final restoration being represented as the greater deliverance of the two. *And none shall make them afraid*—The experience of my particular care over them, shall inspire them with that confidence in me which shall preserve them from all disquieting fears and anxieties.

Verses 29, 30. *And I will raise up for them a plant of renown*—The Messiah, the branch from the

heathen, neither shall the beasts of the land devour them; but <sup>r</sup> they shall dwell safely, and none shall make *them* afraid.

29 And I will raise up for them a <sup>s</sup> plant <sup>t</sup> of renown, and they shall be no more <sup>u</sup> consumed with hunger in the land, <sup>v</sup> neither bear the shame of the heathen any more.

30 Thus shall they know that <sup>w</sup> I the LORD their God *am* with them, and *that* they, *even* the house of Israel, *are* my people, saith the Lord God.

31 And ye my <sup>x</sup> flock, the flock of my pasture, *are* men, and I *am* your God, saith the Lord God.

<sup>q</sup> Verse 8; Chap. xxxvi. 4.—<sup>r</sup> Verse 25; Jer. xxx. 10; xlv. 27.—<sup>s</sup> Isa. xi. 1; Jer. xxxiii. 5.—<sup>t</sup> Or, *for renown*.—<sup>u</sup> Heb. *taken away*.—<sup>v</sup> Chap. xxxvii. 3, 6, 15.—<sup>w</sup> Verse 24; Chapter xxxvii. 27.—<sup>x</sup> Psa. c. 3; John x. 11.

root of David, so frequently foretold by the prophet. *And they shall be no more consumed with hunger*—But shall be blessed with plenty of all things. Spiritual blessings, the blessings peculiar to the Messiah's kingdom, are chiefly intended. These his subjects shall possess in abundance, and shall be satisfied therewith, whatever their lot may be as to the things of this life. *Neither shall they bear the shame of the heathen any more*—By whom they were formerly reproached, as if their God had cast them off. *Then shall they know*—The very heathen shall be convinced by these many and great blessings bestowed upon my people; *that I the Lord*—I, Jehovah, who can perform what I promise; *am with them*—Am reconciled to them, and do bless and save them; *and that they*—Whom these heathen despised and injured, and formerly made slaves; *even the house of Israel, are my people*—My peculiar people, above all people in the world, and as such shall be taken care of by me.

Verse 31. *And ye my flock, &c., are men*—These words at the conclusion of the chapter, explain the metaphor which runs through the whole of it; namely, that what was said of a flock and its shepherds, is to be understood of men and their governors, and especially of God's people, whom their civil and ecclesiastical governors neglected, or misled and oppressed, but whom God regards, watches over, provides for, and takes care of, as a shepherd does his flock. It is justly observed here by Mr. Ostervald, that "this is a chapter which both magistrates and rulers of the church ought to meditate upon very seriously. The complaints that God here makes of false shepherds, and the curses he denounces against them, show that it is the duty of pastors, with their utmost diligence, to watch over the sheep with which they are intrusted, and to provide with care and readiness for all their wants; and that if they fail herein, they must give a severe account to God for it. This too lays an obligation upon princes and magistrates, to govern faithfully and justly the people

committed to their trust. What befell the Jews, who, for the unfaithfulness of their prophets and magistrates, were utterly destroyed, shows that it is the greatest misfortune to a nation to have wicked rulers;

and that all who are concerned for the glory of God, and the happiness and edification of the church, have great reason to pray to God, that he would always raise up to his people faithful and good pastors.<sup>2</sup>

## CHAPTER XXXV.

In this chapter the prophet renews his former denunciations of judgments upon the Edomites, (see chap. xxv. 12,) as a just punishment for their insulting over the calamities of the Jews. We have, (1.) A charge drawn up against them for their spite and malice, 5, 6, 10-13, 15. (2.) A denunciation of ruin on account thereof: that God will be their enemy, 3: and their country shall be laid waste, and made most desolate, 4, 6-9: and shall be left so when other countries that had been wasted should recover themselves, and be restored to their former prosperity, 14, 15.

A. M. 3417. **M**OREOVER the word of the LORD came unto me, saying,

2 Son of man, <sup>a</sup> set thy face against <sup>b</sup> mount Seir, and <sup>c</sup> prophesy against it.

3 And say unto it, Thus saith the Lord God; Behold, O mount Seir, I *am* against thee, and <sup>d</sup> I will stretch out my hand against thee, and I will make thee <sup>1</sup> most desolate.

4 <sup>e</sup> I will lay thy cities waste, and thou shalt be desolate, and thou shalt know that I *am* the LORD.

5 <sup>f</sup> Because thou hast had a <sup>2</sup> perpetual hatred, and hast <sup>3</sup> shed the blood of the children of Israel by the <sup>4</sup> force of the sword in the

<sup>a</sup> Chapter vi. 2.—<sup>b</sup> Deut. ii. 5.—<sup>c</sup> Jer. xlix. 7, 8; Chapter xxv. 12; Amos i. 11; Obadiah 10, &c.—<sup>d</sup> Chapter vi. 14. <sup>1</sup> Hebrew, desolation and desolation, So verse 7.—<sup>e</sup> Verse 9. <sup>f</sup> Chap. xxv. 12; Obadiah 10.—<sup>2</sup> Or, hatred of old, Chap. xxv. 15.—<sup>3</sup> Heb. poured out the children.

## NOTES ON CHAPTER XXXV.

Verses 1-6. *Moreover, the word of the Lord, &c.*—"The prophet goes on to show, that the same reason which would operate in favour of the Jews, would not operate in favour of the heathen; especially not in favour of the Jews' relations, the Edomites: for they showed no mercy, and therefore deserved to receive none; and, because they had perpetual hatred, they were to be made a perpetual desolation."—*Obs. on Books.* Set thy face against mount Seir—Mount Seir is the same with Idumea: see Deut. ii. 5. I will lay thy cities waste, &c.—To the same effect Jeremiah prophesied against them, chap. xlix. 7, &c., where see the notes. Because thou hast had a perpetual hatred, &c.—See note on chap. xxv. 12. In the time that their iniquity had an end—That is, either at the time when God exercised against them the last chastisement of their iniquity; or at the time of their extreme affliction, when the anger of God was most inflamed against them. It is the greatest of all cruelties to insult the afflicted, and to add new sorrows to the unhappy: see Caiet. Therefore I will prepare thee unto blood—I will expose thee to great slaughter. Since thou hast not hated blood, &c.—Since thou hast loved

time of their calamity, <sup>g</sup> in the time <sup>h</sup> that their iniquity had an end: A. M. 3417. B. C. 587.

6 Therefore, as I live, saith the Lord God, I will prepare thee unto blood, and blood shall pursue thee: <sup>h</sup> since thou hast not hated blood, even blood shall pursue thee.

7 Thus will I make mount Seir <sup>5</sup> most desolate, and cut off from it <sup>i</sup> him that passeth out and him that returneth.

8 <sup>k</sup> And I will fill his mountains with his slain men: in thy hills, and in thy valleys, and in all thy rivers, shall they fall that are slain with the sword.

9 <sup>l</sup> I will make thee perpetual desolations,

<sup>4</sup> Heb. hands.—<sup>g</sup> Psa. cxxxvii. 7; Chap. xxi. 25, 29; Dan. ix. 24; Obad. 11.—<sup>h</sup> Psalm cix. 17.—<sup>5</sup> Heb. desolation and desolation, verse 3.—<sup>i</sup> Judg. v. 6; Chap. xxix. 11.—<sup>k</sup> Chap. xxxi. 12; xxxii. 5.—<sup>l</sup> Jer. xlix. 17, 18; Verse 4; Chap. xxv. 13; Mal. i. 3, 4.

cruelty, and taken delight in shedding blood, vengeance and slaughter shall pursue thee, and thou shalt fall into the hands of those that will be as eager to shed thine.

Verses 7-12. *Thus will I make mount Seir most desolate*—Hebrew, לשמחה ושמה, a desolation and a desolation, or, a desolation and an astonishment, as Bishop Newton renders it, following the reading of several MSS. And cut off from it him that passeth out, &c.—No travellers shall go forward or backward in it with safety: see the margin. And thy cities shall not return—Thy cities shall not be restored to thee again. This was exactly fulfilled; for the Nabatheans having driven the Edomites out of their ancient habitations, in the time of the Babylonish captivity, they settled themselves in the southern part of Judea, where they were afterward conquered by Hyrcanus, and obliged to embrace the Jewish religion, and so became at length incorporated with that nation.—Dr. Prideaux. *Because thou hast said, These two nations, &c., shall be mine*—The two nations and countries here spoken of mean the two kingdoms of Israel and Judah. The Edomites had settled themselves in part of Judea, and hoped to have got possession both of the land of

A. M. 3417. and thy cities shall not return : <sup>a</sup> and  
B. C. 587. ye shall know that I *am* the LORD.

10 Because thou hast said, These two nations and these two countries shall be mine, and we will <sup>a</sup> possess it ; <sup>b</sup> whereas <sup>c</sup> the LORD was there :

11 Therefore, *as* I live, saith the Lord God, I will even do <sup>d</sup> according to thine anger, and according to thine envy which thou hast used out of thy hatred against them ; and I will make myself known among them, when I have judged thee.

12 <sup>e</sup> And thou shalt know that I *am* the LORD, *and that* I have heard all thy blasphemies which thou hast spoken against the

<sup>a</sup> Chap. vi. 7 ; vii. 4, 9 ; xxxvi. 11.—<sup>b</sup> Psalm lxxxiii. 4, 12 ; Chap. xxxvi. 5 ; Obad. 13.—<sup>c</sup> Or, *though the LORD was there.*  
<sup>d</sup> Psa. xlviii. 1, 3 ; cxxxii. 13, 14 ; Chap. xlviii. 35.

mountains of Israel, saying, They <sup>A. M. 3417.</sup>  
are laid desolate, they are given us <sup>B. C. 587.</sup>  
<sup>f</sup> to consume.

13 Thus <sup>g</sup> with your mouth ye have <sup>h</sup> boasted against me, and have multiplied your words against me : I have heard *them*.

14 Thus saith the Lord God ; <sup>i</sup> When the whole earth rejoiceth, I will make thee desolate.

15 <sup>j</sup> As thou didst rejoice at the inheritance of the house of Israel, because it was desolate, so will I do unto thee ; <sup>k</sup> thou shalt be desolate, O mount Seir, and all Idumea, *even* all of it : and they shall know that I *am* the LORD.

<sup>f</sup> Matt. vii. 2 ; James ii. 13.—<sup>g</sup> Chap. vi. 7 ; Psalm ix. 16.  
<sup>h</sup> Heb. *to devour.*—<sup>i</sup> 1 Sam. ii. 3 ; Rev. xiii. 6.—<sup>j</sup> Heb. *magnified.*—<sup>k</sup> Isa. lxxv. 13, 14.—<sup>l</sup> Obad. 12, 15.—<sup>m</sup> Verses 3, 4.

Judah and the land of Israel in time. The Ammonites had the same design, as appears from Jer. xlix. 1. *Whereas, or although, the Lord was there*—Was still with his ancient people, and had not yet entirely abandoned them, or withdrawn his protection from their country, and given it up to be laid waste. These Edomites, it seems, did not believe that God had placed his name in Judea, had chosen it for the place of his peculiar residence, and would never quite relinquish his property in it. *Therefore I will even do according to thine anger*—As thou out of anger and envy didst hurt them, so will I hurt thee. *I will make myself known among them*—I will make my people see that I have not quite cast them off, by the punishments I will bring upon thee on account of the evil thou hast done to them. *And thou shalt know that I am the Lord*—Thou shalt then be convinced that I am the sovereign Lord of all things.

Verses 13–15. *With your mouth ye have boasted against me*—As if I were not able to make good my promises toward my people, or to assert my right in Judea. *When the whole earth rejoiceth, I will make thee desolate*—When I shall restore other countries, conquered by the king of Babylon, to their former prosperity, thou shalt still lie waste and desolate. The Edomites never recovered their country after the Nabatheans had expelled them out of it. *Thou shalt be desolate, all Idumea*—The expression is like that of Isaiah, *whole Palestina*, Isa. xiv. 29 ; that is, all the several tribes and divisions of it. We learn from Psa. cxxxvii. 7, that the Edomites exulted greatly at the fall of Jerusalem, and gave all the encouragement they could to its destroyers. The punishments inflicted on them may teach us that God is displeased with and punishes those who have no pity on the miserable, and who take pleasure in doing evil to others.

## CHAPTER XXXVI.

*This and the following chapter contain a prediction of the general restoration both of Israel and Judah, a subject often spoken of by this prophet, of which the return of the two tribes from Babylon may be considered as an earnest. In this chapter we have two distinct prophecies, (1.) One that seems chiefly to relate to the temporal state of the Jews, wherein their present deplorable condition, and the triumphs of their enemies therein are described : but it is promised that their grievances should all be redressed, and that in due time they should be settled again in their own land, in the midst of peace and plenty, 1–15. (2.) Here is another promise that seems chiefly to concern their spiritual estate, wherein they are put in remembrance of their former sins, and God's judgments upon them to humble them, 16–20 ; but it is promised that God would glorify himself in showing mercy to them, 21–24. That he would sanctify them by giving them his grace, and fitting them for his service, and this for his own name's sake, and in answer to their prayers, 25–38.*

A. M. 3417. B. C. 587. **A**LSO, thou son of man, prophesy unto the <sup>a</sup> mountains of Israel, and say, Ye mountains of Israel, hear the word of the LORD:

2 Thus saith the Lord God; Because <sup>b</sup> the enemy hath said against you, Aha, <sup>c</sup> even the ancient high places <sup>d</sup> are ours in possession:

3 Therefore prophesy and say, Thus saith the Lord God; <sup>1</sup> Because they have made *you* desolate, and swallowed you up on every side, that ye might be a possession unto the residue of the heathen, <sup>e</sup> and <sup>2</sup> ye are taken up in the lips of talkers, and *are* an infamy of the people:

4 Therefore, ye mountains of Israel, hear the word of the Lord God; Thus saith the Lord God to the mountains, and to the hills, to the <sup>3</sup> rivers, and to the valleys, to the desolate wastes, and to the cities that are forsaken, which <sup>f</sup> became a prey and <sup>g</sup> derision to the residue of the heathen that *are* round about;

<sup>a</sup> Chap. vi. 2, 3.—<sup>b</sup> Chap. xxv. 3; xxvi. 2.—<sup>c</sup> Deuter. xxxii. 13.—<sup>d</sup> Chap. xxxv. 10.—<sup>e</sup> Heb. *Because for because.* <sup>f</sup> Deut. xxviii. 37; 1 Kings ix. 7; Lam. ii. 15; Daniel ix. 16. <sup>g</sup> Or, *ye are made to come upon the lip of the tongue.*

#### NOTES ON CHAPTER XXXVI.

Verse 1. *Son of man, prophesy unto the mountains of Israel*—The prophet had been ordered, chap. vi. 2, to set his face toward the mountains of Israel, and to prophesy against them. Then God was coming forth to contend with his people; but now he is returning in mercy to them, and his prophet must speak good and comfortable words to these mountains; and what he saith to them, he saith to the hills, to the valleys, to the desolate wastes in the country, and to the cities that were forsaken, verse 4, and again, verse 6. The people were gone, some one way and some another; nothing remained there to be spoken to but the places, the mountains and valleys: these the Chaldeans could not carry away with them. Now to show the mercy God had in reserve for the people, the prophet is to speak of him as having a regard for the country, which if the Lord had been pleased for ever to abandon, he would not have called upon it to hear his word, nor would he have showed it such things as these.

Verses 2-7. *Because the enemy hath said, &c.*—This prophecy appears to be a continuation of the preceding. "The Idumeans have made their boasts (see verse 5, and chap. xxxv. 10) that they should become masters of the mountainous parts of Judea, where the ancient fortresses were placed which commanded all the rest of the country."—Lowth. *And ye are taken up in the lips of talkers, &c.*—Your calamities have made you become a proverb, a by-word, and a reproach among the heathen round about you, according to the threatenings of the prophets denounced against you: see the mar-

5 Therefore thus saith the Lord <sup>A. M. 3417. B. C. 587.</sup> God; <sup>h</sup> Surely in the fire of my jealousy have I spoken against the residue of the heathen, and against all Idumea, <sup>i</sup> which have appointed my land into their possession with the joy of all *their* heart, with spiteful minds, to cast it out for a prey.

6 Prophecy therefore concerning the land of Israel, and say unto the mountains, and to the hills, to the rivers, and to the valleys, Thus saith the Lord God; Behold, I have spoken in my jealousy and in my fury, because ye have <sup>k</sup> borne the shame of the heathen.

7 Therefore thus saith the Lord God; I have <sup>l</sup> lifted up my hand: Surely the heathen that *are* about you, they shall bear their shame.

8 But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people of Israel; for they are at hand to come.

<sup>h</sup> Or, *bottoms, or, dales.*—<sup>i</sup> Chapter xxxiv. 28.—<sup>j</sup> Psalm lxxix. 4.—<sup>k</sup> Deut. iv. 24; Chap. xxxviii. 19.—<sup>l</sup> Chap. xxxv. 10, 12.—<sup>m</sup> Psalm cxxiii. 3, 4; Chapter xxxiv. 29; Verse 15. <sup>n</sup> Chapter xx. 5.

gin. *Thus saith the Lord to the mountains, &c., which became a prey to the residue of the heathen*—To those heathen that were left after the general desolations threatened to the neighbouring countries, Moab, Edom, Ammon, &c. *Surely in the fire of my jealousy*—In that fervent zeal and concern that I have for my own honour, which is blasphemed among the heathen; *have I spoken against the residue of the heathen*—Against all the nations that are and have been enemies to Israel; *against all Idumea, which have appointed my land into their possession*—Who have fully expected to get the dominion of my land, and be the sole possessors of it. *Because ye have borne the shame of the heathen*—Because the heathen nations have made a scoff of you; *therefore I have lifted up my hand*—I have sworn, or absolutely determined: see Gen. xiv. 22. *Surely the heathen that are about you shall bear their shame*—The heathen nations around, that have made a mock of you, shall be mocked themselves, and be as much held in contempt as they have held you.

Verses 8-12. *But ye, O mountains of Israel, shall yield your fruit, &c.*—Here the land of Judea is ordered to provide for the sustenance of the people of Israel, who were about to return out of captivity to dwell there again: *for, says the prophet, they are at hand to come*—That is, the deliverance of my people shall be effected in a short time. This prophecy seems to have an immediate reference to the return of the Jews from Babylon; but there can be no doubt, as Calmet justly observes, that it has also a further reference, even to the general return of the Israelites, and to the kingdom of the Messiah; the

A. M. 3417. 9 For behold, I *am* for you, and I  
B. C. 587. will turn unto you, and ye shall be  
tilled and sown :

10 And I will multiply men upon you, all the house of Israel, *even* all of it: and the cities shall be inhabited, and <sup>m</sup>the wastes shall be builded :

11 And <sup>a</sup>I will multiply upon you man and beast ; and they shall increase and bring fruit : and I will settle you after your old estates, and will do better *unto you* than at your beginnings : <sup>o</sup>and ye shall know that I *am* the LORD.

12 Yea, I will cause men to walk upon you, *even* my people Israel ; <sup>p</sup>and they shall possess thee, and thou shalt be their inheritance, and thou shalt no more henceforth <sup>q</sup>bereave them *of men*.

13 Thus saith the Lord God ; Because they say unto you, <sup>r</sup>Thou *land* devourest up men, and hast bereaved thy nations ;

<sup>m</sup> Verse 33 ; Isaiah lviii. 12 ; lxi. 4 ; Amos ix. 14.—<sup>n</sup> Jeremiah xxxi. 27 ; xxxiii. 12.—<sup>o</sup> Chapter xxxv. 9 ; xxxvii. 6, 13. <sup>p</sup> Obadiah 17, &c.—<sup>q</sup> Jeremiah xv. 7.

longest distance of time that the things of this world can extend to being but a moment in respect of eternity. *For I am for you, and will return unto you, &c.*—I will send down again my blessing upon you, and favourable seasons ; and cause you to be inhabited, so that you shall again be cultivated and fruitful. This is also addressed, as it were, to the land of Judea. *And the cities shall be inhabited*—The cities and towns that lie in ruins shall be built again. *And I will multiply upon you man and beast*—As God, in his judgments, threatened to *cut off man and beast* from the land, (chap. xiv. 17,) so here he promises to replenish it with both. *And will do better unto you than at your beginning*—In bestowing upon you the blessings of the gospel, the promises of which were first made to the Jews and to their children, Acts ii. 39. The words may likewise imply, that God would give them a more lasting and secure possession of their land than ever they had before : see the following verses. *Yea, I will cause men to walk upon you*—O mountains, or land of Israel, verse 8. *And thou shalt no more henceforth bereave them of men*—That is, thou shalt no more be remarkable for thy inhabitants dying in uncommon numbers, by pestilence, the sword, and famine.

Verses 13–15. *Because they say, Thou land devourest men*—Or, *thy people*. The country of Judea (as appears from what is here said) was spoken of by the neighbouring nations with disgrace, as a country particularly fatal to its inhabitants, where more died by famine, pestilence, and the sword, than in any other place : and therefore God here says, that there should be no more any occasion to give

14 Therefore, thou shalt devour men A. M. 3417.  
B. C. 587.  
no more, neither <sup>4</sup>bereave thy nations  
any more, saith the Lord God.

15 <sup>5</sup>Neither will I cause *men* to hear in thee the shame of the heathen any more, neither shalt thou bear the reproach of the people any more, neither shalt thou cause thy nations to fall any more, saith the Lord God.

16 ¶ Moreover the word of the LORD came unto me, saying,

17 Son of man, when the house of Israel dwelt in their own land, <sup>t</sup>they defiled it by their own way and by their doings : their way was before me as <sup>u</sup>the uncleanness of a removed woman.

18 Wherefore I poured my fury upon them <sup>v</sup>for the blood that they had shed upon the land, and for their idols *wherewith* they had polluted it :

19 And I <sup>w</sup>scattered them among the heathen, and they were dispersed through the countries :

<sup>r</sup> Num. xiii. 32.—<sup>s</sup> Or, *cause to fall*.—<sup>t</sup> Chap. xxxiv. 29. <sup>u</sup> Lev. xviii. 25, 27, 28 ; Jer. ii. 7.—<sup>v</sup> Lev. xv. 19.—<sup>w</sup> Chap. xvi. 36, 38 ; xxiii. 7.—<sup>x</sup> Chap. xxii. 15.

this character of Judea, for that these judgments and frequent calamities should cease in it. *Therefore thou shalt devour men no more*—Thou shalt be free from such destructive judgments as have, in past ages, consumed thy people. *Neither will I cause men to hear in thee the shame of the heathen*—Neither shall thy inhabitants hear any more the scoffs of the heathen nations round, reproaching them on account of their grievous calamities, as if they were an accursed people, forsaken by their God, and abandoned to destruction. *Neither shalt thou cause thy nations to fall, &c.*—Or, as the Chaldee and some other ancient versions translate the words, *Neither shalt thou bereave thy people any more, an interpretation adopted by Bishop Newcome*. The Vulgate renders the clause, *Et gentem tuam non amittes amplius*—*And thou shalt not lose thy nation* (or people) *any more*, that is, by these remarkable calamities. Those who think these promises were fulfilled in the restoration of the Jews from the captivity of Babylon, and their re-establishment in their own land, take the expressions *no more*, and *not any more*, in a limited sense, and understand thereby only a long period of time : but it seems more reasonable to suppose that these and such like prophecies, of which there are many in the Scriptures, remain yet to be accomplished, and that they respect the future restoration of the Jews to their own land, after their conversion to Christianity.

Verses 17–19. *When the house of Israel dwelt in their own land*—In fulness of bread, ease, and security, as they did in days past ; *they defiled it*—Rendered it abominable before God, and uncomfort-

A. M. 3417. \* according to their way and accord-  
B. C. 587. ing to their doings I judged them.

20 And when they entered unto the heathen, whither they went, they <sup>a</sup> profaned my holy name, when they said to them, These *are* the people of the LORD, and are gone forth out of his land.

21 But I had pity <sup>b</sup> for my holy name, which the house of Israel had profaned among the heathen, whither they went.

22 Therefore say unto the house of Israel, Thus saith the Lord God; I do not *this* for your sakes, O house of Israel, <sup>c</sup> but for my holy

\* Chap. vii. 3; xviii. 30; xxxix. 24.—<sup>a</sup> Isa. lii. 5; Rom. ii. 24.  
<sup>b</sup> Chap. xx. 9, 14.—<sup>c</sup> Psa. cvi. 8.

able to themselves; *by their own way and by their doings*—By the way of their own choice, their wicked way, forsaking my law, despising my counsel, deserting my worship and temple; and by their unholy conversation and unrighteous practices. *Their way was before me as the uncleanness of a removed woman*—As a woman under a legal pollution was forbidden to come within the courts of the temple, or to attend upon God's worship there; so the defilements which the Jews had contracted by their idolatries, adulteries, murders, and other heinous sins, rendered them unfit to be acknowledged as God's people, or to offer up any religious service to him. *Wherefore I poured my fury upon them*—These and their other sins were the true causes of the desolation of their country, and of all the miseries which they underwent, and not any thing in the land itself, as the heathen said, verse 13. *According to their doings I judged them*—God frequently repeats that his judgments upon the Jews were no more than what their own ways or doings obliged him to inflict. There was in his dealings with them no arbitrary exercise of sovereignty, but they were dealt with according to their own conduct. And thus God deals with mankind in general: his actions, in regard to them, are not founded in an arbitrary exercise of his absolute sovereignty over them, but in impartial justice, wisdom, and goodness, and he judges them *according to their own ways*, and not according to the dictates of an arbitrary will.

Verse 20. *When they entered unto the heathen, they profaned my holy name*—1st, By their evil practices they brought a scandal on God's name, and gave occasion to the heathen to say, See what profligate wretches these are, who call themselves Jehovah's peculiar people; judge what sort of a God he is who has such worshippers. The Jews were no credit to their profession wherever they went; but, on the contrary, a reproach to it, and the name of God and his holy religion was blasphemed through them, Rom. ii. 24. Observe, reader, when those that pretend to stand related to God, as his servants and children, and to be in covenant and communion with him, are nevertheless found corrupt in their morals, slaves to their appetites and passions, dishonest in

name's sake, which ye have profaned among the heathen, whither ye went. A. M. 3417. B. C. 587.

23 And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I *am* the LORD, saith the Lord God, when I shall be <sup>d</sup> sanctified in you before <sup>e</sup> their eyes.

24 For <sup>f</sup> I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land.

25 <sup>g</sup> Then will I sprinkle clean water upon you, and ye shall be clean: <sup>h</sup> from all your

<sup>d</sup> Chap. xx. 41; xxviii. 22.—<sup>e</sup> Or, *your*.—<sup>f</sup> Chap. xxxiv. 13; xxxvii. 21.—<sup>g</sup> Isa. lii. 15; Heb. x. 22.—<sup>h</sup> Jer. xxxiii. 8.

their dealings, and false to their words, and the trusts reposed in them, the enemies of the Lord have thereby great cause given them to blaspheme both him and his religion. 2d, God's name was profaned by the sufferings of Israel; for from them the enemies of God took occasion to reproach God, as unable to protect his own worshippers, and to make good his own grants. They said in scorn, *These are the people of the Lord*; these wicked people! you see he could not keep them in their obedience to his precepts; these miserable people! he could not keep them in the enjoyment of his favours. These are the people that came out of Jehovah's land; they are the very scum of the nations!

Verses 21–23. *But I had pity for my holy name*—That is, as it is expressed chap. xx. 9, *I wrought for my name's sake, that it should not be polluted, or brought into disgrace, among the heathen*: I preserved, reformed, brought back my people from captivity, and re-established them in their own land, for the honour of my mercy, truth, and power. *Say, I do not do this for your sakes, &c.*—The promises I make in your favour are not owing to any desert of yours, but purely to vindicate my own honour. *And I will sanctify my great name, &c.*—I will give illustrious proofs of my power and goodness, and vindicate my honour from the reproaches with which it hath been blasphemed among the heathen, upon the occasion of your evil doings and your sufferings. *And the heathen shall know that I am the Lord*—The return of the Jews from the Babylonish captivity was taken notice of by the heathen as a signal instance of God's providence toward them, as appears from Psa. cxxvi. 2. And their general conversion, and future restoration to their own land, will be a much more remarkable proof of God's fulfilling the promises made to their fathers; so that the heathen themselves will be compelled to observe and acknowledge it: see chap. xxxvii. 28. *When I shall be sanctified in you before your eyes*—When, by means of the wonderful power and goodness which I shall manifest in your restoration, they shall be convinced that I am indeed the living and true God.

Verse 25. *I will sprinkle clean water upon you*—

A. M. 3417. filthiness, and from all your idols, will  
B. C. 587.

I cleanse you.

26 A <sup>h</sup> new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh.

27 And I will put my <sup>i</sup> Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do *them*.

28 <sup>k</sup> And ye shall dwell in the land that I

<sup>h</sup> Jer. xxxii. 39; Chap. xi. 19.—<sup>i</sup> Chap. xi. 19; xxxvii. 14.  
<sup>k</sup> Chapter xxviii. 25; xxxvii. 25.—<sup>j</sup> Jer. xxx. 22; Chap. xi. 20;

The expression here alludes to those legal purifications which were made by sprinkling water upon the unclean persons: see Num. viii. 7, and xix. 13. But the cleansing intended is plainly that of the soul, by the blood of Christ sprinkled upon men's consciences to take away their guilt, (see Heb. ix. 14, and xii. 24,) and by the grace of the Holy Spirit sprinkled on the whole soul, to purify it from all corrupt inclinations and dispositions; both which blessings are received by faith in Christ, and in the promises of God made through him: see Gal. ii. 16, and iii. 14; Acts xv. 9. *From all your filthiness—*Filthiness, as the apostle expresses it, *of flesh and spirit*; from all unhallowed appetites, passions, and dispositions; from all impurity of heart and life; from every thing contrary to the mind of Christ, the image of God, or the divine nature; *and from all your idols will I cleanse you—*From all internal as well as external idolatry; from putting that trust in the work of your own hands, or in any creature, which you ought to put only in your Creator; or from setting your affections on any person or thing in preference to him, who is your Redeemer and Saviour, your Friend and Father, your portion and treasure, your God, and your all. Observe, reader, sin is of a defiling nature; idolatry particularly is so; it renders sinners odious to God, and unhappy in themselves; but when our guilt is pardoned, and our corrupt nature sanctified, then we are cleansed from this filthiness; and there is no other way of being saved from it. This God promises to his people here, in order to his being *sanctified in them*, verse 23. We cannot sanctify God's name, unless he sanctify our hearts, nor live to his glory, but by his grace.

Verses 26, 27. *A new heart also will I give you—*A new disposition of mind, excellent in itself, and vastly different from what it was before; a frame of soul changed from sinful to holy, from carnal to spiritual; a heart in which the law of God is written, Jer. xxxi. 33; a sanctified spirit, in which the almighty grace of God is victorious, and turns it from the world to God, and from all sin to all holiness; a state of mind which is the supernatural gift of God, and not wrought in any man by his own power. *And I will take away the stony heart—*The hard, senseless, unfeeling, inflexible heart; the heart unapt and averse to receive any divine impressions,

gave to your fathers; <sup>l</sup> and ye shall <sup>A. M. 3417.</sup>  
be my people, and I will be your <sup>B. C. 587.</sup>  
God.

29 I will also <sup>m</sup> save you from all your uncleanness: and <sup>n</sup> I will call for the corn, and will increase it, and <sup>o</sup> lay no famine upon you.

30 <sup>p</sup> And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the heathen.

xxxvii. 27.—<sup>m</sup> Matt. i. 21; Rom. xi. 26.—<sup>n</sup> Psalm cv. 16.  
<sup>o</sup> Chap. xxxiv. 29.—<sup>p</sup> Chap. xxxiv. 27.

and to return any devout affections. *Out of your flesh—*That is, out of you. *And I will give you a heart of flesh—*A soft and tender heart, that has spiritual senses exercised, and is conscious to itself of spiritual pains and pleasures; a heart of quite another temper, hearkening to God's law, trembling at his threats, moulded into a compliance with his whole will; disposed to do, to be, or to suffer what God wills; receiving the divine impress as soft wax receives the impress of the seal. *I will put my Spirit within you—*My enlightening, regenerating, and sanctifying Spirit; that Holy Spirit which is given to and dwells in all true believers; *and cause you—*Sweetly and powerfully, yet without compulsion; *to walk in my statutes—*In all my ordinances and commandments, and that from judgment, choice, and affection. For our spirits, when renewed by God's Spirit to a disposition conformed to his holiness, readily comply with his will in all things, concur with his designs, and become *workers together with him*. *And ye shall keep my judgments, and do them—*Ye shall be willing and able to perform all acceptable obedience, and to live a life of universal holiness and righteousness.

Verses 28–30. *And ye shall dwell in the land—*Spiritual blessings, promised in the last three verses, are now followed with temporal blessings. Thus does earth often follow heaven, and *godliness hath the promise of the life that now is, as well as of that which is to come*. When the Israelites are thus prepared for mercy, then shall they return to their possessions, and be settled again in them. And there God will acknowledge them for his people, and will protect and bless them as such, bestowing liberally upon them all good things. *I will also save you—*Will continue to save you; *from all your uncleannesses—*I will take away the guilt of them, deliver you from the power and pollution of them, and preserve you from the punishments due to them. Salvation from all uncleanness includes justification, entire sanctification, and meetness for glory. *And I will call for the corn, &c.—*All necessaries are here comprised in one. *And lay no famine upon you—*This was one of the judgments which they had laboured under; and it had been as much as any other a reproach to them, that they should be starved in a land so famed for fruitfulness. But it is here promised, that now this calamity should afflict them no

A. M. 3417. B. C. 587. 31 Then <sup>4</sup> shall ye remember your own evil ways, and your doings that were not good, and <sup>7</sup> shall loathe yourselves in your own sight for your iniquities, and for your abominations.

32 <sup>2</sup> Not for your sakes do I *this*, saith the Lord God, be it known unto you; be ashamed and confounded for your own ways, O house of Israel.

33 Thus saith the Lord God; In the day that I shall have cleansed you from all your iniquities I will also cause *you* to dwell in the cities, <sup>6</sup> and the wastes shall be builded.

34 And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by.

35 And they shall say, This land that was

<sup>4</sup> Chap. xvi. 61, 63.—<sup>7</sup> Lev. xxvi. 39; Chap. vi. 9; xx. 43. <sup>2</sup> Deut. ix. 5; Verse 22.—<sup>6</sup> Verse 10.—<sup>5</sup> Isa. li. 3; Chap.

more, nor should they any more bear the reproach of it, but should have the credit of possessing abundance; *the fruit of the tree*, and *the increase of the field*, being multiplied to them.

Verses 31, 32. *Then shall ye remember your own evil ways*—Reflect seriously upon your former sins. *And shall loathe yourselves in your own sight*—With holy shame and confusion of face, seeing how loathsome you have made yourselves in the sight of God; *for your iniquities and for your abominations*—Being convinced that they were without all excuse. Here we see what is the most powerful inducement to an evangelical repentance, namely, a just sense of the mercy and grace of God toward us. The more we see of his readiness to receive us into favour upon our repentance, the more reason we shall see we have to be ashamed of ourselves that we should ever sin against so much love. That heart is hard indeed that will not be thus melted: see notes on chap. vi. 9, and xvi. 61. *Not for your sakes do I this, be it known to you*—Here is repeated what is said verse 22, on purpose to check all vain presumption in the Jews, and confidence of their own merit; a fault they have been very prone to in every age.

Verses 37, 38. *I will yet be inquired of by the house of Israel*—The house of Israel must, 1st, Pray for these blessings; for by prayer God is sought unto and inquired after. What is the matter of God's promises, must be the matter of our prayers. By asking for the mercy promised, we give glory to the donor, express our value of the gift, our own de-

desolate is become like the garden <sup>A. M. 3417.</sup> of <sup>B. C. 587.</sup> <sup>2</sup> Eden; and the waste, and desolate, and ruined cities *are become fenced, and are inhabited.*

36 Then the heathen that are left round about you shall know that I the LORD build the ruined *places*, and plant that that was desolate: <sup>1</sup> I the LORD have spoken *it*, and I will do *it*.

37 Thus saith the Lord God; <sup>7</sup> I will yet *for this* be inquired of by the house of Israel, to do *it* for them; I will <sup>2</sup> increase them with men like a flock.

38 As the <sup>6</sup> holy flock, as the flock of Jerusalem in her solemn feasts, so shall the waste cities be filled with flocks of men; and they shall know that I *am* the LORD.

xxviii. 13; Joel ii. 3.—<sup>2</sup> Chap. xvii. 24; xxii. 14; xxxvii. 14. <sup>7</sup> Ch. xiv. 3; xx. 3, 31.—<sup>1</sup> Ver. 10.—<sup>6</sup> Heb. *flock of holy things*.

pendance upon God, and put honour upon prayer, upon which he has put honour. Christ himself must ask, and then God will *give him the heathen for his inheritance*; *must pray the Father*, and then *he will send the Comforter*; much more must we ask that we may receive. 2d, They must consult the oracles of God, for thus also God is sought unto and inquired after: the mercy must not be an act of providence only, but a child of promise; and therefore the promise must be looked at, and prayer made for it, with an eye of faith fixed upon it, which must be both the guide and the ground of our expectations. In both these ways we find Daniel inquiring of God, in the name of the house of Israel: then when God was about to do these great things for them, he consulted the oracles of God, for he *understood by books* namely, the book of the Prophet Jeremiah, both what was to be expected, and when; and then he *set his face to seek God by prayer*, Dan. ix. 2, 3. *As the holy flock, &c.*—Flocks designed for holy uses, as sacrifices, and therefore further described by the place where they were presented, namely, *Jerusalem; in her solemn feasts*—The three great annual feasts. These flocks were for quality the best of all, and for numbers very great on these solemn occasions: see 2 Chron. xxxv. 7; and 1 Kings viii. 63. Thus shall men multiply, and fill the cities of replanted Judah. And the increase of the numbers of a people is then honourable, when they are all dedicated to God as a holy flock, to be presented to him as living sacrifices. Crowds are a lovely sight in God's temple.

## CHAPTER XXXVII.

*In this chapter, (1.) By the vision of dry bones, quickened by prophecy, is represented that, however dispersed among enemies, destitute of human help, and dispirited in their own minds, the Jews were in their captivity, God would, by*

*Cyrus's proclamation, and his own influences, animate, help, and gather them to their own land, 1-14. (2.) By the uniting of two sticks in Ezekiel's hand is represented, that notwithstanding the old enmity between them, the Jews and ten tribes would, after the captivity, and especially after the dispersion, happily unite, and renounce their idolatries, and under the Messiah enjoy the most comfortable relation to God, abundant peace and prosperity, and holy fellowship with him, 15-28. But this shall have its more excellent fulfilment in the quickening influences of the Holy Spirit, in the erection of the gospel church, and entrance into the millennial blessedness; in the making of Jews and Gentiles one mystical body of Christ, and in the glorious resurrection and heavenly blessedness.*

A. M. 3417. **T**HE <sup>a</sup> hand of the LORD was upon  
B. C. 587. me, and carried me out <sup>b</sup> in the

Spirit of the LORD, and set me down in the midst of the valley which *was* full of bones,

2 And caused me to pass by them round about: and behold, *there were* very many in the open <sup>1</sup> valley; and lo, *they were* very dry.

<sup>a</sup> Chapter i. 3.—<sup>b</sup> Chapter iii. 14; viii. 3; xi. 24; Luke iv. 1.  
Or, *champaign.*

#### NOTES ON CHAPTER XXXVII.

Verse 1. *The hand of the Lord was upon me*—I was actuated by a divine power; and *carried me out in the Spirit of the Lord*—Or, by the Spirit of the Lord. It is highly probable that all this passed in vision. *And set me down in the midst of the valley full of bones*—The first and great object of this prophecy seems evidently to be the restoration of the Jews from the Babylonish captivity. A nation carried into captivity ceases to be a nation, and therefore may be fitly compared to bones, or dead bodies; so that by the valley of bones was first signified, the Babylonish dominions filled with captive Jews. Bishop Warburton observes, “that the messengers of God, prophesying for the people's consolation in disastrous times, frequently promise a restoration to the former days of felicity; and, to obviate all distrust from unpromising appearances, they put the case even at the worst, and assure the people, in metaphorical expressions, that though the community were as entirely dissolved as a dead body reduced to dust, yet God would raise that community again to life.” But besides the deliverance of the Jews from Babylon, this vision is a lively representation of a three-fold resurrection: 1st, Of the resurrection of souls, from the death of sin to the life of righteousness, to a holy, heavenly, spiritual, and divine life, by the power of divine grace accompanying the word of Christ, John v. 24, 25. 2d, The resurrection of the gospel church, or of any part of it, from an afflicted state to liberty and peace. 3d, The resurrection of the body at the great day, especially the bodies of believers, to life eternal. This last seems to be one thing particularly designed. “Though the generality of commentators,” says Mr. Peters, “regard this vision and prophecy as no other than a figurative representation and prediction of a return of the Jews from the captivity of Babylon, or some other of their captivities and dispersions, yet, perhaps, we shall find, upon a more attentive consideration, that whatever hopes it might give them of a temporal and national deliverance or prosperity, yet there was evidently something further designed; and that to comfort them in their distressed situation, with the prospect of a future re-

3 And he said unto me, Son of man, A. M. 3417.  
can these bones live? and I answer- B. C. 587.  
ed, O Lord God, <sup>o</sup> thou knowest.

4 Again he said unto me, Prophecy upon these bones, and say unto them, O ye dry bones, hear the word of the LORD.

5 Thus saith the Lord God unto these bones;

<sup>c</sup> Deut. xxxii. 39; 1 Samuel ii. 6; John v. 21; Romans iv. 17;  
2 Cor. i. 9.

resurrection in a proper sense, was as much intended by the Spirit of God, or rather more so, than the other.

Verses 2, 3. *He caused me to pass by them round about*—To take an exact view of them; and *behold, there were very many in the open valley*—As if it had been a place where a great battle had been fought, and a vast multitude slain, who had been left unburied till the flesh was all consumed, and the bones were divided and scattered about. *And lo, they were very dry*—Having been long exposed to the sun and wind in the open valley, and the marrow within, as well as the flesh without, being utterly wasted. This circumstance was intended to show how unlikely it was, humanly speaking, that the Jews should ever be delivered from their dispersions and restored; should ever be brought together again, and formed into a body politic, or even into the skeleton of one. Still more unlikely it is that the dead in sin should be quickened, and raised up into living Christians; and most unlikely of all, that the dead bodies of men, after they have been turned into dust, and scattered to the four winds of heaven, should live again, and become bodies of light and glory. *And he said, Son of man, can these bones live?*—Namely, immediately, and in your sight? Or, as Houbigant renders it, *Shall these bones live?* The question, as he justly observes, is not concerning the possibility of the fact, for the prophet well knew that God could do all things; but the Lord, introductory to what follows, asks him whether these bones *should now revive or not*. And though this be the right interpretation of the place, yet a resurrection from the dead is very justly collected from it: for “a simile of the resurrection,” says St. Jerome, “would never have been used to signify the restoration of the people of Israel, unless such a future resurrection had been believed and known; because nobody ever confirms uncertain things by things which have no existence.” *And I answered, O Lord, thou knowest*—Raising the dead can only be an act of thy power and good pleasure. The prophet replies in a doubting manner, because he knew not the scope of the vision.

Verses 4-8. *Again he said, Prophecy upon these bones*—Here sense and understanding are attributed

A. M. 3417. Behold, I will <sup>d</sup> cause breath to enter  
B. C. 587. into you, and ye shall live :

6 And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live ; \* and ye shall know that I *am* the LORD.

7 So I prophesied as I was commanded : and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone.

8 And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above : but *there was* no breath in them.

9 Then said he unto me, Prophecy unto the <sup>2</sup> wind, prophecy, son of man, and say to the wind, Thus saith the Lord God ; <sup>f</sup> Come from the four winds, O breath, and breathe upon these slain, that they may live.

<sup>d</sup> Psa. civ. 30 ; Verse 9.—<sup>e</sup> Chap. vi. 7 ; xxxv. 12 ; Joel ii. 27 ; iii. 17.—<sup>2</sup> Or, *breath*.—<sup>f</sup> Psa. civ. 30 ; Verse 5.

to the dry bones ; and as these bones signified the captive Jews, they are with strict propriety called upon to *hear the word of the Lord*. But this is also to be considered, as has been intimated on verse 1, a prophetic representation of that voice of the Son of God which quickens and raises to spiritual life such as are dead in sin ; and which *all that are in their graves shall hear* at the last day, and *shall come forth out of them*. Thus saith the Lord, *I will cause breath to enter into you, &c.*—The *breath of life*, as it is expressed Gen. ii. 7. *And I will lay sinews upon you, &c.*—All the expressions made use of here are such as describe the resurrection of a dead body.

Verses 7–10. *So I prophesied as I was commanded*—I declared these promises or gracious purposes of God concerning these bones. *And as I prophesied there was a noise, &c.*—Such a noise as we may suppose would arise from the motion of the bones. *And behold a shaking*—A trembling, or commotion among the bones, enough to manifest a divine presence working among them. *And the bones came together, &c.*—Glided nearer and nearer, till each bone met the bone to which it was to be joined. Of all the bones of those numerous slain not one was wanting, not one missed its way, not one missed its place, but each knew and found its fellow. Thus, in the resurrection of the dead, the scattered atoms shall be ranged in their proper place and order, and every *bone come to its bone*—By the same wisdom and power by which they were first formed in the womb of her that was with child. *And lo, the sinews and the flesh came up upon them*—Gradually spreading themselves. *And the skin covered them above*—Enveloped the bones, sinews, and flesh of each body ; but *there was no breath in them*—Or *spirit*, rather ; no souls animated the bodies. *Then said he, Pro-*

10 So I prophesied as he commanded—A. M. 3417. ed me, <sup>e</sup> and the breath came into <sup>B. C. 587.</sup> them, and they lived, and stood up upon their feet, an exceeding great army.

11 Then he said unto me, Son of man, these bones are the whole house of Israel : behold, they say, <sup>b</sup> Our bones are dried, and our hope is lost : we are cut off for our parts.

12 Therefore prophecy and say unto them, Thus saith the Lord God ; Behold, <sup>i</sup> O my people, I will open your graves, and cause you to come up out of your graves, and <sup>k</sup> bring you into the land of Israel.

13 And ye shall know that I *am* the LORD, when I have opened your graves, O my people, and brought you up out of your graves,

14 And <sup>l</sup> shall put my Spirit in you, and ye shall live, and I shall place you in your own land : then shall ye know that I the LORD

<sup>e</sup> Rev. xi. 11.—<sup>b</sup> Psa. cxlii. 7 ; Isa. xlix. 14.—<sup>i</sup> Isa. xxvi. 19 ; Hos. xiii. 14.—<sup>k</sup> Ch. xxxvi. 24 ; Ver. 25.—<sup>l</sup> Chap. xxxvi. 27.

*phesy unto the wind*—Or rather, *unto the spirit*, namely, the quickening spirit of God, or principle of life, issuing from him, and imparting life to every creature that possesses it. *Come from the four winds, O breath, O spirit*—This signified the gathering of the Jewish people from the different quarters of the world where they were scattered ; and *breathe on the slain*—Animate these dead bodies ; *that they may live*—May awake into living men. *So I prophesied, and the breath—The spirit ; came into them*—A soul animated each body ; and *they lived, &c., an exceeding great army*—Not only living men, but effective men, fit for service in war, and formidable to all that should give them any opposition. Applied to the Jews, released and returning from captivity, the words signify that they should amount to a great multitude, when they should be gathered from their several dispersions, and should be united in one body. Observe, reader, with God nothing is impossible : he can, out of stones, raise up children to Abraham, and out of dead and dry bones an exceeding great army, to fight his battles and plead his cause.

Verses 11, 12. *These bones are the whole house of Israel*—These bones represent the forlorn and desperate condition to which the whole nation of Israel is reduced ; *they say, Our bones are dried, &c.*—Our affairs are in the most desperate condition ; there is not so much as any hope left of their being retrieved. *We are cut off for our parts*—We are separated and cut off from one another, like a limb that is cut off from the body. *Therefore prophecy, &c.*—Inform these poor, dejected, desponding Israelites of their mistake, and revive their hope by a new promise and declaration of my purposes of mercy toward them. *O my people, I will open your graves*—Though your captivity be as death, your prisons and

A. M. 3417. have spoken it, and performed it, B. C. 587. saith the LORD.

15 ¶ The word of the LORD came again unto me, saying,

16 Moreover, thou son of man, <sup>a</sup> take thee one stick, and write upon it, For Judah, and for <sup>a</sup> the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions:

17 And <sup>o</sup> join them one to another into one stick; and they shall become one in thy hand.

18 And when the children of thy people shall speak unto thee, saying, <sup>p</sup> Wilt thou not show us what thou *meanest* by these?

19 <sup>q</sup> Say unto them, Thus saith the Lord God; Behold, I will take <sup>r</sup> the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, *even* with the stick of Judah, and

<sup>m</sup> Num. xvii. 2.—<sup>n</sup> 2 Chron. xi. 12, 13, 16; xv. 9; xxx. 11, 18.—<sup>o</sup> Verses 22, 24.—<sup>p</sup> Chap. xii. 9; xxiv. 19.—<sup>q</sup> Zech. x. 6.—<sup>r</sup> Verses 16, 17.—<sup>s</sup> Chap. xii. 3.

places of confinement close as graves, yet will I open those graves. *And cause you to come up out of your graves*—I will bring you out of your state of captivity, in which you are little better than dead persons, having no power or privileges of your own, nor enjoying any thing which can properly be called life. The Jewish nation, in their state of dispersion and captivity, are called *the dead Israelites*, by Baruch, chap. iii. 4: and their restoration is described as a resurrection by Isaiah, chap. xxvi. 19. In like manner St. Paul expresses their conversion, and the general restoration which shall accompany it, *by life from the dead*, Rom. xi. 15. And the foregoing similitude showed, in a strong and beautiful manner, that God, who could even raise the dead, had power to convert and restore them.

Verses 16, 17. *Take thee one stick*—That is, one rod. The expression seems to allude to Num. xvii. 2; where Moses was commanded to take twelve rods, one for each tribe, and to write the name of the tribe upon the rod; for Judah, and the children of Israel his companions—That is, the tribe of Benjamin, and a part of that of Levi, who adhered to the tribe of Judah. *Then take another stick*—A second, such as the first was; and write upon it, For Joseph, the stick of Ephraim—Upon Reuben's forfeiting his birthright, that privilege was conferred upon the sons of Joseph, of whom Ephraim had the precedence: see 1 Chron. v. 1; Gen. xlviii. 20; which made him to be reckoned the head of the ten tribes; Samaria, the seat of that kingdom, being likewise situate in the tribe of Ephraim. Upon these accounts the name of Ephraim, in the prophets, often signifies the whole kingdom of Israel, as distinct from that of Judah. All the rest of the tribes were the

make them one stick, and they shall be one in my hand. A. M. 3417. B. C. 587.

20 And the sticks whereon thou writest shall be in thy hand <sup>a</sup> before their eyes.

21 ¶ And say unto them, Thus saith the Lord God; Behold, <sup>i</sup> I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land:

22 And <sup>a</sup> I will make them one nation in the land upon the mountains of Israel; and <sup>r</sup> one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all:

23 <sup>r</sup> Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but <sup>a</sup> I will save them out of all their dwelling-places, wherein they have sinned, and will

<sup>t</sup> Chap. xxxvi. 24.—<sup>u</sup> Isa. xi. 13; Jer. iii. 18; l. 4; Hos. i. 11.—<sup>v</sup> Chap. xxxiv. 23, 24; Johu x. 16.—<sup>w</sup> Chap. xxxvi. 25. <sup>x</sup> Chap. xxxvi. 28, 29.

companions of Ephraim, as the tribes of Benjamin and Levi were the companions of Judah. *And join them into one stick*—A rod was an emblem of power, (see Psa. cx. 2,) so joining these two rods, or sticks, together, denoted uniting the two kingdoms under one prince, or governor.

Verses 18–20. *Wilt thou not show us what thou meanest*—Ezekiel foretold many things by signs; and the Jews were very inquisitive into the meaning of them: but sometimes their curiosity proceeded rather from a secret contempt of the prophet and his predictions, than a real desire of information. *Say, I will take the stick of Joseph*—On which Joseph's name was written, and which represents Joseph, that is, the kingdom of the ten tribes; which is in the hand of Ephraim—Of which Ephraim is the head. *They shall be one in my hand*—I will make them one nation, and appoint one king to rule over them, namely, Christ the Messiah. *And the sticks, &c., shall be before their eyes*—Thou shalt place the sticks, or rods, thus joined together, before their eyes, as a visible token or pledge of the truth of what I enjoin thee to speak to them in the following words.

Verses 21–25. *Behold, I will take the children of Israel from among the heathen*—See the margin. *I will make them one nation*—They shall not be divided any more into separate kingdoms; the consequence of which was, their setting up separate ways of worship, and espousing separate interests: compare Isa. xi. 13. This promise was in a great degree fulfilled in the restoration of the Jews to their own land from their captivity in Babylon; for then many of the house of Israel returned with the house of Judah, and were united in one body with them, and

A. M. 3417. cleanse them: so shall they be my  
B. C. 587. people, and I will be their God.

24 And <sup>a</sup> David my servant shall be king over them; and <sup>b</sup> they all shall have one shepherd: <sup>c</sup> they shall also walk in my judgments, and observe my statutes, and do them.

25 <sup>d</sup> And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt, and they shall dwell therein, *even* they, and their children, and their children's children <sup>e</sup> for ever: and <sup>f</sup> my servant David shall be their prince for ever.

<sup>a</sup> Isa. xl. 11; Jer. xxiii. 5; xxx. 9; Chap. xxxiv. 23, 24; Hos. iii. 5; Luke i. 32.—<sup>b</sup> Verse 22; John x. 16.—<sup>c</sup> Chapter xxxvi. 27.—<sup>d</sup> Chap. xxxvi. 28.—<sup>e</sup> Isa. lx. 21; Joel iii. 20; Amos ix. 15.—<sup>f</sup> Verse 24; John xii. 34.

were under one and the same governor, Zerubbabel; who, though he did not (lest it should give umbrage to the Persian kings) assume the title of king, yet executed the authority, and was looked upon as a king by the Jewish people: but the expressions here made use of seem to imply something further, and to refer, in their full sense, to the final restoration of the Jews, after their conversion to Christianity, when Christ, in a peculiar sense, shall be their king. The Messiah is described as King of the Jews in most of the prophecies in the Old Testament, beginning with that of Gen. xlix. 10, concerning *Shiloh*. From David's time he is commonly spoken of as the person in whom the promises relating to the perpetuity of David's kingdom were to be accomplished. This was a truth unanimously owned by the Jews: see John i. 49, to which our Saviour bore testimony before Pontius Pilate, when the question being put to him, *Art thou a king?* he made answer, *Thou sayest [the truth] for I am a king:* thus these words should be translated, for St. Paul, alluding to them, calls them *a good confession*, 1 Tim. vi. 13. The same truth Pontius Pilate himself asserted, in that inscription which he providentially ordered to be written upon the cross; (see John xix. 19-22;) so that the chief priests impiously renounced their own avowed principles, when they told Pilate that *they had no king but Cesar*, verse 15. *Neither shall they defile themselves any more with their idols—Or, abominations*, as the word *עֲבֹדֹת* is elsewhere translated, and generally signifies idols: see the margin. *But I will save them out of all their dwelling-places—I will bring them safe out of them; and will cleanse them—Both justify and sanctify them. And David my servant—*That is, the son of David, who was also David's Lord; *shall be king over them—*Shall reign over their hearts and lives; *and they shall all have one shepherd—*This king shall be their one chief shepherd; others that shall feed and rule the flock shall be shepherds by commission from him. *And they shall dwell in the land that I have given unto Jacob—*A promise often repeated in this prophecy: see verses 12, 21, and the note on chap. xxviii. 25. *Even they and their children for ever*

26 Moreover I will make a <sup>a</sup> covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and <sup>b</sup> multiply them, and will set my <sup>c</sup> sanctuary in the midst of them for evermore.

27 <sup>k</sup> My tabernacle also shall be with them: yea, I will be <sup>l</sup> their God, and they shall be my people.

28 <sup>m</sup> And the heathen shall know that I the LORD do <sup>n</sup> sanctify Israel, when my sanctuary shall be in the midst of them for evermore.

<sup>a</sup> Isa. lxxxix. 3; Isa. lv. 3; Jer. xxxii. 40; Chap. xxxiv. 25. <sup>b</sup> Chap. xxxvi. 10, 37.—<sup>c</sup> 2 Cor. vi. 16.—<sup>k</sup> Lev. xxvi. 11, 12; Chap. xliii. 7; John i. 14.—<sup>l</sup> Chap. xi. 20; xiv. 11; xxxvi. 28. <sup>m</sup> Chap. xxxvi. 23.—<sup>n</sup> Chap. xx. 12.

—The Jews, converted to Christ, shall inherit Canaan till Christ come to judgment at the end of the world.

Verses 26-28. *I will make a covenant of peace with them—*I will grant them the blessing of peace and prosperity. Or rather, the words are to be understood in a spiritual sense, that God will be reconciled to them through Christ, and admit them into that covenant of peace of which Christ is the Mediator, and therefore is called *our peace*, Eph. ii. 14; and then the following words, *It shall be an everlasting covenant with them*, may fitly be explained of the *gospel*, being such a covenant as shall never be abolished, or give way to any new dispensation. It is certain that the expression, *a covenant of peace*, could not at all agree with the ancient covenant, for when was there an age, half an age, twenty years peace in Israel? The whole history of the Jewish nation is nothing more than a recital of wars and continual divisions. And if we understand it of peace between God and his people, where shall we find this people faithfully attached to the Lord during one century only? We have only to open the books of the prophets, and the other sacred records, to remark their infidelities and perpetual rebellions against God. This expression, therefore, can only respect the new covenant, whereof Jesus Christ, the Prince of peace, is the mediator, and who gives us that true peace which surpasses all conceptions: see Calmet. *And I will set my sanctuary in the midst of them—*I will set up a spiritual, glorious temple and worship among them; *for evermore—*Never to be altered or abolished on earth, but to be consummated in heaven. *My tabernacle also shall be with them—*The tabernacle wherein I will show my presence among them, and my protection over them. God's placing first his tabernacle, and then his temple among the Jews, was a pledge and token both of his presence and protection. And we may understand him as promising here new and more valuable tokens of his presence among them, by the graces of his Holy Spirit, and the efficacy of his word and ordinances, if not also some extraordinary appearances of the divine majesty. *I will be their God, and they*

shall be my people—By my grace I will make them holy, as the people of a holy God; and I will make them happy, as the people of the ever-blessed God. And the heathen shall know that I do sanctify Israel—The conversion of the Jewish nation, and their

being restored to a state of favour and acceptance with God, will be a work of providence, taken notice of by the heathen themselves, who shall join themselves to the Jews, as the church of God and temple of truth: see note on chap. xxxvi. 23.

CHAPTER XXXVIII.

The prophecy contained in this and the following chapter, concerning Israel's victory over Gog and Magog, without question, relates to the latter ages of the world, when the whole house of Israel shall return into their own land, chap. xxxix. 25-29. And the expressions we meet with in this chapter, verses 8 and 16, that this should come to pass in the latter days, and after many days, are a proof that the event was to happen a great while after the several predictions of the prophets concerning it. So that this must be looked upon as one of those obscure prophecies of Scripture, the fulfilling whereof will best explain the meaning. In this chapter we have, (1.) The attempt of Gog and Magog on the land of Israel, 1-13. (2.) The terror occasioned thereby, 14-20. (3.) Their defeat by the immediate hand of God, 21-23.

A. M. 3417. B. C. 587. AND the word of the LORD came unto me, saying,

2 <sup>a</sup> Son of man, <sup>b</sup> set thy face against <sup>c</sup> Gog, the land of Magog, <sup>d</sup> the chief prince of <sup>e</sup> Meshech and Tubal, and prophesy against him,

<sup>a</sup> Chap. xxxix. 1.—<sup>b</sup> Chap. xxxv. 2, 3.—<sup>c</sup> Revelation xx. 8.  
<sup>d</sup> Or, prince of the chief.

NOTES ON CHAPTER XXXVIII.

Verses 2, 3. *Set thy face against Gog, the land of Magog*—We find, Gen. x. 2, that the second son of Japhet was called Magog, but Ezekiel uses the word here as the name of the country of which Gog was prince: and Michaelis thinks that it denotes those vast regions to the north of India and China, which the Greeks called *Scythia*, and which we term *Tartary*. Houbigant also thinks that the prophet here means the *Scythians*, who are the descendants of Magog, the son of Japhet, and whose neighbours were the people of *Rosh*, *Meshech*, and *Tubal*; that is, the *Russians*, *Muscovites*, and *Tibareni*, or *Capadocians*; and thus Theodoret and Josephus understand it. The Turks are generally allowed to be of Scythian origin. Scythopolis and Hierapolis, which cities the Scythians took when they overcame Syria, were ever after by the Syrians called *Magog*: see Plin., l. v. c. 23. The Arabs call the Chinese wall *Sud Yagog et Magog*, that is, the mud wall, or rampart of Gog and Magog. Gog and Magog are mentioned in Rev. xx. 8; and these, says Bishop Newton, “seem to have been formerly the general name of the northern nations of Europe and Asia, as the Scythians have been since, and the Tartars are at present. The prophecy in the Revelation alludes to this of Ezekiel in many particulars; both the one and the other remain yet to be fulfilled, and therefore we cannot be absolutely certain that they may not both relate to the same event. But it seems more probable that they relate to different events: the one is expected to take effect before, but the other will not take effect till after the Millennium. Gog and Magog in Ezekiel are said expressly, verses 6, 15, and chap. xxxix. 2,

3 And say, Thus saith the Lord A. M. 3417. B. C. 587. GOD; Behold, I am against thee, O

Gog, the chief prince of Meshech and Tubal:

4 And <sup>e</sup> I will turn thee back, and put hooks into thy jaws, and I will bring thee forth, and

<sup>d</sup> Chapter xxxii. 26.—<sup>a</sup> 2 Kings xix. 28; Chapter xxxix. 4; xxxix. 2.

to come from the *north quarters*, and the *north parts*; but in St. John they come from the *four quarters*, or *corners of the earth*. Gog and Magog in Ezekiel bend their forces against the Jews resettled in their own land; but in St. John they march up against the *saints* and church of God in general. Gog and Magog in Ezekiel are, with very good reason, supposed to be the Turks, but the Turks are the authors of the *second wo*; and the *second wo*, Rev. xi. 14, is *past before the third wo*; and the *third wo* long precedes the time here treated of. It may therefore be concluded that Gog and Magog, as well as Sodom, and Egypt, and Babylon, are mystic names in the book of Revelation; and the last enemies of the Christian Church are so denominated, because Gog and Magog appear to be the last enemies of the Jewish nation. Who they shall be, we cannot pretend to say with the least degree of certainty.” *The chief prince of Meshech and Tubal*—The king or head of all those northern nations which lie upon the Euxine sea: see note on chap. xxvii. 13. The LXX. take the word *Rosh*, here translated *chief*, for a proper name, and render the clause, *The prince of Rosh, Meshech, &c.* So taken it may signify those inhabitants of Scythia from whom the *Russians* derive their name and original.

Verses 4-6. *I will turn thee back, and put hooks into thy jaws*—I will disappoint all thy designs, and turn thee about as easily as a fisherman masters a great fish, when he hath once fastened the hook into its jaws: see chap. xxix. 4. *And I will bring thee forth*—Or, *after I have brought thee forth*; that is, after I have so disposed matters that thou hast been induced to come forth out of thine own country, to

A. M. 3417. all thine army, horses and horsemen,  
B. C. 587.

<sup>f</sup> all of them clothed with all sorts of  
*armour, even a great company with bucklers*  
and shields, all of them handling swords:

5 Persia, Ethiopia, and <sup>2</sup> Libya with them;  
all of them with shields and helmet:

6 <sup>g</sup> Gomer, and all his bands; the house of  
<sup>h</sup> Togarmah of the north quarters, and all his  
bands: *and many people with thee.*

7 <sup>i</sup> Be thou prepared, and prepare for thyself,  
thou, and all thy company that are assembled  
unto thee, and be thou a guard unto them.

8 <sup>k</sup> After many days, <sup>l</sup> thou shalt be visited:

<sup>f</sup> Chapter xxiii. 12.—<sup>g</sup> Or, *Phut*, Chapter xxvii. 10; xxx. 5.  
<sup>h</sup> Gen. x. 2.—<sup>i</sup> Chap. xxvii. 14.—<sup>j</sup> Isa. viii. 9, 10; Jer. xlvi.  
3, 4, 14; li. 12.—<sup>k</sup> Gen. xlix. 1; Deut. iv. 30; Verse 16.

invade, spoil, and destroy other countries. *Persia, Ethiopia, and Libya with them*—As their allies. *Ethiopia and Libya* are called *Cush* and *Phut* in the Hebrew, and are joined together as allies, chap. xxx. 5, where see the note. The Persians are in like manner joined with Africans, chap. xxvii. 10. *All of them with shield and helmet*—So the Libyans, or people of *Phut*, are described, Jer. xlvi. 9, as *handling the shield*, that is, being remarkable for their great and large shields, as Xenophon relates of them, *Cyropæd.*, lib. vi. *Gomer and all his bands*—Gomer is joined with Magog, Gen. x. 2, and probably here signifies Galatia, Phrygia, and Bithynia, which, with Cappadocia, denoted by Togarmah, comprehend all the northern parts of Asia Minor, which border upon the Euxine sea. Concerning *Togarmah*, see note on chap. xxvii. 14. *And many people with thee*—Those of Cilicia, Pamphylia, and other nations inhabiting Asia Minor.

Verse 7. *Be thou prepared*—The prophet, speaking ironically, encourages Gog and his allies to make all warlike preparations, and muster all their forces together, that God might gain the greater honour by their signal defeat: see verse 16. *And be thou a guard unto them*—Let them rely upon thy prowess and conduct as their leader.

Verses 8, 9. *After many days thou shalt be visited*—In the latter days of the Messiah's kingdom among men, or after a succession of many generations, shall the judgment here mentioned be inflicted by God upon thee. *In the latter years*—Or *days*, as in the former clause, and verse 16; that is, toward the end of the world: compare Dan. viii. 26. *Thou*—Gog, with all thy numbers; *shalt come into the land that is brought back from the sword*—The land of the Jews, a people recovered from the countries into which they had been dispersed by the sword of their enemies. The *land*, it must be observed, is here put for the people of the land, who are said to be *brought back from the sword*, in the same sense in which they are elsewhere styled a *remnant*; those being intended that should remain after the various judgments that had fallen upon the nation, and the hard-

in the latter years thou shalt come A. M. 3417.  
into the land *that is brought back* B. C. 587.  
from the sword, <sup>m</sup> *and is gathered out of many*  
people, against <sup>n</sup> the mountains of Israel, which  
have been always waste: but it is brought forth  
out of the nations, and they shall <sup>o</sup> dwell safely  
all of them.

9 Thou shalt ascend and come <sup>p</sup> like a storm,  
thou shalt be <sup>q</sup> like a cloud to cover the land,  
thou and all thy bands, and many people with  
thee.

10 Thus saith the Lord God; It shall also  
come to pass, *that at the same time shall things*

<sup>1</sup> Isaiah xxix. 6.—<sup>m</sup> Verse 12; Chap. xxxiv. 13.—<sup>n</sup> Chap.  
xxxvi. 1, 4, 8.—<sup>o</sup> Jer. xxiii. 6; Chap. xxviii. 26; xxxiv. 25,  
28; Verse 11.—<sup>p</sup> Isa. xxviii. 2.—<sup>q</sup> Jer. iv. 13; Verse 16.

ships they had suffered in their several dispersions. *And is gathered out of many people*—Among whom they had been scattered: see note on chap. xxxiv. 13. *Against the mountains of Israel, which have been always waste*—It is already two thousand five hundred years since the ten tribes were carried away out of their own land by Shalmaneser. Certainly the expression, *always*, or *perpetually waste*, denotes a much longer desolation of the country than that which it suffered during the Babylonish captivity. It seems, all the various desolations of Judea are here included, namely, those by the Assyrians, Babylonians, Antiochus Epiphanes, the Romans, and lastly, as at this time, by the Turks. *But it*—The land of Canaan, that is, the people of it, *is brought forth out of the nations*—This is a repetition of what was said just before, namely, that Israel had been wonderfully preserved, and restored to their own land, through the particular providence of God; to which is added, *And they shall dwell safely all of them*—That is, the same divine power that has delivered and restored them will still continue to protect them. *Thou shalt ascend and come like a storm*—Thou shalt come suddenly, and with a mighty and destructive force. *Thou shalt be like a cloud to cover the land*—Thy forces shall be so very numerous as to overspread the land like a dark cloud, which makes every thing look melancholy and dismal: see chap. xxx. 3. The sense of the passage is, that after the return of the Jews and Israelites into their own country, and their having lived there for some time in peace and safety, this enemy will think to take advantage of their security, and fall upon them unexpectedly. "It seems to me," says Bishop Newcome, "that the prophecy remains to be fulfilled after the future re-establishment of the converted Jews in their own land, when the Mahomedans and pagans will invade them. On this supposition, the subject matter of this and the following chapter is well connected with the promises of distant blessings made toward the close of chap. xxxvii."

Verses 10–13. *It shall come to pass at the same time*—The time when my people are gathered to-

A. M. 3417. come into thy mind, and thou shalt  
B. C. 587. <sup>3</sup> think an evil thought :

11 And thou shalt say, I will go up to the land of unwalled villages; I will <sup>2</sup> go to them that are at rest, <sup>1</sup> that dwell <sup>4</sup> safely, all of them dwelling without walls, and having neither bars nor gates,

12 <sup>5</sup> To take a spoil, and to take a prey; to turn thy hand upon <sup>3</sup> the desolate places *that are now* inhabited, <sup>2</sup> and upon the people *that are* gathered out of the nations, which have gotten cattle and goods, that dwell in the <sup>6</sup> midst of the land.

13 <sup>7</sup> Sheba, and <sup>7</sup> Dedan, and the merchants <sup>2</sup> of Tarshish, with all <sup>8</sup> the young lions thereof, shall say unto thee, Art thou come to take a spoil? hast thou gathered thy company to take a prey? to carry away silver and gold, to

<sup>3</sup> Or, conceive a mischievous purpose.—<sup>1</sup> Jeremiah xlix. 31. <sup>2</sup> Verse 8.—<sup>4</sup> Or, confidently.—<sup>5</sup> Heb. to spoil the spoil, and to prey the prey, Chapter xxix. 19.—<sup>6</sup> Chapter xxxvi. 34, 35. <sup>7</sup> Ver. 8.—<sup>8</sup> Heb. navel, Judg. ix. 37.—<sup>9</sup> Chap. xxvii. 22, 23.

gether, settled in peace in their own land, and think themselves secure; *shall things come into thy mind*—Mischievous things; *and thou shalt think an evil thought*—Shalt entertain a malicious design for the destruction of my people. *And thou shalt say*—Wilt resolve in thyself; *I will go up*—I will invade with all my forces; *the land of unwalled villages*—A people weak, and destitute of any considerable defences. *To them that are at rest*—Who would willingly be quiet, and suspect as little evil from others as they intend against others, and who trust in the protection of their God, who hath promised they shall dwell safely. *Dwelling without walls, &c.*—That is, having no sufficient fortifications to defend them against the force of an enemy. *To take a spoil, &c.*—With the thoughts of taking a large spoil without any difficulty. *To turn thy hand upon the desolate places*—To go against, or fall upon, a country which had lain a long time desolate, but which has been peopled again, and come into a flourishing condition. Judea is very plainly marked out by this land, which Gog is here represented as designing to attack, because it lay open to be invaded. *That dwell in the midst of the land*—Hebrew, *in the navel of the land*, that is, in Jerusalem, which stood nearly in the middle of Judea, and was situate upon a rising ground, which the Hebrew metaphorically expresses by *the navel*. *Sheba and Dedan, and the merchants of Tarshish*—These were people that traded much, the two former dwelling in the east, and the merchants of Tarshish often sailing from the Spanish coasts into the eastern parts, as having commerce with Tyre, which bordered upon Judea. “These merchants, as soon as they heard of this intended invasion, came into Gog’s camp as to a market, to buy both persons and goods which should come into the conqueror’s power.” *With all*

take away cattle and goods, to take A. M. 3417.  
a great spoil? B. C. 587.

14 ¶ Therefore, son of man, prophesy and say unto Gog, Thus saith the Lord God; <sup>b</sup> In that day when my people of Israel <sup>c</sup> dwelleth safely, shalt thou not know *it*?

15 <sup>d</sup> And thou shalt come from thy place out of the north parts, thou, <sup>e</sup> and many people with thee, all of them riding upon horses, a great company, and a mighty army :

16 <sup>f</sup> And thou shalt come up against my people of Israel, as a cloud to cover the land; <sup>g</sup> it shall be in the latter days, and I will bring thee against my land, <sup>h</sup> that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes.

17 Thus saith the Lord God; *Art thou he of whom I have spoken in old time* <sup>7</sup> by my

<sup>7</sup> Chapter xxvii. 15, 20.—<sup>8</sup> Chapter xxvii. 12.—<sup>9</sup> Chapter xix. 3, 5.—<sup>a</sup> Isaiah iv. 1.—<sup>b</sup> Verse 8.—<sup>c</sup> Chap. xxxix. 2. <sup>d</sup> Verse 6.—<sup>e</sup> Verse 9.—<sup>f</sup> Verse 8.—<sup>g</sup> Exod. xiv. 4; Chap. xxxvi. 23; xxxix. 21.—<sup>h</sup> Heb. by the hands.

*the young lions thereof*—Their kings and princes, as the Targum understands it; or their chief merchants, who are described as so many princes, (Isa. xxxiii. 8,) and are called *lions* because of the injustice and oppression they too commonly practised in their commerce.

Verses 14–16. *In that day, &c.*—At that remarkable time, when I shall gather my people from their dispersions and bring them again to their own land, and they shall be established therein and *dwell safely*, without apprehension of danger from any enemy, and without any defence to prevent their being attacked; *shalt thou not know it?*—Will they not be pointed out to thee as a people thou mayest easily conquer, and with whose spoils thou mayest without difficulty enrich thyself? *And thou shalt come from thy place out of the north parts*—See on verse 6; *thou and many people with thee, all of them riding upon horses, &c.*—The character here given of this people may properly be applied to the Turks or Tartars, the strength of whose armies consists principally in their cavalry. *As a cloud to cover the land*—See on verse 9. *It shall be in the latter days*—This is repeated to prevent the application of the prophecy to any event that should take place before the days of the Messiah: see on verse 8. *And I will bring thee against my land*—I will permit thee to come; *that the heathen may know me, when I shall be sanctified in thee*—Shall be confessed to be a great God over all, a gracious and faithful God to my people, and a dreadful enemy and avenger against the wicked. *Before their eyes*—In the sight of all the heathen that are with Gog, and much more in the sight of God’s own people. This signal victory over Gog and his associates shall be a means of bringing infidels to give glory to God.

Verse 17. *Art thou he?*—This would be better

A. M. 3417. servants the prophets of Israel, which B. C. 587. prophesied in those days *many years*, that I would bring thee against them?

18 And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord God, *that* my fury shall come up in my face.

19 For <sup>1</sup> in my jealousy <sup>2</sup> and in the fire of my wrath have I spoken, <sup>3</sup> Surely in that day there shall be a great shaking in the land of Israel;

20 So that <sup>4</sup> the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that *are* upon the face of the earth, shall shake at my presence, <sup>5</sup> and

the mountains shall be thrown down, A. M. 3417. and the <sup>6</sup> steep places shall fall, and B. C. 587. every wall shall fall to the ground.

21 And I will <sup>7</sup> call for <sup>8</sup> a sword against him throughout all my mountains, saith the Lord God: <sup>9</sup> every man's sword shall be against his brother.

22 And I will <sup>10</sup> plead against him with <sup>11</sup> pestilence and with blood; and <sup>12</sup> I will rain upon him, and upon his bands, and upon the many people that *are* with him, an overflowing rain, and <sup>13</sup> great hailstones, fire, and brimstone.

23 Thus will I magnify myself, and <sup>14</sup> sanctify myself; <sup>15</sup> and I will be known in the eyes of many nations, and they shall know that I *am* the LORD.

<sup>1</sup> Chap. xxxvi. 5, 6; xxxix. 25.—<sup>2</sup> Psa. lxxxix. 46.—<sup>3</sup> Hag. ii. 6, 7; Rev. xvi. 18.—<sup>4</sup> Hos. iv. 3.—<sup>5</sup> Jer. iv. 24; Nah. i. 5, 6.—<sup>6</sup> Or, towers, or, stairs.—<sup>7</sup> Psa. cv. 16.—<sup>8</sup> Chapter xiv. 17.—<sup>9</sup> Judg. vii. 22; 1 Sam. xiv. 20; 2 Chron. xx. 23.

<sup>10</sup> Isaiah lxvii. 16; Jer. xxv. 31.—<sup>11</sup> Chap. v. 17.—<sup>12</sup> Psalm xi. 6; Isa. xxix. 6; xxx. 30.—<sup>13</sup> Chap. xliii. 11; Rev. xvi. 21.—<sup>14</sup> Chap. xxxvi. 23.—<sup>15</sup> Psa. ix. 16; Chap. xxxvii. 28; xxxix. 7; Verse 16.

translated, *Art thou not he?* a sense which the Hebrew particle of interrogation often imports; of whom I have spoken in old time by my servants the prophets—"It is doubtful by what prophets God foretold the irruption of Gog; but though nothing of this kind be found in the prophets that remain, it is enough that Ezekiel did not first foretel these things. Many of the sacred pages are lost, which might probably be extant when Ezekiel delivered this prophecy."—Houbigant. The expressions here used, of *old time*, and *which prophesied in those days*, *many years*, plainly imply that there was to be a succession of many ages between the publishing of these prophecies, and this event foretold by them.

Verses 18–20. *My fury shall come up in my face*—An expression taken from human passions, which cause the blood to fly up into the face. So Isaiah describes Almighty God as *burning with anger*, his lips being full of indignation, and his tongue as a consuming fire, chap. xxx. 27, where see the note. *For in my jealousy*—My zeal for the salvation and happiness of my people, and for my own glory; *have I spoken*—Against my enemy Gog, and his herd. *Surely in that day there shall be a great shaking*—A great commotion, as Dr. Waterland renders the expression; or a great disturbance, tumult, and confusion. Great changes and alterations in kingdoms and governments are often expressed in Scripture by *shaking of heaven and earth*, *the sea and dry land*: see the margin. *So that the fishes of the sea, &c., shall shake at my presence*—Every part of the creation shall bear its share of this calamity, as if there were a convulsion of the whole frame of nature. The prophets often describe God's judgments upon particular countries or persons, as if a dissolution of the whole world took

place, because his particular judgments are an earnest of the general judgment: see note on Isa. xiii. 10. *And the mountains shall be thrown down*—The strong holds situate on the mountains, and the walls, towers, and other fortifications, shall be beat down and demolished.

Verses 21, 22. *And I will call*—Rather, *But I will call, for a sword against him*—That is, when he has carried all before him for some time, I will at length raise up those who shall withstand him. God's doing a thing is often expressed in Scripture by his speaking the word, and giving out his command. Thus he is said Psa. (cv. 16) *to call for a dearth upon the land of Canaan*. *Throughout all my mountains*—Throughout all the land of Judea; for, as has been observed before, Judea being very mountainous, it is often in Scripture denominated *the mountains of Israel*, or, *the mountains of the Lord*. *Every man's sword shall be against his brother*—God often destroys his enemies by intestine quarrels among themselves, and making them executioners of his judgments upon each other: see the margin. *And I will plead against him with pestilence and with blood*—Or, *I will plead with him*. God pleads with men by his judgments, which are a manifest token of the vengeance due to their sins. *And I will rain upon him, &c., an overflowing rain, &c.*—I will as plainly show myself in the destruction of these my enemies, as when I discomfited the armies of the Canaanites and Philistines by tempests of thunder and hail, or when I consumed Sodom and Gomorrah by fire and brimstone from heaven. "It is plain that the extraordinary circumstances mentioned in these verses remain to be accomplished on the future enemies of the Jews, when God's people are reinstated in his favour."—Bishop Newcome.

## CHAPTER XXXIX.

In this chapter we have a continuation of the prophecy against Gog and Magog. This contains, (1.) An express and more large prediction of the utter destruction of Gog and Magog, 1-7. (2.) An illustration of the vastness of that destruction in three consequences of it: the burning of their weapons, 8-10; the burying of their slain, 11-16; and the feasting of the fowls and wild beasts on the carcasses unburied, 17-23. (3.) A declaration of God's gracious purposes concerning Israel, in this and his other providences respecting them, and a promise of the further mercy he had in store for them, 23-29.

A. M. 3417. B. C. 587. **THEREFORE**, <sup>a</sup> thou son of man, prophesy against Gog, and say, Thus saith the Lord God; Behold, I *am* against thee, O Gog, the chief prince of Meshech and Tubal:

2 And I will turn thee back, and <sup>1</sup> leave but the sixth part of thee, <sup>b</sup> and will cause thee to come up from <sup>2</sup> the north parts, and will bring thee upon the mountains of Israel:

3 And I will smite thy bow out of thy left hand, and will cause thine arrows to fall out of thy right hand.

4 <sup>o</sup> Thou shalt fall upon the mountains of Israel, thou, and all thy bands, and the people that *is* with thee: <sup>d</sup> I will give thee unto the ravenous birds of every <sup>3</sup> sort, and to the beasts of the field, <sup>4</sup> to be devoured.

5 Thou shalt fall upon <sup>6</sup> the open field: for I have spoken *it*, saith the Lord God. A. M. 3417. B. C. 587.

6 <sup>o</sup> And I will send a fire on Magog, and among them that dwell <sup>6</sup> carelessly in <sup>f</sup> the isles: and they shall know that I *am* the LORD.

7 <sup>o</sup> So will I make my holy name known in the midst of my people Israel; and I will not *let them* <sup>h</sup> pollute my holy name any more: <sup>i</sup> and the heathen shall know that I *am* the LORD, the Holy One in Israel.

8 ¶ <sup>h</sup> Behold, it is come, and it is done, saith the Lord God; this *is* the day <sup>1</sup> whereof I have spoken.

9 And they that dwell in the cities of Israel shall go forth, and shall set on fire and burn the

<sup>a</sup> Chapter xxxviii. 2, 3.—<sup>1</sup> Or, strike thee with six plagues, or, draw thee back with a hook of six teeth, as chapter xxxviii. 4. <sup>b</sup> Chap. xxxviii. 15.—<sup>2</sup> Heb. the sides of the north.—<sup>c</sup> Chap. xxxviii. 21; Verse 17.—<sup>d</sup> Chap. xxxiii. 27.—<sup>3</sup> Heb. wing.

<sup>4</sup> Heb. to devour.—<sup>5</sup> Heb. the face of the field.—<sup>6</sup> Chapter xxxviii. 22; Amos i. 4.—<sup>7</sup> Or, confidently.—<sup>f</sup> Psa. lxxii. 10. <sup>8</sup> Ver. 22.—<sup>9</sup> Lev. xviii. 21; Chap. xx. 39.—<sup>i</sup> Chap. xxxviii. 16, 23.—<sup>k</sup> Rev. xvi. 17; xxi. 6.—<sup>l</sup> Chap. xxxviii. 17.

## NOTES ON CHAPTER XXXIX.

Verses 1, 2. *Therefore, thou son of man, prophesy*—Continue to prophesy; against Gog—That all these things concerning him may be remembered. *The chief prince of Meshech, &c.*—See note on chap. xxxviii. 2. *And I will turn thee back*—See *ibid.* verse 4. I will lead thee and turn thee whosoever I please: thou shalt not proceed any further than I shall permit thee, but shalt be driven back. *And leave but a sixth part of thee*—Or, as others render it, *I will strike thee with six plagues*, those mentioned chap. xxxviii. 22. *And I will cause thee to come up, &c.*—The words may be better rendered, *After I have caused thee to come up from the north parts, and have brought thee upon the mountains of Israel*—See a like construction chap. xxxviii. 4.

Verses 3-7. *I will smite thy bow out of thy left hand*—There shall be no might in thy hand, as Moses threatens the Israelites, Deut. xxviii. 32; thou shalt not be able to use thy weapons to any purpose. *I will give thee unto the ravenous birds, &c.*—See verse 17, and chap. xxxiii. 27. *And I will send a fire on Magog*—That is, into the country of Gog. This fire seems to signify that the land, after the army of Gog had left it, should be laid waste by the neighbouring people. Fire frequently signifies God's fierce judgments. *And among them that dwell carelessly in the isles*—That is, among the inhabitants of the sea-coast, who dwell securely, and think no

harm can come upon them. All countries lying upon the sea-coast are called islands in the Hebrew language. *So will I make my holy name known in the midst of my people*—I will give evident displays of my power and goodness among them; and *I will not let them pollute, &c.*—In the Hebrew it is, *I will not pollute my holy name any more*; that is, I will not suffer it to be polluted: verbs active often signifying only permission. The sense is, I will not suffer my name to be dishonoured any more, nor let it be said among the heathen that I was not able to rescue my people out of the hand of their enemies.

Verses 8-10. *Behold, it is come, it is done, saith the Lord*—The time appointed for this great destruction is come, and it is the last and finishing stroke of God's justice upon the enemies of his church and truth. The prophet here speaks in the rapture of prophecy of this event, determined and fixed in the counsels of God, as already completed: see the margin. *They that dwell in the city shall set on fire and burn the weapons*—In token of an entire conquest, and that such a lasting peace should ensue that there should be no more need of warlike preparations. Weapons here include all the instruments of war, engines, carriages, wagons, &c. Bishop Lowth observes, on Isa. ix. 4, that some heathen nations burned heaps of arms to the supposed god of victory, and that among the Romans this act was an emblem of peace. Among God's people it

A. M. 3417. weapons, both the shields and the  
B. C. 587. bucklers, the bows and the arrows,  
and the <sup>7</sup> hand-staves, and the spears, and they  
shall <sup>8</sup> burn them with fire seven years :

10 So that they shall take no wood out of the  
field, neither cut down *any* out of the forests ;  
for they shall burn the weapons with fire : <sup>m</sup> and  
they shall spoil those that spoiled them, and rob  
those that robbed them, saith the Lord God.

11 ¶ And it shall come to pass in that day,  
*that* I will give unto Gog a place there of graves  
in Israel, the valley of the passengers on the  
east of the sea : and it shall stop the <sup>9</sup> noses  
of the passengers : and there shall they bury Gog  
and all his multitude : and they shall call it  
The valley of <sup>10</sup> Hamon-gog.

12 And seven months shall the house of Israel  
be burying of them, <sup>n</sup> that they may cleanse the  
land.

<sup>7</sup> Or, *javelins*.—<sup>8</sup> Or, *make a fire of them*.—<sup>m</sup> Isaiah xiv. 2 ;  
Rev. xiii. 10.—<sup>9</sup> Or, *mounds*.—<sup>10</sup> That is, *The multitude of  
Gog*.—Deut. xxi. 23 ; Verses 14, 16.—<sup>o</sup> Chap. xxviii. 22.

might show their trust in him as their defender.  
*And they shall burn them with fire seven years*—  
The victory shall be so great, that, during this period  
of time, they shall suffice for fires on the moun-  
tains and in the open fields, where the slain shall  
fall, and whither the inhabitants of the adjoining  
cities shall occasionally go forth. Or by seven years  
we may understand a long time, a certain number  
being put for an uncertain one. And the meaning  
may be, There shall be in the country so great a  
quantity of military weapons, that they shall serve  
the people a long time for fuel. We should remem-  
ber that they do not make very large fires in those  
hot countries. Mariana, in his *Spanish History*, b.  
ii. c. 24, relates, that after the victory which the  
Spaniards gained over the Saracens in 1212, they  
found so many spears and other warlike weapons of  
wood, as served them four years for fuel : see Cal-  
met. *They shall spoil those that spoiled them*—  
See the margin.

Ver. 11-16. *I will give unto Gog a place there of  
graves*—Houbigant translates this passage, *An illus-  
trious place for sepulture, the valley of passengers  
opposite to the sea ; through which the travellers  
shall pass, stopping their noses*—According to the  
Chaldee, the scene here spoken of was the lake of  
Gennesareth. In the Hebrew language, all lakes  
are called by the name of seas. The same is called  
the eastern sea, (chap. xlvi. 18,) to distinguish it  
from the Mediterranean, called the *great sea west-  
ward*, Josh. xxiii. 4. The valley near this sea is  
called the *valley of the passengers*, because it was the  
great road by which the merchants and traders from  
Syria, and other eastern countries, went into Egypt :  
see Gen. xxxvii. 17, 25. *And seven months shall  
the house of Israel be burying of them*—For a long

13 Yea, all the people of the land A. M. 3417  
shall bury *them* : and it shall be to B. C. 587.  
them a renown the day that <sup>o</sup> I shall be glori-  
fied, saith the Lord God.

14 And they shall sever out <sup>11</sup> men of con-  
tinual employment, passing through the land  
to bury with the passengers those that remain  
upon the face of the earth, <sup>p</sup> to cleanse it :  
after the end of seven months shall they  
search.

15 And the passengers *that* pass through the  
land, when *any* seeth a man's bone, then shall  
he <sup>12</sup> set up a sign by it, till the buriers have  
buried it in the valley of Hamon-gog.

16 And also the name of the city shall be  
<sup>13</sup> Hamonah. Thus shall they <sup>q</sup> cleanse the  
land.

17 ¶ And, thou son of man, thus saith the  
Lord God ; <sup>r</sup> Speak <sup>14</sup> unto every feathered

<sup>11</sup> Heb. *men of continuance*.—<sup>p</sup> Verse 12.—<sup>12</sup> Heb. *build*.  
<sup>13</sup> That is, *The multitude*.—<sup>q</sup> Verse 12.—<sup>r</sup> Rev. xix. 17.  
<sup>14</sup> Heb. *to the fowl of every wing*.

time after the battle, the inhabitants shall be em-  
ployed in burying the bones of the slain, that the  
land might not be polluted by them. *Yea, all the  
people of the land shall bury them*—See the note  
on the following verse. *And it shall be to them a  
renown, &c.*—Or, *The day that I shall be glorified  
shall be to them a day of renown*, or a remarkable  
day of joy and gladness. *And they shall sever out  
men, &c.*—To cleanse the land thoroughly men  
shall be set apart, and be constantly employed in  
picking up the bones of the slain that are scattered  
about, and burying them with the dead bodies of  
travellers who had happened to die on the roads ;  
and they shall continue to do this, and be in daily  
search after the bones, for the space of seven months.  
The length of time assigned to this employment  
denotes the vast number of the slain, and the great  
care taken to cleanse the land from pollution. *And  
when any seeth a man's bone, then shall he set up  
a sign*—A stone, or some other mark, that men  
may avoid passing over the bones, and that the per-  
sons appointed to bury them may take them from  
thence, and carry them to the proper burying-place.  
*Also the name of the city shall be called Hamonah*  
—Some render this verse, *Also the name of the city,  
assigned to them who shall cleanse the land, shall  
be called Hamonah, that is, a multitude*. The  
meaning seems to be, that the city where these ap-  
pointed buriers should reside during the time they  
were employed in this office, and near which they  
should bury the dead, should afterward, in memory  
thereof, be called *Hamonah* ; which, signifying a  
*multitude*, thereby denoted the greatness of the  
victory.

Verses 17-22. *Thou son of man, speak unto  
every feathered fowl, &c.*—It was the custom o<sup>r</sup>

A. M. 3417. fowl, and to every beast of the field, B. C. 587.

<sup>a</sup> Assemble yourselves, and come; gather yourselves on every side to my <sup>15</sup> sacrifice that I do sacrifice for you, *even* a great sacrifice <sup>c</sup> upon the mountains of Israel, that ye may eat flesh, and drink blood.

18 <sup>u</sup> Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of <sup>16</sup> goats, of bullocks, all of them <sup>x</sup> fallings of Bashan.

19 And ye shall eat fat till ye be full, and drink blood till ye be drunken, of my sacrifice which I have sacrificed for you.

20 <sup>v</sup> Thus ye shall be filled at my table with horses and chariots, <sup>z</sup> with mighty men, and with all men of war, saith the Lord God.

21 ¶ <sup>a</sup> And I will set my glory among the heathen, and all the heathen shall see my judgment that I have executed, and <sup>b</sup> my hand that I have laid upon them.

<sup>a</sup> Isaiah xviii. 6; xxxiv. 6; Jer. xii. 9; Zeph. i. 7.—<sup>16</sup> Or, slaughter.—<sup>c</sup> Ver. 4.—<sup>u</sup> Rev. xix. 18.—<sup>15</sup> Heb. great goats. <sup>x</sup> Deut. xxxii. 14; Psalm xxii. 12.—<sup>v</sup> Psalm lxxvi. 6; Chap. xxxviii. 4.—<sup>z</sup> Rev. xix. 18.—<sup>a</sup> Chap. xxxviii. 16, 23.

persons that offered sacrifice, to invite their friends to the feast that was made of the remainder: see Gen. xxxiv. 54; 1 Sam. ix. 13. So here the prophet, by God's command, invites the beasts and fowls to partake of the sacrifice of his enemies slain. The slaughter of God's enemies is called a *sacrifice*, because it is offered up as an atonement to the divine justice: see the margin. *A great sacrifice upon the mountains of Israel*—Where this great army was to be destroyed. *Ye shall eat the flesh of the mighty, and drink the blood of the princes*—Rather, of the chief ones, of the earth, of rams, &c.—By the names of these several animals, all wont to be used in sacrifices, are here signified men of all orders and ranks, as princes, generals, captains, and common soldiers. *All of them fallings of Bashan*—All of them in the prime of life and strength, like young fatted beasts. *And drink blood till ye be drunken*—Or, be satiated. *Ye shall be filled at my table*—At the table which is, as it were, spread by me. The allegory is continued. "The table of God is the field covered with dead bodies, the place of the slaughter of Magog. It is impossible to conceive how unbelievers could quote this verse to prove that the Jews of old times ate the flesh of horses, and even of men. Voltaire, though cautioned that not the Jews, nor men, but wild beasts and birds, were invited to this feast of slaughter, that is, to the consumption of the slain, yet insisted to the last on his strange accusation."—Michaelis. *And all the heathen shall see my judgments*—Shall see the punishments which I have executed on those who despise my name. *So the house of Israel shall know that I am the Lord their God*—Both by my acts of

22 <sup>c</sup> So the house of Israel shall know that I *am* the LORD their God from that day and forward.

23 <sup>d</sup> And the heathen shall know that the house of Israel went into captivity for their iniquity: because they trespassed against me, therefore <sup>e</sup> hid I my face from them, and <sup>f</sup> gave them into the hand of their enemies: so fell they all by the sword.

24 <sup>g</sup> According to their uncleanness and according to their transgressions have I done unto them, and hid my face from them.

25 ¶ Therefore thus saith the Lord God; <sup>h</sup> Now will I bring again the captivity of Jacob, and have mercy upon the <sup>i</sup> whole house of Israel, and will be jealous for my holy name;

26 <sup>k</sup> After that they have borne their shame, and all their trespasses whereby they have trespassed against me, when they <sup>l</sup> dwelt safely in their land, and none made them afraid.

<sup>b</sup> Exod. vii. 4.—<sup>c</sup> Verses 7, 28.—<sup>d</sup> Chapter xxxiv. 18, 19, 20, 23.—<sup>e</sup> Deut. xxxi. 17; Isaiah lix. 2.—<sup>f</sup> Levit. xvi. 25. <sup>g</sup> Ch. xxxvi. 19.—<sup>h</sup> Jer. xxx. 3, 18; Ch. xxxiv. 13; xxxvi. 21. <sup>i</sup> Chap. xx. 40; Hos. i. 11.—<sup>k</sup> Dan. ix. 16.—<sup>l</sup> Lev. xxvi. 5, 6.

mercy, in bringing them out of their captivity, and gathering them from their dispersions, and by my judgments executed upon their enemies.

Verse 23. *And the heathen shall know, &c.*—The heathen nations shall be made sensible that my people were not carried away by their enemies because I wanted power to save them, but as a just punishment of their sins. *Because they trespassed against me*—Committed sin with a high hand. *Therefore hid I my face from them*—Withdrew my favour and protection; and gave them into the hand of their enemies—Who could not have hurt them if they had not first forsaken me their God, and exposed themselves to my displeasure. *So fell they all by the sword*—My defence being withdrawn, they fell under the sword of the enemy.

Verses 25, 26. *Therefore now will I bring again the captivity of Jacob*—See note on chap. xxxiv. 13, and xxxvi. 24. *And have mercy upon the whole house of Israel*—On the ten tribes with the two. This bringing back the captive Jews and Israelites, and gathering them from their dispersions, will be an act of mere mercy. By sin, indeed, they deserved to be made captives; but no righteousness of theirs did or could deserve deliverance from captivity. It was not extremity of justice that so punished them, but it will be the riches of mercy that thus pardons and redeems them. *After they have borne their shame*—The shame and reproach due to their sins; and *all their trespasses*—That is, the punishment of those trespasses, committed when they dwelt safely in their land, and none made them afraid—When they were in a state of peace, prosperity, and safety, which should have obliged them to love

A. M. 3417. 27 <sup>m</sup> When I have brought them  
B. C. 587. again from the people, and gathered  
them out of their enemies' lands, and <sup>n</sup> am sancti-  
fied in them in the sight of many nations ;

28 <sup>o</sup> Then shall they know that I am the LORD  
their God, <sup>17</sup> which caused them to be led into

<sup>m</sup> Chapter xxviii. 25, 26. — <sup>n</sup> Chap. xxxvi. 23, 24 ; xxxviii. 16.  
<sup>o</sup> Chap. xxxiv. 30 ; Verse 22.

and obedience ; but even then they sinned, as if dangers and calamities would never overtake them. Strange ingratitude ! to cast off the fear of God, and all regard to his law, when he had set them free from the fear of all enemies.

Ver. 27, 28. *When I have brought them again from the people*—According to my promises ; *and gathered them out of their enemies' lands*—Wherever they were scattered ; *and am sanctified in them*—By their patiently accepting punishment, repenting of sin, loathing their former ways, and themselves on account of them, acknowledging me to be holy, just, and good, and dedicating themselves unreservedly to my service ; when I am thus sanctified among them, and in the sight of the nations who shall see that the furnace has purified them ; *then shall they know*—On the fullest experience and clearest evidence ; *that I am the Lord their God*—And that I have never ceased to exercise a paternal care over them ; and in all my chastisements of them, as well as my benefits conferred on them, have had their good in view : see notes on verse 22, and chap. xxxiv. 30. Observe, reader, by the variety of events through which God brings us in the course of his providence, if we look up to him in them all, we shall become better acquainted, both with his divine

captivity among the heathen : but I <sup>A. M. 3417</sup>  
<sup>B. C. 587.</sup> have gathered them unto their own  
land, and have left none of them any more there.

29 <sup>p</sup> Neither will I hide my face any more  
from them : for I have <sup>q</sup> poured out my Spirit  
upon the house of Israel, saith the Lord God.

<sup>17</sup> Heb. by my causing of them, &c. — <sup>p</sup> Isa. liv. 8. — <sup>q</sup> Joel ii.  
28 ; Zech. xii. 10 ; Acts ii. 17.

perfections, and his various designs in all his dispensations toward us.

Verse 29. *Neither will I hide my face any more from them*—I will never again withdraw my favour or protection from them, or turn from them in displeasure. *For I have poured out*—In abundant mercy ; *my Spirit upon the house of Israel*—Which, as a Spirit of truth, shall enlighten their minds, and make them wise unto salvation ; as a Spirit of grace, shall regenerate and create them anew ; as a Spirit of power, shall strengthen them for every duty, and enable them to withstand and conquer every temptation ; as a Spirit of holiness, shall cleanse them from sin, sanctify their souls, and stamp them with mine image ; and, as a Spirit of adoption and consolation, shall inspire them with confidence and hope, and render every branch of obedience, and every exercise of piety and virtue, sweet and delightful to them. It appears by this promise, that there will be a new and plentiful effusion of God's Spirit on the Jews and Israelites in the latter days, in order to their conversion, their establishment in grace, and their restoration to their own land : see Isa. lix. 20, 21, a passage applied by St. Paul to this very purpose, Rom. xi. 26, 27. Compare likewise Zech. xii. 10, and chap. xi. 19, and xxxvi. 27, of this prophecy.

### PRELIMINARY OBSERVATIONS ON CHAPTERS XL.—XLVIII.

WE are now entering upon a portion of the Holy Scriptures which is justly looked upon to be one of the most difficult in *all the book of God*. The Jews will not allow any to read it till they are thirty years of age, and they tell those who do read it, that though they cannot understand every thing in it, yet *when Elias comes he will explain it*. Many commentators, both ancient and modern, have acknowledged themselves to be at a loss how to interpret it. But because it is hard to be understood, we must not therefore throw it aside as useless, but must humbly search into its meaning, and advance as far as we can in the knowledge thereof ; and when we despair of finding satisfaction in every difficulty we meet with, we must bless God that our salvation does not depend upon it, but that things necessary are sufficiently plain ; and we must wait till God shall reveal even this unto us. These chapters are the more to be regarded because the two last chapters of the Revelation seem to have a plain allusion to them, as Rev. xx. has to the foregoing prophecy of Gog and Magog.

The contents of this prophecy are as follows : In this and the two following chapters we have the vision of a glorious temple. In chap. xliiii. God is represented as taking possession of it. In chap. xlv. orders are given concerning the priests that are to minister in this temple. Chap. xlv. directs concerning the division of the land, what portion should be allotted for the sanctuary, what for the city, and what for the prince, both with respect to his government of the people, and his worship of God. Chap. xlvi contains further instructions for him and the people. And after the vision of the holy waters, we have the borders of the holy land, the portions assigned to the tribes, and the dimensions and gates of the holy city, in chap. xlvii. xlviii.

Some suppose that the following description of the temple was intended to show how glorious Solomon's temple had been, during the flourishing state of the Jewish Church, in order that the captives might see

what they had lost by sin, and might be the more humbled. Others consider it as intended for a model according to which the new colonists were to erect a temple on their return to their own land; observing, at the same time, the customs and usages which Ezekiel here orders, and dividing the country as he directs. Perhaps the general scope of the vision might be two-fold: 1st, To assure the captives that they should not only return to their own land and be settled there, which had been often promised in the foregoing chapters, but that they should have, and therefore ought to be encouraged to build another temple which God would own, and where he would meet and bless them: that the ordinances of their worship should be revived, and the sacred priesthood should there attend; and, though they should not have a king to live in such splendour as formerly, yet they should have a prince, or ruler, (who is often spoken of in this vision,) that should countenance the worship of God among them, and should himself be an example of a diligent attendance upon it: and that prince, priests, and people should have a very comfortable settlement in their own land. 2d, To direct them to look further than all this, and to expect the coming of the Messiah, who had before been prophesied of, under the name *David*, (the man that projected the building of the first temple,) and who should set up a spiritual temple, even the gospel church, the glory of which should far exceed that of Solomon's temple, and which should continue to the end of time. And the gospel temple, erected by Christ and his apostles, was so closely connected with the second material temple, and was erected so carefully just at the time when that temple fell into decay, being designed to receive its glories when it resigned them, that it was proper enough they should both be referred to in one and the same vision; which vision, under the type and figure of a temple and altar, priest and sacrifices, foreshowed the spiritual worship that should be performed in gospel times, as being more agreeable to the nature both of God and man, and that worship perfected at last in the kingdom of glory, in which, doubtless, these visions will have their full accomplishment; if not, as some think, in a glorious and happy state of the gospel church, to take place on earth in the latter days.

The grand outlines of the description here given, as Mr. Scott observes, might be taken from Solomon's temple, with the additions made to its courts and out-buildings in after ages; and Zerubbabel, Joshua, and the other Jews, who returned from Babylon, might have respect to it in rebuilding the temple after the captivity; but "there are several circumstances which evidently show that something vastly superior to either the first or second temple was intended; and that the external description must be considered as a figure and emblem of spiritual blessings. This will appear, in many particulars, as we proceed; but especially the dimensions of the temple, city, and land; and the division of the land to the prince, priests, and tribes; and the river of water springing from the threshold of the temple, enlarging till it reached the Dead sea, and sweetening its waters; with the trees growing on the banks of the river, bearing fruit every month, cannot be literally interpreted, or made to accord with any thing which has yet taken place."

A late writer gives the following character of this part of Ezekiel's prophecy: "From the fortieth chapter a new elevated scene commences. Before, there was nothing but oracles full of misfortunes, of punishments, of death and ruin; visions concerning the destruction of the government, and concerning the flight and state of the last king; and pictures of the universal corruption, idolatry, and superstition of Israel. From the fortieth chapter a new temple rises before the eyes of the holy seer, he walks round about it in Palestine, he measures the city and country for their new inhabitants, he orders sacrifices, feasts, and customs. In short, a Magna Charta is planned for priests, kings, and people, in future ages and latter times. Lastly, from hence prosaic expression predominates: at least, the prophet elevates himself by poetical colouring much more rarely than before."

## CHAPTER XL.

In this chapter we have, (1.) A general account of this vision of the temple and city, 1-4. (2.) A particular account of the east gate, north gate, and south gate, 5-31. (3.) Of the inner court, 32-38. (4.) Of the tables, 39-43. (5.) Of the lodgings for the singers and priests, 44-47. (6.) Of the porch of the house, 48, 49.

A. M. 3430. B. C. 574. IN the five and twentieth year of our captivity, in the beginning of the year, in the tenth day of the month, in the fourteenth year after that <sup>a</sup> the city was smitten,

in the self-same day <sup>b</sup> the hand of A. M. 3430. the LORD was upon me, and brought B. C. 574. me thither.

2 ° In the visions of God brought he me into

<sup>a</sup> Chap. xxxiii. 21.—<sup>b</sup> Chap. i. 3.

<sup>c</sup> Chap. viii. 3.

## NOTES ON CHAPTER XL.

Verses 1, 2. In the five and twentieth year of our captivity—Of the captivity of those that were car-

ried away with Jehoiachin, eleven years before Jerusalem was taken. In the beginning of the year—In the month Nisan; in the tenth day of the month

A. M. 3430. the land of Israel, <sup>d</sup> and set me upon  
B. C. 574. a very high mountain, <sup>1</sup> by which *was*  
as the frame of a city on the south.

3 And he brought me thither, and behold,  
*there was* a man, whose appearance *was* <sup>e</sup> like  
the appearance of brass, <sup>f</sup> with a line of flax in  
his hand, <sup>g</sup> and a measuring-reed; and he  
stood in the gate.

4 And the man said unto me, <sup>h</sup> Son of man,  
behold with thine eyes, and hear with thine  
ears, and set thy heart upon all that I shall  
show thee; for to the intent that I might show  
*them* unto thee *art* thou brought hither:  
<sup>i</sup> declare all that thou seest to the house of  
Israel.

<sup>d</sup> Rev. xxi. 10.—<sup>1</sup> Or, upon which.—<sup>e</sup> Chap. i. 7; Dan. x. 6.  
<sup>f</sup> Chap. xlv. 1; xlvii. 3.—<sup>g</sup> Rev. xi. 1; xxi. 15.

—The day that the paschal lamb was to be taken up  
in order to the feast on the fourteenth day; *in the  
fourteenth year after that the city was smitten*—  
Zedekiah's reign commenced from Jehoiachin's cap-  
tivity, in the eleventh year of whose reign the city  
was destroyed, Jer. lli. 5, 6. So the fourteenth year  
after its destruction must be coincident with the  
twenty-fifth of Jehoiachin's captivity. *In the self-  
same day the hand of the Lord was upon me, &c.*  
—I was actuated by a divine power, which brought  
me, in vision, from the land of my captivity to the  
place where Jerusalem had stood. *In the visions of  
God brought he me*—This plainly declares that the  
prophet was not transported to the land of Israel in  
body, but only that it appeared to him, in his vision,  
as if he were transported thither, and things were  
represented to his mind just the same as if he had  
been actually there. *And set me upon a very high  
mountain*—This expression is thought to point out  
mount Moriah, on which the temple was built. Or,  
if that mountain could not properly be so character-  
ized, the prophet's station may be considered as  
merely represented in vision, without a correspond-  
ing real one. Michaelis thinks nothing more is sig-  
nified by it "than that Jerusalem, and the true  
worship of God, should be very much exalted, and  
made known to all the world." Or is it not rather  
so denominated, as representing the seat of the  
Christian Church, foretold by the prophets to be  
*established on the top of the mountains*, Isa. ii. 1;  
Mic. iv. 1: compare Rev. xxi. 10. *By which was  
the frame of a city*—The portrait of a city. By  
this was signified the temple, on the south of the  
mountain where the prophet was set, which, with  
all its courts, buildings, and walls encompassing the  
courts, and the whole area, or holy mountain, resem-  
bled a city for largeness.

Verses 3-5. *Behold, there was a man*—The same  
no doubt that appeared to the prophet, chap. i. 20,  
(where see the note,) *whose name is the Branch,  
and who builds the temple of the Lord*, Zech. vi. 12.  
13; *whose appearance was like the appearance of*

5 And behold <sup>k</sup> a wall on the out- A. M. 3430  
side of the house round about, and B. C. 574.  
in the man's hand a measuring-reed of six  
cubits *long*, by the cubit and a hand-breadth:  
so he measured the breadth of the building,  
one reed: and the height, one reed.

6 ¶ Then came he unto the gate <sup>2</sup> which  
looketh toward the east, and went up the stairs  
thereof, and measured the threshold of the gate,  
*which was* one reed broad; and the other  
threshold *of the gate, which was* one reed  
broad.

7 And *every* little chamber *was* one reed long,  
and one reed broad; and between the little  
chambers *were* five cubits: and the threshold

<sup>k</sup> Chapter xlv. 5.—<sup>1</sup> Chapter xliii. 10.—<sup>2</sup> Chapter xliii. 20.  
<sup>2</sup> Heb. *whose face was the way toward the east.*

*brass*—Bright and sparkling, Rev. i. 15. *With a  
line of flax in his hand*—The use of the line was  
to measure the land of Israel, and of the reed to  
take the dimensions of the buildings in and about  
the temple; as also to set out several portions of  
land belonging to the sanctuary and city, to the  
prince and people: see the margin. *And he stood  
in the gate*—Probably the north gate, being the first  
entrance the prophet may be supposed to have ar-  
rived at, as he came from Chaldea, which lay north-  
ward of Judea. *Son of man, behold, &c., and hear*  
—Take notice of what thou seest, so that thou may-  
est afterward tell it to thy people. *And, behold, a  
wall on the outside*—A wall went round the whole  
compass, or square, of the holy mountain, whereon  
the temple was situate, to separate the holy ground  
from that which was common: see chap. xliii. 20.  
*And in the man's hand a measuring-reed of six  
cubits long, &c.*—Here is explained what sort of a  
cubit is meant in the following delineation of the  
temple, namely, one that consisted of six hand-  
breadths, or one hand-breadth over the cubit used in  
Chaldea, where he now lived. This is the measure  
of a Scripture cubit, generally agreed to be equiv-  
alent to eighteen inches, or a foot and a half of our  
measure. See Bishop Cumberland, *Of Scripture  
Weights and Measures*, p. 36, &c. According to  
Michaelis, the Hebrew measures are, 1. The finger's-  
breadth: 2. Four fingers, or a hand-breadth: 3.  
The ell; the smaller of five hand-breadths, the  
larger of six: 4. The rod, of six ells. He also al-  
lows the rabbinical account, that a finger is equal to  
the length of six barley grains. *So he measured  
the breadth of the building*—That is, of the outward  
wall, which was three yards high, and three yards  
broad. This wall surrounded a part which corres-  
ponded to the court of the Gentiles, and served as a  
security against the precipices of the mount on  
which the temple stood.

Verses 6-8. *Then came he unto the gate, &c.*—  
After having passed the court of the Gentiles, he  
came to the eastern gate, or the court of Israel. For

A. M. 3430. of the gate by the porch of the gate  
B. C. 574. within was one reed.

8 He measured also the porch of the gate within, one reed.

9 Then measured he the porch of the gate, eight cubits; and the posts thereof, two cubits; and the porch of the gate was inward.

10 And the little chambers of the gate eastward were three on this side, and three on that side; they three were of one measure: and the posts had one measure on this side and on that side.

11 And he measured the breadth of the entry of the gate, ten cubits; and the length of the gate, thirteen cubits.

12 The <sup>3</sup>space also before the little chambers was one cubit on this side, and the space was one cubit on that side: and the little

<sup>3</sup> Heb. limit, or, bound.—<sup>1</sup> 1 Kings vi. 4.—<sup>4</sup> Heb. closed.

the temple being placed toward the west part of the holy mountain, as the holy of holies was at the west end of the temple, this was the first gate that led to it, and it opened into the court of the people: see verse 19. It is called the king's gate, (1 Chron. ix. 18,) as being built by King Solomon. *And went up the stairs thereof, &c.*—He went up the stairs that he might more easily measure the upper lintel, as well as the lower threshold. The word  $\text{קָוֵה}$ , translated *threshold*, signifies the *lintel*, or upper part of the door-case, as well as the threshold properly so called, or the lower part of it. Some understand the word here of the two side-posts, in which sense it is used Amos ix. 1. *And every little chamber, &c.*—Along the wall of the porch were chambers, three on each side, verse 10; these the angel measured, and they were of equal dimensions, each one reed square, with a passage of five cubits breadth between them. *And the threshold of the gate, &c., was one reed*—The inward threshold at the further end of the porch, looking into the first court, was of the same size with the outward one, verse 6. *He measured also*—Or, *he even measured; the porch of the gate within*—The words seem to be a repetition of what was said in the latter part of verse 7.

Verses 9–12. *Then measured he the porch of the gate, eight cubits, &c.*—This was a portico beyond the little chambers which looked into the first court. It was eight cubits wide, and the two side-posts were two cubits thick, which made up the ten cubits mentioned verse 11. *And the little chambers of the gate eastward were three, &c.*—Or the little chambers of the eastern gate, which he has hitherto been describing, and the form of which is here repeated. These rooms were for the use of the porters that took care of the several gates that led to the temple. *And the posts had one measure*—The side-posts, or fronts of the doors, belonging to each row of chambers, were of the same size. *And the length of the gate thirteen cubits*—By the length of the gate, Villal-

chambers were six cubits on this side, A. M. 3430.  
and six cubits on that side. B. C. 574.

13 He measured then the gate from the roof of one little chamber to the roof of another; the breadth was five and twenty cubits, door against door.

14 He made also posts of threescore cubits, even unto the post of the court round about the gate.

15 And from the face of the gate of the entrance unto the face of the porch of the inner gate were fifty cubits.

16 And there were <sup>1</sup>narrow <sup>4</sup>windows to the little chambers, and to their posts within the gate round about, and likewise to the <sup>5</sup>arches: and windows were round about <sup>6</sup>inward: and upon each post were palm-trees.

<sup>4</sup> Or, galleries, or, porches.—<sup>6</sup> Or, within.

pandus understands the *height*, which he supposes to have been two reeds, or twelve cubits and a half. *The space also before the little chambers was one cubit, &c.*—There was a border, or a rail, which enclosed a cubit's space before each chamber.

Verses 13, 14. *He measured then the gate from the roof of one little chamber, &c.*—Measuring the arch of the gate from north to south, it was in breadth twenty-five cubits, which is thus computed: the breadth of the gate ten cubits, the breadth of both the side walls thirteen cubits, and two cubits for the space or border on each side of the chambers, verse 12. *Door against door*—The door on each chamber exactly answered the door on the opposite side. *He made also posts, &c.*—He described, or made a delineation of the height of the columns or pillars which were to support the rooms or stories over the arch of the gate; and these were in height sixty cubits. *Even unto the posts of the court round about the gate*—It is supposed there is an ellipsis in these words, which may be thus supplied: *And there was one measure* to the pillars of the court, and of the gate round about; which makes the sense run plain and easy.

Verses 15, 16. *And from the face of the gate, &c.*—The whole length of the porch, from the outward front unto the inner side, which looked into the first court, was fifty cubits. *There were narrow windows to the little chambers, &c.*—Every one of these little chambers (verse 7) had a narrow window to it, toward the inside of the gate where the passage was; and so there was over the side-posts or fronts placed at the entrance of every chamber; and *likewise to the arches*—The word translated *arches* signifies also a *porch*, or *entrance*; and the word being so taken, the sense is, that there was a window over every door. *And upon each post were palm-trees*—A palm-tree was carved upon the chapter of each side-post, or front.

A. M. 3430. 17 Then brought he me into <sup>m</sup> the  
B. C. 574. outward court, and lo, there were  
<sup>n</sup> chambers, and a pavement made for the  
court round about: <sup>o</sup>thirty chambers were  
upon the pavement.

18 And the pavement by the side of the gates  
over against the length of the gates was the  
lower pavement.

19 Then he measured the breadth from the  
forefront of the lower gate unto the forefront of  
the inner court <sup>7</sup> without, a hundred cubits east-  
ward and northward.

20 ¶ And the gate of the outward court <sup>8</sup> that  
looked toward the north, he measured the  
length thereof, and the breadth thereof.

21 And the little chambers thereof were three  
on this side and three on that side; and the  
posts thereof and the <sup>9</sup>arches thereof were after  
the measure of the first gate: the length thereof  
was fifty cubits, and the breadth five and twenty  
cubits.

22 And their windows, and their arches, and  
their palm-trees, were after the measure of the

gate that looketh toward the east: A. M. 3430.  
and they went up unto it by seven B. C. 574.  
steps; and the arches thereof were before them.

23 And the gate of the inner court was over  
against the gate toward the north, and toward  
the east: and he measured from gate to gate a  
hundred cubits.

24 ¶ After that he brought me toward the  
south, and behold a gate toward the south:  
and he measured the posts thereof and the  
arches thereof according to these measures.

25 And there were windows in it and in the  
arches thereof round about, like those windows:  
the length was fifty cubits, and the breadth  
five and twenty cubits.

26 And there were seven steps to go up to it,  
and the arches thereof were before them: and  
it had palm-trees, one on this side, and another  
on that side, upon the posts thereof.

27 ¶ And there was a gate in the inner court  
toward the south: and he measured from  
gate to gate toward the south a hundred  
cubits.

<sup>m</sup> Rev. xi. 2.—<sup>n</sup> 1 Kings vi. 5.—<sup>o</sup> Chap. xlv. 5.—<sup>7</sup> Or, from

without.—<sup>8</sup> Heb. whose face was.—<sup>9</sup> Or, galleries, or, porches.

Verse 17. *Then brought he me into the outward court*—There were two courts belonging to Solomon's temple; the outward for the people, the inward for the priests. It is probable that Solomon built only the inner court: see 1 Kings vi. 36, compared with chap. viii. 64: and that the outer court was built after his time, whereupon it is called the *new court*, (2 Chron. xx. 5.) after which time there is particular mention of the *two courts of the house of the Lord*, 2 Kings xxi. 5. A third court, called the *court of the Gentiles*, was afterward added by Herod, when he rebuilt the temple. *And lo, there were chambers*—These chambers were over the cloister, and supported by it: see verse 14, and chap. xlii. 8. They might be for the use of the priests, and likewise store-houses for tithes and offerings: see 1 Chron. xxviii. 12. *And a pavement made for the court round about*—A beautiful floor made with checker-work. The whole floor of this court was thus paved. *Thirty chambers were upon the pavement*—That is, fifteen on the south side of the gate, and fifteen on the north side, built over the pavement.

Verse 19. *Then he measured the breadth, &c., a hundred cubits eastward and northward*—He measured the whole space of ground between the west front of the lower gate, (namely, the gate at the east end of the outer court,) and the east front of the upper gate, which led into the inner court, and found it a hundred cubits; the same was the space between the south front and the north front: so the court was exactly square. The expression is ellipti-

cal; as if he had said, There were a hundred cubits from west to east, and from north to south. It must be observed, the gate at the east end of the outer court is called the *lower gate*, for the same reason as the pavement is called the lower pavement, verse 18; because there was still an ascent, as a person went from one court to the other.

Verse 23. *The gate of the inner court was over against the gate toward the north, &c.*—The words may be translated more intelligibly thus: *And the gate of the inner court was proportionable, or answerable, to the gate that was toward the north and toward the east.* The expression is elliptical, like that of verse 19, and the full import of it is, that the north gate of the inner court did exactly answer this north gate of the outer court, described verses 20, 22. And in like manner the east gate of the inner court answered the east gate of the outward court.

Verses 24-26. *After that he brought me to the south, &c.*—The prophet having shown, by way of parenthesis, in the 23d verse, the exact correspondence between the gates of both courts, proceeds in these three verses to describe the south gate of the outer court, by the same dimensions he had before given of the east and north gate.

Verses 27-31. *And there was a gate in the inner court toward the south*—The south gate in the inner court was exactly parallel to the south gate in the outer court: see verse 23. *And he brought me to the inner court by the south gate*—Those who maintain that the outer court enclosed the inner on the east, north, and south sides, explain these words in

A. M. 3430. 28 And he brought me to the inner  
B. C. 574. court by the south gate: and he measured the south gate according to these measures;

29 And the little chambers thereof, and the posts thereof, and the arches thereof, according to these measures: and *there were* windows in it and in the arches thereof round about: *it was* fifty cubits long, and five and twenty cubits broad.

30 And the arches round about *were* <sup>p</sup> five and twenty cubits long, and five cubits <sup>10</sup> broad.

31 And the arches thereof *were* toward the outer court; and palm-trees *were* upon the posts thereof: and the going up to it *had* eight steps.

32 ¶ And he brought me into the inner court toward the east: and he measured the gate according to these measures.

33 And the little chambers thereof, and the posts thereof, and the arches thereof, *were* according to these measures: and *there were* windows therein and in the arches thereof round about: *it was* fifty cubits long, and five and twenty cubits broad.

34 And the arches thereof *were* toward the outward court; and palm-trees *were* upon the posts thereof, on this side, and on that side: and the going up to it *had* eight steps.

¶ Verse 21; xxv.; xxxiii.; xxxvi.—<sup>10</sup> Heb. *breadth*.—<sup>9</sup> Lev.

this sense, that the prophet was conducted from the south gate of the outer court, verse 24, to the south gate of the inner court, which was over against it, and so into the inner court itself. *And he measured the south gate, &c.*—After he had measured the inner court, he took the dimensions of the south gate itself, and the chambers thereto belonging, and found them of the same dimensions with the former. *The arches five and twenty cubits long, &c.*—Length is here taken for height, as before, verse 11. The words express the dimensions of those arches which were between the several little chambers, between each of which there was a space of five cubits, verse 7. *The arches were toward the outer court*—Or, *were like* [those of] *the outer court*.

Verse 38. *And the chambers were by the gates where they washed the burnt-offerings*—The chambers, mentioned verse 36, were near the entrance of the north gate, where they washed the legs and entrails of the burnt-offerings; and marble tables were placed there for that purpose. According to this exposition, the word *gates* in the plural stands for *gate* in the singular. But Dr. Lightfoot says, they washed the sacrifices on the south side, as well as on the north side of the court of the priests, when

A. M. 3430. 35 ¶ And he brought me to the north gate, and measured it according to these measures; B. C. 574.

36 The little chambers thereof, the posts thereof, and the arches thereof, and the windows to it round about: the length *was* fifty cubits, and the breadth five and twenty cubits.

37 And the posts thereof *were* toward the outer court; and palm-trees *were* upon the posts thereof, on this side, and on that side: and the going up to it *had* eight steps.

38 And the chambers, and the entries thereof *were* by the posts of the gates, where they washed the burnt-offering.

39 ¶ And in the porch of the gate *were* two tables on this side, and two tables on that side, to slay thereon the burnt-offering, and <sup>a</sup> the sin-offering, and <sup>r</sup> the trespass-offering.

40 And at the side without, <sup>11</sup> as one goeth up to the entry of the north gate, *were* two tables; and on the other side, which *was* at the porch of the gate, *were* two tables.

41 Four tables *were* on this side, and four tables on that side, by the side of the gate; eight tables, whereupon they slew *their sacrifices*.

42 And the four tables *were* of hewn stone for the burnt-offering, of a cubit and a half long, and a cubit and a half broad, and one cubit

iv. 2, 3.—<sup>r</sup> Leviticus v. 6; vi. 6; vii. 1.—<sup>11</sup> Or, *at the step*.

the sacrifices were more numerous than the north side could well contain: he therefore understands the word *gates* as comprehending here both the north and south gate, and confirms this interpretation from the placing of the lavers which were designed for that use, and were set five on the right side of the house, and five on the left, 1 Kings vii. 39.

Verses 39, 40. *In the porch of the gate were two tables, &c.*—Those expositors who, by the word *gates*, in verse 38, understand both the north and south gates, render the sense of these two verses perspicuously thus: *In the porch of one gate* (namely, that on the south) *were two tables on this side, and two tables on that side, &c.* And *at the outer side of the step of the entry of the north gate were two tables*; which interpretation agrees very well with what follows, verse 41, *Four tables were on this side, and four on that side*. But they that understand these verses to be only a description of the north gate (on which side of the altar the sacrifices were commonly killed) suppose that two tables were on each side, as a person came into the porch of the gate, and two on each side of the inner part of the gate that looked toward the altar.

A. M. 3430. high: whereupon also they laid the  
B. C. 574. instruments wherewith they slew the  
burnt-offering and the sacrifice.

43 And within *were* <sup>12</sup> hooks, a hand broad,  
fastened round about: and upon the tables *was*  
the flesh of the offering.

44 ¶ And without the inner gate *were* the  
chambers of <sup>13</sup> the singers in the inner court,  
which *was* at the side of the north gate; and  
their prospect *was* toward the south: one at the  
side of the east gate *having* the prospect <sup>14</sup>  
toward the north.

45 And he said unto me, This chamber,  
whose prospect *is* toward the south, *is* for the  
priests, <sup>15</sup> the keepers of the charge of the  
house.

46 And the chamber whose prospect *is* toward  
the north, *is* for the priests, <sup>16</sup> the keepers of the

<sup>12</sup> Or, *end irons*, or, *the two hearth-stones*.—<sup>1</sup> 1 Chron. vi. 31.  
<sup>13</sup> Lev. viii. 35; Num. iii. 27, 28, 32, 38; xviii. 5; 1 Chron. vi.  
49; ix. 23; 2 Chron. xiii. 11; Psa. cxxxiv. 1.

Verse 43. *Within were hooks, a hand broad, fastened round about*—Within the gate, or entrance, on the north side of the inner court, were iron hooks, for the hanging up the beasts that were to be sacrificed, in order to the flaying off their skins. *And upon the tables was the flesh, &c.*—Or, *they laid the flesh of the offering*; upon the marble tables the priests laid the flesh of the slain beasts, which they cut in pieces, and fitted for the altar: see Lev. i. 6.

Verses 44–47. *And without the inner gate, &c.*—Houbigant, following the LXX., translates this verse thus: *And he brought me to the inner gate, where there were two chambers in the inner court; one at the northern side of the gate which looked to the south; the other at the southern side of the gate which looked to the north. And he said, This chamber, whose prospect is toward the south, is for the priests*—The word *chamber* may stand for *chambers* in the plural, (as side-chamber doth, chap. xli. 5–9,) and signify a row of buildings on the north side of the inner court, distinct from the chambers of the singers, verse 44, and designed for the use of the priests, who were in constant attendance, according to their courses, upon the service of the temple: see the margin. *The keepers of the charge of the house*—They took care of the holy vessels, and kept constant watch and ward about the temple. The word *priests* may include Levites under it, as Levites

charge of the altar: these *are* the A. M. 3430.  
sons of <sup>17</sup> Zadok among the sons of B. C. 574.  
Levi, which come near to the LORD to minister  
unto him.

47 So he measured the court, a hundred cubits long, and a hundred cubits broad, four-square; and the altar *that was* before the house.

48 ¶ And he brought me to the porch of the house, and measured *each* post of the porch, five cubits on this side, and five cubits on that side: and the breadth of the gate *was* three cubits on this side, and three cubits on that side.

49 <sup>18</sup> The length of the porch *was* twenty cubits, and the breadth eleven cubits; and *he brought me* by the steps whereby they went up to it: and *there were* <sup>19</sup> pillars by the posts, one on this side, and another on that side.

<sup>17</sup> Or, *ward*, or, *ordinance*; and so verse 46.—<sup>18</sup> Num. xviii 5; Chap. xlv. 15.—<sup>19</sup> 1 Kings ii. 35; Chap. xliii. 19; xlv. 16.—<sup>20</sup> 1 Kings vi. 3.—<sup>21</sup> 1 Kings vii. 21.

elsewhere comprehends priests. *And the chamber whose prospect is toward the north, &c.*—Another row of chambers on the south side of the inner court, is for the descendants of Aaron, whose office it is to attend upon the service of the altar, and keep the fire burning thereon perpetually. *These are the sons of Zadok among the sons of Levi*—The family of Zadok is only taken notice of in this vision; it may be for this reason, because they kept close to the worship of God, when the priests of Ithamar's line forsook it, and fell into idolatry. *The altar that was before the house*—Or rather, *The altar was before the house*; that is, stood in the inner court, just before the porch that opened into the temple. The altar was not now measured, the measure of it being described afterward.

Verses 48, 49. *And measured each post of the porch*—By the *posts* are meant the side-posts, or columns, on each side of the door of entrance: see verse 9; these were measured to be five cubits thick, both on the north and south sides. *And the breadth of the gate was three cubits on this side, &c.*—“Two doors, of three cubits wide, opening each way, formed the entrance; these, with five on each side, called the posts of the porch, amount to sixteen cubits; and the other four may be supposed to have been the distance from these posts to the outside of the walls of the temple.”—Scott.

## CHAPTER XLI.

*in this chapter we have, (1.) The dimensions of the temple itself, 1–13. (2.) An account of another building, 14, 15. (3.) The manner of the building of the house, 16, 17. (4.) The ornaments of the house, 18–20. (5.) The altar of incense and the table, 21, 22. (6.) The doors between the temple and the oracle, 23–26.*

A. M. 3430.  
B. C. 574.

**A**FTERWARD he brought me to the temple, and measured the posts, six cubits broad on the one side, and six cubits broad on the other side, *which was the breadth of the tabernacle.*

2 And the breadth of the <sup>1</sup> door *was* ten cubits; and the sides of the door *were* five cubits on the one side, and five cubits on the other side: and he measured the length thereof, forty cubits: and the breadth twenty cubits.

3 Then went he inward, and measured the posts of the door, two cubits; and the door, six cubits; and the breadth of the door, seven cubits.

4 So <sup>a</sup> he measured the length thereof, twenty cubits; and the breadth, twenty cubits, before the temple: and he said unto me, *This is the most holy place.*

<sup>1</sup> Or, *entrance*.—<sup>a</sup> 1 Kings vi. 20; 2 Chron. iii. 8.—<sup>b</sup> 1 Kings vi. 5, 6.—<sup>c</sup> Heb. *side-chamber over side-chamber*.

#### NOTES ON CHAPTER XLI.

Verses 1, 2. *Afterward he brought me to the temple*—“After having described the courts and the porch, the prophet enters into the temple, properly so called, whereof he gives the dimensions and description.” *And he measured the posts*—By the posts are meant the door-cases on each side of the entrance. These were six cubits thick on the north and south sides; *which was the breadth of the tabernacle*—These walls, in their thickness, took up as much space as the whole breadth of Moses’s tabernacle, as appears from Exod. xxvi. 16, 22, 23; where the west side of the tabernacle consists of eight boards, each a cubit and a half broad. *The breadth of the door was ten cubits, &c.*—The entrance itself being ten cubits broad, and the wall on each side five cubits, makes the breadth of the house to be just twenty cubits, as it is expressed in the latter part of the verse, which was the same in Solomon’s temple, 1 Kings vi. 2. *And the length forty cubits*—Namely, the length of the first sanctuary, or holy place, as distinct from the holy of holies, which was twenty cubits in length, verse 4, and made the whole structure sixty cubits long; wherein it agreed with Solomon’s temple.

Verses 3, 4. *Then went he inward*—From the outward sanctuary he went forward toward the holy of holies, and measured the thickness of the partition wall to be two cubits, the entrance itself six cubits, and breadth of the wall, on each side of the door, seven cubits: see chap. xl. 48; where the breadth of the gate is taken in the same sense. The breadth of the wall, thus computed, making up fourteen cubits, and being added to the breadth of the entrance itself, makes up twenty cubits; the breadth of the inner sanctuary, as it is set down in the next verse. *So he measured the length thereof*—Of the holy of holies *twenty cubits, and the breadth*

5 After, he measured the wall of the house, six cubits; and the breadth of every side-chamber, four cubits, round about the house on every side.

6 <sup>b</sup> And the side-chambers *were* three, <sup>2</sup> one over another, and <sup>3</sup> thirty in order; and they entered into the wall which *was* of the house for the side-chambers round about, that they might <sup>4</sup> have hold, but they had not hold in the wall of the house.

7 And <sup>5</sup> there <sup>c</sup> *was* an enlarging, and a winding about still upward to the side-chambers: for the winding about of the house went still upward round about the house; therefore the breadth of the house *was still* upward, and so increased *from* the lowest chamber to the highest by the midst.

8 I saw also the height of the house round

<sup>2</sup> Or, *three and thirty times, or, foot*.—<sup>4</sup> Heb. *be holden*.—<sup>5</sup> Heb. *it was made broader, and went round*.—<sup>c</sup> 1 Kings vi. 8.

*twenty cubits*—It was an exact cube, of the same dimensions in length, breadth, and height: see 1 Kings vi. 20; *before the temple*—Or rather, as the words should be rendered, *according to the temple*; that is, the breadth of it.

Verses 5, 6. *He measured the wall of the house six cubits*—Three yards thick was this wall, from the ground to the first story of the side-chambers. *And the breadth of every side-chamber four cubits*—Of the lowest floor; for there were three stories of these, and they differed in their breadth, as the wall of the temple, on which they rested, abated of its thickness; for the middle chambers were broader than the lowest by a cubit, and the highest as much broader than the middle. *The side-chambers were three, one over another*—They were three stories high; and *thirty in order*—As in Solomon’s temple, according to Josephus’s description, *Antiq.* lib. viii. cap. 3, sec. 2, where it appears, that round Solomon’s temple were chambers three stories high, each story consisting of thirty chambers. It is supposed that twelve were placed to the north, twelve to the south, and six to the east. *And they entered into the wall*—At five cubits height from the ground, the wall which supported these outward chambers, abated of its thickness one cubit, in consequence of which there was a rest, or a ledge, of one cubit’s breadth, on which the ends of each story were fastened: see 1 Kings vi. 10. *But they had not hold in the wall of the house*—They were not fastened into the main wall of the house, but rested on the outside of the wall where it became more narrow.

Verses 7, 8. *And there was an enlarging*—Namely, of the side-chambers; so much of breadth added to the chambers as was taken from the thickness of the wall: see the preceding note; and *a winding about still upward*—Winding stairs, which enlarged as the rooms did, went up between each two cham-

A. M. 3430. about: the foundations of the side-chambers were <sup>d</sup> a full reed of six great cubits.

9 The thickness of the wall, which was for the side-chamber without, was five cubits: and that which was left was the place of the side-chambers that were within.

10 And between the chambers was the wideness of twenty cubits round about the house on every side.

11 And the doors of the side-chambers were toward the place that was left, one door toward the north, and another door toward the south: and the breadth of the place that was left was five cubits round about.

12 Now the building that was before the separate place at the end toward the west was seventy cubits broad; and the wall of the build-

ing was five cubits thick round about, and the length thereof ninety cubits.

13 So he measured the house, a hundred cubits long; and the separate place, and the building, with the walls thereof, a hundred cubits long;

14 Also the breadth of the face of the house, and of the separate place toward the east, a hundred cubits.

15 And he measured the length of the building over against the separate place which was behind it, and the <sup>e</sup> galleries thereof on the one side and on the other side, a hundred cubits, with the inner temple, and the porches of the court;

16 The door-posts, and <sup>f</sup> the narrow windows, and the galleries round about on their three stories, over against the door, <sup>g</sup> ceiled

<sup>d</sup> Chap. xl. 5.—<sup>e</sup> Or, several walks, or, walks with pillars.

<sup>e</sup> Chap. xl. 16; Verse 26.—<sup>f</sup> Heb. ceiling of wood.

bers from the bottom to the top; and there were two doors at the top of each pair of stairs, one door opening into one chamber, and the other into the opposite one. For the winding about, &c.—The stairs, as they rose in height, enlarged themselves too; round about the house—On all sides of the house, where these chambers were. Therefore the breadth was still upward—It became broader by one cubit in every upper chamber. I saw also the height of the house—Of the chambers which rose to three stories high. The foundations, &c., were a full reed of six great cubits—The lowest chamber had properly a foundation laid on the earth, but the floor of the middle and the highest story must be accounted here a foundation; so from the ground to the ceiling of the first room were six great cubits; from the first to the second, six great cubits; and from the third floor to the roof of the chamber, a like number; to which if we add one cubit for the thickness of each of the three floors, you have twenty-one cubits, or ten yards and a half for height.

Verses 9–11. The thickness of the wall, &c.—This is supposed to be meant of an outward wall enclosing the side-chambers. And that which was left—Or, the space which was left, as Bishop Newcome translates it, judging it to be intended of a space allowed for a walk, or gallery of communication, before the chambers, which space was five cubits broad, verse 11. And between the chambers was the wideness of twenty cubits—A word being here used for chambers different from that which occurs before, it is supposed that another row of buildings, parallel with the side-chambers, but at twenty yards' distance from them, is intended, and that there was a passage of twenty cubits between these buildings. The description, however, is very obscure, and the interpretations of commentators, of course, different. The doors of the side-cham-

bers were toward the place that was left—Or, toward the void space. The doors of the lower rooms opened into this void space before the chambers.

Verses 12–14. Now the building, &c.—This seems to be another building not before mentioned, but now measured by itself. So he measured the house—The whole temple, oracle, sanctuary, and porch, with the walls, which were in length a hundred cubits from east to west, which may be thus computed:

	Cubits.
The thickness of the wall of the east porch	5
The passage through the porch . . . . .	11
The wall between the porch and the temple	6
The outward sanctuary . . . . .	40
The partition wall . . . . .	2
The holy of holies . . . . .	20
The thickness of the west wall . . . . .	6
The side-chambers at the west end . . . . .	5
The outer wall of those chambers . . . . .	5

Also the breadth of the face of the house—The front of the temple eastward was a hundred cubits.

Verses 15–17. And he measured the length, &c.—Noldius translates this sentence more clearly thus: And he measured the length of the building which was before the separate place, [and] that which was behind it, or opposite to it; by which he understands the north and south porch, the east and west sides having been measured before, verses 12, 14. And the galleries thereof on one side, &c., a hundred cubits, with [or and] the inner temple, and the porches thereof—As the temple, and the area wherein it stood, made a square of a hundred cubits; so the courts and buildings thereto belonging were of the same dimensions. By the galleries are meant the side-chambers, described verses 6, 7. Within the inner temple—Called the inner house, verse 17, chap. xlii. 15, to distinguish it from the courts and

A. M. 3430. with wood round about, <sup>8</sup> and from B. C. 574. the ground up to the windows, and the windows were covered;

17 To that above the door, even unto the inner house, and without, and by all the wall round about within and without by <sup>9</sup> measure.

18 And it was made <sup>f</sup> with cherubims and palm-trees, so that a palm-tree was between a cherub and a cherub; and every cherub had two faces;

19 <sup>g</sup> So that the face of a man was toward the palm-tree on the one side, and the face of a young lion toward the palm-tree on the other side: it was made through all the house round about.

20 From the ground unto above the door were

<sup>o</sup> Or, and the ground unto the windows.—<sup>9</sup> Hebrew, measures. <sup>f</sup> 1 Kings vi. 29.—<sup>g</sup> Chap. i. 10.—<sup>h</sup> Heb. post.

buildings which were about it. *The door-posts and the narrow windows, &c.*—He measured also the thickness of the walls on each side of the porch, and the thickness of the door-cases at the entrance into the temple; as also the narrow windows belonging to the three stories of chambers, which were placed on the outside of the temple. *From the ground up to the windows*—He measured from the ground up to the windows which were placed above the side-chambers. *And the windows were covered*—With lattices or curtains, or both. *To that above the door*—It seems this verse is connected with the preceding, and signifies that the windows were made in exact proportion, both over the porch, and through every part of the temple and the buildings adjoining to it.

Verses 18-20. *And it was made with cherubims and with palm-trees*—On the inside of the house the walls were adorned with carved work of cherubim and palm-trees, as Solomon's temple was, 1 Kings vi. 29. The cherubs and palm-trees were placed alternately; and according to the different ways of counting them, you might reckon a palm-tree placed between two cherubs, or a cherubim placed between two palm-trees. *So the face of a man was toward a palm-tree, &c.*—The cherubim had four faces, or appearances, but only two of these appeared plainly in this carved work; the two other faces, namely, that of an ox and an eagle, being supposed to be hid in the plain or surface of the wall. *From the ground unto above the door*—Up to the windows, as it is expressed verse 16, or up to the ceiling, as the LXX. explain it.

Verses 21, 22. *The posts of the temple were squared, &c.*—The lintels, or door-posts, both of the temple and inner sanctuary, were not arched, but square, with a flat beam, or upper lintel, laid upon the top of the side-posts: compare the margin of 1 Kings vi. 33. *The altar of wood was three cubits high, and the length thereof two cubits*—The LXX.

cherubims and palm-trees made, and on the wall of the temple. A. M. 3430. B. C. 574.

21 The <sup>10</sup> posts of the temple were squared, and the face of the sanctuary; the appearance of the one as the appearance of the other.

22 <sup>h</sup> The altar of wood was three cubits high, and the length thereof two cubits; and the corners thereof, and the length thereof, and the walls thereof, were of wood: and he said unto me, This is <sup>i</sup> the table that is <sup>k</sup> before the Lord.

23 <sup>l</sup> And the temple and the sanctuary had two doors.

24 And the doors had two leaves *apiece*, two turning leaves; two leaves for the one door, and two leaves for the other door.

<sup>h</sup> Exod. xxx. 1.—<sup>i</sup> Chapter xlv. 16; Mal. i. 7, 12.—<sup>k</sup> Exod. xxx. 8.—<sup>l</sup> 1 Kings vi. 31-35.

add, by way of explication, *καὶ τὸ εὖρος πηχῶν δύο, and the breadth thereof two cubits*; that it might be four-square, as Moses's altar of incense was, Exod. xxx. 2. The altar here described is a cubit higher, and double the breadth to that of Moses, which is supposed to be agreeable to the dimensions of the altar made by Solomon, who did not exactly observe the proportions prescribed to Moses, in making the cherubim and the other furniture of the temple; God having given a new model to David of all the parts and ornaments of the temple, 1 Chron. xxviii. 12, 19. This altar was made of wood, but overlaid with gold, Exod. xxx. 3, and therefore is called the golden altar. *And the corners thereof, &c., were of wood*—The corners are the same with the horns, mentioned Exod. xxx. 2, being made out of the four posts which supported each corner of the altar. The surface, or top of it, is called the length, and the sides the walls. *This is the table that is before the Lord*—The words altar and table are used promiscuously; and this table, or altar, is said to be before the Lord, as being in the place of his peculiar presence: compare Exod. xxx. 8. In the same sense the burnt-offering is said to be made at the door of the tabernacle of the congregation before the Lord, that is, in the place dedicated to his worship, Exod. xxix. 42; and the lamp is said to burn before the Lord, chap. xxvii. 21, though the candlestick stood in the outward sanctuary.

Verses 23-25. *And the temple and the sanctuary had two doors*—Each of them had a double, or folding-door. *And the doors had two leaves apiece*—The two doors being exceedingly large, that of the outward sanctuary ten cubits broad, and that of the inner six, (see verses 2, 3,) and of a height proportionable; each of them had two leaves, that they might be more easily opened, and each leaf had a wicket in it. *And there were made on them, &c., cherubims and palm-trees*—Namely, on the doors both of the outward and inward sanctuary. A. M. 3430. B. C. 574.

A. M. 3430. B. C. 574. 25 And *there were* made on them, on the doors of the temple, cherubims and palm-trees, like as *were* made upon the walls; and *there were* thick planks upon the face of the porch without.

<sup>a</sup> Chap. xl. 16;

*there were thick planks upon the face of the porch without*—There was a wainscot work of boards fastened to the end of the great beams, which came out

26 And *there were* <sup>m</sup> narrow windows and palm-trees on the one side and on the other side, on the sides of the porch, and upon the side-chambers of the house, and thick planks.

Verse 16.

beyond the wall of the porch. These were laid so as to make a frieze-work over the entrance of the eastern porch.

## CHAPTER XLII.

This chapter contains, (1.) A description of the chambers all around the inside of the wall of the courts, 1-12. (2.) The uses of them, 13, 14. (3.) A survey of the whole ground on which the temple and its courts were built, 15-20.

A. M. 3430. B. C. 574. **T**HEN he brought me forth into the outer court, the way toward the north: and he brought me into <sup>a</sup> the chamber that *was* over against the separate place, and which *was* over before the building toward the north.

2 Before the length of a hundred cubits *was* the north door, and the breadth *was* fifty cubits.

3 Over against the twenty cubits which *were* for the inner court, and over against the pavement which *was* for the outer court, *was* <sup>b</sup> gallery against gallery in three stories.

4 And before the chambers *was* a walk of ten

<sup>a</sup> Chap. xli. 12, 15.—<sup>b</sup> Chap. xli. 16.—<sup>1</sup> Or, *did eat of these*.

## NOTES ON CHAPTER XLII.

Verses 1-4. *Then he brought me forth into the outer court*—Outer with respect to the temple itself, or the outer part of the court, which court was that of the priests, as appears from what follows. *Into the chamber that was over against the separate place*—Chamber is put for chambers. *Before the length, &c., was the north door*—This north door faced one of the cloisters, the length of which was a hundred cubits, and its breadth fifty, which was the proportion of all the cloisters. *Over against the twenty cubits which were for* [or, which belonged to] *the inner court, and over against the pavement which was for* [or, belonged to] *the outer court*—One side of these buildings looked upon the void space about the temple, which contained twenty cubits, mentioned chap. xli. 10; and the other side was toward the pavement belonging to the outer court, described chap. xl. 17. *And before the chamber was a walk of ten cubits*—According to our reading of

cubits breadth inward, a way of one cubit; and their doors toward the north.

5 Now the upper chambers *were* shorter: for the galleries <sup>1</sup> were higher than these, <sup>2</sup> than the lower, and than the middlemost of the building.

6 For they *were* in three stories, but had not pillars as the pillars of the courts: therefore *the building* was straitened more than the lowest and the middlemost from the ground.

7 And the wall that *was* without over against the chambers, toward the outer court on the forepart of the chambers, the length thereof *was* fifty cubits.

<sup>a</sup> Or, and the building consisted of the lower and the middlemost.

this verse, there seem to have been two rows of these chambers, and a walk between them of ten cubits' breadth, with an entrance into it from the chambers of the breadth of one cubit. But the LXX., Syriac, Houbigant, and Bishop Newcome, after a walk of ten cubits breadth, add, and of a hundred cubits long.

Verses 5-7. *Now the upper chambers were shorter, &c.*—The two upper stories had balconies standing out of them, the breadth of which was taken out of the rooms themselves, and made them so much the narrower, because the weight of the balconies was not supported by pillars, as the rooms over the cloisters were, but only by the wall. *The wall that was without, &c., was fifty cubits*—The wall that enclosed these buildings was commensurate with the breadth of one of the cloisters of the outer court, which were fifty cubits broad. These three verses are allowed by the Jewish Rabbis Solomon and Kimchi to be very difficult to be understood.

A. M. 3430. 8 For the length of the chambers  
B. C. 574. that *were* in the outer court *was* fifty cubits; and *lo*, before the temple *were* a hundred cubits.

9 And <sup>3</sup> from under these chambers *was* <sup>4</sup> the entry on the east side, <sup>5</sup> as one goeth into them from the outer court.

10 The chambers *were* in the thickness of the wall of the court toward the east, over against the separate place, and over against the building.

11 And <sup>6</sup> the way before them *was* like the appearance of the chambers which *were* toward the north, as long as they, *and* as broad as they: and all their goings out *were* both according to their fashions, and according to their doors,

12 And according to the doors of the chambers that *were* toward the south *was* a door in the head of the way, *even* the way directly before the wall toward the east, as one entereth into them.

<sup>3</sup> Or, from the place.—<sup>4</sup> Or, he that brought me.—<sup>5</sup> Or, as he came.—<sup>6</sup> Verse 4.—<sup>d</sup> Lev. vi. 16, 26; xxiv. 9.

Verses 8–12. *For the length of the chambers, &c.*—The chambers that were built over the cloisters were in length fifty cubits. *And lo, before the temple were a hundred cubits*—In passing from the north to the south side of the temple, verses 11, 12, over the space of ground that fronted the east side of it, the prophet was shown that it measured a hundred cubits, chap. xli. 14. *And from under these chambers was the entry, &c.*—The entry into these south chambers was by a pair of stairs at the east corner of the outer court: see chap. xlii. 19. *The chambers were in the thickness*—Or rather, *in the breadth of the wall*—That is, of the ground which that wall enclosed. *Over against, or before, the separate place, and before the building*—These expressions denote that these south chambers had the same situation with respect to the temple, as the north chambers had, spoken of verse 1. *And the way before them, &c.*—Such a way led to these chambers, as did to the chambers on the north side. *As long as they, and as broad as they*—The proportions of both were the same; and the windows, doors, and passages belonging to these, were exactly uniform with those on the north side. The sense of the twelfth verse would be plainer, if the words were thus translated, *And such were the doors of the chambers toward the south; namely, as those toward the north. There was a door in the head of the way, &c.*—Namely, like that described verse 9.

Verses 13, 14. *The north chambers, and the south chambers*—Namely, those described in the foregoing part of the chapter; *they be holy chambers, where the priests shall eat the most holy things*—

13 ¶ Then said he unto me, The A. M. 3430  
north chambers *and* the south cham- B. C. 574.  
bers which *are* before the separate place; they *be* holy chambers, where the priests that approach unto the LORD <sup>d</sup> shall eat the most holy things: there shall they lay the most holy things, and <sup>e</sup> the meat-offering, and the sin-offering, and the trespass-offering; for the place *is* holy.

14 <sup>f</sup> When the priests enter therein, then shall they not go out of the holy place into the outer court, but there they shall lay their garments wherein they minister; for they *are* holy; and shall put on other garments, and shall approach to *those things* which *are* for the people.

15 ¶ Now when he had made an end of measuring the inner house, he brought me forth toward the gate whose prospect *is* toward the east, and measured it round about.

16 He measured the east <sup>g</sup> side with the measuring reed, five hundred reeds, with the measuring reed round about.

<sup>d</sup> Lev. ii. 3, 10; vi. 14, 17, 25, 29; vii. 1; x. 13, 14; Num. xviii. 9, 10.—<sup>f</sup> Chap. xlii. 19.—<sup>g</sup> Heb. *wind*.

The show-bread, the remainder of the meat-offering, sin-offering, and trespass-offering, are expressly called the *most holy things*, Lev. vi. 14, 17, and xxiv. 9; and are distinguished from the *holy things*, such as the peace-offerings, first-fruits, and tithes, Lev. xii. 22. These were to be eaten within the precincts of the temple, by the direction of the Levitical law. *There shall they lay the most holy things*—These rooms were likewise set apart for laying up the remainder of the sacrifices, till they were eaten by the priests and their families, Lev. x. 13, and xxii. 13. *When the priests enter therein*—Within the inner court; *then shall they not go out of the holy place, &c., but there they shall lay their garments, &c.*—They shall not go into the court of the people, in their priestly vestments, but shall lay them up in some of these chambers. The priestly garments were only to be used in the time of their ministration, as appears from Exod. xxviii. 43. *And shall put on other garments, and shall approach, &c.*—The words should rather be translated, *and shall come into the court belonging to the people; the outer court, mentioned at the beginning of the verse.*

Verses 15, 16. *When he had made an end of measuring the inner house*—The inner house denotes the temple, distinguished from the courts about it; *he measured the east side, &c.*—This and the following verses contain the measures of the holy mountain, or area, upon which the temple stood, and which is described to be an exact square, consisting of five hundred reeds in measure on each side of it, that is, of very near an English mile. The whole area, therefore, was near four miles in compass: a

A. M. 3430. 17 He measured the north side, five  
B. C. 574. hundred reeds, with the measuring-  
reed round about.

18 He measured the south side, five hundred  
reeds, with the measuring-reed.

19 He turned about to the west side, and

ε Chap. xl. 5.

circuit as large as one-half of the whole city of Jerusalem, in its most flourishing condition, and certainly far greater than that occupied either by Solomon's temple, with all its out-buildings and courts, or by the temple built after the return of the Jews from Babylon; and indeed greater than the mountain of the temple was capable of containing, according to the description given of it by all the Jewish writers. This proves, as Mr. Scott justly observes, that the vision cannot be explained of any temple that has hitherto been built, or indeed of any literal temple, but must be understood figuratively and mystically. Bishop Newcome indeed, following Capellus, says, "Read here, and verses 17-19, אַמְטָה, cubits, for קָנִים, reeds, with the LXX., verses 17, 20." But the former word, signifying cubits, does not once occur in the Hebrew text, whereas the word rendered reeds is repeated four times. And as to the LXX., it is evident they "had Solomon's temple in view, and changed reeds for cubits, in order to adjust the dimensions of this temple to those of Solomon's; and that late writers have proposed the alteration in the text for the same reason. But if men allow themselves to substitute one word for another in the sacred text, because the alterations would render that consistent with their systems which otherwise would be incompatible with them, there is no know-

measured five hundred reeds, with A. M. 3430.  
the measuring-reed. B. C. 57.

20 He measured it by the four sides: ε it had a wall round about, <sup>h</sup> five hundred reeds long, and five hundred broad, to make a separation between the sanctuary and the profane place.

<sup>h</sup> Chap. xlv. 2.

ing to what lengths they may proceed. Surely it is better to acknowledge our ignorance on such abstruse subjects than to support a favourite scheme of interpretation, by giving countenance to so dangerous a measure." We have said above, that the area here described is an exact square; and it is to be observed, that the heavenly Jerusalem, represented to St. John, Rev. xxi. 16, is likewise described as four-square, that figure being an emblem of solidity. And Ezekiel's vision, as well as St. John's, is designed, in its mystical sense, to represent the regularity and strength of Christ's church and kingdom.

Verse 20. *It had a wall round about*—To defend it from being invaded or profaned. Such a square wall as is here described, seems only capable of a mystical sense and interpretation. *To make a separation between the sanctuary and the profane place*—Between that compass of ground which was included in the precincts of the temple, and was considered as consecrated to the Lord, and where it was not permitted either the heathen, strangers, or impure persons, to present themselves; and that place, here termed *profane*, which all the world might enter indiscriminately, men, women, pure, impure, Gentiles, and others. We learn from Josephus, that such a place of separation existed at the temple in his time: see *Antiq.*, lib. xv. c. 14, and Calmet

CHAPTER XLIII.

In this chapter and the next the temple-service is described, but under the type of the Old Testament service. Here, (1.) God takes possession of the temple in a cloud of glory, 1-6. (2.) He promises that his presence shall continue in it, provided the people return to and continue in his worship, according to the instituted and holy ordinances of it, and keep themselves from idolatry, 7-12. (3.) The altar of burnt-offerings is described, 13-17; with directions for the consecration of it, 18-27.

A. M. 3430. AFTERWARD he brought me to  
B. C. 574. the gate, even the gate <sup>a</sup> that  
looketh toward the east:

<sup>a</sup> Chap. x. 19; xlv. 1; xlv. 1. — <sup>b</sup> Chap. xi. 23.

NOTES ON CHAPTER XLIII.

Verses 1, 2. *Then he brought me to the gate*—The eastern gate of the court of the priests, which was just before the temple. *And behold, the glory of the God of Israel*—The word *behold* is an expression of joy and admiration; as if the prophet had said, *Behold, a wonderful and joyful sight!* The glory of that God who calls himself the God

2 <sup>b</sup> And behold, the glory of the A. M. 3430.  
God of Israel came from the way B. C. 574.  
of the east: and <sup>c</sup> his voice was like a noise

<sup>c</sup> Chap. i. 24; Rev. i. 15; xiv. 2; xix. 1, 6.

of Israel, which had departed from this place and people, and had absented itself from them for so long a time, is now returning to them, and fixing its residence among them. When the glory of the Lord forsook the temple, it is represented as departing from the eastern gate of it; afterward, as quite forsaking the city, and removing to a mountain on the east side of it; and now that glory is described as

A. M. 2430. of many waters: <sup>d</sup> and the earth  
B. C. 574. shined with his glory.

3 And *it was* <sup>e</sup> according to the appearance of the vision which I saw, *even* according to the vision that I saw <sup>f</sup> when I came <sup>g</sup> to destroy the city: and the visions *were* like the visions that I saw <sup>h</sup> by the river Chebar; and I fell upon my face.

4 <sup>h</sup> And the glory of the LORD came into the house by the way of the gate whose prospect *is* toward the east.

5 <sup>i</sup> So the Spirit took me up, and brought me into the inner court; and behold, <sup>k</sup> the glory of the LORD filled the house.

<sup>d</sup> Ch. x. 4; Isa. vi. 3; Rev. xviii. 1.—<sup>e</sup> Ch. i. 4, 28; viii. 4.  
<sup>f</sup> Or, *when I came to prophesy that the city should be destroyed*, Chap. ix. 1, 5.—<sup>g</sup> So Jeremiah i. 10.—<sup>h</sup> Chap. i. 3; iii. 23.  
<sup>h</sup> Chap. x. 19; xlv. 2.—<sup>i</sup> Ch. iii. 12, 14; viii. 3.—<sup>k</sup> 1 Kings viii. 10, 11; Chap. xlv. 4.—<sup>l</sup> Chap. xl. 3.—<sup>m</sup> Psa. xcix. 1.

returning by the same way it departed: see chap. x. 18, and xi. 23. This was intended to signify that God would again accept of this place for a temple to be built on it, and dedicated to his worship, and would accept of the service that should be paid him there, and afford the place his peculiar protection. *And his voice was like a noise of many waters*—Great and terrible: compare chap. i. 24; Rev. i. 15. Either to signify the dreadfulness of God's judgments, or the efficacy of his commands, who calls things into existence by the power of his word. *And the earth shined with his glory*—The rays of his glory, like the sunbeams, enlightened the earth: see the margin. This glory of the Lord seems to have been intended as an emblem of the light of the gospel, which is the glory of Christ, and which spread from the eastern part of the world into the western; and which has been, and still is, powerful and mighty in operation, in saving mankind, and enlightening the earth with abundance of knowledge, holiness, and comfort.

Verses 3-5. *And it*—This glory of the God of Israel; *was according to the vision, &c., when I came to destroy the city*—That is, to prophesy that the city would be destroyed. The prophets are often said to do those things which they foretel shall be done. *And I fell upon my face*—In humble and reverent adoration of the divine majesty, or overwhelmed, as it were, and not able to bear the lustre of such glory. But the Spirit took him up, when the glory of the Lord was come into the house, that he might see how the house was filled with it. He had formerly seen, to his great grief, how the glory of the Lord, in this same appearance, departed from the temple, because it was profaned; and now he sees, to his great satisfaction, how it returns to it. As we do not find that ever the Shechinah did in such a manner take possession of the second temple, it seems evident that this was to have its accomplishment in that glory of the divine grace which shines so bright in the gospel church, and fills it.

6 And I heard *him* speaking unto me out of the house; and <sup>l</sup> the man <sup>n</sup> stood by me. A. M. 2430.  
B. C. 574.

7 ¶ And he said unto me, Son of man, <sup>m</sup> the place of my throne, and <sup>n</sup> the place of the soles of my feet, <sup>o</sup> where I will dwell in the midst of the children of Israel for ever, and my holy name, shall the house of Israel <sup>p</sup> no more defile, *neither* they, nor their kings, by their whoredom, nor by <sup>q</sup> the carcasses of their kings in their high places.

8 <sup>r</sup> In their setting of their threshold by my thresholds, and their posts by my posts, <sup>2</sup> and the wall between me and them, they have even

<sup>n</sup> 1 Chron. xxviii. 2; Psa. xcix. 5.—<sup>o</sup> Exod. xxix. 45; Psa. lxviii. 16; cxxxii. 14; Joel iii. 17; John i. 14; 2 Cor. vi. 16.  
<sup>p</sup> Chap. xxxix. 7.—<sup>q</sup> Lev. xxvi. 30; Jer. xvi. 18.—<sup>r</sup> 2 Kings xvi. 14; xxi. 4, 5, 7; Chap. viii. 3; xxiii. 39; xlv. 7.—<sup>s</sup> Or, *for there was but a wall between me and them*.

Verse 6. *I heard him speaking unto me, &c.*—The prophet now receives instructions more immediately from the glory of the Lord, as Moses did when God had taken possession of the tabernacle, Lev. i. 1. When God's glory shines in the church, we must from thence expect to receive divine oracles. *And the man stood by me*—We could not bear to hear the voice of God, any more than to see the face of God, if Jesus Christ did not stand by us as a Mediator. Or, if this was a created angel, it is observable, that when God began to speak to the prophet, he stood by, and gave way, having no more to say. Nay, he stood by the prophet as a learner with him; for to the principalities and powers, to the angels themselves, who desire to look into these things, *is made known by the church the manifold wisdom of God*, Eph. iii. 10.

Verses 7-9. *And he said unto me, Son of man, &c.*—God here, in retaking possession of his house, in effect renews his covenant with his people Israel; and Ezekiel negotiates the matter, as Moses formerly did. This would be of great use to the captives at their return, both for direction and for encouragement; but it more especially concerns those that are blessed with the privileges of the gospel temple, and shows that they hold their blessings under the condition of their obedience. *The place of my throne*—The sense would be plainer if the beginning of the verse were rendered, *This is the place of my throne, &c.*—The cherubim are described as God's throne, and he is said to dwell, or sit, between the cherubim, and the ark was as his footstool. Observe, reader, his temple, the church, is the place where the throne of his grace is erected; and in the dispensations of grace he has a throne, and manifests himself as a king, to whom we must be subject. *Where I will dwell in the midst of the children of Israel for ever*—He alludes to the promise formerly made with relation to the tabernacle and temple, (see Psa. lxviii. 16, and cxxxii. 14.) which promise is to be understood, like all God's other promises made of old, as con-

A. M. 3430. defiled my holy name by their abominations that they have committed: wherefore I have consumed them in mine anger.

9 Now, let them put away their whoredom, and the carcasses of their kings, far from me, and I will dwell in the midst of them for ever.

10 ¶ Thou son of man, show the house to the house of Israel, that they may be ashamed of their iniquities: and let them measure the pattern.

11 And if they be ashamed of all that they

\* Verse 7.—† Verse 7.—‡ Chap. xl. 4.

ditional, (see verse 9,) and intended to be eminently fulfilled in and by Christ, in whom all the promises of the Old Testament are to have their final accomplishment. Zechariah prophesied, chap. vi. 13, that the Messiah should *build the temple of the Lord, and bear the glory*; that is, as such prophecies are explained in the New Testament, he shall build the Christian Church, and in him shall *all the fulness of the Godhead dwell bodily* and really, not in types and figures. To the same sense we may explain the prophecy of Haggai, chap. ii. 7, *The glory of the latter house shall be greater than that of the former*; for no visible glory appeared in the second temple, till the Lord whom they expected came to his temple, Mal. iii. 1; that is till the Messiah, who was the brightness of his Father's glory, appeared there, and made it an illustrious figure of that true temple, or church of believers, where he would continue his presence for ever; see 2 Cor. vi. 16. *And my holy name shall Israel no more defile by their whoredom*—By idolatry, often described in Scripture under the metaphor of fornication. The captivity had that good effect upon the Jews, that they scarce ever after relapsed into idolatry. And the entire destruction of idolatry is often mentioned as a blessing reserved for the latter days, when the Jews shall be converted, and the fulness of the Gentiles come into the church. *Nor by the carcasses of their kings in their high places*—Idols are called *carcasses*, because they are without life and motion, and likewise upon the account of their being hateful and loathsome in the sight of God: see the margin. They are called *carcasses of kings* because they were set up, and the worship of them encouraged, by the idolatrous kings of Judah, who erected high places for that purpose near Jerusalem, in the very view of the temple, 2 Kings xxiii. 13. By this means the temple itself was profaned by those that came directly from the worship of idols to attend upon God's service in the temple. Nay, they even advanced to such high degrees of idolatry, as to *set up their threshold by God's threshold*, that is, to erect the altars and images of their idols in the temple itself, and the courts before it. *And the wall*—For there was but a wall between me and them: see the margin.

Verse 10. *Show the house to the house of Israel,*

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have done, show them the form of the house, and the fashion thereof, and the goings out thereof, and the comings in thereof, and all the forms thereof, and all the ordinances thereof, and all the laws thereof: and write it in their sight, that they may keep the whole form thereof, and all the ordinances thereof, and do them.

12 This is the law of the house; Upon the top of the mountain the whole limit thereof round about shall be most holy. Behold, this is the law of the house.

§ Or, sum, or, number.—¶ Chap. xl. 2.

*that they may be ashamed, &c.*—The prophet is here directed to show the measure and pattern of the house to the Jews, with a view to render them ashamed of their idolatries and other iniquities, which had provoked God to deprive them of the honour and happiness of his residence among them, and the benefit of his ordinances. It seems also, that this same draught and description of the house and its courts, &c., was to be laid before them, as a model for them to imitate, as far as they should be able, when they should return to their own country, and rebuild their temple. See *Preliminary Observations* to chap. xl.-xlviii. But, as has been more than once intimated, "the words may have a further view, and the model of God's temple here set forth might be intended as a pattern of heavenly things, as Moses's was, Exod. xxv. 40, and a type of that pure church, *built upon the foundation of the apostles and prophets*, which we may hope God will in due time everywhere restore. And, in the mean season, it is the duty of all Christians, according to their ability, to inform themselves and others what is the pattern, form, and fashion of this true church of God, in order to reform all those deviations which have been made from it. *Let them measure the pattern*—In order to build their new temple by it, when they shall return from captivity, as far as their abilities will reach. For the same purpose the prophet is commanded in the following verse to write it in their sight.

Verse 12. *This is the law of the house*—This is the first comprehensive rule; or, this is the general law respecting this temple, and all that belongs to it. Whereas formerly only the chancel, or sanctuary, was *most holy*, now the whole mount of the house, *the whole limit thereof round about*, including all the courts and all the chambers, shall be so. This signified that, in gospel times, 1st, The church should have the privilege of the holy of holies, namely, that of a near access to God. All believers have now, under the gospel, liberty to enter into the holiest, Heb. x. 19, with this advantage, that whereas the Jewish high-priests entered by the virtue of the blood of bulls and goats; we enter by the virtue of the blood of Jesus, and at all times, and wherever we are, we have through him access to the Father. 2d,

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A. M. 3430. 13 ¶ And these *are* the measures  
B. C. 574. of the altar after the cubits: <sup>γ</sup> The cubit is a cubit and a hand-breadth; even the <sup>δ</sup> bottom *shall be* a cubit, and the breadth a cubit, and the border thereof by the <sup>ε</sup> edge thereof round about *shall be* a span: and this *shall be* the higher place of the altar.

14 And from the bottom *upon* the ground *even* to the lower settle *shall be* two cubits, and the breadth one cubit; and from the lesser settle *even* to the greater settle *shall be* four cubits, and the breadth *one* cubit.

15 So <sup>ε</sup> the altar *shall be* four cubits; and from <sup>ζ</sup> the altar and upward *shall be* four horns.

16 And the altar *shall be* twelve cubits long, twelve broad, square in the four squares thereof.

17 And the settle *shall be* fourteen cubits long and fourteen broad in the four squares thereof; and the border about it *shall be* half a cubit; and the bottom thereof *shall be* a cubit about; and <sup>η</sup> his stairs shall look toward the east.

<sup>γ</sup> Chap. xl. 5; xli. 8.—<sup>δ</sup> Hebrew, *bosom*.—<sup>ε</sup> Hebrew, *lip*.  
<sup>ε</sup> Heb. *Harel*, that is, *the mountain of God*.—<sup>ζ</sup> Heb. *Ariel*, that is, *the lion of God*, Isa. xxix. 1.

That the whole church should be under an indispensable obligation to press toward the perfection of holiness, *as he who hath called us is holy*. All must now be *most holy*. Holiness becomes God's house for ever, and in gospel times more than ever. *Behold, this is the law of the house!* Let none expect the protection and blessings of it that will not submit to this law.

Verses 13-17. *These are the measures of the altar*—The Jews, after their return out of captivity, had an altar long before they had a temple, Ezra iii. 3; but the altar here spoken of is an altar in the temple, the mystical temple emblematical of the gospel church; and this altar is mystical too, for Christ is our altar. *The bottom shall be a cubit, &c.*—To render the dimensions here specified of the altar more intelligible to an English reader, it may be best to observe, that it was about six yards square at the top, and seven at the bottom. It was four yards and a half high; it had a lower bench, or shelf, here called a *settle*, a yard from the ground, on which some of the priests stood to minister, and another, two yards above that, on which others of them stood; and those were each of them half a yard broad, and had ledges on either side, that they might stand firm upon them. The sacrifices were killed at the table spoken of chap. xl. 39; what was to be burned on the altar was given up to those on the lower bench, and handed by them to those on the higher, and they laid it on the altar. Thus in the service of God we must be assistant to one another.

18 ¶ And he said unto me, Son of A. M. 3430  
B. C. 574. man, thus saith the Lord God; These *are* the ordinances of the altar in the day when they shall make it, to offer burnt-offerings thereon, and to <sup>α</sup> sprinkle blood thereon.

19 And thou shalt give to <sup>β</sup> the priests the Levites that be of the seed of Zadok, which approach unto me, to minister unto me, saith the Lord God, <sup>α</sup> a young bullock for a sin-offering.

20 And thou shalt take of the blood thereof, and put *it* on the four horns of it, and on the four corners of the settle, and upon the border round about: thus shalt thou cleanse and purge it.

21 Thou shalt take the bullock also of the sin-offering, and he <sup>δ</sup> shall burn it in the appointed place of the house, <sup>ε</sup> without the sanctuary.

22 And on the second day thou shalt offer a kid of the goats without blemish for a sin-offering; and they shall cleanse the altar, as they did cleanse *it* with the bullock.

<sup>α</sup> Exod. xx. 26.—<sup>β</sup> Lev. i. 5.—<sup>γ</sup> Chap. xlv. 15.—<sup>δ</sup> Exod. xxix. 10, 12; Lev. viii. 14, 15; Chap. xlv. 18, 19.—<sup>ε</sup> Exod. xxix. 14.—<sup>ε</sup> Heb. xiii. 11.

Verses 18-27. *These are the ordinances of the altar*—Here we have directions concerning the dedication of the altar at first. Seven days were to be spent in the dedication of it, and every day sacrifices were to be offered upon it, particularly a *goat for a sin-offering*, (verse 25,) besides a *young bullock for a sin-offering* on the first day, verse 19; which teaches us, in all our religious services, to have an eye to Christ, the great sin-offering. Neither our persons nor our performances can be acceptable to God, unless sin be taken away; and that cannot be taken away but by the blood of Christ, which both sanctifies the altar (for Christ entered by his own blood) and the gift upon the altar. *There was also a bullock and a ram to be offered for a burnt-offering*, (verse 24,) which was intended purely for the glory of God, to teach us to have an eye to that in all our services. This dedication of the altar is called the cleansing and purging of it, verses 20, 26. Christ, our altar, though he had no pollution to be cleansed from, yet sanctified himself, John xvii. 19. And when we consecrate the altars of our hearts to God, to have holy love always burning upon them, we must see that they be purified and cleansed from the love of the world and the lust of the flesh.

It is observable, that there are several differences between the rites of dedication here, and those which were appointed Exod. xxix., to intimate that the ceremonial institutions were mutable things, and the changes made in them were earnest of their termination in Christ. Only here, according to the gene-

A. M. 3430. 23 When thou hast made an end  
B. C. 574. of cleansing it, thou shalt offer a young bullock without blemish, and a ram out of the flock without blemish.

24 And thou shalt offer them before the LORD, and the priest shall cast salt upon them, and they shall offer them up for a burnt-offering unto the LORD.

25 Seven days shalt thou prepare every day a goat for a sin-offering: they shall also pre-

<sup>f</sup> Lev. ii. 13.—<sup>e</sup> Exod. xxix. 35, 36; Lev. viii. 33.—<sup>g</sup> Heb. fill their hands, Exod. xxix. 24.

ral law that all the sacrifices must be seasoned with salt, (Lev. ii. 14,) particular orders are given (verse 24) that the priests shall cast salt upon the sacrifices. Grace is the salt with which all our religious performances must be seasoned, Col. iv. 6. An everlasting covenant is called a *covenant of salt*, because it is incorruptible. The glory reserved for us is incorruptible and undefiled; and the grace wrought in us, influencing the *hidden man of the heart*, is in that which is not corruptible, and therefore, in the sight of God, of great price. We may observe further here, that constant use was to be made of the

pare a young bullock, and a ram out of the flock, without blemish. A. M. 3430. B. C. 574.

26 Seven days shall they purge the altar and purify it; and they shall consecrate themselves.

27 And when these days are expired, it shall be, that upon the eighth day, and so forward, the priests shall make your burnt-offerings upon the altar, and your peace-offerings: and I will accept you, saith the Lord God.

<sup>h</sup> Lev. ix. 1.—<sup>i</sup> Or, thank-offerings.—<sup>j</sup> Job xlii. 8; Chap. xx. 40, 41; Rom. xii. 1; 1 Pet. ii. 5.

altar when dedicated; the priests being directed to make their burnt-offerings and peace-offerings upon it, (verse 27,) for therefore it was sanctified, that it might sanctify the gift that was offered upon it. And for their encouragement in this whole service, God promises, on condition of their observing these directions, that he would graciously accept them: for those that give themselves to God shall be accepted of him, their persons first, and then their performances, through the Mediator; and if our persons be accepted, and our services be pleasing to him, it is enough, we need no more.

## CHAPTER XLIV.

In this chapter we have, (1.) The appropriating of the east gate of the temple to the prince, 1-3. (2.) A reproof to Israel for their former profanations of the sanctuary, and a caution, 4-9. (3.) The degrading of one part of the Levites, and establishing of the family of Zadok in the priesthood, 10-16. (4.) Divers laws and ordinances concerning the priests, 17-31.

A. M. 3430. THEN he brought me back the way  
B. C. 574. of the gate of the outward sanctuary which looketh toward the east; and it was shut.

2 Then said the LORD unto me; This gate shall be shut, it shall not be opened, and no

<sup>a</sup> Chap. xliii. 1.—<sup>b</sup> Chap. xliii. 4.

## NOTES ON CHAPTER XLIV.

Verses 1, 2. *Then he brought me back, &c.*—From the altar to the gate belonging to the court of the priests, and leading to the outward court of the temple. All the courts were reckoned holy ground, and called sometimes by the name of the temple. *And it was shut*—After that the glory of the Lord had entered that way. *Then saith the Lord, This gate shall be shut*—Shall be generally kept shut; no man shall enter in by it—None of the common people: see chap. xvi. 1. *Because the Lord hath entered in by it*—Namely, that glory which was the visible sign of God's presence. This order was given, both to perpetuate the remembrance of the solemn entrance of the glory of the Lord

man shall enter in by it; because the LORD the God of Israel hath entered in by it, therefore it shall be shut. A. M. 3430. B. C. 574.

3 It is for the prince; the prince, he shall sit in it to eat bread before the LORD; he shall enter by the way of the porch of

<sup>c</sup> Gen. xxxi. 54; xliii. 31; 1 Cor. x. 18.—<sup>d</sup> Chap. xlvi. 2, 8.

into the house, and also to possess the minds of the people with a deep reverence for the Divine Majesty, and with very awful thoughts of his transcendent glory; which was also designed in God's charge to Moses at the bush, *Put off thy shoe from off thy foot.*

Verse 3. *It is for the prince*—The words, *It is*, are not in the Hebrew, which is only, *For the prince*; and therefore the meaning seems to be, that this gate should, in general, be shut for, or to the prince, as well as to private persons; even he should not have the liberty of entering in at it, except at certain seasons. Dr. Waterland translates the clause thus: *As to the prince, since he is prince, he shall sit, &c.* The kings of Judah had a distinguished place in the

A. M. 3430. *that gate, and shall go out by the*  
B. C. 574. *way of the same.*

4 ¶ Then brought he me the way of the north gate before the house: and I looked, and behold, the glory of the LORD filled the house of the LORD: and I fell upon my face.

5 And the LORD said unto me, Son of man, mark well, and behold with thine eyes, and hear with thine ears all that I say unto thee concerning all the ordinances of the house of the LORD, and all the laws thereof; and mark well the entering in of the house, with every going forth of the sanctuary.

6 And thou shalt say to the rebellious, *even* to the house of Israel, Thus saith the Lord God; O ye house of Israel, let it suffice you of all your abominations;

7 <sup>k</sup>In that ye have brought *into my sanctuary* <sup>l</sup>strangers, <sup>m</sup>uncircumcised in heart, and uncircumcised in flesh, to be in my sanctuary, to pollute it, *even my house, when ye*

<sup>a</sup> Chapter iii. 23; xliii. 5.—<sup>b</sup> Chap. i. 28.—<sup>c</sup> Chap. xl. 4. <sup>d</sup> Heb. *set thy heart.*—<sup>e</sup> Chap. ii. 5.—<sup>f</sup> Chap. xlv. 9; 1 Pet. iv. 3.—<sup>g</sup> Chapter xliii. 8; Verse 9; Acts xxi. 28.—<sup>h</sup> Heb. *children of a stranger.*—<sup>i</sup> Levit. xxii. 25.—<sup>j</sup> Levit. xxvi. 41; Deut. x. 16; Acts vii. 51.

temple; a kind of tribunal placed opposite the eastern gate: see chap. xlvi. 12; 2 Chron. vi. 12, 13. By the *prince* here is probably meant the chief governor of the Jews after the captivity, such as were Zerubbabel and Nehemiah, for Sheshbazzar, or Zerubbabel, is called the prince of Judah, Ezra i. 8. *The prince, he shall sit in it to eat bread before the Lord*—To eat part of the peace-offerings which were provided at his charge: see chap. xlvi. 2. *Bread* stands for all sorts of entertainments, and particularly for a religious feast made of the remainder of a sacrifice: see the margin.

Verses 4-8. *Then he brought me by the way of the north gate of the house*—The east gate being shut. *And, behold, the glory of the Lord filled the house of the Lord*—As appeared by the light which shone through the windows, for there was no door into the sanctuary on that side. *And the Lord said, Son of man, mark well, &c.*—See notes on chap. xl. 4; and xliii. 2. *Mark well the entering, &c., with every going forth of the sanctuary*—The word *laws* is to be understood in this last sentence, the sense being, that the prophet should admonish the people of the *laws* relating to the admitting certain persons into the temple, or the courts of it, and to suffer none that were unqualified to attend upon God's service there. This appears to be the sense from the following verses. *And thou shalt say, Let it suffice you of all your abominations*—Let the time past be sufficient for you to have provoked me with your abominations. *In that ye have brought into my sanctuary strangers, &c.*—In that ye have

offer <sup>a</sup>my bread, <sup>b</sup>the fat and the <sup>c</sup>blood, and they have broken my <sup>d</sup>covenant because of all your abominations.

8 And ye have not <sup>e</sup>kept the charge of my holy things: but ye have set keepers of my <sup>f</sup>charge in my sanctuary for yourselves.

9 ¶ Thus saith the Lord God; <sup>g</sup>No stranger, uncircumcised in heart, nor uncircumcised in flesh, shall enter into my sanctuary, of any stranger that *is* among the children of Israel.

10 <sup>h</sup>And the Levites that are gone away far from me, when Israel went astray, which went astray away from me after their idols; they shall even bear their iniquity.

11 Yet they shall be ministers in my sanctuary, <sup>i</sup>having charge at the gates of the house, and ministering to the house: <sup>j</sup>they shall slay the burnt-offering and the sacrifice for the people, and <sup>k</sup>they shall stand before them to minister unto them.

<sup>a</sup> Lev. xxi. 6, 8, 17, 21.—<sup>b</sup> Lev. iii. 16; xvii. 11.—<sup>c</sup> Lev. xxii. 2.—<sup>d</sup> Or, *ward, or, ordinance*; and so verses 14, 16; Chap. xl. 45.—<sup>e</sup> Verse 7.—<sup>f</sup> 2 Kings xxiii. 8; 2 Chronicles xxix. 4, 5; Chap. xlvi. 11.—<sup>g</sup> 1 Chron. xxvi. 1.—<sup>h</sup> 2 Chron. xxxi. 34.—<sup>i</sup> Num. xvi. 9.

set up idols within the precincts of my temple, and have appointed idolatrous priests to officiate there. *When ye offer my bread, the fat, and the blood*—At the very time when ye were offering my sacrifices upon the altar. Or the words may imply, that they suffered heathen to offer at God's altar, expressly contrary to the law, Lev. xxii. 27. By *bread* may be understood the meat-offerings made of flour, which accompanied the other sacrifices, although every thing offered upon the altar is properly called the bread of God. The *fat* and *blood* of every sacrifice were peculiarly appropriated to God. *And they have broken my covenant*—Idolatry was a direct breach of that covenant into which God had entered with the Jews: upon which account it is so often represented under the metaphor of *adultery*. *And ye have not kept the charge of my holy things*—You have not observed the laws I gave you for taking care of the things relating to my house and worship, but have appointed such persons to officiate there as best suited with your own inclinations.

Verses 9-14. *No stranger shall enter into my sanctuary*—To offer any sacrifice or oblation there, (see verse 7,) nor be suffered to go beyond the precincts appointed for proselytes. *The Levites that are gone far from me, &c.*—Many of the Levites departed from God's service, and fell into idolatry; first in the general apostacy of the ten tribes, and afterward under Ahaz, and other wicked kings of Judah: see 2 Kings xxiii. 9. These, God here says, should bear the punishment due to their iniquity, and be degraded from attending upon the higher

A. M. 3130. 12 Because they ministered unto  
B. C. 571. them before their idols, and <sup>a</sup>caused <sup>a</sup>the house of Israel to fall into iniquity; therefore have I <sup>b</sup>lifted up my hand against them, saith the Lord God, and they shall bear their iniquity.

13 <sup>a</sup>And they shall not come near unto me, to do the office of a priest unto me, nor to come near to any of my holy things, in the most holy place: but they shall <sup>a</sup>bear their shame, and their abominations which they have committed.

14 But I will make them <sup>b</sup>keepers of the charge of the house, for all the service thereof, and for all that shall be done therein.

15 ¶ <sup>c</sup>But the priests the Levites, <sup>d</sup>the sons of Zadok, that kept the charge of my sanctuary <sup>e</sup>when the children of Israel went astray from me, they shall come near to me to minister unto me, and they <sup>f</sup>shall stand before me to offer unto me <sup>g</sup>the fat and the blood, saith the Lord God:

<sup>a</sup> Isa. ix. 16; Mal. ii. 8.—<sup>b</sup> Heb. were for a stumbling-block of iniquity unto, &c.; Chapter xiv. 3, 4.—<sup>c</sup> Psalm cvi. 26. <sup>d</sup> 2 Kings xxiii. 9; Numbers xviii. 3.—Chapter xxii. 30; xxxvi. 7.—<sup>e</sup> Num. xviii. 4; 1 Chron. xxiii. 28, 32.—<sup>f</sup> Chap. xl. 46; xliii. 19.—<sup>g</sup> 1 Sam. ii. 35.—<sup>h</sup> Verse 10.

offices belonging to the priesthood, and thrust down to lower services: see verse 13. Many of the priests and Levites, who had been employed in the service of the first temple, lived to see the second, as appears from Ezra iii. 12. But the descendants of former idolatrous priests and Levites may be here meant; or, the ordinances here prescribed were intended to be standing rules, which were to be always observed whenever such a case as that here specified should happen. *Yet they shall be ministers, &c., having charge at the gates*—Performing the office of porters, or other inferior offices belonging to the Levites. *They shall slay the burnt-offering, &c.*—Shall kill and flay the beasts appointed for the sacrifices. *And they shall stand before them, &c.*—They shall be servants to the people, in performing the most servile offices belonging to the temple. *Because they ministered unto them before their idols, &c.*—They led the people into idolatry, by giving them a bad example. *Therefore have I lifted up my hand against them*—I have solemnly sworn that I will punish them for this their sin. *They shall not come near me, &c.*—They shall not offer any sacrifice at my altar, or come into the temple to perform any part of the priestly office there. So Josiah discharged the priests that had been guilty of idolatry from attending upon the service of the altar, 2 Kings xxiii. 9.

Verses 15, 16. *The priests the Levites*—The Levites who are priests; *the sons of Zadok*—Who continued faithful; *they shall stand before me to*

16 They shall enter into my sanctuary, and they shall come near to <sup>a</sup>my table, to minister unto me, and they shall keep my charge.

17 ¶ And it shall come to pass, that when they enter in at the gates of the inner court, <sup>i</sup>they shall be clothed with linen garments; and no wool shall come upon them, while they minister in the gates of the inner court, and within.

18 <sup>k</sup>They shall have linen bonnets upon their heads, and shall have linen breeches upon their loins; they shall not gird *themselves* <sup>l</sup>with <sup>m</sup>any thing that causeth sweat.

19 And when they go forth into the outer court, *even* into the outer court to the people, <sup>n</sup>they shall put off their garments wherein they ministered, and lay them in the holy chambers, and they shall put on other garments; and they shall <sup>o</sup>not sanctify the people with their garments.

20 <sup>p</sup>Neither shall they shave their heads, nor

<sup>a</sup> Deut. x. 8.—<sup>b</sup> Verse 7.—<sup>c</sup> Chapter xli. 22.—<sup>d</sup> Exodus xxviii. 39, 40, 43; xxxix. 27, 28.—<sup>e</sup> Exodus xxviii. 40, 42; xxxix. 28.—<sup>f</sup> Or, in sweating places.—<sup>g</sup> Heb. in, or, with sweat. <sup>h</sup> Chap. xlii. 14.—<sup>i</sup> Chap. xlii. 20; Exod. xxix. 37; xxx. 29; Lev. vi. 27; Matt. xxiii. 17, 19.—<sup>j</sup> Lev. xxi. 5.

*offer the fat, &c.*—They shall serve at the altar of burnt-offering, and offer sacrifices thereon. *They shall enter into my sanctuary*—Into the holy place; *to minister unto me*—To burn incense there upon the golden altar, to sprinkle the blood of the victims before the veil, to trim the lamps, and to change the loaves on the sacred table every sabbath. *They shall keep my charge*—They shall have this honour in reward of their fidelity. Observe, reader, God will put marks of honour upon those who are faithful to him in trying times, and will employ those in his service who have kept close to it when others drew back.

Verses 17–20. *When they shall enter in at the gates of the inner court*—The court just before the temple, where the altar of the burnt-offering stood; *they shall be clothed with linen garments*—The ephod, breeches, mitre, and girdle, (the habit of the ordinary priests,) were all of fine linen, contrived for glory and beauty, (Exod. xxviii. 40,) fine linen being the habit of persons of the greatest quality; *while they minister in the gates of the inner court*—That is, in the court of the priests; *and within*—In the sanctuary itself. *They shall not gird themselves with any thing that causeth sweat*—Not with a woollen girdle, which may make them sweat during their laborious service about the altar, and make their garments smell offensively. *When they go forth into the outer court, they shall put off their garments*—See note on chap. xlii. 14. *They shall not sanctify the people with their garments*—Ac-

A. M. 3430. suffer their locks to grow long; they  
B. C. 574. shall only poll their heads.

21 ° Neither shall any priest drink wine, when they enter into the inner court.

22 Neither shall they take for their wives a <sup>p</sup>widow, nor her that is <sup>r</sup>put away: but they shall take maidens of the seed of the house of Israel, or a widow <sup>q</sup>that had a priest before.

23 And <sup>r</sup>they shall teach my people *the difference* between the holy and profane, and cause them to discern between the unclean and the clean.

24 And <sup>r</sup>in controversy they shall stand in judgment; *and* they shall judge it according

° Leviticus x. 9.—<sup>p</sup> Leviticus xxi. 7, 13, 14.—<sup>r</sup> Hebrew, *thrust forth*.—<sup>q</sup> Heb. *from a priest*.—<sup>r</sup> Leviticus x. 10, 11; Chap. xxii. 26; Mal. ii. 7.

ording to the law, common things, touching holy things, became consecrated, and no more fit for common use. *Neither shall they shave their heads*—This prescription is implied in the words of the law, Lev. xxi. 5; especially according to the translation of the LXX., who render the sentence, *Thou shalt not shave thyself with baldness* [to make thyself bald] *upon the head for the dead*. They indeed understand it as an expression of mourning for the dead, which agrees with the sense of the parallel texts, Lev. xix. 27, 28; Deut. xiv. 1. But the words in the original contain a general prohibition, and consequently include other seasons, as well as times of mourning. St. Jerome upon this place supposes, with great probability, that the Jewish priests were forbidden to shave their heads, that they might distinguish themselves from the heathen priests, particularly the Egyptian priests of Isis and Serapis, who had their heads shaved and uncovered. Learned men have observed, that many other Jewish laws were made in opposition to the rites observed in the heathen worship. *Nor suffer their locks to grow long*—Letting their hair grow long and neglected was a sign of mourning, as well as shaving it close to the head, and therefore was forbidden to be practised by the priests of God.

Verses 21-23. *Neither shall any priest drink wine when they enter into the inner court*—That is, during the time of their ministration: see the note on Lev. x. 9, 10, from whence this law is taken, and where the reason of it is given. *Neither shall they take for their wives a widow*—This law we find Lev. xxi. 13, 14; but it there concerns only the high-priest, here it is applied to all the priests in general. *And they shall teach my people the difference between the holy and profane, &c.*—Between good and evil, between what is lawful and what is unlawful; that they may neither scruple what is lawful, nor venture upon what is unlawful; that they may not pollute what is holy, nor pollute themselves with what is profane. Ministers should take pains to cause peo-

to my judgments: and they shall <sup>A. M. 3430</sup>keep my laws and my statutes in <sup>B. C. 574</sup>all mine assemblies; <sup>r</sup>and they shall hallow my sabbaths.

25 And they shall come at no <sup>r</sup>dead person to defile themselves: but for father, or for mother, or for son, or for daughter, for brother, or for sister that hath had no husband, they may defile themselves.

26 And <sup>r</sup>after he is cleansed, they shall reckon unto him seven days.

27 And in the day that he goeth into the sanctuary, <sup>r</sup>unto the inner court, to minister in the sanctuary, <sup>r</sup>he shall offer his sin-offering, saith the Lord God.

<sup>r</sup> Deut. xvii. 8; 2 Chronicles xix. 8, 10.—<sup>r</sup> Chap. xxii. 26; Levit. xxi. 1.—<sup>r</sup> Numbers vi. 10; xix. 11.—<sup>r</sup> Verse 17; Levit. iv. 3.

ple to *discern between the clean and the unclean*, that they may not confound the distinctions between right and wrong, nor mistake concerning them, so as to put *darkness for light, or light for darkness*; but may have a well-informed judgment, especially in all matters of duty.

Verse 24. *And in controversy they shall stand in judgment*—The priests were to determine all controversies relating to the law, as well the judicial as the ceremonial part of it, which were brought before them, Deut. xvii. 8, 9; and the people were to *seek the law at their mouths*, (Mal. ii. 7,) that is, to inquire of them what was the purport and meaning of it, and to abide by their determination. *And they shall judge according to my judgments*—Which I have declared, and not according to their own fancies, inclinations, or secular interests. Thus ministers must decide controversies among the people of God according to his word; and must take care that they give no countenance to any false or perfidious, fraudulent or dishonest practices, but must set their faces against them. *And they shall keep my laws and my statutes in all mine assemblies, &c.*—As well upon the solemn festivals, and the assemblies proper to them, as at other times, and on ordinary occasions. *And they shall hallow my sabbaths*—Whereas the priests before the captivity profaned them: see chap. xxii. 26.

Verses 25, 26. *They shall come at no dead person to defile themselves*—Whosoever touched a dead body became legally unclean, (Num. xix. 11,) and thereby was disqualified for attending upon God's worship in the temple, Lev. xxii. 3. Upon which account the priests were forbidden to contract such defilement, unless for their nearest relations, which prohibition is here renewed: see the margin. *After he is cleansed they shall reckon unto him seven days*—His uncleanness continued seven days, according to the forecited law, Num. xix. 11; and the priests were to reckon to him seven days more, before he could be admitted into the sanctuary.

A. M. 3430. 28 And it shall be unto them for  
B. C. 574. an inheritance; I <sup>a</sup> am their inheritance: and ye shall give them no possession in Israel: I <sup>a</sup> am their possession.

29 <sup>a</sup> They shall eat the meat-offering, and the sin-offering, and the trespass-offering; and <sup>b</sup> every <sup>a</sup> dedicated thing in Israel shall be theirs.

30 And the <sup>10</sup> first <sup>c</sup> of all the first-fruits of all

<sup>a</sup> Num. xviii. 20; Deut. x. 9; xviii. 1, 2; Josh. xiii. 14, 33. <sup>b</sup> Lev. vi. 18, 29; vii. 6. <sup>c</sup> Lev. xxvii. 21, 28, compared with Num. xviii. 14. <sup>d</sup> Or, *devoted*.

Verses 28-30. *It shall be unto them for an inheritance, &c.*—Their ministry in my sanctuary, and the perquisites thereto belonging, shall be to them instead of lands and inheritances, of which they shall not have any share, as the other tribes have, (see the margin,) excepting the portion allotted to them in the beginning of the following chapter. *They shall eat the meat-offering, &c.*—They shall have their share of them, after the part dedicated to God has been consumed upon the altar. *And every dedicated thing shall be theirs*—Whatsoever men dedicate to God, the use of it shall accrue to the priests; if it be a living creature, it shall be killed, and the priests shall have the benefit of it; if a piece of land, it shall belong to the priests: see the margin. *And the first of all the first-fruits, &c.*—The word כְּבוֹרֵי, translated *first-fruits*, signifies the first ripe, or best of the fruits, while they were growing in the field: see the margin. The latter word, רְיוּכָה, rendered *oblation*, denotes an offering out of the product of the ground after it was made fit for use; as out of the corn, after

*things*, and every oblation of all, of every sort of your oblations, shall be the priest's: <sup>d</sup> ye shall also give unto the priest the first of your dough, <sup>e</sup> that he may cause the blessing to rest in thy house.

31 The priest shall not eat of any thing that is <sup>f</sup> dead of itself, or torn, whether it be fowl or beast.

<sup>10</sup> Or, *chief*.—<sup>c</sup> Exod. xiii. 2; xxii. 29, 30; xxiii. 19; Num. iii. 13; xviii. 12, 13.—<sup>d</sup> Num. xv. 20; Neh. x. 37.—<sup>e</sup> Prov. iii. 9, 10; Mal. iii. 10.—<sup>f</sup> Exod. xxii. 31; Lev. xxii. 8.

it was threshed and laid in heaps in the floor or granary; and so of oil and wine, after they were pressed and fitted to be used. *Ye shall also give unto the priests the first of your dough*—The first dough that you bake of the new corn every year, in the same proportion as in other first-fruits. *That he may cause a blessing to rest on thy house*—That the priest, whose office it is to bless the people in God's name, may pray for and bless thee and thy family. Observe, reader, it is all in all to the comfort of any house to have the blessing of God upon it, and that blessing to rest in it; to dwell where we dwell, and to extend to those that shall come after us. And the way to have the blessing of God upon our estates is, to honour God with them, and to give him and his ministers, him and his poor, their share out of them. God blesses, he surely blesses, the habitation of those who are thus *just*, or righteous, Prov. iii. 33; and ministers, by instructing and praying for the families that are kind to them, should do their part toward causing God's blessing to rest there.

## CHAPTER XLV.

This chapter contains, (1.) *The division of the holy land*, 1-8. (2.) *The ordinances that were given both to the prince and to the people*, 9-12. (3.) *The oblations to be offered, and the prince's part therein*, 13-17. *Particularly in the beginning of the year*, 18-20. *And in the passover and feast of tabernacles*, 21-23.

A. M. 3430. **MOREOVER**, <sup>1</sup> when ye shall <sup>a</sup> divide by lot the land for inheritance, ye shall <sup>b</sup> offer an oblation unto the LORD, <sup>2</sup> a holy portion of the land: the length shall be

<sup>1</sup> Heb. *when ye cause the land to fall*.—<sup>a</sup> Chap. xlvii. 22.

## NOTES ON CHAPTER XLV.

Verse 1. *When ye shall divide by lot the land for inheritance*—The land was first divided by lot under Joshua, a particular share of which was to be God's portion, as an acknowledgment of his sovereign dominion: see Lev. xxv. 23. It is therefore here called רְיוּכָה, an *oblation*. The word properly signifies the offering made to God out of the first-fruits and other increase of the ground, (see chap. xlv. 30; Num. xviii. 24,) because this was a sort of first-fruits

the length of five and twenty thousand reeds, and the breadth shall be ten thousand. This shall be holy in all the borders thereof round about.

<sup>b</sup> Chap. xlviii. 8.—<sup>c</sup> Heb. *holiness*.

of the land or soil itself, chap. xlviii. 14. *The length shall be five and twenty thousand reeds, and the breadth ten thousand*—The Hebrew does not express either *reeds* or *cubits*: our translation supplies the word *reeds*, but Houbigant, Waterland, Newcome, and many other interpreters, read *cubits*, which sense they think is plainly determined by verse 3, where it is said, *Of this measure* (namely, the cubit measure mentioned in the preceding clause, verse 2) *shall thou measure the length of five and*

A. M. 3430. 2 Of this there shall be for the  
B. C. 574. sanctuary ° five hundred *in length*,  
with five hundred *in breadth*, square round  
about; and fifty cubits round about for the  
³ suburbs thereof.

3 And of this measure shalt thou measure the  
length of five and twenty thousand, and the  
breadth of ten thousand: ⁴ and in it shall be the  
sanctuary *and* the most holy *place*.

4 ° The holy *portion* of this land shall be for  
the priests the ministers of the sanctuary, which  
shall come near to minister unto the LORD: and  
it shall be a place for their houses, and a holy  
place for the sanctuary.

5 ⁵ And the five and twenty thousand of

⁴ Chapter xlii. 20.—⁵ Or, *wild places*.—⁶ Chapter xlviii. 10.  
• Verse 1; Chap. xlviii. 10.

*twenty thousand, &c.* According to this measure, the portion here set apart will be almost seven miles square; whereas if we measure by reeds it will arise to six times as much, and can only be understood in a mystical sense. Mr. Scott, however, with some others, is of opinion, "that our translators did right in adding the word *reeds* to the numbers mentioned in this admeasurement; referring to the reed that was in the hand of Ezekiel's divine conductor, because the length and breadth of the sanctuary are stated the same as before: (see chap. xlii. 16-19:) so that," they think, "unless the text be there totally changed, without any authority, this passage as well as that must be understood of reeds." They acknowledge, indeed, "that the land of Canaan could by no means admit of so large a proportion being allotted to the sanctuary, with the priests and Levites," &c.; but they think "this was intended to intimate the immensely large extent of the Christian Church above that of Israel; especially in those glorious times, which are doubtless emblematically predicted."

Verses 2-5. *Of this there shall be for the sanctuary five hundred in length, &c.*—If we understand these dimensions of *cubits*, it exactly agrees with the opinion of the Jews, that the temple stood in an area of five hundred cubits square. *And fifty cubits for the suburbs*—This likewise bears a suitable proportion to the contents of a square of five hundred cubits. *And in it shall be the sanctuary and the most holy place*—Both the outward sanctuary and the inward oracle, or holy of holies, together with the courts adjoining, shall be placed in the centre or middle of it: see chap. xlviii. 10. *And it shall be a place for their houses*—The priests were divided into twenty-four courses, (1 Chron. xxiv.) who performed the public worship by turns: so the houses were for them to live in who were not in their course of waiting. *And the five and twenty thousand of length, &c.*—The French translation renders the sense plainer, thus: *There shall be other five and twenty*

length, and the ten thousand of A. M. 3430.  
breadth, shall also the Levites, the B. C. 574.  
ministers of the house, have for themselves,  
for a possession for ⁶ twenty chambers.

6 ¶ ⁷ And ye shall appoint the possession of  
the city five thousand broad, and five and  
twenty thousand long, over against the oblation  
of the holy *portion*: it shall be for the whole  
house of Israel.

7 ¶ ⁸ And a *portion shall be* for the prince on  
the one side and on the other side of the obla-  
tion of the holy *portion*, and of the possession of  
the city, before the oblation of the holy *portion*,  
and before the possession of the city, from the  
west side westward, and from the east side east-

⁷ Chapter xlviii. 13.—⁸ Chapter xl. 17.—⁹ Chap. xlviii. 15.  
¹ Chap. xlviii. 21.

*thousand, &c.*: see chap. xlviii. 13. This appears to be the true sense of the place, because otherwise there will be wanting ten thousand in breadth to make an exact square of twenty-five thousand: see the following verse. The Levites, being very numerous, (they were reckoned at thirty-eight thousand in David's time, 1 Chron. xxiii. 3,) had as large a piece of ground allotted to them as belonged to the temple and the whole priestly order. *For twenty chambers*—Most commentators understand this of several rows of chambers, or ranges of building. The LXX. read, *πόλεις του κατοικειν*, *cities to inhabit*: such cities as were allotted to them by Moses, Num. xxxv. 2.

Verse 6. *And ye shall appoint the possession of the city, five thousand broad, &c., over against (or by the side of, see chap. xlviii. 14) the oblation of the holy portion*—This must run parallel in length with the holy portion, though but half its breadth, by which means these three portions made an exact square. *It shall be for the whole house of Israel*—The capital city, to which all the tribes shall resort upon the solemn festivals, and shall have twelve gates, according to the number of the tribes of Israel, chap. xlviii. 31. This portion appointed for the city, considered separate from the other portions, was a rectangle, containing an area of about seventeen miles in circuit; which, according to Josephus, was more than four times the circuit of Jerusalem: see *Bell. Jud.*, v. iv. 3, where that city is stated to be thirty-three stadia in circumference.

Verses 7, 8. *And a portion shall be for the prince on the one side, &c.*—One-half of the prince's portion was to lie on the west side of the three portions laid out for the priests and sanctuary, the Levites and city; and the other half to be on the east side of it, and to run parallel to them in breadth from north to south. *And the length shall be over against one of the portions*—Or, as the words may be more intelligibly rendered, *And the length shall be answerable to every one of these portions, both on the west*

A. M. 3430. ward: and the length shall be over B. C. 574. against one of the portions, from the west border unto the east border.

8 In the land shall be his possession in Israel: and <sup>k</sup> my princes shall no more oppress my people; and *the rest of the land* shall they give to the house of Israel according to their tribes.

9 ¶ Thus saith the Lord God; <sup>1</sup> Let it suffice you, O princes of Israel: <sup>m</sup> remove violence and spoil, and execute judgment and justice, take away your <sup>4</sup> exactions from my people, saith the Lord God.

10 Ye shall have just <sup>a</sup> balances, and a just ephah, and a just bath.

11 The ephah and the bath shall be of one measure, that the bath may contain the tenth part of a homer, and the ephah the tenth part of a homer: the measure thereof shall be after the homer.

12 And the <sup>o</sup> shekel shall be twenty gerahs: twenty shekels, five and twenty shekels, fifteen shekels, shall be your maneh.

<sup>k</sup> Chapter xlv. 18; Jer. xxii. 17; Chap. xix. 6, 7; xxi. 27; xxii. 27.—<sup>1</sup> Chap. xlv. 6.—<sup>m</sup> Jer. xxii. 3.—<sup>4</sup> Heb. *expulsions*.—<sup>a</sup> Levit. xix. 35; Prov. xi. 1.

border and on the east; that is, it shall run parallel with them, both on the east and west side. *In the land shall be his possession in Israel*—Or, *this shall be his possession of land in Israel*. And my princes shall no more oppress my people—As they formerly did: for which they are severely reprov'd: see the margin.

Verses 9–12. *Let it suffice, O ye princes of Israel*—This is a reproof of the oppressors of the former kings and their chief officers. The title of *princes of Israel* is to be understood of such princes as the Jews afterward had of the Asmonæan race; for there were no more princes to reign of the tribe of Judah till Christ came. *Ye shall have just balances*—Ye shall take care that there be no deceit in private trade: ye shall provide just measures, both for buying and selling, both dry things and liquid: for the *ephah* was the measure of dry things, as the *bath* was of liquid. The *homer* was about ten bushels, which amounts to about eighty gallons in liquid things. *And the shekel shall be twenty gerahs*.—This is made the standard of the shekel, Exod. xxx. 13, which confutes the common opinion, that the weights of the sanctuary were double to those of common use. The shekel is usually valued at 2s. 6d. of our money; but some suppose it to be in value 2s. 4d. of our money, and a little over. *Twenty shekels, five and twenty, fifteen shall be your maneh*—*Maneh* is the same with the Greek *μνα*, and the Latin *mina*, being both derived from it. A *maneh*, or *mina*, consists of sixty shekels, that is, thirty

13 This is the oblation that ye shall offer; the sixth part of an ephah of a homer of wheat, and ye shall give the sixth part of an ephah of a homer of barley;

14 Concerning the ordinance of oil, the bath of oil, *ye shall offer* the tenth part of a bath out of the cor, *which is* a homer of ten baths: for ten baths are a homer:

15 And one <sup>5</sup> lamb out of the flock, out of two hundred, out of the fat pastures of Israel, for a meat-offering, and for a burnt-offering, and for <sup>6</sup> peace-offerings, <sup>7</sup> to make reconciliation for them, saith the Lord God.

16 All the people of the land <sup>7</sup> shall give this oblation <sup>8</sup> for the prince in Israel.

17 And it shall be the prince's part to give burnt-offerings, and meat-offerings, and drink-offerings, in the feasts, and in the new-moons, and in the sabbaths, in all solemnities of the house of Israel: he shall prepare the sin-offering, and the meat-offering, and the burnt-offering, and the <sup>9</sup> peace-offerings, to make reconciliation for the house of Israel.

<sup>5</sup> Exod. xxx. 13; Lev. xxvii. 25; Num. iii. 47.—<sup>6</sup> Or, *kid*.  
<sup>7</sup> Or, *thank-offerings*.—<sup>8</sup> Levit. i. 4.—<sup>9</sup> Hebrew, *shall be for*.  
<sup>9</sup> Or, *with*.—<sup>9</sup> Or, *thank-offerings*.

ounces of silver; which, reckoning every shekel at 2s. 6d. value, amounts to 7l. 10s. The dividing the maneh into twenty, twenty-five, and fifteen shekels, supposes there were coins of these several values, which, taken all together, were to be of the same weight with the *mina*.

Verses 13–16. *This is the oblation, &c.*—The Hebrew word here translated *oblation*, distinguished from the *first-fruits*, (see note on verse 1.) signifies the portion belonging to the Levites out of the fruits of the earth, when they were gathered in: see chap. xlv. 30. For which reason St. Jerome, upon the place, supposes the following words to express the proportion the people ought to pay the Levites out of the increase of their ground; which by their rabbins was determined to amount to at least a sixtieth part: after which separation a tenth part was to be paid out of the remainder. The portions allotted to the priests and Levites were not intended only for their own maintenance; but likewise to make a constant provision for those sacrifices, both ordinary and extraordinary, which were appointed by the law: see Mal. iii. 10. *And one lamb out of the flock, out of two hundred*—This offering is enjoined, besides the setting apart the firstborn for the use of the priests and Levites, for making provision for the daily burnt-offering, Num. xxviii. 3, and for burnt-offerings and peace-offerings, or sacrifices of thanksgiving, that were to be made upon proper occasions. *Out of the fat pastures of Israel*—This implies that these lambs were to be the best and fattest of their

A. M. 3430. 18 Thus saith the Lord God; In  
B. C. 574. the first month, in the first day of  
the month, thou shalt take a young bullock  
without blemish, and <sup>q</sup> cleanse the sanctuary:

19 <sup>r</sup> And the priest shall take of the blood of  
the sin-offering, and put it upon the posts of the  
house, and upon the four corners of the settle  
of the altar, and upon the posts of the gate of  
the inner court.

20 And so thou shalt do the seventh day of  
the month <sup>s</sup> for every one that erreth, and for  
him that is simple: so shall ye reconcile the  
house.

21 <sup>t</sup> In the first month, in the fourteenth day  
of the month, ye shall have the passover, a  
feast of seven days; unleavened bread shall be  
eaten.

<sup>q</sup> Leviticus xvi. 16.—<sup>r</sup> Chap. xliii. 20.—<sup>s</sup> Leviticus iv. 27.  
<sup>t</sup> Exod. xii. 18; Lev. xxiii. 5, 6; Num. ix. 2, 3; xxviii. 16, 17;  
Deut. xvi. 1.

kind, as all other tithes and things dedicated to God  
were to be. *To make reconciliation for them*—  
This effect is ascribed to burnt-offerings, as well as to  
those which were properly sacrificed for sin. *All  
the people, &c., shall give this oblation for the prince*  
—Or, *with the prince*; that is, the people shall join  
with the prince in making these oblations; whereas  
those that follow in the next verse are to be at the  
sole charge of the prince.

Verses 18–20. *In the first month, &c., thou shalt  
take a young bullock*—These words are directed to  
the prince, who is commanded, on the first day of  
the new year, (which, according to the ecclesiastical  
computation, began with the month *Nisan*, and an-  
swers to our 10th of March: see Exod. xii. 2,) to  
provide a bullock for a burnt-offering to cleanse the  
temple from any defilement it might have contracted,  
by the people's offering their sacrifices, or coming  
into any of the courts belonging to it, while they  
were under any legal pollution. *And the priest shall  
take of the blood, &c.*—The office of the priest is  
here distinguished from that of the prince: the  
prince was to provide the sacrifices, and the priest  
to offer them. *So shall thou do the seventh day for*

22 And upon that day shall the A. M. 3430.  
prince prepare for himself and for B. C. 574.  
all the people of the land <sup>a</sup> a bullock for a  
sin-offering.

23 And <sup>b</sup> seven days of the feast he shall  
prepare a burnt-offering to the Lord, seven  
bullocks and seven lambs without blemish daily  
the seven days; <sup>c</sup> and a kid of the goats daily  
for a sin-offering.

24 <sup>d</sup> And he shall prepare a meat-offering of  
an ephah for a bullock, and an ephah for a  
ram, and a hin of oil for an ephah.

25 In the seventh month, in the fifteenth day  
of the month, shall he do the like in the <sup>e</sup> feast  
of the seven days, according to the sin-offering,  
according to the burnt-offering, and according to  
the meat-offering, and according to the oil.

<sup>a</sup> Lev. iv. 14.—<sup>b</sup> Lev. xxiii. 8.—<sup>c</sup> Num. xxviii. 15, 22, 30;  
xxix. 5, 11, 16, 19.—<sup>d</sup> Chapter xlvi. 5, 7.—<sup>e</sup> Lev. xxiii. 33;  
Num. xxix. 12; Deut. xvi. 13.

*every one that erreth*—For all the errors of all the  
house of Israel through ignorance. There were  
particular sacrifices appointed for sins of ignorance,  
whether of private persons or of the whole congre-  
gation, Lev. iv. 13. *So shall ye reconcile the house*—  
Cleanse it from any pollution it may have contracted  
through the ignorance of any of the common people.

Verse 25. *In the seventh month*—According to  
their ecclesiastical account, which is *Tisri*, and an-  
swers to part of our August and September. *In the  
fifteenth day, &c., shall he do the like*—Namely, the  
prince. On that day the feast of tabernacles began,  
and continued seven days. Here we see the defi-  
ciency of the legal sacrifices for sin; they were  
often repeated, not only every year, but every feast,  
and every day of the feast, because *they could not  
make the comers thereunto perfect*. Hence we may  
also learn the necessity of frequently repeating the  
same religious exercises. Indeed, the sacrifice of  
atonement was offered once for all; but the sacrifice  
of acknowledgment, that of a broken heart, that of  
a thankful heart, must be offered every day. And  
these spiritual sacrifices are always acceptable to  
God through Christ Jesus.

## CHAPTER XLVI.

*In this chapter we have, (1.) Further rules for the worship of the priests and people, 1–15. (2.) A rule for the  
prince's disposal of his inheritance, 16–18. (3.) A description of the places for the boiling and baking the offer-  
ings, 19–24.*

A. M. 3430. B. C. 574. **THUS** saith the Lord God; The gate of the inner court that looketh toward the east shall be shut the six working days; but on the sabbath it shall be opened, and in the day of the new-moon it shall be opened.

2 \* And the prince shall enter by the way of the porch of *that* gate without, and shall stand by the post of the gate, and the priests shall prepare his burnt-offering and his peace-offerings, and he shall worship at the threshold of the gate: then he shall go forth; but the gate shall not be shut until the evening.

3 Likewise the people of the land shall worship at the door of this gate before the LORD in the sabbaths and in the new-moons.

4 And the burnt-offering that <sup>b</sup> the prince shall offer unto the LORD in the sabbath day shall be six lambs without blemish, and a ram without blemish.

5 <sup>c</sup> And the meat-offering shall be an ephah for a ram, and the meat-offering for the lambs <sup>1</sup> as he shall be able to give, and a hin of oil to an ephah.

6 And in the day of the new-moon it shall be a young bullock without blemish, and six

lambs, and a ram: they shall be without blemish. A. M. 3430. B. C. 574.

7 And he shall prepare a meat-offering, an ephah for a bullock, and an ephah for a ram, and for the lambs according as his hand shall attain unto, and a hin of oil to an ephah.

8 <sup>d</sup> And when the prince shall enter, he shall go in by the way of the porch of *that* gate, and he shall go forth by the way thereof.

9 ¶ But when the people of the land <sup>e</sup> shall come before the LORD in the solemn feasts, he that entereth in by the way of the north gate to worship shall go out by the way of the south gate; and he that entereth by the way of the south gate shall go forth by the way of the north gate: he shall not return by the way of the gate whereby he came in, but shall go forth over against it.

10 And the prince in the midst of them, when they go in, shall go in; and when they go forth, shall go forth.

11 And in the feasts and in the solemnities <sup>f</sup> the meat-offering shall be an ephah to a bullock, and an ephah to a ram, and to the lambs as he is able to give, and a hin of oil to an ephah.

\* Chap. xlv. 3; Verse 8.—<sup>b</sup> Chap. xlv. 17.—<sup>c</sup> Chap. xlv. 29; Verses 7, 11.

<sup>1</sup> Heb. *the gift of his hand*. Deuteronomy xvi. 17.—<sup>d</sup> Verse 2. <sup>e</sup> Exod. xxiii. 14-17; Deut. xvi. 16.—<sup>f</sup> Verse 5.

#### NOTES ON CHAPTER XLVI.

Verses 2, 3. *The prince shall enter by the way of the porch of that gate without*—The prince shall go through the outer gate of that court, and so pass to the inner gate, where he may see the whole service performed at the altar. *And shall stand by the post of the gate*—That is, by the entrance of the gate, where there was a seat prepared for him: see note on chap. xlv. 2. *And the priests shall prepare his burnt-offering*—Or, *offer his burnt-offering*, as the original word often signifies. *And he shall worship at the threshold of the gate*—By bowing his head, bowing down his face to the ground, or falling down upon the ground, as the posture of divine worship is elsewhere described. *But the gate shall not be shut until the evening*—Because the people were to pay their solemn worship in the same place, as is prescribed in the following verse. *Likewise the people shall worship at the door of this gate*—Here the inner porch of the east gate is assigned for their station, who came to present themselves before the Lord upon the solemn festivals, and they were to come no further into the inner court.

Verses 4, 5. *The burnt-offering that the prince shall offer, &c.*—It was the prince's part to provide sacrifices for the sabbaths and other festivals: see chap. xlv. 17. But this was a new ordinance; and the number of the beasts that were to be offered,

and the proportions of the meat and drink-offerings, are different here from those prescribed in the law, as will appear by comparing the fourth, sixth, seventh, and fourteenth verses of this chapter, with Num. xxviii. 9-12, 15. *And the meat-offering for the lambs as he shall be able to give*—The Hebrew is, *According to the gift of his hand*; that is, as much as he shall think sufficient.

Verses 8-10. *He shall go in by the porch of that gate*—To go in at the eastern gate was the privilege of the prince and the priests only; the people were to enter in by the north or south gates, as is mentioned in the following verse. *He that entereth in by the way of the north gate, shall go out by the way of the south, &c.*—These words imply the reason why the people were not to come in at the east gate, because, there being no passage or thoroughfare out of the temple westward, if they had entered in at the east gate, they must have returned back the same way they came in, which would have occasioned a vast throng and hinderance, considering the multitude that came to the temple. And perhaps this order was also designed to take away any superstitious distinction between the several gates of the temple, by commanding that every one should go out the opposite way to that by which he came in, whether it were toward the north or south. *And the prince in the midst of them*—The prince shall

A. M. 3430. 12 Now, when the prince shall prepare a voluntary burnt-offering or peace-offerings voluntarily unto the LORD, <sup>a</sup> one shall then open him the gate that looketh toward the east, and he shall prepare his burnt-offering and his peace-offerings, as he did on the sabbath day: then he shall go forth; and after his going forth *one* shall shut the gate.

13 <sup>b</sup> Thou shalt daily prepare a burnt-offering unto the LORD of a lamb <sup>2</sup> of the first year without blemish: thou shalt prepare it <sup>3</sup> every morning.

14 And thou shalt prepare a meat-offering for it every morning, the sixth part of an ephah, and the third part of a hin of oil, to temper with the fine flour; a meat-offering continually by a perpetual ordinance unto the LORD.

15 Thus shall they prepare the lamb, and the meat-offering, and the oil, every morning for a continual burnt-offering.

16 ¶ Thus saith the Lord God; If the prince give a gift unto any of his sons, the inheritance

<sup>a</sup> Chap. xlv. 3; Verse 2.—<sup>b</sup> Exod. xxix. 38; Num. xxviii. 3.  
<sup>2</sup> Heb. a son of his year.—<sup>3</sup> Heb. morning by morning.

pay the same attendance upon God's worship with the people, since all men are equal in the sight of God.

Verses 12-14. *Now when the prince shall prepare a voluntary offering*—The foregoing verses gave directions about the sacrifices the prince was enjoined to offer upon solemn days; this gives directions concerning his free-will, or voluntary offerings, concerning which see Lev. xxii. 18, 21. Upon these occasions the eastern gate was to be opened for the prince; but then, as soon as the service was over, and he was gone out, the gate was to be shut, because that gate was not to stand open, but only on the sabbath and festival days. *Thou shalt daily prepare*—The LXX. read, *He shall prepare, or make, a burnt-offering, &c.*, as also all the ancient versions, except the Chaldee. *He shall prepare it every morning*—The daily evening sacrifice is generally supposed to be here implied, according to the prescription of the law, Num. xxviii. 3. *The sixth part of an ephah, &c.*—In Numbers xxviii. 5, the proportion required is the tenth part of an ephah, and the fourth part of a hin of oil. *By a perpetual ordinance unto the Lord*—The law of the passover is called a perpetual ordinance, Exod. xii. 17; and likewise the ordinances about the first-fruits, Lev. xxiii. 14. The Hebrew word, עֹלֶיךָ, is used in each of these places; but it does not always denote perpetuity in a strict sense, but only a long period, or succession of time.

Verses 16-18. *If the prince give a gift, &c.*—By these verses we learn, that even gifts, or legacies of lands, could only be granted till the year of jubilee, except to a person's own heirs; for at that period all

thereof shall be his sons'; it shall be their possession by inheritance. A. M. 3430. B. C. 574.

17 But if he give a gift of his inheritance to one of his servants, then it shall be his to the year of liberty; after it shall return to the prince: but his inheritance shall be his sons' for them.

18 Moreover, <sup>1</sup> the prince shall not take of the people's inheritance by oppression, to thrust them out of their possession; but he shall give his sons' inheritance out of his own possession: that my people be not scattered every man from his possession.

19 ¶ After, he brought me through the entry, which was at the side of the gate, into the holy chambers of the priests, which looked toward the north: and behold, there was a place on the two sides westward.

20 Then said he unto me, This is the place where the priests shall <sup>1</sup> boil the trespass-offering and the sin-offering, where they shall <sup>2</sup> bake the meat-offering; that they bear them not out into the outer court, <sup>3</sup> to sanctify the people.

<sup>1</sup> Leviticus xxv. 10.—<sup>2</sup> Chap. xlv. 8.—<sup>3</sup> 2 Chron. xxxv. 13.  
<sup>2</sup> Lev. ii. 4, 5, 7.—<sup>3</sup> Chap. xlv. 19.

such gifts or grants devolved again to the original possessors, or their heirs. *It shall be his to the year of liberty*—That is, of jubilee, called the year of liberty, because it freed men's persons from the service of their masters, and their estates from any engagements by which the right of them was transferred from their proper owners. *After it shall return to the prince*—Or to his heirs, if he be dead. *But his inheritance shall be his sons' for them*—Or, his inheritance shall belong to his sons; it shall be theirs so as not to be alienated. *The prince shall not take of the people's inheritance*—As Ahab did, 1 Kings xxi. 16. *That my people be not scattered*—Lest, being turned out of their own, they be forced to wander up and down the country for a livelihood.

Verses 19, 20. *He brought me through the entry*—A private passage, chap. xlii. 9, which led to the priests' chambers, which were on the north side of the inner court, and are described chap. xl. 44, 46. *There was a place on the two sides westward*—Or, on their sides westward; that is, there was an enclosure on the west side of these chambers. *This is the place where the priest shall boil the trespass-offering*—The flesh of the sacrifices, which were to be eaten, was to be boiled, except the flesh of the passover. *Where they shall bake the meat-offering*—According to the directions given Lev. ii. 4-7. *That they bear them not into the outer court, to sanctify the people*—The flesh of those sacrifices, and the remainder of the meat-offering, were accounted most holy; and consequently, according to the law, were supposed to convey some kind of holiness to those that touched them: see note on chap. xlv. 19.

A. M. 3430. 21 Then he brought me forth into  
B. C. 574. the outer court, and caused me to pass  
by the four corners of the court; and behold, <sup>4</sup> in  
every corner of the court *there was a court.*

22 In the four corners of the court *there*  
*were courts* <sup>5</sup>joined of forty cubits long and  
thirty broad: these four <sup>6</sup>corners *were* of one  
measure.

<sup>4</sup> Heb. a court in a corner of a court, and a court in a corner of a court.

Verses 21-24. *Behold, in every corner of the court there was a court*—At every corner, where the side walls met in right angles, there was another little court. *There were courts joined of forty cubits long, &c.*—These little courts were in the shape of an oblong square, joined with inner walls to the outside walls of the greater court. The marginal reading, *made with chimneys*, gives a sense which very well agrees with the uses for which the courts were designed. *There was a row of build-*

ings round about in them, round A. M. 3430.  
B. C. 574. about them four, and *it was* made with boil-  
ing-places under the rows round about.

24 Then said he unto me, *These are the*  
*places of them that boil*, where the ministers  
of the house shall <sup>o</sup>boil the sacrifice of the  
people.

<sup>o</sup> Or, made with chimneys.—<sup>6</sup> Heb. cornered.—<sup>o</sup> Verse 20.

*ings round about in them*—Namely, on the inside of these courts. *Then said he, These are the places, &c.*—As there was a place in the inner court for boiling the trespass and sin-offering, verses 19, 20; so these boiling-places might be appointed for boiling the peace-offerings, which were esteemed inferior in holiness to those above mentioned, and therefore, perhaps, were dressed by the Levites, or inferior ministers; whereas the former were boiled by the priests in the court properly belonging to them.

## CHAPTER XLVII.

*In this chapter we have, (1.) The vision of the holy waters, their rise, extent, depth, and healing virtue; the plenty of fish in them, and an account of trees growing on the banks of them, 1-12. (2.) An appointment of the borders of the land of Canaan, which was to be divided by lot to the tribes of Israel, and the strangers that sojourned among them, 13-23.*

A. M. 3430. AFTERWARD he brought me  
B. C. 574. again unto the door of the house;  
and behold, <sup>a</sup>waters issued out from under the  
threshold of the house eastward: for the fore-  
front of the house *stood toward* the east, and

<sup>a</sup> Joel iii. 18; Zech. xiii. 1;

## NOTES ON CHAPTER XLVII.

Verse 1. *He brought me again to the door of the house*—The door of the temple, described chap. xli. 2. *And behold, waters issued from under the threshold eastward*—Ezekiel had repeatedly walked round the house, and had surveyed the doors of it, but had not discovered this stream of water springing from under its threshold till now. Thus God makes known his mind and will to his people, not all at once, but by degrees. Dr. Lightfoot tells us, that there was a large quantity of water conveyed in pipes under ground from the fountain of Etam, for the uses of the temple; and some commentators seem disposed to interpret this part of Ezekiel's vision, of that water. Others think he only alludes to it, or draws his similitude from it, but is to be mystically understood. Whether he allude to any such conduit, or stream of water, or not, that the waters here spoken of are to be understood mystically, will hardly be doubted by any that consider what is

the waters came down from under A. M. 3430.  
B. C. 574. from the right side of the house, at  
the south *side* of the altar.

2 Then brought he me out of the way of the  
gate northward, and led me about the way

xiv. 8; Revelation xxii. 1.

stated concerning their direction and course, their continual increase, and salubrious effects; circumstances all utterly inapplicable to the water said to be brought in pipes for the uses of the temple. *The fore-front of the house stood toward the east, and the waters came down from under the right side of the house, and proceeded eastward*—They did not therefore come to the temple, as if intended for the purposes of washing the sacrifices, carrying off the filth, and keeping every part clean and wholesome; but they issued from it, and proceeded to refresh and fertilize other places. The prophecy of Zechariah, chap. xiv. 8, *that living waters should go forth from Jerusalem, half of them toward the former sea, and half toward the hinder sea*; and St. John's vision (Rev. xxii. 1) *of a pure river of water of life, proceeding out of the throne of God and the Lamb*, elucidate this part of Ezekiel's vision, and direct us in the application of it. It is undoubtedly to be understood of the gospel of Christ, which went forth

A. M. 3430. without unto the outer gate by the  
B. C. 574. way that looketh eastward; and be-  
hold, there ran out waters on the right side.

3 And when <sup>b</sup> the man that had the line in his hand went forth eastward, he measured a thousand cubits, and he brought me through the waters; the <sup>1</sup> waters were to the ankles.

4 Again he measured a thousand, and brought me through the waters; the waters were to the knees. Again he measured a thousand,

<sup>b</sup> Chap. xl. 3.—<sup>1</sup> Heb. waters of the ankles.

from Jerusalem, and spread itself into the countries around; and of the gifts and graces of the Holy Ghost which accompanied it, and by virtue of which it diffused its influence far and wide, and produced the most blessed effects. Thus Isaiah foretold that out of Zion should go forth the law, and the word of the Lord from Jerusalem, chap. ii. 3. At Jerusalem it was that the Spirit was poured out upon the apostles, enduing them with the gift of tongues, that they might carry these waters to all nations; and in the temple first they stood and preached the words of this life. But this temple of Ezekiel was not so much designed to be an emblem of the material temple, built after the return of the Jews from Babylon, or of the Jewish Church, which had its principal seat there, as of the Christian Church, the temple built on the foundation of the apostles and prophets, of which Jesus Christ is at once the foundation and chief corner-stone; nay, and also its threshold and door of entrance: and from him springs the well, and from him proceed the rivers of living water, which refresh and comfort the souls of true believers, and render them fruitful to the praise and glory of God: see John iv. 10, 14, and vii. 38, 39. Through these waters, the places, which had before been a mere wilderness, are made like Eden; and what had been a dry and barren desert, becomes like the garden of the Lord; joy and gladness are found therein, thanksgiving and the voice of melody, Isa. li. 3, and xxx. 25, where see the notes.

Verse 3. *And when the man that had the line*—The angel, described with a line in his hand, chap. xl. 3; *went forth eastward*—Went on directly from the east gate; *he measured*—By the line in his hand; *a thousand cubits*—Almost the third part of an English mile; *and he brought me through the waters*—To try the depth of them. *And the waters were to the ankles*—“The gradual rise of the waters denotes the large effusion of the Spirit, (which was very remarkable at the first publication of the gospel,) and its wonderful increase from small beginnings; as well as most probably some future and large effusion thereof to be poured out upon the Jews and Gen'tiles, in order to their conversion. And the latter part of the representation, as Mr. Scott observes, may relate to the times when the gospel shall fill the earth, and produce most exten-

and brought me through; the waters were to the loins. A. M. 3430.  
B. C. 574.

5 Afterward he measured a thousand; and it was a river that I could not pass over: for the waters were risen, <sup>2</sup> waters to swim in, a river that could not be passed over.

6 ¶ And he said unto me, Son of man, hast thou seen this? Then he brought me, and caused me to return to the brink of the river.

7 Now, when I had returned, behold, at the

<sup>2</sup> Heb. waters of swimming.

sive and important good effects on the state of mankind in every nation. Thus the river here signifies the same as the stone, (Dan. ii. 34, 45.) cut out without hands, becoming a great mountain, and filling the whole earth; and the same as the little leaven (which is Christ's illustration of the subject) leavening the whole three measures of meal into which it was cast; or as the grain of mustard-seed becoming a large plant, like a tree, in which the fowls of the air might make their nests. The emblem may also be applied to illustrate the growth of grace, knowledge, and holiness, in true Christians, who, instead of resting in past attainments, forgetting those things which are behind, reach forth unto those which are before, and press toward the mark for the prize of their high calling of God in Christ Jesus. Of such the religion may be fitly compared to the morning light, which shines more and more unto the perfect day.

Verses 6, 7. *And he said, Son of man, hast thou seen this?*—Hast thou considered, or taken notice of, this vision now showed unto thee? *To see, often* signifies to take notice of what we see: on the contrary, they are said to have eyes and see not, who do not observe what is placed before their eyes. This is an intimation to us, that it is our indispensable duty to consider well what is signified by these waters, and by their increase and effects: namely, to mark well the progress of the gospel in the world, and the process of the work of grace in the heart; to follow and carefully observe these waters, as Ezekiel here did; to attend to the motions and drawings of the blessed Spirit, and walk after them under a divine conduct. It is good to be often searching into the things of God, and trying to discover the depth of them; not only to look on the surface of the waters, but to go as far as we can toward the bottom of them; to be often digging, often diving into the mysteries of the kingdom of heaven, as those who covet to be intimately acquainted with them. If we carefully consider the things of God, we shall find some of them very plain, and easy to be understood, like the waters that came only up to the ankles; others more difficult, and which require a deeper search, as the waters which rose to the knees, or the loins; and some quite beyond our reach, which we can neither fathom nor penetrate into, but, despairing to find their bottom, or measure their depth, must be

A. M. 3430. <sup>3</sup> bank of the river were very many  
B. C. 574. <sup>o</sup> trees on the one side and on the  
other.

8 Then said he unto me, These waters issue  
out toward the east country, and go down into  
the <sup>4</sup> desert, and go into the sea: *which being*  
brought forth into the sea, the waters shall be  
healed.

9 And it shall come to pass, *that every thing*  
that liveth, which moveth, whithersoever the

<sup>3</sup> Heb. *lip*.—<sup>c</sup> Verse 12; Rev. xxii. 2.—<sup>4</sup> Or, *plain*, Deut.  
iii. 17; iv. 49; Josh. iii. 16.

content, with St. Paul, to sit down on the brink, and  
adore it, crying out with him, *O the depth of the*  
*riches, both of the wisdom and knowledge of God!*  
*How unsearchable are his judgments, and his ways*  
*past finding out!* Rom. xi. 33.

*Then he caused me to return by the brink of the*  
*river*—He made me go along by the river side. *Be-*  
*hold, on the bank of the river were very many trees*  
—The words allude to the trees planted in paradise,  
and designed for man's food in the state of inno-  
cence; and especially to the tree of life which grew  
there. The reader will observe, that many of the  
ideas in this chapter are taken from the terrestrial  
paradise; see verse 12, and compare Rev. xxii. 1, 2,  
where the same ideas are carried to the celestial  
paradise by St. John.

Verses 8, 9. *Then said he, These waters issue to-*  
*ward the east country*—These waters are described  
as taking their course along the plain, or champaign  
country, (for that is the sense of the word here ren-  
dered *desert*,) toward the lake where Sodom former-  
ly stood, called *the Dead sea*, and by Moses, *the Salt*  
*sea*: see Deut. iii. 17. *Which being brought forth*  
*into the sea, the waters shall be healed*—These liv-  
ing and salubrious streams, by mixing with the salt  
and brackish waters of the sea, shall render them  
wholesome and fit for use; finely representing the  
tendency of the gospel, and the healing virtue of  
divine grace, in curing the corruptions of human  
nature, and vices of mankind. *And every thing that*  
*liveth, &c., whithersoever the river shall come, shall*  
*live*—“Even in the Asphaltite lake, or Dead sea,  
which is so unfavourable to animal life. Josephus  
represents this lake as salt, and incapable of feeding  
fishes. Tacitus says, that it does not suffer fishes or  
water-fowl to live in it; yet Maundrell observed two  
or three shells of fishes on the shore. Bishop Poc-  
ocke found its water very salt; and on tasting it,  
his mouth was constricted, as if it had been a strong  
alum water. The bishop observes, ‘It has been  
said by all authors, and is the common opinion, that  
there is no fish in this lake: the fresh water fish of  
the river Jordan probably would not live in it. After  
I left the Holy Land, it was positively affirmed to  
me, that a monk had seen fish caught in this water;  
and possibly there may be fish peculiar to this lake,  
for which this water may not be too salt: but this is  
a fact that deserves to be inquired into. The air

<sup>5</sup> rivers shall come, shall live: and A. M. 3430.  
there shall be a very great multitude B. C. 574.  
of fish, because these waters shall come thither:  
for they shall be healed: and every thing shall  
live whither the river cometh.

10 And it shall come to pass, *that the fishers*  
shall stand upon it from En-gedi even unto En-  
eglaim; they shall be a *place* to spread forth  
nets; their fish shall be according to their kinds,  
as the fish <sup>d</sup> of the great sea, exceeding many.

<sup>5</sup> Hebrew, *two rivers*.—<sup>d</sup> Numbers xxxiv. 6; Joshua xxiii. 4;  
Chap. xlviii. 28.

about this lake has always been thought to be very  
bad.’ ‘The Dead sea,’ says Michaelis, ‘is more  
brackish than any known sea or salt-well in the  
world. It contains as much salt as water can dis-  
solve, namely, the fourth part of the weight of the  
water: and this is the reason why neither men nor  
animals sink in the Dead sea. If you throw fishes  
into heavy water, they cannot swim, but fall im-  
mediately on their sides.’—Newcome. The reader  
who wishes to have further information on this sub-  
ject, may find it in Dr. Pococke and Dr. Shaw’s  
*Travels*, or the *Encycl. Britan.* on the word *As-*  
*phaltites*. *Every thing shall live whither the river*  
*cometh*—This signifies the wonderful and blessed  
efficacy of the gospel, when accompanied by the in-  
fluence of the Holy Spirit, and received in faith and  
love: it communicates spiritual life to such as were  
before dead in trespasses and sins: it creates them  
anew in Christ Jesus unto all holy tempers, words,  
and works, such as *God hath ordained that men*  
*should walk in them*.

Verse 10. *Fishers shall stand upon it from En-*  
*gedi unto En-eglaim*—En-gedi was in the wilderness  
of Judah, Josh. xv. 61, 62. De L’Isle places it toward  
the south-west point of the Dead sea; and *En-*  
*eglaim* is placed by the same writer at the north of  
the Dead sea, where Jordan runs into it. It is men-  
tioned, Isa. xv. 8, as a place on the borders of Moab,  
which country lay on the east side of the Dead sea.  
Bishop Newcome, following the punctuation adopt-  
ed by the Syriac, Vulgate, and Arabic, reads, *From*  
*En-gedi even to En-eglaim there shall be a spread-*  
*ing forth of nets*; by which is signified, that fishers  
should be employed along the whole coast of it, denot-  
ing the multitude of gospel preachers, all over the  
world, labouring to gain sinners to Christ. *Their*  
*fish shall be according to their kinds, as the fish of*  
*the great sea*—That is, the Mediterranean; *exceed-*  
*ing many*—Great multitudes of sinners, of all de-  
scriptions, in a thousand diversified forms of guilt  
and wretchedness, shall be brought to God by the  
word of these preachers, these *fishers of men*. So  
that this is a further amplification of what is said in  
verse 8, that *the waters should be healed*, and strong-  
ly illustrates the salutary effect of the gospel, and  
the multitude of converts that should be made in the  
Gentile countries, even in the most idolatrous, igno-  
rant, and wicked.

A. M. 3430. 11 But the miry places thereof and  
B. C. 574. the marshes thereof <sup>6</sup> shall not be  
healed; they shall be given to salt.

12 And <sup>o</sup> by the river upon the bank thereof,  
on this side and on that side, <sup>7</sup> shall grow all  
trees for meat, <sup>f</sup> whose leaf shall not fade,

<sup>o</sup> Or, and that which shall not be healed.—<sup>o</sup> Verse 7.—<sup>7</sup> Heb.  
shall come up.

Verse 11. *But the miry places thereof, and the marshes thereof, shall not be healed*—"There shall still remain some marshes, creeks, or swamps, into which these healing waters shall not find an entrance; and these must be left incurably sterile and worthless."—Scott. This represents the case of those countries or individuals, who either utterly reject the gospel, or, though they profess to receive it, do not obey and walk according to it, but *hold the truth in unrighteousness*. They shall be given to salt—The gospel is the only healing medicine for the disorders of our fallen nature, and they who will not receive it in the love of it, remain incurable, and are abandoned to final ruin. The Hebrew language often expresses irremediable barrenness and unprofitableness by being *given up to salt*, saltiness being equivalent to barrenness in that language. When Abimelech destroyed Sichem, he sowed the ground whereon it stood with salt, to denote that it should never be cultivated or inhabited again, Judg. ix. 45.

Verse 12. *And by the river, upon the bank thereof, shall grow all trees for meat*—See the note on verse 7. By these trees may be understood, "the plenteous provisions of the gospel, the precious promises of the sacred word, and the privileges of believers, as communicated to their souls by the quickening Spirit. These abound on each side of the river, wherever the gospel is successfully preached; they afford nourishment and delight to the souls of men; they never fade or wither; they are various, according to the variety of circumstances and occasions in the experience of Christians; (as if a tree should yield a succession of different kinds of fruit, through the months of the year;) and even the leaves serve as medicines to their souls. The warnings and reproofs of the word, and the salutary corrections of their Father's rod, though generally less valued, and always less pleasant, than divine consolations, yet tend to cure their maladies, and restore them to holiness and happiness."—Scott.

Most expositors, however, consider these trees as emblematical of true, spiritual Christians, termed by Isaiah, *trees of righteousness, the planting of the Lord*, chap. lxi. 3, set by the *river of water*, the waters of the sanctuary, Psa. i. 3, grafted into Christ, the tree of life, and, by virtue of their union with him, made trees of life too, rooted in him, Col. ii. 7. There is a great variety of these trees, through the diversity of gifts with which they are endued by that one Spirit which works *all in all*. They grow on the bank of the river, for they keep close to holy ordinances, and through them derive sap and virtue from Christ. They are fruit-trees, designed, as the

neither shall the fruit thereof be con- A. M. 3430.  
sumed: it shall bring forth <sup>o</sup> new fruit B. C. 574.  
according to his months, because their waters  
they issued out of the sanctuary: and the fruit  
thereof shall be for meat, and the leaf thereof  
<sup>o</sup> for <sup>o</sup> medicine.

<sup>o</sup> Job viii. 16; Psa. i. 3; Jer. xvii. 8.—<sup>o</sup> Or, principal.—<sup>o</sup> Or,  
for bruises and sores.—<sup>o</sup> Rev. xxii. 2.

fig-tree and the olive, to honour with their fruits both God and man, Judg. ix. 9. *The fruit thereof shall be for meat, for the lips of the righteous feed many*, and the fruits of their righteousness are many ways beneficial. The very leaves of these trees are *for medicine*, or, as the margin has it, *for bruises and sores*. True Christians, with their good discourses, the leaves of the trees of righteousness, as well as with their beneficent actions, which are their *fruits*, do good to those about them: they strengthen the weak, and bind up the broken-hearted. Their cheerfulness does good like a medicine, not only to themselves, but to others also. *And their leaf shall not fade*—They shall be enabled, by the grace of God, to persevere in their piety and usefulness, having not only life in their root, but sap in all their branches. Therefore their profession shall not wither, nor their discourse lose its healing, strengthening virtue. *Neither shall their fruit be consumed*—That is, they shall not cease to bear fruit, retaining still the principles of their fruitfulness; but shall bring it forth even in old age. Or, the reward of their fruitfulness shall abide for ever; they shall produce fruit that shall abound to their account at the appearing of Jesus Christ, fruit to life eternal. *They shall bring forth new fruit according to their months*—Some in one month and others in another; or, each one of them shall bring forth fruit monthly; which signifies a constant disposition, desire, resolution, and endeavour to bear fruit, and that they shall never be *weary of well-doing*. And the reason of this extraordinary fruitfulness is, *because their waters issue out of the sanctuary*—It is not to be ascribed to their own wisdom, power, or goodness, or to any thing in themselves, but to the continual supplies of divine grace, with which they are watered every moment, Isa. xxvii. 3. For, whoever may be the instrument of planting them, it is divine grace which gives the increase.

The reader will observe, that this part of Ezekiel's vision is evidently referred to and almost copied by St. John, Rev. xxii. 2, who applies it to the salvation of Christ, begun on earth, and perfected in heaven. This whole passage, from verse 1–12 inclusive, as Bishop Newcome observes, "is one of the most striking allegories in the Hebrew Scriptures," and must so necessarily have a mystical and spiritual meaning, that from thence we are compelled to conclude that all the other parts of the vision, from the beginning of the xliith to the end of the xlviith chapter, must have such a meaning also; and that whatever allusion the prophet's description of the temple, its courts, &c., and the division of the land to the

A. M. 3430. 13 ¶ Thus saith the Lord God :  
B. C. 574. This shall be the border, whereby ye shall inherit the land according to the twelve tribes of Israel : <sup>b</sup> Joseph shall have two portions.

14 And ye shall inherit it, one as well as another : concerning the which I <sup>10</sup> lifted <sup>i</sup> up my hand to give it unto your fathers : and this land shall <sup>k</sup> fall unto you for inheritance.

15 And this shall be the border of the land toward the north side, from the great sea, <sup>1</sup> the way of Hethlon, as men go to <sup>m</sup> Zedad ;

16 <sup>n</sup> Hamath, <sup>o</sup> Berothah, Sibraim, which is between the border of Damascus and the border of Hamath ; <sup>11</sup> Hazar-hatticon, which is by the coast of Hauran.

<sup>a</sup> Gen. xlviii. 5 ; 1 Chron. v. 1 ; Chap. xlviii. 4, 5.—<sup>10</sup> Or, *swore*.—<sup>1</sup> Gen. xii. 7 ; xiii. 15 ; xv. 7 ; xvii. 8 ; xxvi. 3 ; xxviii. 13 ; Ch. xx. 5, 6, 28, 42.—<sup>k</sup> Chap. xlviii. 29.—<sup>l</sup> Chap. xlviii. 1.—<sup>m</sup> Num. xxxiv. 8.—<sup>n</sup> Num. xxxiv. 8.—<sup>o</sup> 2 Sam. viii. 8.

prince, priests, and tribes, might have to Solomon's temple, or to that built after the return of the Jews from Babylon, and the former divisions of the country ; yet that the vision was principally intended of the spiritual temple of the Christian Church, and of its great extent, prosperity, and glory in the later days, when the fulness of the Gentiles shall come in, and all Israel shall be saved.

Verse 13. *This shall be the border, &c.*—The borders described in the following part of this chapter shall be the limits or boundaries of your country ; whereby ye shall inherit the land according to the twelve tribes of Israel—By the several captivities both of Israel and Judah, the several limits or borders, belonging to the inheritance of each tribe, were obliterated and forgotten ; whereupon a new boundary and division are here made of the holy land. "The allotment of the land," says Grotius, "made here, and in the next chapter, would have taken place, had the ten tribes in general, as well as Judah and Benjamin, turned themselves to the worship of the true God : for if so, they, as well as Judah and Benjamin, would have obtained a restoration. But only some part of them returned with Judah and Benjamin, with whom they settled in common in the land of Judea." This may, perhaps, be the literal sense of the following part of the prophecy ; but, without question, a mystical sense is implied under this literal description, as well as in all the preceding parts of the vision. *Joseph shall have two portions*—Upon Reuben's forfeiting his birth-right, the double portion, belonging to the firstborn, accrued to Joseph and his two sons, Manasseh and Ephraim, according to Jacob's own appointment.

Verse 14. *And ye shall inherit it, one as well as another*—Namely, the ten tribes which are scattered abroad as well as Judah and Benjamin. These two tribes, together with some of the families of the tribe of Levi, made up the principal part of those who re-

17 And the border from the sea shall <sup>p</sup> be Hazar-enan, the border of Damascus, and the north northward, and the border of Hamath. And *this is* the north side.

18 And the east side ye shall measure <sup>12</sup> from Hauran, and from Damascus, and from Gilead, and from the land of Israel by Jordan, from the border unto the east sea. And *this is* the east side.

19 And the south side southward, from Tamar, even to <sup>q</sup> the waters of <sup>13</sup> strife in Kadesh, the <sup>14</sup> river to the great sea. And *this is* the south side <sup>15</sup> southward.

20 The west side also shall be the great sea from the border, till a man come over against Hamath. *This is* the west side.

<sup>11</sup> Or, *the middle village*.—<sup>p</sup> Num. xxxiv. 9 ; Chap. xlviii. 1.  
<sup>12</sup> Heb. *from between*.—<sup>q</sup> Num. xx. 13 ; Deut. xxxii. 51 ; Psa. lxxxi. 7 ; Chapter xlviii. 28.—<sup>13</sup> Or, *Meribah*.—<sup>14</sup> Or, *valley*.  
<sup>15</sup> Or, *toward Teman*.

turned from the Babylonish captivity ; by which it appears, that this prophecy has not yet been fulfilled, but relates to the general restoration of the Jews and Israelites, an event often foretold in the prophecies of the Old Testament. *And this land shall fall unto you for inheritance*—Here is an allusion to the manner of their first acquiring the possession of the land, which was by lot, by which means all controversies were prevented, the lot referring all things to the divine designation and appointment.

Verses 15-17. *This shall be the border toward the north*—The northern border of the land was to begin from the west point, on which side lay the Mediterranean sea, and to go on northward toward Hethlon, a place between Tyre and Damascus, and so forward to Zedad, mentioned Num. xxxiv. 8, Hamath, and other places here mentioned in these verses.

Verse 18. *And the east side ye shall measure from Hauran*—The city Auran, and the district Auranitis, the north-east limit of the Holy Land. Damascus lay more northerly than Hauran, but the country called Auranitis might reach near it. Gilead is well known to have been a long tract of land, which was extended to the country of Sihon king of the Amorites. *From the land of Israel by Jordan*—From the northern limits of the land of Israel near Cesarea Philippi, or Dan, where the river Jordan takes its rise. *Unto the east sea*—That is, the Dead sea, or the lake of Sodom : see verse 8.

Verse 19. *And the south side southward*—The southern frontier shall be from En-gedi, called Hazazon-tamar, 2 Chron. xx. 2, to the waters of Meribah, or strife, in Kadesh, in the south limit of Judah, and from thence to the river of Egypt, namely, Besor, which runs into the sea not far from Gaza.

Verse 20. *The west side shall be the great sea from the border*—That is, from the southern border, mentioned in the foregoing verse. *Till a man come*

A. M. 3430. 21 So shall ye divide this land  
B. C. 574. unto you according to the tribes of  
Israel.

22 ¶ And it shall come to pass, *that* ye shall divide it by lot for an inheritance unto you, and to the strangers that sojourn among you which shall beget children among you: \* and

\* Eph. iii. 6; Rev. vii. 9, 10.

over against Hamath—Or rather, till a man come to Hamath, the northern point toward the west frontier.

Verse 22. *Ye shall divide it by lot for an inheritance unto you*—See the note on verse 14. *And to the strangers that sojourn among you*—Foreigners never before had the privilege of purchasing or possessing any inheritance among the Jews; so this

they shall be unto you as born in the country among the children of Israel; they shall have inheritance with you among the tribes of Israel.

23 And it shall come to pass, *that* in what tribe the stranger sojourneth, there shall ye give him his inheritance, saith the Lord God.

\* Rom. x. 12; Gal. iii. 28; Col. iii. 11.

mystically denotes the incorporating the Gentiles into the same church with the Jews, making them fellow-heirs, and of the same body with them by the gospel, Eph. iii. 6. *They shall have inheritance with you among the tribes, &c.*—In whatsoever tribe they sojourn, as it is expressed in the next verse.

## CHAPTER XLVIII.

In this chapter we have the division of the country, the boundaries of which were described in the preceding chapter.

Here is, (1.) The portion of seven tribes, 1-7. (2.) The allotment of land for the sanctuary, priests, and Levites, 8-14. (3.) For the city and prince, 15-22. (4.) For the other five tribes, 23-29. (5.) A plan of the city, its gates and new name, 30-35.

A. M. 3430. NOW these are the names of the  
B. C. 574. tribes: \* From the north end to the coast of the way of Hethlon, as one goeth to Hamath, Hazar-enan, the border of Damascus northward, to the coast of Hamath; (for these are his sides east and west;) <sup>1</sup> a portion for Dan.

2 And by the border of Dan, from the east side unto the west side, a portion for Asher.

3 And by the border of Asher, from the east side even unto the west side, a portion for Naphtali.

4 And by the border of Naphtali, from the

\* Chap. xlvii. 15.

### NOTES ON CHAPTER XLVIII.

Verses 1, 2. *These are the names of the tribes: from the north end, &c.*—As the description of the boundaries of the land began on the north, so the portion of that tribe to which the most northern lot fell is first named, which is Dan. *For these are his sides east and west*—These are the boundaries belonging to that tribe, from the east point, near mount Libanus and Gilead, to the west point, bounded by the Mediterranean sea. *And by the border of Dan a portion for Asher*—All along from the south side of Dan, measuring from east to west, shall the share of Asher be.

Verse 7. *And by the border of Reuben, &c., a portion for Judah*—From the 1st verse to the 7th, the situation of seven of the twelve tribes is described, which were placed on the north side of the holy portion, the length of Judea, from north to

east side unto the west side, a portion for Manasseh.

5 And by the border of Manasseh, from the east side unto the west side, a portion for Ephraim.

6 And by the border of Ephraim, from the east side even unto the west side, a portion for Reuben.

7 And by the border of Reuben, from the east side unto the west side, a portion for Judah.

<sup>1</sup> Heb. one portion.

south, being divided into twelve equal parts, (see chap. xlvii. 14.) besides the allotment for the holy portion and for the prince, and the city and temple being placed where they formerly stood. Hence it was necessary that there should be seven shares on the north side of that allotment, and but five on the south side; Jerusalem not standing in the middle of the Holy Land, but more toward the south, as will appear to any one that consults an accurate map of Judea. Many learned men are of opinion, that this particular description of the several portions allotted to the tribes, relates to the settlement of the Jews in their own country, after their conversion to Christianity. Certainly several passages in the prophets bear this aspect: see particularly chap. xxxvi. and xxxvii. of this prophecy. "But without laying too great a stress upon this opinion, we may reasonably suppose that some mystical sense is contained

A. M. 3430. 8 ¶ And by the border of Judah, B. C. 574. from the east side unto the west side, shall be <sup>b</sup> the offering which ye shall offer of five and twenty thousand *reeds* in breadth, and in length as one of the *other* parts, from the east side unto the west side: and the sanctuary shall be in the midst of it.

9 The oblation that ye shall offer unto the LORD shall be of five and twenty thousand in length, and of ten thousand in breadth.

10 And for them, *even* for the priests, shall be *this* holy oblation; toward the north five and twenty thousand in length, and toward the west ten thousand in breadth, and toward the east ten thousand in breadth, and toward the south five and twenty thousand in length; and the sanctuary of the LORD shall be in the midst thereof.

<sup>b</sup> Chapter xlv. 1-6.—<sup>c</sup> Chap. xlv. 15.—<sup>2</sup> Or, *The sanctified portion shall be for the priests.*

under this description. By the twelve tribes the pure Christian Church is sometimes signified in the New Testament: see Luke xxii. 3; Rev. vii. 4, in which latter book *twelve* is a hieroglyphical number, denoting the true church, built upon the doctrine of the twelve apostles: see Rev. xii. 1, and **xxi. 14**. By the same analogy, the number of a *hundred and forty and four thousand*, (Rev. vii. 4, and xiv. 1,) signifies the church of true Christians, who continue steadfast in the apostolical doctrine, *twelve* being the square root out of which that number arises; so this division of the land among the twelve tribes may imply, that all true Christians shall be equally sharers in the privileges of the gospel."

Verse 8. *By the border of Judah, &c., shall be the offering, &c.*—Next to the border of Judah, which runs in length from east to west, shall be the offering ye shall set apart for the service of God, chap. xlv. 1. The word *reeds*, it must be observed, is not in the original text, either here or in that place, and, as we have there noticed, many learned men think it more probable, that the measure of cubits is intended in both passages: see the note there. *And in the length as in one of the other parts*—Given to the adjoining tribes. *From the east side unto the west side*—Which was likewise twenty-five thousand reeds, or cubits, according to the dimensions of the holy portion, set down chap. xlv. 1-6, for the oblation was to be four-square, consisting of twenty-five thousand, multiplied by twenty-five thousand.

Verses 9, 10. *The oblation ye shall offer unto the Lord*—For his sanctuary and priests: see chap. xlv. 1: *shall be five and twenty thousand in length*—See note on chap. xlv. 3, 4. *Toward the north five and twenty thousand in length*—The dimensions from east to west are called by the name of *breadth* here, but of *length*, verse 8, and so they truly are, as may

11 ° *It shall be* for the priests that are sanctified of the sons of Zadok; which have kept my <sup>3</sup> charge, which went not astray when the children of Israel went astray, <sup>d</sup> as the Levites went astray.

12 And *this* oblation of the land that is offered shall be unto them a thing most holy by the border of the Levites.

13 And over against the border of the priests, the Levites shall have five and twenty thousand in length, and ten thousand in breadth: all the length shall be five and twenty thousand, and the breadth ten thousand.

14 ° And they shall not sell of it, neither exchange, nor alienate the first-fruits of the land: for *it* is holy unto the LORD.

15 ¶ <sup>e</sup> And the five thousand that are left in the breadth over against the five and twenty

<sup>3</sup> Or, *ward, or, ordinance.*—<sup>d</sup> Chap. xlv. 10.—<sup>e</sup> Exod. xxii. 29; Lev. xxvii. 10, 28, 33.—<sup>f</sup> Chap. xxxv. 6.

appear from the description given of the whole in the notes on the xlth chapter. But Houbigant reads this verse more intelligibly, as follows: "Toward the north the length shall be twenty-five thousand cubits; likewise toward the south the length shall be twenty-five thousand cubits; and the breadth toward the east shall be ten thousand cubits; and toward the west ten thousand cubits," &c.

Verses 11, 12. *It shall be for the priests of the sons of Zadok*—See note on chap. xlv. 10, 15. *Which went not astray as the Levites*—Or, *as the other Levites went astray*. "The word *Levites* is here used in its greatest latitude, and comprehends the priests, as well as those who were properly called Levites. Many of these had defiled themselves with idolatry, for which crime they were to be degraded from the honours due to those priests who had continued faithful in their office."—Lowth. *This oblation shall be unto them a thing most holy*—As all things dedicated to God were. *By the border of the Levites*—It shall lie next to the portion of the Levites which lay southward between the priests' and the city's portion.

Verses 13, 14. *Over against the border of the priests*—It might be better translated, *just by, or beside the border of the priests*. The words import, that the border of the Levites should run parallel to that of the priests. And in the same sense the words should be translated in the 15th, 18th, and 21st verses of this chapter. *And they shall not sell it, neither exchange*—Or, *transfer, &c.* As it was God's portion, they were not to sell, or part with it, upon any pretence of advantage, or of greater convenience. This portion of land is called *the first-fruits*, as it is styled an oblation, verses 8, 12, to denote that the whole land was God's property.

Verses 15-17. *And the five thousand that are left in the breadth over against* [or *beside, see verse 13*]

A. M. 3430. thousand, shall be <sup>ε</sup> a profane place  
B. C. 574. for the city, for dwelling, and for  
suburbs; and the city shall be in the midst  
thereof.

16 And these *shall be* the measures thereof; the north side four thousand and five hundred, and the south side four thousand and five hundred, and on the east side four thousand and five hundred, and the west side four thousand and five hundred.

17 And the suburbs of the city shall be toward the north two hundred and fifty, and toward the south two hundred and fifty, and toward the east two hundred and fifty, and toward the west two hundred and fifty.

18 And the residue in length over against the oblation of the holy *portion shall be* ten thousand eastward, and ten thousand westward: and it shall be over against the oblation of the holy *portion*; and the increase thereof shall be for food unto them that serve the city.

<sup>ε</sup> Chap. xlii. 20.—<sup>h</sup> Chap. xlv. 6.

*the five and twenty thousand*—This five thousand, added to the twenty-five thousand in length, and two ten thousands in breadth, mentioned verse 10, makes up a square of twenty-five thousand every way: see verse 20. *Shall be a profane place for the city, &c.*—It is called a *profane place* comparatively, because it was not so holy as the temple and the sanctuary. *And the city shall be in the midst thereof*—A square piece of ground, of four thousand five hundred cubits on every side, shall be taken out of the middle of the twenty-five thousand cubits in length, for the area of the city. *The north side four thousand five hundred, &c.*—It shall be an equilateral square, every side being exactly of the same measure, consisting in all of eighteen thousand measures, as is expressed verse 35. According to Josephus, *Bell. Jud.*, v. 43, Jerusalem was thirty-three stadia in circuit, which the square here described does not greatly exceed. *And the suburbs shall be toward the north two hundred and fifty*—The city and suburbs together making a square of five thousand.

Verses 18-20. *And the residue in length over against [or beside] the oblation of the holy portion shall be ten thousand eastward and ten thousand westward*—These two dimensions, of ten thousand in length both eastward and westward, remain on each side of the area, which is five thousand cubits square, and set apart for the site of the city. *It shall be over against [or beside] the oblation of the holy portion*—It shall join to the Levites' portion, both on the east and west side; and it shall lie parallel with the two portions belonging to the priests and Levites. *And the increase thereof shall be for food unto them that serve the city*—Perform burdensome

19 <sup>h</sup> And they that serve the city shall serve it out of all the tribes of Israel. A. M. 3430. B. C. 574.

20 All the oblations *shall be* five and twenty thousand by five and twenty thousand: ye shall offer the holy oblation four-square, with the possession of the city.

21 ¶ <sup>i</sup> And the residue *shall be* for the prince, on the one side and on the other of the holy oblation, and of the possession of the city, over against the five and twenty thousand of the oblation toward the east border, and westward over against the five and twenty thousand toward the west border, over against the portions for the prince: and it shall be the holy oblation; <sup>k</sup> and the sanctuary of the house *shall be* in the midst thereof.

22 Moreover, from the possession of the Levites, and from the possession of the city, *being* in the midst of *that* which is the prince's, between the border of Judah and the border of Benjamin shall be for the prince.

<sup>i</sup> Chap. xlv. 7.—<sup>k</sup> Verses 8, 10.

offices of public utility, whether of a higher or lower kind. *They that serve the city shall serve it out of all the tribes*—This service being a burden, it was fit that all the tribes should bear their part in it. *All the oblation shall be five and twenty thousand, &c.*—That is, twenty-five thousand in length, multiplied by twenty-five thousand in breadth. *Ye shall offer the oblation four-square*—So the heavenly Jerusalem is described, Rev. xxi. 16, as lying four-square, a square figure being the emblem of perpetuity, strength, and solidity. *With the possession of the city*—Or the land assigned for the site of the city; which was a square of five thousand cubits, and being added to the portion of the priests and Levites, made their twice ten thousand to be twenty-five thousand in breadth.

Verse 21. *The residue shall be for the prince on the one side and on the other, &c.*—The prince's part shall be extended, both on the east and west side of the several allotments belonging to the priests, the Levites, and the city. *Over against the five and twenty thousand, &c.*—The particle *כַּף*, translated *over against*, is rendered *before*, in the parallel text, chap. xlv. 7, and thus interpreted makes the sense clearer, the words then importing, that the prince's portion was to run along eastward and westward, like a frontier before the holy portions; and to extend eastward to Jordan, or the Dead sea, and westward to the great sea, retaining its breadth of twenty-five thousand cubits from north to south.

Verse 22. *Moreover from, or rather, beyond, the possession of the Levites, and beyond the possession of the city*—That is, the possessions belonging to the priests and Levites, and the city, were to be

A. M. 3430. 23 ¶ As for the rest of the tribes, B. C. 574. from the east side unto the west side, Benjamin shall have a <sup>4</sup> portion.

24 And by the border of Benjamin, from the east side unto the west side, Simeon shall have a portion.

25 And by the border of Simeon, from the east side unto the west side, Issachar a portion.

26 And by the border of Issachar, from the east side unto the west side, Zebulun a portion.

27 And by the border of Zebulun, from the east side unto the west side, Gad a portion.

28 And by the border of Gad, at the south side southward, the border shall be even from Tamar unto <sup>1</sup> the waters of <sup>5</sup> strife in Kadesh, and to the river toward the great sea.

29 <sup>m</sup> This is the land which ye shall divide by lot unto the tribes of Israel for inheritance, and these are their portions, saith the Lord God.

<sup>4</sup> Hebrew, one portion.—<sup>1</sup> Chapter xlvii. 19.—<sup>5</sup> Hebrew, Meriba-kadesh.—<sup>m</sup> Chapter xlvii. 14, 21, 22.—<sup>6</sup> Revelation xxi. 12.

bounded on the east and west side with the prince's portion; so those were to lie in the middle, and this beyond them. *Between the border of Judah and the border of Benjamin shall be for the prince*—The border of Judah was to extend from east to west, next to the holy portion, on the north side, (see verses 1-8,) and the border of Benjamin from east to west, next the allotment set apart for the city, on the south side: see verses 23-28. The several portions allotted for the priests, the Levites, and the city, were to extend only to the length of twenty-five thousand cubits from east to west; so that wherever ground ran in a parallel line eastward and westward beyond that boundary, even to the land's end, was to belong to the prince. And, supposing the whole country to be sixty miles in breadth, and the holy portion about seven miles square, there will remain above twenty-six miles, both on the east and west side, for the prince's share.

Verses 23-28. *As for the rest of the tribes, &c.*—The portion assigned for Judah being situate next to the holy portion on the north side, that assigned to Benjamin lay next to the ground allotted to the city on the south side. All these allotments ran from east to west in length, and from north to south in breadth. In the 24th and the next three verses, the four remaining tribes have their allotments assigned them, lying on the south side of the holy portion.

Verse 31. *And the gates of the city shall be after the names of the tribes of Israel*—It had twelve gates in all, three on each side, which was very proper, since it lay four-square; and these twelve gates

30 ¶ And these are the goings out A. M. 3430. of the city on the north side, four B. C. 574. thousand and five hundred measures.

31 <sup>a</sup> And the gates of the city shall be after the names of the tribes of Israel: three gates northward; one gate of Reuben, one gate of Judah, one gate of Levi.

32 And at the east side four thousand and five hundred: and three gates; and one gate of Joseph, one gate of Benjamin, one gate of Dan.

33 And at the south side four thousand and five hundred measures: and three gates; one gate of Simeon, one gate of Issachar, one gate of Zebulun.

34 At the west side four thousand and five hundred, with their three gates; one gate of Gad, one gate of Asher, one gate of Naphtali.

35 *It was round about eighteen thousand measures: <sup>o</sup> and the name of the city from that day shall be, <sup>6</sup> The <sup>p</sup> LORD is there.*

<sup>o</sup> Jeremiah xxxiii. 16.—<sup>6</sup> Heb. *Jehovah-shemmah*, Exodus xvii. 15; Judges vi. 24.—<sup>p</sup> Jer. iii. 17; Joel iii. 21; Zech. ii. 10; Rev. xxi. 3; xxii. 3.

were inscribed to the twelve tribes. Because the city was to be served out of all the tribes of Israel, verse 19, it was fit that each tribe should have its gate; and Levi being here taken in to keep to the number twelve, Ephraim and Manasseh are made one in Joseph. Conformable to this, in St. John's vision, Rev. xxi. 12, 13, the New Jerusalem (for so the holy city is called there, though not here) has twelve gates, three on a side, and on them are written *the names of the twelve tribes of the children of Israel*. Observe, reader, into the church of Christ, whether militant or triumphant, there is a free access by faith for all that come, of every tribe, from every quarter. Christ has opened the kingdom of heaven for all believers. Whoever will may come, and take of the water of life, and of the tree of life, freely.

Verse 35. *The name of the city from that day shall be, The Lord is there*—It is very frequently said in Scripture, that a person or thing should be called by a certain name, when it was to be invested with qualities which might entitle it to that denomination. Thus Isaiah, foretelling the coming of the Messiah, says, *His name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace*, because he was to possess the qualities which should serve as a foundation for all those titles. In like manner, 2 Sam. xii. 25, it is said, that Solomon should be called *Jedidiah*, or, the *Beloved of the Lord*; and, Isa. i. 26, and lxii. 4, 12, that Jerusalem should be called *The City of Righteousness, The Faithful City, Hephzibah, or the Lord's Delight, Sought Out, A City not forsaken*. Not that it was to quit its ancient

name, and assume all these; but it was to be crowned with the favours of heaven in such a manner as to draw upon itself all these honourable titles. Here the prophetic declaration, that *the name of the city should be THE LORD IS THERE*, might be intended to signify, 1st, That the captives, after their return, should have manifest tokens of God's presence with them, and of his residence among them, both in his ordinances and in his providences; so that they should have no occasion to ask, as their fathers did, *Is the Lord among us or not?* for they should see and acknowledge that he was among them of a truth. And then, though their troubles should be many and threatening, they would be like the bush which burned, but was not consumed, because *the Lord was there*. More especially it was meant to signify, 2d, That the gospel church should have the presence of God in it; though not in the Shechinah, or cloud of glory, as of old, yet in a token no less sure, namely, that of the Holy Spirit in his gifts and graces. Where the gospel is faithfully preached, gospel ordinances duly administered, and God worshipped in the name of Jesus Christ only, it may be truly said, *The Lord is there*; for, *faithful is he that hath promised, and will fulfil his word, Lo, I am with you always, even unto the end of the world.* The

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Lord is in his church, to rule and govern it, to protect and defend it, and graciously to own, accept, and bless his sincere worshippers, and to show himself *nigh unto them in all that they call upon him for*. This should engage us to keep close to the communion of saints, and not to forsake the assembling of ourselves together; for where two or three are met in the name of Jesus, he is there. Nay, the Lord is present with and in every true and genuine Christian: God dwells in him, and he in God. It may be truly said of every one who has a living principle of grace in his soul, *The Lord is there*. And, as this is the chief privilege, glory, and happiness of the church militant, that the Lord is present with and in her; so, 3d, It is the principal blessing of the church triumphant. *That the pure in heart shall there see God; shall see his face, and his name shall be on their foreheads; that God himself, who sits on the throne, shall be with them, and dwell among them,* (Rev. vii. 2, 25, and xxi. 3,) is the crowning blessing of the heavenly city, and the consummation of the felicity of all its inhabitants. For in his presence is fulness of joy, and at his *right hand are pleasures for evermore*. Let us therefore give all diligence to secure to ourselves a place in that city, that we may be *for ever with the Lord*.

3

# THE BOOK

## OF THE

# PROPHET DANIEL.

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### ARGUMENT.

**DANIEL**, the author of this book, was of the tribe of Judah, and probably of royal descent. Josephus says he was of the family of Zedekiah, who was the last king of Judah, before the destruction of the city and temple of Jerusalem. He was carried away captive to Babylon when he was very young, probably not more than eighteen years of age, namely, in the fourth year of the reign of Jehoiakim king of Judah, in the year of the world 3398, before Christ 606. Being possessed of extraordinary endowments, both of body and mind, he was soon noticed and much renowned in Babylon; and on account of his extraordinary wisdom and virtue, and that supernatural illumination God vouchsafed him, which was manifested in his interpreting of dreams, and predicting future events, he was advanced to great authority under Nebuchadnezzar, which he appears to have possessed during all the subsequent period of the Chaldean monarchy. He also held an exalted station, and filled offices of great trust and power, under Darius the Mede, and Cyrus the Persian. His great wisdom and extraordinary piety are celebrated by his fellow-captive Ezekiel, with whom he was cotemporary. For that prophet, when upbraiding the king of Tyre with his self-conceit and pride, asks, Art thou wiser than Daniel? And he mentions Daniel with Noah and Job, as persons who had greater power with God in prayer than any others of the human race: see Ezekiel xxviii. 3, and xiv. 14. Daniel, though probably younger than Ezekiel, yet appears to have begun to prophesy before him. It is likely he first resided in the court at Babylon, and afterward in those of Media and Persia.

Some of the later Jews have shown an inclination to exclude Daniel from the number of the prophets; and their rabbis have accordingly placed his book among the Hagiographa, or holy writings, and not among the books of the prophets. But their dislike to him has evidently proceeded only from hence, that his predictions are so clear and so express, respecting the time of the Messiah's appearance, the character he should bear, the offices he should sustain, and the violent death he should suffer; and afford such evidence of the truth of Christianity, that they had no other way to avoid conviction than to deny the divine authority of the book from whence that evidence is drawn. But herein they contradict the sense of the more ancient Jews, and particularly of Josephus, who calls him one of the greatest of the prophets, and says that "he not only foretold future things, which was common to him with other prophets, but also fixed a time for their coming to pass."—*Antiq.*, lib. x. cap. 12. Our Saviour's authority is decisive in this matter, expressly calling Daniel a prophet, Matt. xxiv. 15; in doing which he likewise declared the sense of the Jews of that time; for, as he spoke the words in the hearing of the Jewish doctors, they certainly would have objected to Daniel's authority, if they had not believed and allowed his divine inspiration. And if we consider the important subject of some of his prophecies, especially those respecting the Messiah, and the large extent of others of them, predicting the four great monarchies that should arise in succession, and even giving a prophetic history of the church and of the world to nearly the end of time, he may justly be reckoned among the greatest of prophets. As Daniel and St. John had both of them the honour and happiness of being persons greatly beloved of God, (compare Dan. x. 11 with John xiii. 23,) so the latter, in his Revelation, doth little more (as Mr. Mede has observed) than distinctly unfold those events which the former foretels in general terms.

This book is written partly in the Hebrew, and partly in Chaldee; for which singular circumstance we may fairly account, without any imputation on the credit of the book, or the judgment of the author. He had been early taught the language of the Chaldeans, and from his long residence in the country, may be presumed to have been well acquainted with it. And many of the Jews also, during the time of the captivity, doubtless attained a considerable knowledge of that language; and especially those Jews would make it their business to learn it who did not incline to return with

## DANIEL.

their brethren into Judea, but remained in Babylon. And his prophecies were undoubtedly designed for the benefit of all these Jews, and also of the Chaldeans themselves, whose annals might receive confirmation from his work, and be alleged as vouchers of its authenticity. "Now what could be more natural," says Mr. Wintle, "than that an author, thus circumstanced, should contrive his work in a manner" which he judged would be "the most extensively useful; and with this view should compose a part of it in the language of the country wherein he dwelt, and the other part in the original language of the church of God?"

We learn from St. Jerome, that the famous Porphyry, who flourished in the latter end of the third century after Christ, and wrote fifteen books against the Christian religion, endeavoured in one of them to depreciate the prophecies of Daniel, affirming that the book in which they are contained was not composed by Daniel, whose name it bears, but by somebody who lived in Judea about the time of Antiochus Epiphanes; because all the prophecies which respected events to that time contained true history, but all beyond that were manifestly false. This work of Porphyry is wholly lost, excepting a few fragments and quotations that are preserved in St. Jerome and others of the fathers. But it was completely refuted by Eusebius, Appolinarius, and Methodius, in the answers they gave to it. And, as St. Jerome rightly observes, such a method of opposing the prophecies is the strongest testimony of their truth. For it shows they were fulfilled with such exactness, that to infidels the prophet seemed not to have foretold things future, but to have related things past. That Daniel's prophecies were not written after the times of Antiochus Epiphanes, appears clearly from hence, that they were translated into Greek a hundred years before his times; and that the translation was in the hands of the Egyptians, who were neither friendly to the Jews nor their religion. Nay, the prophecies of Daniel, foretelling the great successes of Alexander, chap viii. 5, and xi. 3, were shown to Alexander himself by the Jews, who thereupon obtained several privileges from him, as Josephus informs us, *Antiq.*, lib. ii. cap. 8. "Indeed it may be proved, it hath been proved, to a demonstration," says Bishop Newton, "as much as any thing of this nature can be proved to a demonstration, by all the characters and testimonies, both internal and external, that the prophecies of Daniel were written at the time that the Scripture says they were written." Add to this, that this book of Daniel was one of the Jewish canon, and continually read in their synagogues; and indeed if it had not been in their canon, and received by them as one of their sacred books, it is impossible Josephus could have made so solemn an appeal to its authenticity as he has done. They who wish for further proof of the genuineness and divine inspiration of Daniel's prophecies, may receive full satisfaction in Bishop Chandler's *Vindication of his Defence of Christianity*, in which he has very largely and learnedly confuted every objection to them, and established upon the firmest foundation their truth and divine authority.

The book of Daniel, says Mr. Locke, is divided into two parts; the former, containing the first six chapters, is historical, the latter is prophetic. His style, unlike that of the succeeding prophets, is plain and narrative; on which account, says Bishop Lowth, he is not to be numbered among the poetical writers of Scripture. Among the old prophets he is most distinct in order of time, and easiest to be understood; and therefore in those things which relate to the last times, he is a key to the rest. All his prophecies refer to each other, as if they were several parts or members of the same body. The first is the easiest to be understood; and every successive prophecy adds something new to that which precedes. He writes in Hebrew, where what he delivers is a bare narrative; but he relates in Chaldee the conversations which he had in this language with the wise men and the kings; and in the same language he reports Nebuchadnezzar's edict, published by him after Daniel had interpreted his dream concerning the great golden image. This shows the great accuracy of our prophet, who relates the very words of those persons whom he introduces as speaking.

It is believed that Daniel died in Chaldea, and that he did not take the advantage of the permission granted by Cyrus to the Jews, of returning to their country: the great employments which he had possessed in the Persian empire probably detained him there. St. Epiphanius says he died at Babylon, and herein he is followed by the generality of historians. See Calmet's *Preface*, Bishop Chandler's *Vindication*, and Bishop Lowth's *twentieth Prelection*.

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## CHAPTER I.

In this chapter we learn, (1.) That Daniel, and some other descendants of David, were carried captive to Babylon in the third year of Jehoiakim; and that he and some other young men were chosen by Nebuchadnezzar's orders to be educated in the learning of the Chaldeans, and that victuals were appointed them from Nebuchadnezzar's table, 1-7. (2.) That Daniel and his three companions, Shadrach, Meshach, and Abed-nego, piously refused the royal dainties, and determined to live on pulse and water, which the steward, to whose care they were committed, allowed them to do, 8-16. (3.) The wonderful improvement which they made above all their fellows in knowledge and wisdom, 17-21.

**A. M. 3398.** **B. C. 606.** **I**N the third year of the reign of Jehoiakim king of Judah <sup>a</sup> came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it.

**2** And the LORD gave Jehoiakim king of Judah into his hand, with <sup>b</sup> part of the vessels of the house of God: which he carried <sup>c</sup> into the land of Shinar to the house of his god; <sup>d</sup> and he brought the vessels into the treasure-house of his god.

**3** ¶ And the king spake unto Ashpenaz the

master of his eunuchs, that he should bring <sup>1</sup> certain of the children of Israel, and of the king's seed, and of the princes;

**4** Children <sup>e</sup> in whom *was* no blemish, but well favoured, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as *had* ability in them to stand in the king's palace, and <sup>f</sup> whom they might teach the learning and the tongue of the Chaldeans.

**5** And the king appointed them a daily pro-

<sup>a</sup> 2 Kings xxiv. 1; 2 Chron. xxxvi. 6.—<sup>b</sup> 2 Kings xxiv. 13; Jer. xxvii. 19, 20.—<sup>c</sup> Gen. x. 10; xi. 2; Isa. xi. 11; Zech. v. 11.

<sup>d</sup> 2 Chron. xxxvi. 7.—<sup>e</sup> Foretold 2 Kings xx. 17, 18; Isaiah xxxvi. 7.—<sup>f</sup> Lev. xxiv. 19, 20.—<sup>g</sup> Acts vii. 22.

#### NOTES ON CHAPTER I.

Verses 1, 2. *In the third year of the reign of Jehoiakim came Nebuchadnezzar, &c.*—See notes on 2 Kings xxiv. 1-4. *And the Lord gave Jehoiakim into his hand*—He took Jehoiakim prisoner, and put him in chains, with a design to carry him to Babylon; but he having humbled himself, and submitted to become tributary, he was restored to his kingdom. "At this time," says Lowth, "Jehoiakim having become tributary to the king of Babylon, consequently the seventy years of the Jewish captivity and vassalage to Babylon began." *With part of the vessels of the house of God*—Some of the vessels were still left, which Nebuchadnezzar seized when he carried Jeconiah captive: see the margin; *which he carried into the land of Shinar*—That is, he carried the vessels, and not, as some would understand it, the captives also; for Jehoiakim only is mentioned, who died, as we have seen, in the land of Judah. *Shinar* was the original name of the country about Babylon, (Gen. xi. 2,) and it was still sometimes called by this name by some of the prophets: see the margin. *And he brought the vessels into the treasure-house of his god*—Of his idol *Bel*, (see note on Jer. 1. 2,) from whence they were taken by Cyrus, and delivered to Zerubbabel, Ezra i. 7, 8. To this agrees the testimony of Berosus, who tells us that Nebuchadnezzar adorned the temple of Bel with the spoils of war which he had taken in that expedition: see Joseph. *Antiq.*, lib. x. cap. 11.

Verses 3, 4. *And the king spake unto Ashpenaz, master of the eunuchs*—One of the chief officers of his palace; the officers that attended about the persons of the eastern kings being commonly eunuchs, (a custom still practised in the Ottoman court,) such being employed as guardians over the women which the kings kept for their pleasure. *That he should bring certain of the children of Israel, and, or rather, even, of the king's seed*—The conjunction copulative being often used by way of explication. And thus Isaiah's prophecy was punctually fulfilled, chap. xxxix. 7. *Children in whom was no blemish*—He was directed to make choice of such as were comely, and had no defect or deformity of body, to which the Hebrew word כַּמֹּסִים, here used, is chiefly applied, answerable to the Greek μίμος. But by the

subsequent characters in the verse, it should seem that the young men were to be as complete in every respect as was possible, perfect in their mental as well as corporal powers. The greatest care seems to have been required as to the accomplishments of their minds, and on this account three several expressions are made use of, the particular force of each of which it may not be easy to ascertain. "Perhaps," says Mr. Wintle, "the first relates to the best and most excellent natural abilities; the second, to the acquisition of the greatest improvements from cultivation; and the third, to the communication of their perceptions in the happiest manner to others." He translates the clause as follows: *Ready of understanding in all wisdom, and of skill in science, and expert in prudence.* Or, more generally, the expressions may only signify that they were to be such as had been instructed, and had made proficiency, in every thing that was taught in the land of Judea. *And such as had ability in them to stand in the king's palace*—Not only being of a strong constitution to endure the fatigue of long waitings, in or near the royal presence, during which they were not permitted to sit down; "but qualified for every business in which they might be employed, and to do credit to the situation in which they were to stand." *And whom they might teach the learning and tongue of the Chaldeans*—As Moses was learned in all the wisdom of the Egyptians, so we are not to wonder that Daniel was taught the learning of the Chaldeans; and that he so far excelled in it, as to be placed at the head of the magi: see chap. iv. 9. It must be observed that the word יְלָדִים, rendered *children* in the beginning of this verse, does not signify persons in a state of childhood, but refers to those of more advanced years. The expression is applied to Rehoboam's counsellors, 1 Kings xii. 8, who cannot be thought to have been mere children. Nor can we suppose Daniel and his companions to have been less than eighteen or twenty years of age at this time, as may be concluded from Daniel's being put into considerable posts in the government soon after.

Verse 5. *The king appointed them a daily provision of the king's meat*—Such as he had at his own table; wherein his humanity and bounty appeared

A. M. 3398. vision of the king's meat, and of <sup>2</sup> the wine which he drank: so nourishing them three years, that at the end thereof they might <sup>3</sup> stand before the king.

6 Now, among these were of the children of Judah, Daniel, Hananiah, Mishael, and Azariah:

7 <sup>h</sup> Unto whom the prince of the eunuchs gave names: <sup>i</sup> for he gave unto Daniel the name of Belteshazzar; and to Hananiah, of Shadrach; and to Mishael, of Meshach; and to Azariah, of Abed-nego.

<sup>a</sup> Heb. *the wine of his drink*.—<sup>ε</sup> Ver. 19; Gen. xli. 46; 1 Kings x. 8.—<sup>b</sup> Gen. xli. 45; 2 Kings xxiv. 17.—<sup>1</sup> Chap. iv. 8; v. 12.

toward them the more conspicuous, they being captives. *So nourishing them, &c.*—The Vulgate renders it, *U enutriti, &c.*; that, being nourished three years, they might afterward stand in the presence of the king. It seems from what is here said, that the Chaldeans entertained a notion that a diet of the best sort contributed both to the beauty of the body and the improvement of the mind.

Verses 6, 7. *Among these were Daniel, Hananiah, &c.*—All their names had some affinity with the name of *Jehovah*, the God whom they worshipped. *Daniel* signifies, *God is my judge, or the judgment of God*; *Hananiah*, *God has been gracious to me, or, one favoured of Jehovah*; *Mishael*, *the powerful one of God*; *Azariah*, *the help of Jehovah, or, Jehovah is my succour*. In like manner, the prince of the eunuchs, in changing their names, as a mark of dominion and authority over them, gave them such as had an affinity with the names of the gods of the Chaldees; *Belteshazzar*, the name given to Daniel, being derived from *Bel*, or *Baal*, the chief idol of Babylon, and signifying the *treasurer of Baal*, or, the *depository of the secrets, or treasure, of Baal*. *Shadrach*, according to some, means the *inspiration of the sun*; being derived from *shada*, to pour out, and *rach*, a king, a name given to the sun by the Babylonians. *Meshach*, derived from a Babylonian deity called *Shach*, or from a goddess called *Sheshach*, is thought to signify, *He who belongs to Shach, or Sheshach*. *Abed-nego* imports the *servant of the shining light*, or, as Calmet thinks, *of the sun, or the morning star*, unless the word should be written *Abed-nebo*, referring to the idol so called, which gave name to several distinguished personages among the Babylonians: see Isa. xli. 2. It is certain from Herodotus, lib. i., that the Chaldeans worshipped Jupiter Belus, Venus, and other idols, or the same under other names; and from these it is probable that the names were given, according to Chaldee usage, to these young men.

Verse 8. *But Daniel purposed that he would not defile himself*—The defilement here alluded to might arise either from the food being such as was prohibited in the law of Moses, or else what was offered to the idols of the Chaldees, or entreated to be blessed

8 ¶ But Daniel purposed in his heart that he would not defile himself <sup>k</sup> with the portion of the king's meat, nor with the wine which he drank: therefore, he requested of the prince of the eunuchs that he might not defile himself.

9 Now <sup>l</sup> God had brought Daniel into favour and tender love with the prince of the eunuchs.

10 And the prince of the eunuchs said unto Daniel, I fear my lord the king, who hath appointed your meat and your drink: for why should he see your faces <sup>3</sup> worse liking than

<sup>k</sup> Deut. xxxii. 38; Ezek. iv. 13; Hos. ix. 3; Acts xv. 20.—<sup>l</sup> Gen. xxxix. 21; Psa. cvi. 46; Prov. xvi. 7.—<sup>3</sup> Heb. *sadder*.

in their names: see 1 Cor. viii. 10, 20. *With the portion of the king's meat*—It was the custom of most nations, before their meals, to make an oblation of some part of what they ate and drank to their gods, as a thankful acknowledgment that every thing which they enjoyed was their gift; so that every entertainment had something in it of the nature of a sacrifice. This practice, generally prevailing, might make Daniel and his friends look upon the provisions coming from the king's table as no better than meats offered to idols, and therefore to be accounted unclean, or polluted: see the margin. *Nor with the wine which he drank*—Though wine was not prohibited in the Levitical law, yet Daniel might wish to abstain from it, chiefly from motives of temperance; or because it came from an entertainment wherein a libation was made of it to idols, he might think himself obliged to abstain from motives of conscience: see Wintle and Lowth.

Verse 9. *Now God had brought Daniel into favour and tender love, &c.*—Hebrew, *לרחמי*, *compassionate regard*, or, *bowels of compassion*, which is also the sense of the same word, chap. ii. 18. It is a very strong expression, and denotes a kind of parental compassion, like that of St. Paul in his epistle to Philemon, verse 12, *Receive him that is mine own bowels*. We see a like instance of God's care over Joseph, (Gen. xxxix. 21,) when he was a poor captive, a prisoner, and destitute of all friends to support or comfort him: see Psa. cvi. 46, where, as here, the favour of men toward God's people is attributed to his overruling and gracious providence over them. And, considering what important consequences frequently follow upon it, we may, with great reason, acknowledge the hand of God in it, whenever it takes place.

Verse 10. *The prince of the eunuchs said, I fear my lord the king*—He objects that he should incur the king's displeasure, and bring his life into danger, if he complied with Daniel's request; the king having appointed what sort of meat and drink Daniel and his young friends should use, and having given no one authority to change it for any other, especially for a kind less calculated to preserve their health, and increase the strength and vigour of their constitutions.

A. M. 3398. the children which are of your 'sort? B. C. 606. then shall ye make me endanger my head to the king.

11 Then said Daniel to <sup>5</sup> Melzar, whom the prince of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah,

12 Prove thy servants, I beseech thee, ten days; and let them give us <sup>6</sup> pulse <sup>7</sup> to eat, and water to drink.

13 Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the king's meat: and as thou seest, deal with thy servants.

14 So he consented to them in this matter, and proved them ten days.

<sup>6</sup> Or, term, or, continuance.—<sup>6</sup> Or, the steward.—<sup>6</sup> Heb. of pulse.  
<sup>7</sup> Heb. that we may eat, &c.—<sup>m</sup> 1 Kings iii. 12; James i. 5, 17.

tions, and beauty of their appearance. For why should he see your faces worse liking—Hebrew,  $\text{דַּיָּוָה}$ ,  $\alpha\kappa\upsilon\theta\rho\omega\mu\alpha$ , as the LXX. render it, more sad and dejected, or meager and lean; than the children which are of your sort—Or, which are of your age, as the Hebrew word  $\text{גִּיל}$  signifies in the Arabic, and as the LXX. understand it. Probably, however, the word may include the condition also.

Verses 11, 12. Then said Daniel, Prove thy servants, I beseech thee—To satisfy him that there would be no danger of any ill consequence, Daniel desires the matter might be put to a trial for ten days; and let them give us pulse to eat—The word  $\text{הַדְּוִיעַ$ , here used, seems to signify fruits or vegetables; or rather, according to the Greek interpreter, seeds in general. At the 16th verse the word is  $\text{רִיבְוִיטִים}$ , seeds, and some MSS. read it so in this verse. The sense is doubtless the same in both places, and perhaps may be well enough expressed by that kind of nourishing seed called pulse. The LXX. render it,  $\alpha\pi\omicron\ \tau\omega\upsilon\ \sigma\epsilon\rho\mu\alpha\tau\omega\upsilon$ , of seeds. "Pliny, in his *Natural History*, p. 380, mentions a kind of pulse, that is said to affect the temper of those that feed upon it, and to produce equanimity and gentleness. Various sorts of grain were dried and prepared for food by the people of the East, as wheat, barley, rice, and pulse. Of some of these was the parched corn, mentioned in Scripture, and the chief food of the labourers and poorer sort of people; and perhaps something of this kind of preparation might have been the choice of Daniel."—Wintle.

Verse 15. At the end of ten days their countenances appeared fairer, &c.—The poor pulse, seeds, and roots, nourished and strengthened Daniel and his companions more than the rich food which the others ate from the king's table nourished them. Although this might, in part, be the natural effect of their temperance, yet it must chiefly be ascribed to the special blessing of God, which will make a little go a great way, and a dinner of herbs more nutritive and strengthening than a stalled ox.

15 And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat.

16 Thus Melzar took away the portion of their meat, and the wine that they should drink; and gave them pulse.

17 ¶ As for these four children, <sup>m</sup> God gave them <sup>n</sup> knowledge and skill in all learning and wisdom: and <sup>o</sup> Daniel had <sup>o</sup> understanding in all visions and dreams.

18 Now at the end of the days that the king had said he should bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar.

19 And the king communed with them: and

<sup>n</sup> Acts vii. 22.—<sup>o</sup> Or, he made Daniel understand.—<sup>o</sup> Num. xii. 6; 2 Chron. xxvi. 5; Chap. v. 11, 12, 14; x. 1.

Verse 17. As for these four children—The Hebrew is literally, As to these children, or young men, each of them four: to them God gave knowledge and skill in all learning and wisdom—That is, in all sorts of learning and knowledge. They became particularly skilful in those parts of the Chaldean learning which were really useful, and which might recommend them to the favour of the kings both of Babylon and Persia, and qualify them for places of trust under them; as Moses's education in the Egyptian learning fitted him to be a ruler of God's people. And Daniel had understanding in all visions and dreams—Daniel excelled the others in the gift of prophecy, and in his extraordinary skill in interpreting all sorts of visions and dreams, namely, such as were sent of God, and foreshowed future events, under the cover of certain images and representations, which required an interpretation in order to the understanding of their true signification. But we must not suppose that Daniel attained this skill by any study or rules of art. It was God's supernatural gift unto him, as was the same kind of knowledge which Joseph possessed and manifested when he interpreted the dreams of Pharaoh, and those of the chief butler and baker.

Verses 18–20. Now at the end of the days that the king had said he should bring them in—At the end of three years, see verse 5, the prince of the eunuchs brought them in—According to the king's command. And the king communed with them—To try their proficiency. This shows the king's ability and judgment, without which he could not have discerned their fitness for his service, and their excellence above others. He examined all candidates that applied, and preferred those that outstripped the rest. Therefore stood they before the king—They were in continual attendance in the king's court. The same expression is used of Elijah and Jeremiah, as God's servants and messengers, 1 Kings xvii. 1; Jer. xv. 19. And the Levites are said to stand before the congregation to minister to them, Num. xvi. 9. And in all matters of wisdom and under-

A. M. 3398. among them all was found none like  
B. C. 606. Daniel, Hananiah, Mishael, and Azariah: therefore <sup>p</sup> stood they before the king.

20 <sup>q</sup> And in all matters of <sup>q</sup> wisdom and understanding, that the king inquired of them,

<sup>p</sup> Gen. xli. 46; Verse 5.—<sup>q</sup> 1 Kings x. 1.—<sup>q</sup> Heb. *wisdom of understanding*.

*standing*—In a general knowledge of things; *that the king inquired of them*—This is a further confirmation of the king's noble endowments, and of his great care to choose only proper persons to be in offices of trust, namely, persons well qualified to serve him in the great affairs of the kingdom. *He found them ten times better, &c.*—Hebrew, עשר ידים, *ten hands above, all the magicians and astrologers that were in his realm*—The words may be understood of those that employed themselves in the lawful search of natural causes and effects, and of the regular motions of the heavenly bodies. For, inasmuch as Daniel made intercession to the captain of the guard, that the wise men of Babylon might not be slain, chap. ii. 24, we cannot suppose that all of them were such as studied unlawful arts and sciences, especially as he himself was afterward *made master*, or head, over them. These names are evidently to be taken in a good sense, as the *magi*, Matt. ii. 1; and the *astrologers* were then nearly, if not altogether, the same as *astronomers* with us. In short, the words seem to comprehend those persons in general, that were distinguished in the several kinds of learning cultivated among the Chaldees. It cannot, therefore, be collected from these words, that Daniel applied himself to the study of what are called magic arts, but to the sciences of the Chal-

he found them ten times better than <sup>A. M. 3398.</sup>  
<sup>B. C. 606.</sup> all the magicians and astrologers that <sup>A. M. 3398.</sup>  
<sup>B. C. 606.</sup> were in all his realm.

21 <sup>r</sup> And Daniel continued *even* unto the first year of King Cyrus.

<sup>r</sup> Chap. vi. 28; x. 1. He lived to see that glorious time of the return of his people from the Babylonian captivity, though he did not die then. So *till* is used Psa. cx. 1; cxii. 8.

dees; in the same manner as Moses had, long before, applied himself to the study of the wisdom of Egypt. And in giving Nebuchadnezzar proof that Daniel excelled all the wise men in his realm in these branches of knowledge and wisdom, God poured contempt on the pride of the Chaldeans, and put honour on the low estate of his people.

Verse 21. *And Daniel continued*—Hebrew, ויהי, *he was*, namely, in the court of Babylon, known, employed, and held in reputation, under Nebuchadnezzar and his successors; *even unto the first year of Cyrus*—Till the monarchy passed from the Chaldeans to the Persians in the person of Cyrus, under whom also he maintained his authority. For the expression, *unto*, or *till, the first year*, is not intended to signify that he lived no longer; for it appears, from chap. x. 1, that he lived at least till the third year of that monarch, in which year he had visions and revelations. He lived to see the promises of Isaiah and Jeremiah fulfilled, with respect to the deliverance of the Jews from their state of captivity in Babylon, which began to be accomplished in the first year of Cyrus, Ezra i. 1, and for the accomplishment of which we find Daniel very solicitous, chap. ix. 1, 2. This being so remarkable a year, the text takes notice that Daniel lived to that time, but does not say how much longer he lived.

CHAPTER II.

In this chapter we have, (1.) The perplexity of Nebuchadnezzar through a dream, which he had forgotten, 1. (2.) His application to the wise men of Babylon to tell him the dream and the interpretation thereof, and their inability to do it, 2–11. (3.) Orders given to destroy them all, as impostors, and Daniel with his fellows among the rest, 12, 13. (4.) By promising to declare the dream and its interpretation, Daniel prevents the execution of these orders, at least in part; and by joint prayer with his three companions, he obtains from God the discovery of the dream and its interpretation, 14–19. (5.) The thanksgiving he offered to God for this great favour, 20–23. (6.) His admission to the king, and the discovery he made to him, both of the dream and of the interpretation of it, 25–45. (7.) The great honour which Nebuchadnezzar conferred on Daniel, in recompense for his service, and the preferment of his companions with him, 46–49.

A. M. 3401. **AND** in the second year of the  
B. C. 603. reign of Nebuchadnezzar, Ne-

buchadnezzar dreamed dreams, <sup>A. M. 3401.</sup>  
<sup>B. C. 603.</sup> <sup>a</sup> wherewith his spirit was troubled,

<sup>a</sup> Gen. xli. 8;

Chapter iv. 5.

NOTES ON CHAPTER II.

Verse 1. *In the second year of the reign of Nebuchadnezzar*—That is, according to the Babylonian account, or the fourth according to the Jewish; that is, in the second year of his reigning alone, or the fourth from his first reigning jointly with his father.

*Nebuchadnezzar dreamed dreams*—Having subdued all his enemies, and firmly established his throne, it is probable he was thinking upon his bed (see verse 29) what should come to pass hereafter; what should be the future success of his family and kingdom, and whether any, or what, families and

A. M. 3401. and <sup>b</sup> his sleep brake from him.  
B. C. 603.

2 <sup>c</sup> Then the king commanded to call the magicians, and the astrologers, and the sorcerers, and the Chaldeans, for to show the king his dreams. So they came and stood before the king.

3 And the king said unto them, I have dreamed a dream, and my spirit was troubled to know the dream.

4 Then spake the Chaldeans to the king

<sup>b</sup> Esther vi. 1; Chap. vi. 18.—<sup>c</sup> Gen. xli. 8; Exodus vii. 11; Chap. v. 7.—<sup>d</sup> 1 Kings i. 31; Chap. iii. 9; v. 10; vi. 6, 21.

kingdoms might arise after his own: and as our waking thoughts usually give some tincture to our dreams, he dreamed of something to the same purpose, which astonished him, but which he could not rightly understand. The dream affected him strongly at the time; but awaking in confusion, he had but an imperfect remembrance of it; he could not recollect the particulars. It is said he *dreamed dreams*, because though it was but one continued dream, it contained divers scenes of affairs, being a description of the succession of the four monarchies which were to continue, under different forms, unto the end of the world. *Wherewith his spirit was troubled*—The Hebrew expression, וְהִפְעֵק רִחוֹ, denotes that his spirit was violently agitated, or in such consternation as to affect his body, and disturb his rest. *And his sleep brake from him*—Or, *went from him*, as a like phrase is rendered chap. vi. 18.

Verse 2. *Then the king commanded to call the magicians and the astrologers*—Concerning the meaning of these two words, see note on chap. i. 20. Daniel and his companions were not called among them; perhaps because the Chaldeans despised them as youths and strangers, and would not have them thought equal in knowledge to themselves. *And the sorcerers*—This word is always taken in an ill sense by the sacred writers, signifying a sort of necromancers, that through diabolical arts pretended to an acquaintance with departed spirits, from שַׂדֵּי, *præstigiis uti, to use deceitful tricks, or enchantments*. They were, perhaps, not very unlike the *sortilegi*, or fortune-tellers of the ancient Romans; and exercised themselves in various sorts of juggling tricks, or enchantments, which were supposed to be performed by the assistance of demons: see note on Isa. xxix. 4. *And the Chaldeans*—The Chaldeans were so much addicted to the study of the motions of the heavenly bodies, and to make prognostications from thence, that the word *Chaldean* is used, both in Greek and Latin writers, for an astrologer. Diodorus, lib. ii., speaking of the Chaldeans, says, They employ their whole time in philosophy and divination, and are trained up to them from their childhood: and Strabo, lib. xvi., makes a distinction, and observes, that the word is sometimes applied to the nation, sometimes to the sect. Curtius, lib. v. cap. 1, describes them thus: "Chaldæi siderum motus et statas temporum vices ostendere soliti:" "The Chal-

deans are accustomed to show the motions of the stars, and the appointed changes of times:" and Cicero, *De Divin.*, p. 4, "Chaldæi—diuturna observatione siderum scientiam putantur effecisse, ut prædici posset quid cuique eventurum et quo quisque fato natus esset:" "The Chaldeans, by the long observation of the stars, are thought to have formed a science, whereby may be foretold what is about to happen to every one, and to what fate every one is born." These passages may serve to show the opinion that was commonly entertained of these Chaldeans; and therefore we shall be less surprised to find, at verse 4, this name, according to the general sense of it, used for the magicians of every sort. *To show the king his dreams*—Dreams were often considered by the heathen as giving particular intimations of the will of Heaven; and hence the expression of Homer, in his first *Iliad*, Καὶ γὰρ τ' ὄναρ ἐκ Διὸς ἐστὶ, *For dreams descend from Jove*. And in the beginning of his second *Iliad*, he has, by a bold and beautiful prosopopœia, conveyed the will of Jupiter to Agamemnon in a dream, investing ὄνειρος (a dream) with all the qualities of a divine messenger. Diog. Laert. makes mention of a dream of Socrates, whereby he foretold his death within three days; and most of the schools among pagan philosophers gave credit to dreams, and considered them as revealing the will of the gods: see Wintle.

5 The king answered and said to the Chaldeans, The thing is gone from me: if ye will not make known unto me the dream, with the interpretation thereof, ye shall be <sup>e</sup> cut <sup>f</sup> in pieces, and your houses shall be made a dung-hill.

6 <sup>f</sup> But if ye show the dream, and the inter-

<sup>e</sup> 1 Sam. xv. 33; Ezra vi. 11; 2 Kings x. 27; Chap. iii. 29; Luke xii. 46; Heb. xi. 27.—<sup>f</sup> Chald. *made pieces*.—<sup>g</sup> Chap. v. 16.

Verse 4. *Then spake the Chaldeans to the king in Syriac*—The ancient Chaldee and the Syrian language were the same: see Gen. xxxi. 47; 2 Kings xviii. 26; Ezra iv. 7. This language is found in its greatest purity in the books of Daniel and Ezra. The following part of the chapter, from this verse, is written in Chaldee, and so on to the end of the seventh chapter: the reason of which seems to be, that what is said from hence to the end of that chapter, relates chiefly to the Chaldeans, or the inhabitants of Babylonia; whereas what follows, from the beginning of the eighth chapter, refers mostly to the Jewish people, and therefore is written in Hebrew.

Verses 5, 6. *The king said, The thing is gone from me*—That is, he could not recollect the substance, much less all the particulars of it; some traces of it, however, must have remained in his mind, by which he thought the whole might be brought back to his remembrance, if his wise men could give him any clew to his dream, or hit, any way, upon the sub-

A. M. 3401. pretation thereof, ye shall receive of  
B. C. 603. me gifts and <sup>2</sup>rewards and great honour: therefore, show me the dream and the interpretation thereof.

7 They answered again and said, Let the king tell his servants the dream, and we will show the interpretation of it.

8 The king answered and said, I know of certainty that ye would <sup>3</sup>gain the time, because ye see the thing is gone from me.

9 But if ye will not make known unto me the dream, <sup>4</sup>*there is but one decree for you:*

<sup>3</sup> Or, *see*, Chap. v. 17; Verse 48.

ject of it. This, without doubt, was the state of his mind; for unless some traces of his dream, however imperfect, had remained in it, his wise men would have endeavoured to impose upon him, and have told him any dream they could devise. *If ye will not make known the dream, ye shall be cut in pieces*—Literally, *be made into pieces*. So Syriac; that is, utterly destroyed, as the LXX. and the Vulgate render it. A kind of punishment, of which other places in Scripture make mention: see the margin. *And your houses shall be made a dunghill*—That is, shall be entirely pulled down, and never rebuilt. The ground of this threatening of the king is, that the eastern nations esteemed it a very grievous punishment inflicted upon any one to efface his memory, which in a great measure would be done by pulling down his house, and preventing its being ever rebuilt. The LXX. read, *οι οικου υμων διαπραγματουραι*, *your houses shall be plundered*, and the Vulgate, *your houses shall be confiscated*, or taken for the king's use. This proud king seemed determined to exercise the bitterest acts of cruelty against his magicians, and to blot out the very traces of their memory, if they did not gratify his unreasonable but anxious wishes. We meet with a like denunciation from this haughty monarch, chap. iii. 9. *But if ye show the dream, &c., ye shall receive gifts*—As I have threatened you with death, and the destruction of all you have, if you do not perform what I require: so I promise you honour and great rewards if you do perform it.

Verses 7, 8. *They answered, Let the king tell his servants the dream*—But this the king could not do; and yet, unless he could do it, they could not proceed one step toward the gratifying of his desires. *The king said, I know of a certainty that ye would gain time*—"You only want to protract the time, either that the dream may return, or that my uneasiness may be dissipated, and that, occupied in other affairs, I may think no more of the dream. But I will have from you immediately a positive answer, and a precise explication." However tyrannical this may appear in the king, his reasoning must be allowed to be very just and right: for if the astrologers could obtain from their gods the knowledge of future events by the explication of a dream, certainly

for ye have prepared lying and corrupt words to speak before me, till the time be changed: therefore tell me the dream, and I shall know that ye can show me the interpretation thereof.

10 ¶ The Chaldeans answered before the king, and said, There is not a man upon the earth that can show the king's matter: therefore *there is no king, lord, nor ruler, that asked such things at any magician, or astrologer, or Chaldean.*

11 *And it is a rare thing that the king re-*

<sup>4</sup> Chald. *buy*, Eph. v. 16.—<sup>5</sup> Esth. iv. 11.

the same gods could have made known to them what the dream was. The original expression means, *to buy*, or *redeem*, *time*, and may be properly applied to men's using their utmost endeavours to free themselves out of some imminent danger, or difficulty, gaining time being of considerable advantage to that purpose.

Verse 9. *If ye will not make known the dream, &c., there is but one decree for you*—No alteration will be made as to my declaration; and you have nothing to expect but the execution of the sentence which I have passed upon you. *For ye have prepared lying and corrupt words*—The king's meaning seems to be, that he found by their behaviour, they were ready, in case he told his dream, to invent and give some kind of plausible interpretation of it; or such a one as might, in some way or other, be applicable to whatever events should follow it: in short, that he found their pretended knowledge to be all imposture, since, if they were able to foretell things not yet come to pass, they might certainly tell things already past, and so inform him what was the subject of his dream. *Till the time be changed*—Till there be such an alteration of things, that neither my dream, nor your interpretation, may be thought of any more. Or, as some think, this may be spoken of the wise men framing excuses, in order to delay their punishment, in hopes there might be some change in things, or in the king's mind, whereby they might escape it. From what he says, however, in the conclusion of the verse, it seems to be rather an insinuation, that they intended to forge or invent an interpretation of his dream, not being able to show the true interpretation of it.

Verses 10, 11. *The Chaldeans answered, There is not a man upon the earth that can show the king's matter*—Here the wise men are driven to acknowledge their inability, and their excuse is, that they could indeed tell what dreams signified, if the dreams were told them; but as to telling what a person had dreamed, it was above the power of any art or knowledge but that of the gods, who knew all things. But this reasoning was weak, and showed the king's accusation to be just, namely, *that they had prepared lying and corrupt words to speak before him*; or, that their business and skill were only to invent or

A. M. 3401. quireth, and there is none other that  
B. C. 603. can show it before the king, <sup>h</sup> except  
the gods, whose dwelling is not with flesh.

12 For this cause the king was angry and  
very furious, and commanded to destroy all the  
wise men of Babylon.

13 And the decree went forth that the wise  
men should be slain; and they sought Daniel  
and his fellows to be slain.

14 ¶ Then Daniel <sup>4</sup> answered with counsel  
and wisdom to Arioch the <sup>5</sup> captain <sup>6</sup> of the  
king's guard, which was gone forth to slay the  
wise men of Babylon:

<sup>h</sup> Verse 28; Chap. v. 11.—<sup>4</sup> Chald. returned.—<sup>5</sup> Or, chief  
marshal.—<sup>6</sup> Chald. chief of the executioners, or, slaughtermen,

affix such interpretations of dreams as they thought  
suitable, without having any real knowledge at all  
of future things.—

Verses 12, 13. *For this cause the king was angry  
and very furious, &c.*—The king, in his rage and  
fury, probably did not think of sending for Daniel,  
which made Daniel try to get admission to the king,  
verse 14, to prevent his own destruction, as well as  
that of the other wise men. *And they sought Daniel  
and his fellows to be slain*—Though, as it appears,  
they had not been summoned with the wise men of  
Chaldea. This was extremely unjust to Daniel and  
his companions; for it is highly probable they would  
have received no share of the gifts, and rewards, and  
great honour, which the other wise men would have  
received could they have told the king's dream, there-  
fore they ought not to have been involved in their  
punishment. But those concerned in the execution  
of the decree, being armed with power, did not at-  
tend to the voice of justice: absolute power, indeed,  
too seldom does.

Verse 14. *Then Daniel answered with counsel  
and wisdom*—This seems to be better rendered in  
the Vulgate, namely, *Tunc Daniel requisivit de lege  
atque sententia ab Arioch*—*Then Daniel inquired  
of Arioch concerning the law and decree*, namely,  
which the king had made for destroying the wise  
men: that is, he inquired the reason of the decree  
and judgment issued against them; for as he had not  
been called in unto the king with the other wise men,  
he probably was ignorant of all that had passed with  
regard to the king's dream. The word טעם, here  
rendered *wisdom*, usually signifies an edict, or public  
decree, set forth by authority. *Captain of the  
king's guard*—“Literally, chief of the king's execu-  
tioners. Greek, ἀρχιμαγειρω, the chief butcher [or  
chief cook.] The term טכורא רב, may probably  
mean, the leader of the guard appointed for capital  
punishments. Nor does this office seem to have  
been at all infamous; for Arioch had free access to  
the king, as we find, verse 25: see also 1 Sam. xv.  
33. And perhaps his office might be to execute any  
of the king's commands on his subjects, whether  
they related to honour or dishonour, to life or to

15 He answered and said to Arioch A. M. 3401  
the king's captain, Why is the decree B. C. 603.  
*so hasty from the king?* Then Arioch made  
the thing known to Daniel.

16 Then Daniel went in, and desired of the  
king that he would give him time, and that he  
would show the king the interpretation.

17 Then Daniel went to his house and made  
the thing known to Hananiah, Mishael, and  
Azariah, his companions:

18 <sup>1</sup> That they would desire mercies <sup>7</sup> of the  
God of heaven concerning this secret; <sup>8</sup> that  
Daniel and his fellows should not perish with

Gen. xxxvii. 36.—<sup>1</sup> Matt. xviii. 12.—<sup>7</sup> Chaldee, *from before  
God*.—<sup>8</sup> Or, *that they should not destroy Daniel, &c.*

death. The same title is given to Nebuzar-adan,  
2 Kings xxv. 8; and from the character of the com-  
mander, it seems to mean a person of the first author-  
ity over the soldiery. Mr. Bruce (*Trav.*, p. 455)  
speaks of an officer, called the executioner of the  
camp, whose business it was to attend at capital pun-  
ishments; and this belonged only to a detachment  
of the royal Abyssinian army.”—Wintie.

Verses 15, 16. *Why is the decree so hasty from the  
king?*—So precipitate, or, as Wintie renders it, *so  
urgent*, to slay the innocent, who were never called,  
and knew nothing of the matter? The word מרוצץ, here  
used, signifies both *hasty* and *pressing*. So the  
Syriac. The LXX. render it, η αἰσχύνης, *shameful*;  
the Vulgate translates the verse thus: *He* (namely,  
Daniel) *asked him who had received authority from  
the king, for what reason so cruel a sentence had  
gone forth from the presence of the king? Then  
Arioch made the thing known to Daniel*—Acquainted  
him with the whole affair, of which, it is evident,  
he knew nothing before. *Then Daniel went in*—  
Or, *went up*, as לך properly signifies; that is, either  
to the palace or throne of the king; *and desired of  
the king that he would give him time, &c.*—The  
king's anger was now abated; and withal the provi-  
dence of God was visible, in inclining the king's  
heart to allow Daniel that favour which he had be-  
fore denied to the magicians; *and that he would  
show the king the interpretation*—Daniel promised  
this, in confidence that God, to whom he intended to  
make application by prayer, would discover to him  
both the dream and its interpretation. Doubtless  
God inspired him with a persuasion to this purpose.

Verses 17, 18. *Then Daniel went to his house*—  
Which, it seems, was near the palace, that he might  
there be alone with his God; for from him alone,  
who is the Father of lights, he expected this import-  
ant discovery. Nor did he only pray for it himself,  
but engaged his companions also to unite their sup-  
plications to his. *That they would desire mercies*—  
Chaldee, וירחינן לרבנא, *et misericordiam petendam  
esse, that mercy must be asked, of the God of hea-  
ven*—In applying to God for any blessing, all our de-  
pendance must be on his mercy and compassion,

A. M. 3401. the rest of the wise *men* of Babylon.  
B. C. 603.

19 Then was the secret revealed unto Daniel <sup>k</sup> in a night vision. Then Daniel blessed the God of heaven.

20 Daniel answered and said, <sup>l</sup> Blessed be the name of God for ever and ever: <sup>m</sup> for wisdom and might are his:

21 And he changeth <sup>n</sup> the times and the seasons; <sup>o</sup> he removeth kings, and setteth up kings; <sup>p</sup> he giveth wisdom unto the wise, and knowledge to them that know understanding:

22 <sup>q</sup> He revealeth the deep and secret things: <sup>r</sup> he knoweth what is in the darkness, and <sup>s</sup> the light dwelleth with him.

23 I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and

<sup>k</sup> Num. xii. 6; Job xxxiii. 15, 16.—<sup>l</sup> Psa. cxiii. 2; cxv. 18. <sup>m</sup> Jer. xxxii. 19.—<sup>n</sup> Esth. i. 13; 1 Chron. xxix. 30; Chap. vii. 25; xi. 6.—<sup>o</sup> Job xii. 18; Psa. lxxv. 6, 7; Jeremiah xxvii. 5; Chap. iv. 17.—<sup>p</sup> James i. 5.

for we can expect nothing by way of recompense for our merits. *Concerning this secret*—Namely, that it might be discovered unto them. Observe, reader, whatever is the matter of our care, or occasions us trouble or fear, we must spread before God in prayer; for God gives us leave to be humbly free with him, and in prayer to enter into the detail of our wants and burdens. The danger here equally threatened Daniel and his friends, and therefore it was fit they should all join in prayer for the averting of it. And here we see the power and efficacy of united addresses to Heaven, and the important benefits which the fervent prayers of a few holy men may sometimes bring down upon a multitude. Daniel's prudence, and his piety, with that of his friends, were the means of saving the lives of all the wise men of Babylon!

Verses 19–23. *Then was the secret revealed*—It is generally thought that this secret was revealed to Daniel only, and that in sleep, by a dream, or, as it is here termed, a night vision. *Then Daniel blessed the God of heaven*—He does not stay till he had told what had been revealed to him to the king, and seen whether he would own it to be his dream or not; but, being confident it was so, and that he had gained his point, he immediately turns his prayers into praises. As he had prayed in full assurance that God would do for him what he asked, so he gives thanks in full assurance that he had done it, and in both he has an eye to God as *the God of heaven*. *Daniel answered and said*—"In the latter part of this and the next three verses, Daniel celebrates the praises of the Almighty in a simple, but truly sublime and animated strain of warm and unaffected piety, makes especial mention of his wisdom and power, and illustrates the display of those attributes in several instances, apposite to the subject and occasion."—Wintle. *For wisdom and might are his*—His wisdom appears in ordering the great

might, and hast made known unto A. M. 3401  
me now what we <sup>t</sup> desired of thee: B. C. 603.

for thou hast *now* made known unto us the king's matter.

24 ¶ Therefore, Daniel went in unto Arioch, whom the king had ordained to destroy the wise *men* of Babylon: he went and said thus unto him; Destroy not the wise *men* of Babylon: bring me in before the king, and I will show unto the king the interpretation.

25 Then Arioch brought in Daniel before the king in haste, and said thus unto him, <sup>u</sup> I have found a man of the <sup>v</sup> 10 captives of Judah, that will make known unto the king the interpretation.

<sup>q</sup> Job xii. 22; Psa. xxv. 14; Verses 28, 29.—<sup>r</sup> Psa. cxxxix. 11, 12; Hebrews iv. 13.—<sup>s</sup> Chapter v. 11, 14; James i. 17. <sup>t</sup> Verse 18.—<sup>u</sup> Chald. *That I have found*.—<sup>v</sup> Chald. *children of the captivity of Judah*.

affairs of the world, and his might, or power, in bringing them to pass. To the same purpose Jeremiah styles him, *great in counsel, and mighty in work*, chap. xxxii. 19. *And he changeth the times, &c.*—The great changes of the world are brought to pass by removing kings and translating their dominions to others; by raising some empires, and pulling down others. Of this, Nebuchadnezzar's dream, which was then revealed to Daniel, contains several signal instances, as it comprehends the succession of the four great monarchies of the world. *He knoweth what is in the darkness, &c.*—The most secret things are manifest to him; he discerns them while they yet lie hid in their causes, and discovers and brings them to light at the proper time. *I praise thee, &c., who hast given, or, because thou hast given, me wisdom and might*—Namely, the means and power of saving myself and others from the greatest danger.

Verses 24, 25. *Therefore Daniel went in unto Arioch*—Daniel, having been thus divinely instructed, was desirous to save the lives of the wise men of Babylon, who were unjustly condemned, as well as his own; and, being now prepared, he goes immediately to Arioch, and bespeaks the reversing of the sentence against them. Though there might be some among them, perhaps, who deserved to die, as magicians, by the law of God; yet that which they here stood condemned for was not a crime worthy of death or of bonds: and others of them probably employed themselves in laudable studies, and searches after useful knowledge. *Then Arioch brought in Daniel before the king in haste*—Or, *very speedily*, as the Syriac reads it; and said, *I have found a man that will make known unto the king the interpretation*—Jerome remarks here the manner of courtiers, *Qui cum bona nunciant, sua videri volunt*, who, when they relate good things, are willing to have them thought their own, and to

A. M. 3401. 26 The king answered and said to  
B. C. 603. Daniel, whose name was Belteshazzar, Art thou able to make known unto me the dream which I have seen, and the interpretation thereof?

27 Daniel answered in the presence of the king, and said, The secret which the king hath demanded cannot the wise men, the astrologers, the magicians, the soothsayers, show unto the king;

28 <sup>a</sup> But there is a God in heaven that revealeth secrets, and <sup>11</sup> maketh known to the

<sup>a</sup> Gen. xl. 8; xli. 16; Verses 18, 47; Amos iv. 13.—<sup>11</sup> Chald. hath made known.—<sup>x</sup> Gen. xlix. 1.—<sup>12</sup> Chald. came up.

have merit ascribed to themselves. But Daniel was far from assuming any merit to himself, and therefore ascribes entirely to God the ability which he had to make known to the king the dream and the interpretation of it.

Verses 28-29. *The king said to Daniel, whose name was Belteshazzar*—See note on chap. i. 7; *Art thou able to make known to me the dream? &c.*—The king seems to have questioned whether he could make his promise good. The less likely, however, it appeared to the king that Daniel should do this, the more God was glorified in enabling him to do it. *Daniel answered, Cannot the wise men, &c.*—Daniel's words, as here translated, bear the interrogative form; but not in the original. They seem to be more accurately translated by the LXX., *Τὸ μυστήριον ὁ βασιλεὺς ἐπερωτᾷ οὐκ ἐστὶ σοφῶν—ἀναγγεῖλαι τῷ βασιλεῖ, The mystery concerning which the king inquires, it does not belong to the wise men, &c., to declare to the king.* Or, as the Vulgate has it, "the wise men cannot declare." *But there is a God in heaven that revealeth secrets*—Daniel assumes nothing to himself, but gives the glory to God alone, whose knowledge, as he tells the king, infinitely exceeds that of all the wise men of Chaldea, and of the gods, or demons, which they consulted, or worshipped. And at the same time he also, with great generosity, pleads the cause of the wise men, who could not tell the dream; alleging in their excuse, that such knowledge was not attainable by any mere human ability; and that he should have been as much at a loss as they, had not God been pleased to reveal it unto him: see verse 30. The modesty and humility of Daniel, in this whole address to the king, are highly deserving of our notice and imitation. The *soothsayers*, here mentioned, were not noticed among the several sorts of pretenders to wisdom, named in verse 2. The word so rendered, derived from *כַּוֵּן*, *to cut*, is thought by some to signify either the aruspices, who examined the liver and entrails of beasts by cutting them open; or those diviners who, by the disposition and combination of numbers, made amulets, or charms, by which they pretended to foretell future events. Rabbi Jacchiades favours the latter opinion, supposing that the aruspices were

King Nebuchadnezzar <sup>x</sup> what shall <sup>A. M. 3401.</sup>  
be in the latter days. Thy dream, <sup>B. C. 603.</sup>  
and the visions of thy head upon thy bed, are these;

29 As for thee, O king, thy thoughts <sup>12</sup> came into thy mind upon thy bed, what should come to pass hereafter: <sup>y</sup> and he that revealeth secrets maketh known to thee what shall come to pass.

30 <sup>z</sup> But as for me, this secret is not revealed to me for any wisdom that I have more than any living, <sup>13</sup> but for their sakes that shall

<sup>y</sup> Ver. 21, 28.—<sup>z</sup> Gen. xli. 16; Acts iii. 12.—<sup>13</sup> Or, but for the intent that the interpretation may be made known to the king.

scarcely known in the East. *And maketh known what shall be in the latter days*—Or, *what shall come to pass hereafter*, as it is expressed verses 29, 45. *O king, thy thoughts came into thy mind upon thy bed*—Daniel, by way of introduction to his telling the king what had been the subject of his dream, informs him of what he meditated, or thought, before he fell asleep, namely, that he revolved in his mind what should be the future condition of the vast empire which he had erected by his various conquests. This surely must have excited in Nebuchadnezzar a great admiration of the God whom Daniel worshipped.

Verse 30. *This secret is not revealed to me for any wisdom that I have more than any living*—Namely, to merit such a discovery, or qualify me for receiving it. No praise is due to me on this occasion. Observe, reader, it well becomes those whom God has highly favoured and honoured, to be humble and low in their own eyes; and to lay aside all opinion of their own wisdom and worthiness, that God alone may have all the praise of what they are, and have, and do. *But for their sakes that shall make known the interpretation to the king*—For the sake of Daniel's brethren and companions in tribulation, who had by their prayers helped him to obtain this discovery, and so might be said to make known the interpretation; that their lives might be spared, that they might come into favour and be preferred, and that all the people of the Jews might fare the better in their captivity for their sakes. This is the sense of the words, according to the common translation; but the marginal reading is thought by many to be more agreeable to the context, which if we follow, the meaning of the clause is, "Not for any wisdom of mine, but that the king may know the interpretation," &c. "The impious king," says Jerome, "had a prophetic dream, that, the saint interpreting it, God might be glorified, and the captives, and those who served God in captivity, might receive great consolation. We read the same thing of Pharaoh; not that Pharaoh and Nebuchadnezzar deserved to see such things, but that Joseph and Daniel, interpreting them, might be preferred to all others." And, as Jerome observes afterward,

A. M. 3401. make known the interpretation to the  
B. C. 603. king, \* and that thou mightest know  
the thoughts of thy heart.

31 ¶ Thou, O king, <sup>14</sup> sawest, and behold a  
great image. This great image, whose bright-  
ness *was* excellent, stood before thee; and the  
form thereof *was* terrible.

32 <sup>b</sup> This image's head *was* of fine gold, his  
breast and his arms of silver, his belly and his  
<sup>15</sup> thighs of brass,

33 His legs of iron, his feet part of iron and  
part of clay.

<sup>a</sup> Verse 47.—<sup>14</sup> Chaldee, *wast seeing*.—<sup>b</sup> Verse 38, &c.  
<sup>15</sup> Or, *sides*.—<sup>16</sup> Or, *which was not in hands*, as Verse 45.  
<sup>c</sup> Chap. viii. 25; Zech. iv. 6; 2 Cor. v. 1; Heb. ix. 24.

"That Nebuchadnezzar might admire the grace of  
divine inspiration, he (Daniel) not only told him the  
dream which he was favoured with, but even the  
secret thoughts of his heart previous to the dream."

Verse 31. *Thou, O king, sawest, and behold, a  
great image*—"It appears, from ancient coins and  
medals, that cities and people were often represented  
by figures of men and women. A great, terrible  
human figure was therefore a proper emblem of  
human power and dominion; and the various metals  
of which it was composed not unfitly typified the  
various kingdoms which should arise. It consisted  
of four different metals, gold, and silver, and brass,  
and iron, mixed with clay; and these four metals,  
according to Daniel's own interpretation, mean so  
many kingdoms; and the order of their succession  
is clearly denoted by the order of the parts; the  
head and higher parts signify the earlier times, and  
the lower parts the latter times. Hesiod, who lived  
two hundred years before Daniel, spoke of the four  
ages of the world under the symbols of these metals;  
so that this image was formed according to the com-  
monly received notion, and the commonly received  
notion was not first propagated from hence."—Bishop  
Newton. *This image, whose brightness was excel-  
lent, stood before thee*—This image, says Grotius,  
appeared with a glorious lustre in the imagination  
of Nebuchadnezzar, whose mind was wholly taken  
up with admiration of worldly pomp and splendour;  
but the same monarchies were represented to Daniel  
under the shape of fierce and wild beasts, chap. vii.,  
as being the great supporters of idolatry and tyranny  
in the world. *And the form thereof was terrible*—  
The success which accompanied their arms made  
them feared and dreaded by all the world.

Verses 32, 33. *This image's head was of fine gold*—  
The Babylonian monarchy had arrived to the height  
of glory under Nebuchadnezzar, (see verses 37, 38,) who  
likewise improved and adorned the city of Baby-  
lon to such a degree as to make it one of the won-  
ders of the world; so that this empire might justly  
be compared to a head of gold. *His breast and his  
arms of silver*—The second monarchy, of Medes  
and Persians, would be inferior to the first: see note  
on verse 39. *His belly and his thighs of brass, his*

34 Thou sawest till that a stone <sup>A. M. 3401.</sup>  
<sup>B. C. 602.</sup> was cut out <sup>16</sup> without <sup>c</sup> hands, which  
smote the image upon his feet *that were* of  
iron and clay, and brake them to pieces.

35 Then was the iron, the clay, the brass, the  
silver, and the gold, broken to pieces together,  
and became <sup>d</sup> like the chaff of the summer  
thrashing-floors; and the wind carried them  
away, that <sup>e</sup> no place was found for them:  
and the stone that smote the image <sup>f</sup> be-  
came a great mountain, <sup>g</sup> and filled the whole  
earth.

<sup>d</sup> Psa. i. 4; Hos. xiii. 3.—<sup>e</sup> Psa. xxxvii. 10, 36.—<sup>f</sup> Isaiah  
ii. 2, 3.—<sup>g</sup> Psalm lxxx. 9.

*legs of iron*—These emblems denoted the strength  
of the third and fourth monarchies, and the irresisti-  
ble force with which they should subdue their ad-  
versaries. *Iron and brass* are the emblems of  
strength in the prophetic writings; and they were  
in other respects emblematical of these empires, as  
we shall see by and by. *His feet part of iron and  
part of clay*—By this *was* signified the Roman em-  
pire in its declining state, as will be shown presently.

Verses 34, 35. *Thou sawest till a stone was cut  
out without hands, which smote the image, &c.*—Here  
the whole image is represented as destroyed by a  
great stone falling upon its feet and breaking them  
to pieces, whereby the whole image was upset and  
broken. In like manner the kingdom of Christ, a  
kingdom of God's own erecting, was to break to  
pieces and destroy the fourth and last empire, in  
which the remainder of the others was comprehend-  
ed, and at length to put an end to all earthly rule,  
authority, and power, 1 Cor. xv. 24. The Jews, as  
well as Christians, agree that by the stone here is  
meant the Messiah, or his kingdom, and indeed it is  
a very apt description of it; for without any visible  
means, or adequate assistance of human power, it  
arose, prevailed mightily, and increased to a high  
degree of strength and greatness, and will still in-  
crease, until it become superior to, and swallow up,  
all the kingdoms of the earth. *Then was the iron,  
the brass, &c., broken to pieces, and became like the  
chaff, &c.*—There was no sign or remainder left of  
their former greatness. The same expression is used  
by Isaiah, chap. xli. 15, where see the note. The ex-  
pressions in both places allude to the thrashing-floors  
in the eastern countries, which were usually placed  
on the tops of hills. *And the stone that smote the  
image became a great mountain, &c.*—This denotes  
the advancement and increase of Christ's kingdom,  
that it should from small beginnings proceed to fill  
the whole earth; as if a stone by degrees should  
grow to a mountain. Thus Christ is described as  
*going forth conquering and to conquer*, Rev. vi. 2.  
Christ, the foundation of the church, is often de-  
scribed as a *stone*; see Isa. xxviii. 16; Zech. iii. 9,  
and the church in its flourishing state is represented  
as a mountain, Isa. ii. 2; Ezek. xx. 40; Rev. xxi. 10

A. M. 3401. 36 This is the dream; and we will  
B. C. 603. tell the interpretation thereof before  
the king.

37<sup>b</sup> Thou, O king, *art* a king of kings: <sup>i</sup> for  
the God of heaven hath given thee a kingdom,  
power, and strength, and glory.

38<sup>k</sup> And wheresoever the children of men

<sup>b</sup> Ezra vii. 12; Isaiah xlvii. 5; Jer. xxvii. 6, 7; Ezek. xxvi. 7;  
Hosea viii. 10.

Verses 36-38. *This is the dream, and we will tell the interpretation*—Here again Daniel shows his modesty, allowing his friends a share in the honour of interpreting the dream, because the interpretation was obtained by their joint prayers to God. *Thou, O king, art a king of kings*—So Nebuchadnezzar is styled Ezek. xxvi. 7, because he had divers kings for his vassals and tributaries. And Daniel here addresses him as if he were a very powerful king, and his empire very large and extensive. *For the God of heaven hath given thee a kingdom, &c.*—The monarch might perhaps think, like some of his predecessors, that his conquests were owing to his fortitude and prudence: see Isa. x. 13. But the prophet assures him, that his success must be primarily imputed to the God of heaven. Though most of the ancient eastern histories are lost, yet some fragments remain which speak of this mighty conqueror, and his extended empire. Berosus informs us, that he held in subjection Egypt, Syria, Phenicia, Arabia, and surpassed all the Chaldeans and Babylonians who reigned before him. Josephus, Philostratus, Megasthenes, and Strabo, assert, that he surpassed even Hercules, proceeded as far as Hercules' pillars, subdued Spain, and led his army into Thrace and Pontus. But his empire was of no long duration, for it ended in his grandson Belshazzar, not seventy years after the delivery of this prophecy, nor above twenty-three years after the death of Nebuchadnezzar; which may be the reason why Daniel speaks of him as the only king, the rest being to be considered as nothing; nor do we read of any thing good or great performed by them.—Bishop Newton: see notes on Jer. xxv. 9, 11, 15-26, and xxvii. 6-8. *And wheresoever the children of men dwell, hath he made thee ruler over them all*—The great monarchies assumed to themselves the title of being lords of the world; see chap. vi. 25, and viii. 5; so the word *οικουμένη*, the *world*, commonly signifies the Roman empire, in the New Testament. *Thou art this head of gold*—Thou and thy family and thy representatives. The Babylonian therefore was the first of these kingdoms, and it was fitly represented by the *head of fine gold*, on account of its great riches, and the splendour and glory of its capital city, Babylon, which for the same reason was called *the golden city*, Isa. xiv. 4, *a golden cup*, Jer. li. 7, and *the lady of kingdoms*, Isa. xlvii. 5, 7, where see the notes. The Assyrian is usually said to be the first of the four great empires, and the name may be allowed to pass, if it be not taken too strictly: for the Assyrian empire, properly so called, was dissolved

dwell, the beasts of the field and the  
fowls of the heaven hath he given  
into thy hand, and hath made thee ruler over  
them all. <sup>1</sup> Thou *art* this head of gold.

39 And after thee shall arise <sup>m</sup> another kingdom  
<sup>n</sup> inferior to thee, and another third kingdom of  
brass, which shall bear rule over all the earth.

<sup>1</sup> Ezra i. 2.—<sup>k</sup> Chap. iv. 21, 22; Jer. xxvii. 6.—<sup>l</sup> Verse 32.  
<sup>m</sup> Chap. v. 28, 31.—<sup>n</sup> Verse 32.

before this time, and the Babylonian was erected in its stead; but the Babylonians are sometimes called Assyrians in the best classic authors, as well as in the Holy Scriptures.—Bishop Newton.

Verse 39. *After thee shall arise another kingdom inferior to thee*—“It is very well known, that the kingdom which arose after the Babylonian was the Medo-Persian. The two hands and the shoulders signify that the empire of the Babylonians should be destroyed by two kings. The two kings were the kings of the Medes and Persians, whose powers were united under Cyrus, who was son of one of the kings, and son-in-law of the other, and who besieged and took Babylon, put an end to that empire, and erected on its ruin the Medo-Persian, or the Persian, as it is more usually called, the Persians having soon gained ascendancy over the Medes. The empire is said to be *inferior*, as being *less* than the former, according to the Vulgate translation, because neither Cyrus, nor any of his successors, ever carried their arms into Africa or Spain, so far as Nebuchadnezzar is reported to have done; or rather, as being worse, according to Castalio; for indeed it may be truly asserted, that the kings of Persia were the worst race of men that ever governed an empire. This empire, from its first establishment by Cyrus to the death of Darius Codomanus, lasted not much above two hundred years.”—Bishop Newton.

*And another third kingdom of brass, which shall bear rule over all the earth*—“The prophet,” says Jackson, in his *Chron.*, vol. i. p. 393, “having just mentioned this second kingdom, with great delicacy hastens to the third, because he would not tell the king that the second kingdom was to destroy his.” It is universally known that Alexander the Great subdued the Medes and Persians, and subverted their empire. This prince is said, by the author of the first book of Maccabees, “to be the first that reigned over Greece, after having smitten Darius the king of the Persians and Medes; to have made many wars, won many strong holds, and slain the kings of the earth; also to have gone through to the ends of the earth, and taken the spoils of many nations.” It is reported of this mighty conqueror, that “he built more than seventy cities, twelve of which, or, as Curtius intimates, eighteen, he named Alexandria; that his soldiers, though unarmed, were never afraid, while he was with them, of any armed forces. He engaged no enemy which he did not conquer, besieged no city which he did not take, and made attempts on no nation which he did not entirely subdue.” But all would not satisfy the vast cravings

A. M. 3401. 40 And <sup>p</sup> the fourth kingdom shall  
B. C. 603. be strong as iron : forasmuch as iron  
breaketh in pieces and subdueth all *things* :  
and as iron that breaketh all these, shall it  
break in pieces, and bruise.

41 And whereas thou sawest <sup>a</sup> the feet and  
toes, part of potters' clay, and part of iron, the  
kingdom shall be divided ; but there shall be in

<sup>p</sup> Chap. vii. 7, 23.—<sup>a</sup> Verse 33.

of his ambition, so that the Roman satirist with great  
justice observed of him,

"Unus Pellæo juveni non sufficit orbis ;  
Æstuat infelix augusto limite mundi."—*Juv. Sat. x.*

One world does not satisfy the Macedonian youth :  
he chafes unhappy, cooped in the narrow compass  
of the globe : see Wintle. The kingdom, therefore,  
which succeeded to the Persian was the Macedo-  
nian, or Grecian ; and this kingdom was fitly repre-  
sented by *brass*, for the Greeks were famous for  
their brazen armour, their usual epithet being, Χαλκο-  
χιτῶνες Ἀχαιοί, *The brazen-coated Greeks*. This  
*third* kingdom is said to bear rule over all the earth,  
by a figure usual in almost all authors. Alexander  
himself commanded that he should be called, *The  
king of all the world* ; not that he really conquered  
the whole world, but that he had considerable do-  
minions in Europe, Asia, and Africa, that is, in all the  
three parts of the world then known. Diodorus Si-  
culus, and other writers, give an account of ambassa-  
dors coming from almost all the world, to congratu-  
late him upon his success, or to submit to his empire :  
and then especially, as Arrian remarks, did Alexan-  
der appear to himself, and to those about him, to be  
master both of all the earth and all the sea. But  
this *third* kingdom must be considered as compre-  
hending not only Alexander, but likewise the Mace-  
donian princes who succeeded him. This will ap-  
pear the more probable, because the former king-  
doms comprehended all the succeeding princes of  
the same house and nation, even till the ruin of their  
empire, and its translation to the different prince and  
nation which succeeded to the sovereign power and  
dominion : see Bishop Newton, and Dr. Chandler's  
*Vindication of Daniel*.

Verses 40-43. *The fourth kingdom shall be strong  
as iron, &c.*—This description agrees well with the  
Roman empire, and the event answered the predic-  
tion ; for the Roman was vastly more strong and ex-  
tensive than any of the preceding three. As iron  
breaketh and bruise all other metals, so this brake  
and subdued all the former kingdoms. The metal is  
here different, and consequently likewise the nation  
must be different from the preceding. For the four  
metals must signify four different nations ; and as  
the gold signified the Babylonians, the silver the Per-  
sians, and the brass the Macedonians, so the iron  
must necessarily denote some other nation : and it  
may safely be said, that there is not, and has not  
been, a nation upon earth, to which this description

it of the strength of the iron, foras- A. M. 3401  
much as thou sawest the iron mixed B. C. 603.  
with miry clay.

42 And as the toes of the feet were part of  
iron, and part of clay, so the kingdom shall be  
partly strong, and partly <sup>17</sup> broken.

43 And whereas thou sawest iron mixed with  
miry clay, they shall mingle themselves with

<sup>17</sup> Or, brittle.

is applicable, but the Romans. The Romans suc-  
ceeded to the Macedonians, and therefore, in course,  
were next to be mentioned. And as the two *arms  
of silver* denoted the two kings of the Medes and  
Persians, so the two *legs of iron* seem equally to  
have signified the two Roman consuls. The *iron*  
was *mixed with clay* ; and the Romans were defiled  
with a mixture of barbarous nations. The Roman  
empire was at length divided into ten lesser king-  
doms, answering to the ten toes of the image. These  
kingdoms retained much of the old Roman strength ;  
so that *the kingdom was partly strong and partly  
broken*—It subdued Syria, and made the kingdom  
of the Seleucidæ a Roman province, in the year  
sixty-five before Christ ; it subdued Egypt, and made  
the kingdom of the Lagidæ a Roman province, in  
the year thirty before Christ ; and, in the fourth  
century after Christ, it began to be torn in pieces by  
the incursions of the barbarous nations. Mr. Mede,  
who was as able and consummate a judge as any in  
these matters, observes, "That the Roman empire  
was the *fourth* kingdom of Daniel, was believed by  
the church of Israel, both before and in our Saviour's  
time ; received by the disciples of the apostles, and  
the whole Christian Church, for the first three hun-  
dred years, without any known contradiction. And,  
I confess, having so good a ground in Scripture, it is  
with me *tantum non articulus fidei*, little less than  
an article of faith : " see his *Works*, book iv. ep. 6,  
p. 735, and Bishop Newton.

Daniel seems to divide this kingdom into three  
periods. The first is its strongest and flourishing  
state, which seems to be denoted by the *iron legs* :  
the second is the same kingdom, weakened by civil  
wars and the divided state of the empire, denoted by  
the *feet*, which were *part of potter's clay, and part  
of iron* ; for which reason the prophet tells us *the  
kingdom shall be divided, though there shall be in it  
something of the strength of iron, because the iron  
was mixed with the clay* : the third is the same em-  
pire in a yet further state of declension, during which  
one part of it was to be absolutely destroyed, denoted  
by the *toes*, the extremity of the image, and of con-  
sequence the last period of this fourth empire. As  
*the toes of the feet were part of iron and part of  
clay, so the kingdom shall be partly strong and  
partly broken*—That is, one part of this divided  
empire shall remain, and the other part be entirely  
destroyed. And as the last period of this kingdom  
is denoted by the *toes*, this evidently intimates that  
the remaining part, which was not broken, should be

A. M. 3401. the seed of men : but they shall not  
B. C. 603. cleave <sup>18</sup> one to another, even as iron  
is not mixed with clay.

44 And in <sup>19</sup> the days of these kings <sup>r</sup> shall  
the God of heaven set up a kingdom, <sup>s</sup> which  
shall never be destroyed : and the <sup>20</sup> kingdom  
shall not be left to other people, <sup>t</sup> but it shall

<sup>18</sup> Chald. *this with this.*—<sup>19</sup> Chald. *their days.*—<sup>r</sup> Verse 28.—<sup>s</sup> Chapter iv. 3, 34 ; vi. 26 ; vii. 14, 27 ; Micah iv. 7 ; Luke i. 32, 33.

divided into ten distinct kingdoms or governments. *And whereas thou sawest iron mixed with clay, they shall mingle themselves with the seed of men, &c.*—The conjunction of the Romans with the conquered nations, and afterward with the Goths, Vandals, and other barbarians, who subverted the empire, seems to be here intended : in consequence of which these ten kingdoms became a medley of people, of different nations, laws, and customs. *But they shall not cleave one to another*—Although the kings of the several nations shall try to strengthen themselves by marriage alliances, yet reasons of state, the desire of empire, and the different interests which they pursue, will prove stronger than ties of blood, and often engage them in contentions and wars with each other, and thereby weaken the common strength. As Tacitus observes, “*Dominandi cupido cunctis affectibus flagrantior erit.*” *The lust of ruling will be more powerful than all the affections.* “It is especially observable,” says Wintle, “that in the declining state of the Roman empire, intermarriages with the barbarians were frequent and distinguished, as may be learned from the histories of the times ; but yet the cement would not hold so as to form any great kingdom, or even to prevent the impending fate of the empire.” But some explain the verse of the commotions and clashings that took place between the secular and ecclesiastical powers, after the kingdom was divided into ten parts, answerable to the ten toes of the image.

Verses 44, 45. *And in the days of these kings*—That is, kingdoms, or during the succession of these four monarchies ; and it must be during the time of the last of them, because they are reckoned *four* in succession, and consequently this must be the fifth kingdom. *Shall the God of heaven set up a kingdom*—This can only be understood with propriety, as the ancients understood it, of the kingdom of Christ. Accordingly, his kingdom was set up during the days of the last of these kingdoms, that is, the Roman. The stone was totally a different thing from the *image* ; and the kingdom of Christ is totally different from the kingdoms of this world. The stone *was cut out of the mountain without hands*, as our heavenly body is said (2 Cor. v. 1) to be a *building of God, a house not made with hands*, that is, spiritual, as the phrase is used in other places. This the fathers generally apply to Christ himself, who was miraculously born of a virgin, without the concurrence of man : but it should be rather understood of the kingdom of Christ, which was formed out of the

break in pieces and consume all <sup>A. M. 3401.</sup>  
these kingdoms, and it shall stand <sup>B. C. 603.</sup>  
for ever.

45 <sup>u</sup> Forasmuch as thou sawest that the  
stone was cut out of the mountain <sup>21</sup> without  
hands, and that it brake in pieces the iron,  
the brass, the clay, the silver, and the gold ;

<sup>20</sup> Chald. *kingdom thereof.*—<sup>t</sup> Psa. ii. 9 ; Isa. lx. 12 ; 1 Cor. xv. 24.—<sup>u</sup> Verse 35 ; Isa. xxviii. 16.—<sup>21</sup> Or, *which was not in hand.*

Roman empire, not by number of hands, or strength of armies, but without human means, and the virtue of second causes. This kingdom was set up by the God of heaven, and from hence the phrase of the *kingdom of heaven* came to signify the kingdom of the Messiah ; and so it was used and understood by the Jews, and so it is applied by our Saviour in the New Testament. Other kingdoms were raised by human ambition and worldly power ; but this was the work not of man, but of God : this was truly, as it is called, the *kingdom of heaven*, and (John xviii. 36) *a kingdom not of this world* ; its laws, its powers were all divine. This kingdom was *never to be destroyed*, as the Babylonian, the Persian, and the Macedonian empires have been, and in a great measure also the Roman. This kingdom was *not to be left to any other people* ; it was to be erected by God in a peculiar manner, to extend itself over all the nations, and still to consist of the same people, without any alteration or change of their name. What this people were to be, and by what name to be called, the prophet expressly declares chap. vii. 17, 18 ; they were to be *the saints of the Most High*. Of such was this kingdom to consist, and never to depart from them ; a character which expressly determines the nature of the kingdom, and by whom it was to be erected and governed. This kingdom was *to break in pieces and consume all kingdoms*—To spread and enlarge itself, so that it should comprehend within itself all the former kingdoms. This kingdom was *to fill the whole earth*, to become universal, and to stand for ever. As the fourth kingdom, or the Roman empire, was represented in different states, first strong and flourishing, with *legs of iron*, and then weakened and divided, with *feet and toes part of iron and part of clay* ; so this fifth kingdom, or the kingdom of Christ, is described likewise in two states, which Mr. Mede rightly distinguishes by the names of *regnum lapidis*, the kingdom of the stone, and *regnum montis*, the kingdom of the mountain. The first commenced when the stone was *cut out of the mountain without hands*, while the statue continued on its feet, and the Roman empire was in its full strength, with *legs of iron* : the second, when the stone began to increase into a mountain, and to fill the earth, the Roman empire being in its last and weakest state. The image is still standing upon its feet and toes of iron and clay ; and the kingdom of Christ is yet a *stone of stumbling and a rock of offence*. But the stone will one day smite the image upon the feet and toes,

A. M. 3401. the great God hath made known to  
B. C. 603.

the king what shall come to pass  
hereafter: and the dream is certain, and the interpretation thereof sure.

46 ¶ Then the king Nebuchadnezzar fell upon his face, and worshipped Daniel, and commanded that they should offer an oblation and sweet odours unto him.

47 The king answered unto Daniel, and said, Of a truth it is, that your God is a God of gods, and a Lord of kings, and a revealer

<sup>a</sup> Chaldee, after this.—<sup>x</sup> Acts x. 25; xiv. 13; xxviii. 6.  
<sup>y</sup> Ezra vi. 10.—<sup>z</sup> Verse 28.

and destroy it utterly, and will itself become a great mountain, and fill the whole earth: or, in other words, *The kingdoms of this world will become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever.* We have, therefore, seen the kingdom of the stone; but we have not yet seen the kingdom of the mountain. Some parts of this prophecy still remain to be fulfilled; but the exact completion of the other parts will not suffer us to doubt of the accomplishment of the rest also in due season: see Bishop Newton.

Verse 46. *Then the king Nebuchadnezzar fell upon his face and worshipped Daniel*—He was so astonished at hearing his whole dream declared and interpreted by Daniel with such exactness, and at finding such wonderful events foretold by it, that he was ready to think him more than man, (just as the Lycaonians and barbarians thought of St. Paul, Acts xiv. 13, &c., and xxviii. 6,) and therefore prostrated himself before him, intending, as it should seem, to pay him some kind of adoration. It must be observed, however, that “doing reverence by prostration was not only an act of worship paid to God, but often given to kings and great men, in the times of the Old Testament: see 2 Sam. ix. 6, and xiv. 33. It was likewise an expression of reverence paid to prophets on account of the sanctity of their office, and not refused by them, 1 Kings xviii. 7. Of this kind, probably, was the worship paid by the leper to Christ, (Matt. viii. 2,) whom he took for a prophet. But when other circumstances were added to it, which made it look like divine worship, then it was refused to be accepted; as in the case of Peter, (Acts x. 25,) and of the angel, Rev. xix. 10. The adoration here described seems to have been of this latter kind, being joined with offering incense, an act of worship peculiar to God alone: see Ezra vi. 10. For this reason it is highly probable that Daniel refused the honours offered to him, and put the king in mind that he should give God the glory; as we find he does in the following verse.”—Lowth.

Verses 47, 48. *Of a truth it is, that your God is a God of gods*—Such a God as there is no other; above all gods in dignity, over all gods in dominion. *And a Lord of kings*—From whom they derive their power, and to whom they are accountable:

of secrets, seeing thou couldest reveal  
this secret.

A. M. 3401.  
B. C. 603.

48 Then the king made Daniel a great man, and gave him many great gifts, and made him ruler over the whole province of Babylon, and chief of the governors over all the wise men of Babylon.

49 Then Daniel requested of the king, and he set Shadrach, Meshach, and Abed-nego, over the affairs of the province of Babylon: but Daniel sat in the gate of the king.

<sup>a</sup> Verse 6.—<sup>b</sup> Chap. iv. 9; v. 11.—<sup>c</sup> Chap. iii. 12.—<sup>d</sup> Esth. ii. 19, 21; iii. 2.

the supreme Governor of the world, and Ruler of all the kings and kingdoms in it. *And a revealer of secrets*—One who sees and can bring to light what is most secret; *seeing thou couldest reveal this secret*—Couldest discover a matter, which it would have been impossible for thee to discover, if God had not revealed it to thee. *Then the king made Daniel a great man*—Or magnified him, as the original expression means. God made Daniel a great man indeed, when he took him into such intimate communion with himself, a much greater man than Nebuchadnezzar could make him; but because God had honoured him, therefore the king honoured him too. *And gave him many great gifts*—Which Daniel had no reason to refuse, since they put him into the greater capacity of doing good to his brethren in captivity. These gifts were no more than grateful returns from the king for the good services Daniel had done him, and were not desired or aimed at by Daniel, as the rewards of divination were by Balaam. *And made him ruler over the whole province of Babylon*—Which, no doubt, had a mighty influence upon the other provinces; *and chief of the governors over all the wise men*—Constituted him the chief ruler and inspector of them who were students and professors of learning and wisdom. We are not to suppose that this holy prophet, in the exercise of the office now assigned him, would give any countenance or encouragement to any who practised unlawful arts and divinations: rather he would do all in his power to abolish all such practices, and would instruct those of whom he had the oversight in the knowledge of the one living and true God, and in that wisdom which has him for its author and its end.

Verse 49. *Then Daniel requested of the king, and he set Shadrach, &c.*—He used his interest for his friends, as became a good man, and procured places in the government for them, that they might be assisting to him in his office, and sharers in his honour, by whose intercessions, united with his own, so important a secret had been revealed to him: such a grateful sense had he even of that service! This preferring of them would not only be a great help to Daniel in his place and business, but would afford them many and great opportunities of being

useful to their brethren in captivity. *But Daniel sat in the gate of the king*—Was a constant attendant at the king's court: and as the expression may

probably signify, was a kind of chief justice, hearing and determining such causes as were brought before him, and administering justice to the people.

## CHAPTER III.

*In this chapter we have an account of the extraordinary trial, wonderful deliverance, and further advancement of Daniel's three friends. (1.) Nebuchadnezzar erects a golden image, and requires all his subjects to worship it, 1-7. (2.) He is informed that the Jewish princes refuse to worship it, 8-12. (3.) They resolutely persist in their refusal, 13-18. (4.) They are cast into a fiery furnace, 19-23. (5.) They are miraculously preserved unhurt, and the king is convinced of his error, 24-27. (6.) He gives glory to God, and shows favour to his servants, 28-30.*

A. M. 3424.  
B. C. 580. **N**EBUCHADNEZZAR the king made an image of gold, whose height was threescore cubits, and the breadth thereof six cubits: he set it up in the plain of Dura, in the province of Babylon.

2 Then Nebuchadnezzar the king sent to gather together the princes, the governors, and the captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had set up.

<sup>1</sup> Chald. with might.—<sup>2</sup> Chald. they command.

## NOTES ON CHAPTER III.

Verse 1. *Nebuchadnezzar made an image of gold*—How soon this image was erected, after the dream in his second year, is uncertain. The Greek and Arabic interpreters suppose it to have been in the eighteenth year of his reign, and Dr. Prideaux agrees with them. But whether it was then, or, as some think, later, the design of it probably was, to frustrate the exposition, and defeat the end of the dream: on which account, perhaps, the image was made wholly of gold, and not of different metals, to make an ostentatious display of the abundance of his wealth, and to obviate the jealousies of his people, excited by his favours to Daniel and his friends. Some or all of these motives might influence this haughty and inconstant monarch to desert the true God, whom he had so lately acknowledged, and to yield again to the force of those inveterate habits, from which he had been so miraculously recovered: see Wintle. *The height thereof was threescore cubits*—The proportion of the height of this image seems very unequal to the breadth, unless the pedestal, on which it was placed, be included therein. Houbigant, and some others, on account of this disparity, think it was rather a column or pyramid than an image of the human form: but Diodorus, lib. ii. § 9, giving an account of the plunder Xerxes had taken out of the temple of Belus, mentions an image of massy gold that was forty feet high, which Prideaux conjectures to have been this statue made by Nebuchadnezzar. The statue of Jupiter also, made

3 Then the princes, the governors, A. M. 3424.  
B. C. 580. and captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, were gathered together unto the dedication of the image that Nebuchadnezzar the king had set up; and they stood before the image that Nebuchadnezzar had set up.

4 Then a herald cried aloud, To you it is commanded, O people, nations, and languages,

5 That at what time ye hear the sound of the

<sup>a</sup> Chap. iv. 1; vi. 25.

by Lysippus, at Tarentum, is said to have been forty cubits high. It is probable that the plain of Dura, here mentioned, was some extensive plain near Babylon, and that the image set up in it was erected in honour of Bel, the chief idol of the Babylonians.

Verses 2, 3. *Then Nebuchadnezzar sent to gather together the princes, &c.*—It would be very difficult, and perhaps impossible, at this distance of time, to ascertain the proper titles and offices of the several characters that are here mentioned, and certainly would answer no valuable end to any reader. It may be sufficient to observe, that it is probable only those were summoned to attend on this occasion who held places under the government. Thousands of others, no doubt, would be present, and, when present, were required to comply with the king's injunction respecting worshipping the image, though they had not been summoned. *And they came and stood before the image*—They made their personal appearance, and showed themselves ready to perform the worship required of them.

Verses 4-6. *Then a herald cried aloud*—Made proclamation in the languages of the several nations assembled; *To you it is commanded, O people, nations, and languages*—Whatever parts of the empire you come from, and whatever language you speak. This form of speech was doubtless designed to set forth the largeness and extent of the Babylonish empire. *That at what time ye hear the sound of the cornet, &c.*—That is, of wind and stringed instruments of various sorts. It is justly

A. M. 3424. cornet, flute, harp, sackbut, psaltery, B. C. 580. <sup>3</sup> dulcimer, <sup>4</sup> and all kinds of music, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up.

6 And whoso falleth not down and worshippeth shall the same hour <sup>b</sup> be cast into the midst of a burning fiery furnace.

7 Therefore, at that time, when all the people heard the sound of the cornet, flute, harp, sackbut, psaltery, and all kinds of music, all the people, the nations, and the languages, fell down and worshipped the golden image that Nebuchadnezzar the king had set up.

8 ¶ Wherefore at that time certain Chaldeans <sup>c</sup> came near, and accused the Jews.

\* Or, singing.—<sup>a</sup> Chald. *symphony*.—<sup>b</sup> Jer. xxix. 22; Rev. xiii. 15.—<sup>c</sup> Chap. vi. 12.

observed by Mr. Scott here, that "the several words by which the several kinds of musical instruments are enumerated in this chapter, do not seem to admit of any satisfactory explanation:" certainly, "without distinctly referring to ancient usages," and going to a great length of explication, "they cannot be made intelligible, except to those few who are fully acquainted with those usages, and perhaps scarcely even to them:" and if the reader could attain correct ideas of the forms and powers of them all, he would from this derive but little edification. *Ye fall down and worship the golden image*—Let all take notice, 1st, That the king strictly charges and commands all manner of persons, whatever other gods they worship at other times, now to worship this. 2d, That all do this just at the same time, in token of their communion with each other at this service. *And whosoever falleth not down and worshippeth*—St. Jerome observes, that falling down is applied, in Scripture, rather to idols than the true God; (see Matt. iv. 9;) *shall the same hour, &c.*—This is the first place in the Old Testament where we meet with the division of time into *hours*. The Greeks ascribe the invention of them to Anaximander, who, perhaps, received it from the Chaldees. The mode of punishment here mentioned was common among this people: compare Jer. xxix. 22. It has been said, that Abraham was exposed to this punishment before his departure from Chaldea: see Gen. xi. 31; and Calmet. Similar methods has mystical Babylon followed, to compel those she denominates heretics to embrace her creed, and join in her anti-Christian worship.

Verse 7. *All the people, &c., fell down and worshipped*—And what wonder, considering that all the charms of music were made use of to allure them to a compliance on the one hand, and the terrors of the fiery furnace to frighten them into it on the other? Thus beset with the double temptation of allurements and terror, they all yielded to the will of the idolatrous king. Observe, reader, there is

9 They spake and said to the A. M. 3424. hing Nebuchadnezzar, <sup>d</sup> O king, live B. C. 580. for ever.

10 Thou, O king, hast made a decree, that every man that shall hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, shall fall down and worship the golden image:

11 And whoso falleth not down and worshippeth, *that* he should be cast into the midst of a burning fiery furnace.

12 \* There are certain Jews whom thou hast set over the affairs of the province of Babylon, Shadrach, Meshach, and Abed-nego; these men, O king, <sup>e</sup> have not regarded thee: they

<sup>d</sup> Chap. ii. 4; v. 10; vi. 6, 21.—\* Chap. ii. 49.—<sup>e</sup> Chaldee, *have set no regard upon thee.*

nothing so unreasonable, or sinful, which the careless world will not be drawn to by pleasure, or driven to by pain, and fear of torture and death. By such methods as these, false worship has been set up and maintained in different ages.

Verses 8-12. *At that time certain Chaldeans came near, and accused the Jews*—It is not improbable that these Chaldeans were such as envied these friends of Daniel their preferments, having perhaps themselves expected the places to which they had been advanced. *They spake and said, O king, live for ever*—They approached the king with a great show of loyalty, and concern for his life, honour, and interest. *Thou, O king, hast made a decree, &c.*—They put him in mind of the law he had lately made, that all manner of persons, without exception, should fall down and worship his golden image: they put him in mind also of the penalty which was to be inflicted upon recusants. *There are certain Jews, &c.*—It is likely that Nebuchadnezzar had no particular design to insnare Shadrach and his companions in making this law; for then he would himself have had his eye upon them, and would not have needed this information; but their enemies, who sought an occasion against them, laid hold on this, and were forward to accuse them. To aggravate the matter, and incense the king more against them, they, 1st, Put him in mind of the dignity to which the criminals had been preferred; that though they were Jews, foreigners, captives, and men of a despised nation and religion, yet the king had *set them over the affairs of the province of Babylon*—It was, therefore, they suggested, very ungrateful, and an insufferable piece of insolence in them, to disobey the king's command, who had shared so much of the king's favour. And, besides, the high station they were in would give their refusal the greater influence, and render it of the worse consequence. 2d, They suggest, that it was done maliciously, contumaciously, and in contempt of him and his authority. *These men, say they, have*

A. M. 3424. serve not thy gods, nor worship the  
B. C. 580. golden image which thou hast set up.

13 ¶ Then Nebuchadnezzar in his rage and fury commanded to bring Shadrach, Meshach, and Abed-nego. Then they brought these men before the king.

14 Nebuchadnezzar spake and said unto them, *Is it* <sup>6</sup> true, O Shadrach, Meshach, and Abed-nego, do not ye serve my gods, nor worship the golden image which I have set up?

15 Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp,

\* Or, of purpose, as Exod. xxi. 13.—† As Ex. xxxii. 32; Luke

not regarded thee, they serve not thy gods, &c.—Thus princes, who are wont to be incensed enough against innocent people, seldom want those about them who do all they can to excite them to greater wrath. If it be asked here, Where was Daniel on this occasion? It may be answered, He was probably absent, either because the king's business called him elsewhere, or because he had leave of absence from the king; unless we suppose that he stood so high in the king's favour that none durst complain of him for his non-compliance. But why did not his companions keep out of the way? Surely, because they would obey the king's orders as far as they could conscientiously, and wished to be present to bear a public testimony against this gross idolatry. God also, no doubt, inclined them to attend, that they might glorify him by a noble confession, made in face of the most extreme danger; and that he might honour and reward them, by a most extraordinary and wonderful deliverance.

Verse 13. *Then Nebuchadnezzar in his rage, &c.*—How little was it to the honour of this mighty prince that he had rule over so many nations, when, at the same time, he had no rule over his own spirit! How unfit was he to rule reasonable men, who would not himself be ruled by reason! Surely it did not need to surprise him to hear that these three men did not now serve his gods, for he knew very well they never had done it, and that their religion, to which they had always adhered, forbade them to do it. Nor had he any reason to think they acted thus in contempt of his authority, since they had in all instances showed themselves respectful and dutiful to him as their prince.

Verses 14, 15. *Nebuchadnezzar said, Is it true, O Shadrach? &c.*—Or, of purpose, as the margin reads it, and as the word is used, Exod. xxi. 13. Is it designedly and deliberately done, or was it only through inadvertency, that you have not served my gods? What! you that I have nourished and brought up; that have been educated and maintained at my charge; that I have been so kind to, and done so much for; you that have been in such reputation for wisdom, and therefore should better have known your duty to your prince; what! do not you serve my gods, nor worship the golden image which I have

sackbut, psaltery, and dulcimer, and all kinds of music, ye fall down and

worship the image which I have made; <sup>7</sup> *well*: but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; <sup>8</sup> and who is that God that shall deliver you out of my hands?

16 Shadrach, Meshach, and Abed-nego, answered and said to the king, O Nebuchadnezzar, <sup>h</sup> we are not careful to answer thee in this matter.

17 If it be so, our God whom we serve is

xiii. 9.—† Exod. v. 2; 2 Kings xviii. 35.—<sup>h</sup> Matt. x. 19.

set up? Observe, reader, the faithfulness of God's servants to him has often been the wonder of their enemies and persecutors, who think it strange that they run not with them to the same excess of riot. *Now if ye be ready, &c.*—He is willing to admit them to a new trial; if they did purpose before not to worship his gods, yet it may be, upon second thoughts, they will change their minds; it is therefore repeated to them upon what terms they now stand: 1st, The king is willing that the music should play again, for their sakes only, to soften them into a compliance; and if they will not, like the deaf adder, stop their ears, but will hearken to the voice of the charmers, and will worship the golden image, well and good, their former omission shall be pardoned. But, 2d, The king is resolved, if they persist in their refusal, that they shall immediately be cast into the fiery furnace, and shall not have so much as an hour's reprieve. Thus does the matter lie in a little compass; *Turn or burn*, is the king's language. And because he knew they buoyed themselves up in their refusal with a confidence in their God, he insolently sets him at defiance, saying, *And who is that God that shall deliver you out of my hands?* Let him deliver you if he can. Now he forgot what he himself once owned, that their God was a *God of gods, and a Lord of kings*, chap. ii. 47. Proud men are still ready to say, as Pharaoh, *Who is the Lord, that I should obey his voice?*

Verse 16. *Shadrach, Meshach, &c., said, We are not careful to answer thee, &c.*—In so plain a case there is no room for deliberation: we have an answer ready at hand, that *we ought to obey God rather than man*. Admirable example this of a true faith in God, and ready obedience to his will! How worthy of our imitation! It is such an instance of fortitude and magnanimity as is scarce to be paralleled. They did not break out into any intemperate heat, or passion, against those that worshipped the golden image, did not insult or affront them, nor did they rashly thrust themselves upon the trial, or go out of the way to court martyrdom; but when they were duly called to the fiery trial, they quitted themselves with a conduct and courage that became sufferers for so good a cause.

Verses 17, 18. *If it be so*—If we are brought into

A. M. 3424. able to deliver us from the burning  
B. C. 580. fiery furnace, and he will deliver us  
out of thy hand, O king.

18 But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.

19 ¶ Then was Nebuchadnezzar <sup>7</sup> full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abed-nego: *therefore* he spake, and commanded that they should heat the furnace one seven times more than it was wont to be heated.

<sup>7</sup> Chald. filled.—<sup>8</sup> Chald. mighty of strength.—<sup>9</sup> Or, mantles.

this strait: if we must be thrown into the fiery furnace unless we serve thine image; *our God whom we serve is able to deliver us, &c.*—As we are firmly persuaded of the power of our God to deliver us, so we trust in his mercy and goodness, that he will deliver us out of this imminent danger. This they spake out of a well-grounded hope, not from a certain foresight of being delivered; for such an assurance would have detracted much from the worth of their courage and constancy, in despising the danger which threatened them. And it appears, from what follows, that they were firmly fixed in their resolution, not to dishonour the true God by worshipping this image, or any of the gods of Babylon, although they should perish in the flames, for so they declare in the following words. *But if not, &c., we will not serve thy gods*—It was, therefore, all one to them which way God would honour himself; they were resolved to suffer rather than sin, and leave their cause to God. Indeed, if God be for us, we need not fear what man can do unto us. Let him do his worst: God will deliver us either from death, or in death.

Verses 19–21. *Then was Nebuchadnezzar full of fury*—Nebuchadnezzar had himself known and owned so much of the true God, that one would have thought, though his pride and vanity had induced him to make this golden image, and set it up to be worshipped, yet that what these young men now said (whom he had formerly found to be wiser than all his wise men) would have revived his convictions, and at least have engaged him to forbear proceeding to extremities against them; but it proved quite otherwise. 1st, Instead of being convinced by what they said, he was exasperated, and made more outrageous. 2d, Instead of mitigating their punishment, in consideration of their quality and the honourable offices they were in, he ordered it to be heightened, commanding the heat of the furnace to be increased seven-fold; which, though it would not make their death more grievous, but rather despatch them the sooner, yet was designed to signify, that the king looked upon their crime as seven times more heinous than the crimes of others, and so made their death more ignominious. But God brought glory to himself out of this foolish instance of the

20 And he commanded the <sup>8</sup> most A. M. 3424.  
mighty men that *were* in his army B. C. 580.  
to bind Shadrach, Meshach, and Abed-nego,  
and to cast *them* into the burning fiery furnace.

21 Then these men were bound in their <sup>9</sup> coats, their hosen, and their <sup>10</sup> hats, and their *other* garments, and were cast into the midst of the burning fiery furnace.

22 Therefore because the king's <sup>11</sup> commandment was urgent, and the furnace exceeding hot, the <sup>12</sup> flame of the fire slew those men that took up Shadrach, Meshach, and Abed-nego.

<sup>10</sup> Or, turbans.—<sup>11</sup> Chald. word.—<sup>12</sup> Or, spark.

tyrant's rage; for though it would not have made their death the more grievous, yet it made their deliverance much the more illustrious. 3d, He ordered them to be bound in their clothes, which was done accordingly. They were bound, that they might not struggle, or make any resistance; were bound in their clothes for haste, or that they might be consumed the more slowly and gradually: but God's providence ordered it for the increase of the miracle, in that their clothes were not so much as singed. What a terrible death was this, to be cast bound into the midst of a burning fiery furnace! It makes one's flesh tremble to think of it, and horror to take hold of one. It is amazing that the tyrant was so hard-hearted as to inflict such a punishment, and the confessors possessed of such fortitude as to submit to it, rather than sin against God. But what is this to the second death? to the furnace into which the tares shall be cast in bundles? to that lake which burns eternally with fire and brimstone? Let Nebuchadnezzar heat his furnace as hot as he can, a few minutes will finish the torment of those who are cast into it; but hell-fire tortures, and doth not kill; the pain of damned sinners is more exquisite, and *the smoke of their torments ascends for ever and ever, and they have no rest*, no intermission, no cessation of their pains, *who have worshipped the beast and his image*, Rev. xiv. 10, 11; whereas their pain would be soon over that were cast into this furnace, for not worshipping this Babylonian beast and his image.

Verses 22, 23. *Because the king's commandment was urgent*—That they should despatch them quickly, and be sure to do it effectually; and they therefore resolved to go to the very mouth of the furnace, that they might throw them into the midst of it; and were hasty and precipitate in executing their orders, and did not take proper care for themselves against the violence of the heat. *The flame of the fire slew those men that took up Shadrach, &c.*—The apocryphal additions to the book of Daniel say, that the flame ascended forty-nine cubits above the mouth of the furnace. Probably God ordered it so, that the wind blew the flame directly upon them. Thus did God immediately plead the cause of his injured servants, and take vengeance for them on their persecu

A. M. 3424. 23 And these three men, Shadrach, B. C. 580. Meshach, and Abed-nego, fell down bound into the midst of the burning fiery furnace.

24 ¶ Then Nebuchadnezzar the king was astonished, and rose up in haste, and spake, and said unto his <sup>13</sup> counsellors, Did not we cast

<sup>13</sup> Or, *governors*.—<sup>k</sup> Isa. xliiii. 2.—<sup>14</sup> Chald. *there is no hurt*

tors, whom he punished not only in the very act of their sin, but by their sin. But these men were only the instruments of this cruelty: he that commanded them to do this had the greater sin; yet they suffered justly for executing an unjust decree: a decree which, it is very likely, they executed with pleasure. As to Nebuchadnezzar himself, he was referred for a future reckoning. There is a day coming when proud tyrants will be punished, not only for the cruelties they have been guilty of, but for employing those about them in their cruelties, and so exposing them to the judgments of God. It is probable, the noise occasioned by what befell these men drew Nebuchadnezzar to the place where the furnace was, where he beheld what is related in the following verses. *These three men fell down bound, &c.*—All this is expressed with emphasis, to make the power of God more glorious in their preservation; for that flame which slew the executioners, might much more easily have killed them, even before they fell down.

Verses 24, 25. *Then Nebuchadnezzar was astonished, and rose up in haste*—Some have thought there is something wanting between this and the preceding verse, expressive of the reason of Nebuchadnezzar's astonishment. Hence Houbigant inserts two verses, which are found in the Vulgate to this purpose: "But an angel of the Lord descended to Azariah and his companions into the furnace, and drove the flame of the fire from the furnace. And they walked in the midst of the flame, praising and blessing the Lord." The LXX. and Arabic read the beginning of this verse thus: *Then Nebuchadnezzar heard them singing praise, and was astonished, &c.* But it is probable that either the slaying of the men who executed his sentence was that which astonished Nebuchadnezzar, or rather, his unexpectedly seeing at a distance the young men walking at liberty, and apparently in comfort, in the fiery furnace. *He said, Lo, I see four men loose, walking in the midst of the fire*—1st, They were loose from their bonds: the fire, which did not so much as singe their clothes, burned the cords with which they were tied. 2d, They had no hurt, felt no pain or uneasiness in the least; the flame did not scorch them, the smoke did not stifle them: they were alive, and as well as ever in the midst of the flames. See how the God of nature can, when he pleases, control the powers of nature, to make them serve his purposes! Now was fulfilled in the letter that gracious promise, Isa. xliiii. 2, *When thou walkest through the fire thou shalt not be burned, neither*

three men bound into the midst of the fire? They answered and said unto the king, True, O king.

25 He answered and said, Lo, I see four men loose, <sup>k</sup> walking in the midst of the fire, and <sup>14</sup> they have no hurt: and the form of the fourth is like <sup>l</sup> the Son of God.

*in them*.—<sup>1</sup> Job i. 6; xxxviii. 7; Psa. xxxiv. 7; Verse 28.

*shall the flame kindle upon thee.* By faith they quenched the violence of fire. 2d, They walked in the midst of the fire: the furnace was large, so that they had room to walk; they were unhurt, so that they were able to walk; their minds were easy, so that they were disposed to walk as in a paradise, or garden of pleasure. *Can a man walk upon hot coals, and his feet not be burnt?* Prov. vi. 28. Yes; they did it with as much pleasure as the king of Tyrus walked up and down in the midst of his precious stones, which sparkled as fire, Ezek. xxviii. 14. 4th, There was a fourth seen with them in the fire, whose form, says Nebuchadnezzar, *is like the Son of God*—Or rather, *like a son of God, or, of the gods*; in agreement with the Hebrew, LXX., and Syriac; that is, "Like a divine and glorious person, sent from the powers above to rescue and deliver these men." For as Nebuchadnezzar was an idolater, it is scarce to be conceived that he should know any thing concerning the *Son of God*, the Messiah, and much less of his form and likeness; whereas all the heathen had a notion, which runs through their theology, of the *sons of the deities*, as powerful beings, sent often to the aid and protection of mankind. But though we can scarce suppose Nebuchadnezzar to have called or known this person to have been the *Son of God*, the promised Redeemer; yet it is extremely probable, (and so the best Jewish as well as Christian commentators have understood it,) that he was indeed the *Son of God*, who often appeared in our nature, in a human form, before he assumed that nature for our salvation; the great angel, or messenger of the covenant, who under that character frequently revealed himself to the patriarchs of old; and accordingly, in a subsequent verse, he is called the *angel of God*, the messenger sent to deliver these servants of the Lord; the same who was afterward sent to Daniel, to preserve him from the rage of the lions. Moreover, we may observe, that as *angels* are often called *sons of God*, and as most nations had high ideas of their power, perhaps Nebuchadnezzar might only mean an *angel*, a celestial delegate; and this seems the more probable from his own words, verse 28, *Blessed be God, who hath sent his angel, and delivered his servants, &c.*—That angel, or *son of God*, whom I saw in the furnace, &c.: see *Christian Mag.*, vol. ii. page 613. Observe, reader, those that suffer for Christ, have his gracious presence with them in their sufferings, even in the fiery furnace, even in the valley of the shadow of death, and therefore even there they need fear no evil. Hereby Christ showed that what is

A. M. 3424. 26 Then Nebuchadnezzar came  
B. C. 580. near to the <sup>15</sup> mouth of the burning  
fiery furnace, *and* spake, and said, Shadrach,  
Meshach, and Abed-nego, ye servants of the  
most high God, come forth, and come *hither*.  
Then Shadrach, Meshach, and Abed-nego,  
came forth of the midst of the fire.

27 And the princes, governors, and captains,  
and the king's counsellors, being gathered to-  
gether, saw these men, <sup>m</sup> upon whose bodies  
the fire had power, nor was a hair of their

head singed, neither were their coats A. M. 3424.  
changed, nor the smell of fire had B. C. 580.  
passed on them.

28 *Then* Nebuchadnezzar spake, and said,  
*Blessed be* the God of Shadrach, Meshach, and  
Abed-nego, who hath sent his angel, and de-  
livered his servants that <sup>n</sup> trusted in him, and  
have changed the king's word, and yielded  
their bodies, that they might not serve nor wor-  
ship any god, except their own God.

29 <sup>o</sup> Therefore, <sup>16</sup> I make a decree, That

<sup>15</sup> Chald. *door*.—<sup>m</sup> Heb. xi. 34.—<sup>n</sup> Psalm xxxiv. 7, 8; Jer.  
xvii. 7; Chap. vi. 22, 23.

<sup>o</sup> Chap. vi. 26.—<sup>16</sup> Chald. *a decree is made by me*.

done against his people, he takes as done against  
himself: whoever throw them into the furnace, do  
in effect throw him in; *I am Jesus, whom thou per-  
secutest*, Acts ix. 5.

Verses 26, 27. *Then Nebuchadnezzar came near  
to the mouth of the furnace*—As near as he durst  
come; *and spake*—With a milder tone than before,  
God having abated the fire of his fury; *and said*,  
*Ye servants of the most high God, &c.*—The miracle  
calls to his mind the confession which he had for-  
merly made of the true God, chap. ii. 47. And he  
can now at once both acknowledge him to be *most  
high* above all gods, and the three worthies, who had  
been condemned to the flames, to be his faithful ser-  
vants. Observe, reader, sooner or later God will  
convince the proudest of men, that he is the most  
high God, and above them, and too hard for them,  
even in those things wherein they *deal proudly* and  
presumptuously, Exod. xviii. 11. He will likewise  
let them know who are his servants, and that he  
owns them, and will stand by them. Nebuchad-  
nezzar now embraces those whom he had abandoned  
to destruction, and is ready to show them every pos-  
sible kindness, perceiving them to be the favourites  
of Heaven. How the fourth, whose *form was like  
the Son of God*, withdrew, and whether he vanished  
away or visibly ascended, we are not told; but of the  
other three we are informed, that they *came forth  
out of the midst of the fire*—As Abraham their father  
out of *Ur*, that is, *the fire*, of the Chaldees, into  
which, says the tradition of the Jews, he was cast  
for refusing to worship idols, and out of which he  
was delivered, as those his three descendants were.  
When they had their discharge, they did not tempt  
God by staying any longer, but came forth as brands  
out of the burning. *And the princes, governors, &c.,  
being gathered together, saw those men*—All the  
great men came together to view them, and were  
amazed to find that they had not received the least  
damage by the fire; that it had *no power over their  
bodies, &c.*—Several expressions are here used,  
which rise in fine order one above another, and the  
climax is beautiful. The fire not only had no pre-  
vailing power over their bodies, but neither was a hair  
of their head burned, nor their flowing robes singed,  
nor even the smell of fire had passed on them.

Verse 28. *Then Nebuchadnezzar spake, and  
said, Blessed be the God of Shadrach, &c.*—So  
Darius offers up his acknowledgments to the God  
of Daniel, chap. vi. 28, looking upon him as superior  
to other gods, but not as the only true God. *Who  
hath sent his angel*—Thus Daniel ascribes his de-  
liverance from the lions to an angel, chap. vi. 22;  
*and delivered his servants that trusted in him*—That  
confided in his power, love, and faithfulness, that he  
would stand by and support them in their time of  
trial, and either bring them out of the fiery furnace  
back to their place on earth, or lead them through it  
forward to their place in heaven; and in this confi-  
dence became fearless of the king's wrath, and regard-  
less of their own lives. *And have changed the king's  
word*—Have rendered his command of none effect,  
God having himself suspended the execution of it;  
*and yielded their bodies*—To expected torture and  
death; *that they might not serve, &c.*—That is, rather  
than they would consent to serve *any god, except their  
own God*—Or, any false god: all gods, but Jehovah,  
being false pretenders to divinity. By this miracle  
Nebuchadnezzar was plainly given to understand,  
that all the great success which he had had, and  
should yet have against the Jews, and in which he  
gloried, as if he had therein overpowered their God,  
was purely owing to their sin; that if the body of  
that nation had faithfully adhered to their own God,  
and the worship of him only, as these three men  
did, they would all have been delivered out of his  
hands, as these three men were. And this was a  
necessary instruction for him at this time.

Verse 29. *Therefore, I make a decree, &c.*—He  
issues a royal edict, strictly forbidding any to speak  
evil of the God of Israel. We have reason to think  
that both the sins and the troubles of Israel had  
given great, though no just occasion to the Chaldeans  
to blaspheme the God of Israel, and it is likely Ne-  
buchadnezzar himself had encouraged them to do  
it; but now, though he is no true convert, nor is  
influenced to worship him, yet he resolves never to  
speak evil of him again, nor to suffer others to do so.  
If any should presume to do it, he decrees that they  
should be counted the worst of malefactors, and  
should be dealt with accordingly. The miracle now  
wrought by the power of this God, in defence of his

A. M. 3424. every people, nation, and language,  
B. C. 580. which speak <sup>17</sup> any thing amiss  
against the God of Shadrach, Meshach, and  
Abed-nego, shall be <sup>p</sup> cut <sup>18</sup> in pieces, and  
their houses shall be made a dunghill: <sup>q</sup> be-

<sup>17</sup> Chald. *error*.—<sup>p</sup> Chap. ii. 5.—<sup>18</sup> Chald. *made pieces*.

worshippers, and that publicly, in the sight of the thousands of Babylon, was a sufficient justification of this edict. And it would contribute much to the ease of the Jews in their captivity, to be, by this law, screened from the fiery darts of reproach and blasphemy, with which, otherwise, they would have been continually annoyed. Observe, reader, it is a great mercy to the church, and a good point gained, when its enemies, though they have not their hearts turned, yet have their mouths stopped, and their tongues tied. If a heathen prince laid such a restraint upon the proud lips of blasphemers, how much more should Christian princes do it. Nay, in this thing, one would suppose that men should be a law to themselves; and that those who have so little

cause there is no other god that can A. M. 3424.  
deliver after this sort. B. C. 580.

30 ¶ Then the king <sup>19</sup> promoted Shadrach, Meshach, and Abed-nego, in the province of Babylon.

<sup>q</sup> Chap. vi. 27.—<sup>19</sup> Chald. *made to prosper*.

love to God that they care not to speak well of him, yet should never find in their hearts, for we are sure they can never find cause, to speak any thing amiss of him.

Verse 30. *Then the king promoted Shadrach, &c.*—He not only reversed the attainder of these three men, but restored them to their places in the government, nay, and preferred them to greater and more advantageous trusts than they had held before; or, as the margin reads it, *He made them to prosper*. The LXX., add at the end of the verse, *And he advanced them to be governors over all the Jews who were in his kingdom*. Their promotion, which was much to their own honour, would be still more to the comfort of their brethren in captivity in those parts.

## CHAPTER IV.

*Daniel, having finished the history respecting his three friends being cast into the fiery furnace, for refusing to worship Nebuchadnezzar's golden image, here adds another history relating to that king, which he gives in the very words of the public edict which had been made on the occasion, that every one might be convinced of the truth of the story, having the testimony of a public edict for it. In this edict, after solemnly acknowledging the power and dominion of God, 1-3, Nebuchadnezzar relates at large a dream which he had had, which none of his magicians could interpret, but for the interpretation of which he had applied to Daniel, 4-18. Daniel interprets it, as foretelling Nebuchadnezzar's fall, unless he should prevent it by his speedy repentance and reformation, 19-27. The accomplishment of it, when he was in the height of his pride, in his being suddenly deprived of his senses for seven years, and then recovering his reason and government, 28-34, 36. His solemn acknowledgment of God's absolute supremacy and almighty power, 34, 35, 37.*

A. M. 3434. **N**EBUCHADNEZZAR the king,  
B. C. 570. <sup>a</sup> unto all people, nations, and  
languages, that dwell in all the earth; Peace  
be multiplied unto you.

2 <sup>1</sup> I thought it good to show the signs and  
wonders <sup>b</sup> that the high God hath wrought to-  
ward me.

<sup>a</sup> Chapter iii. 4; vi. 25.—<sup>1</sup> Chaldee, *It was seemly before me*.  
<sup>b</sup> Chap. iii. 26.

## NOTES ON CHAPTER IV.

Verses 1-3. *Nebuchadnezzar the king, unto all people, &c.*—He addresses the proclamation, not only to his own subjects, but to all to whom the writing should come. *Peace be multiplied unto you*—May all things prosperous happen unto you. The Chaldee is, *Your peace be multiplied*: a usual form of addressing the subjects of this vast empire. *I thought it good to show the signs, &c., that the high God hath wrought toward me*—Namely, by signifying to him future things of so extraordinary

3 <sup>o</sup> How great *are* his signs! and A. M. 3434.  
how mighty *are* his wonders! his B. C. 570.  
kingdom is <sup>d</sup> an everlasting kingdom, and his  
dominion is from generation to generation.

4 ¶ I Nebuchadnezzar was at rest in my  
house, and flourishing in my palace:

5 I saw a dream which made me afraid, <sup>o</sup> and

<sup>c</sup> Chap. vi. 27.—<sup>d</sup> Verse 34; Chap. ii. 44; vi. 26.—<sup>o</sup> Chap.  
ii. 28, 29.

a kind, as could not naturally have been supposed to happen; and in bringing to pass some of them upon himself in a most wonderful manner. *How great are his signs, &c.*—“The king’s repeated experience had extorted from him the sublime confession contained in this verse; the latter part of which is a fine display of the infinite power and dominion of the true God.”—Wintle.

Verses 4, 5. *I Nebuchadnezzar was at rest, &c.*—Nebuchadnezzar, “for the extent of his dominion, and the great revenues it supplied; for his unrivalled

A. M. 3434. the thoughts upon my bed and the  
B. C. 570. visions of my head troubled me.

6 Therefore made I a decree to bring in all the wise men of Babylon before me, that they might make known unto me the interpretation of the dream.

7 Then came in the magicians, the astrologers, the Chaldeans, and the soothsayers: and I told the dream before them; but they did not make known unto me the interpretation thereof.

8 ¶ But at the last Daniel came in before me, whose name was Belteshazzar, according to the name of my god, and in whom is the spirit of the holy gods: and before him I told the dream, saying,

<sup>f</sup> Chap. ii. 1.—<sup>g</sup> Chap. ii. 2.—<sup>h</sup> Chap. i. 7.—<sup>i</sup> Isa. lxi. 11; Verse 18; Chap. ii. 11; v. 11, 14.—<sup>k</sup> Chap. ii. 48; v. 11.

success in war; for the magnificence and splendour of his court; and for his stupendous works and improvements at Babylon, was the greatest monarch, not only of his own times, but incomparably the greatest the world had ever seen. At a time when he was at rest in his house, and flourishing in his palace;” having lately subjected to his empire Syria, Phenicia, Judea, Egypt, and Arabia, and returned to Babylon inflated with his success and victories, and being in the meridian of his glory, and thinking of nothing but enjoying in peace the fruit of his conquests, he was unexpectedly alarmed, and thrown into trouble and distress, by a prophetic dream which he here records. Thus God’s particular judgments often resemble the general one in their coming suddenly and unexpectedly, when men indulge themselves in carnal security.

Verses 6, 7. *Therefore made I a decree to bring in the wise men*—As he did before, on a like occasion; but they did not make known unto me the interpretation—Though they had promised with great confidence, when consulted before, respecting his former dream, that if it were told them they would, without fail, interpret it. But the key of this dream was in a sacred prophecy, with which they were not acquainted, namely, Ezek. xxxi. 3, &c., where the Assyrian monarch is compared, as Nebuchadnezzar is here, to a tree cut down for his pride. Had they read and considered that divine record, they might perhaps have discovered the mystery of this dream. But Providence ordered it so, that they should be first puzzled with it, that Daniel’s interpreting of it afterward might redound to the glory of Daniel’s God.

Verses 8, 9. *But at the last Daniel came in before me*—Whether sent for by the king, or brought by another, appears not, but he was last, that it might appear that he only, or rather, his God, who revealed them to him, had the true understanding of these secrets: for if he had come first, or before the rest

9 O Belteshazzar, master of the magicians, because I know that the spirit of the holy gods is in thee, and no secret troubleth thee, tell me the visions of my dream that I have seen, and the interpretation thereof.

10 Thus were the visions of my head in my bed; I saw, and behold a tree in the midst of the earth, and the height thereof was great.

11 The tree grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth:

12 The leaves thereof were fair, and the fruit thereof much, and in it was meat for all: the beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it.

<sup>g</sup> Chald. *I was seeing*.—<sup>l</sup> Ezek. xxxi. 3; Verse 20; Isa. x. 34; Zech. xi. 2; Psa. xxxvii. 35.—<sup>m</sup> Ezek. xvii. 23; Lam. iv. 20.

had tried all their skill in vain, they would have been ready to affirm they understood the interpretation of the dream as well as he, and so God would not have had the glory of it; but now it was evident that the interpretation was from the Spirit of God enlightening the prophet. *In whom is the spirit of the holy gods*—Who is enlightened by the gods, or heavenly powers, with a supernatural degree of knowledge, such as none of the wise men of Babylon can attain to. The original words, however, may be rendered, *the holy God*, as they are in the Greek and Arabic: and it is probable that this king had now the one true God in his mind. *O Belteshazzar, master*—Or, *chief, of the magicians*, as Wintle translates the words. That he was superior to, or placed as a governor over, all the magicians, or wise men, see on chap. i. 20, and ii. 48. *Because I know that the spirit of the holy gods*—Or rather, *of the holy God, is in thee, and that no secret troubleth thee*—Or, *is difficult to thee*. The LXX. read, *αδυναται σε, is not impossible to thee*. Thou art not at a loss to find out any secret thing whatsoever. *Tell me the visions of my dream, and the interpretation thereof*—Nebuchadnezzar tells the dream himself in the following words; so that the meaning of this sentence must be, *Tell me the interpretation of the dream*. The LXX. translate it thus: *Hear the vision of my dream, which I saw, and tell me the interpretation thereof*.

Verses 10–16. *I saw, &c.*—The substance of what the king relates is, that he saw in a dream “a tree, strong and flourishing; [in the midst of the earth, or of his empire:] its summit pierced the clouds, and its branches overshadowed the whole extent of his vast dominions: it was laden with fruit, and luxuriant in its foliage: the cattle reposed in its shade, and the fowls of the air lodged in its branches, and multitudes partook of its delicious fruit. But the king saw a celestial being, a watcher, and a holy one, come down from heaven; and heard him give orders,

A. M. 3434. 13 I saw in the visions of my head  
B. C. 570. upon my bed, and behold, <sup>a</sup> a watcher  
and <sup>o</sup> a holy one came down from heaven;

14 He cried <sup>3</sup> aloud, and said thus, <sup>p</sup> Hew  
down the tree, and cut off his branches, shake  
off his leaves, and scatter his fruit: <sup>q</sup> let the

<sup>a</sup> Psalm ciii. 20; Verses 17, 23.—<sup>o</sup> Deut. xxxiii. 2; Chapter  
viii. 13; Zech. xiv. 5; Jude 14.

with a loud voice, that the tree should be hewn down, its branches lopped off, and its fruit scattered, and nothing left of it but *the stump of its roots in the earth*, which was to be secured, however, with a *band of iron and brass, in the tender grass of the field*. Words of menace follow, which are applicable only to a man, and plainly show, that the whole vision was typical of some dreadful calamity, to fall for a time, but for a time only, on some one of the sons of men."—Bishop Horsley. The whole of this allegorical dream is explained in the subsequent part of the chapter; and therefore it will only be necessary to notice here two or three of the singular expressions and particulars found in it.

1st, By the terms *watcher and holy one*, or, as the expression is, verse 17, *watchers and holy ones*, has generally been understood some principal angel, or angels, the angelical orders being described as always attending upon God's throne to receive and execute his commands: see *Psa. ciii. 20; Matt. xviii. 10; and notes on Ezek. i. 11, 24.* For which reason they are called the eyes of the Lord, *Zech. iv. 10.* But Bishop Horsley, in his sermon on the 17th verse, strongly combats, and seems to have fully confuted this opinion. His train of reasoning is too long to be inserted here, and indeed it is not necessary to insert it, the following short extract being quite sufficient to clear up the point. "Those who understand the titles of *watchers and holy ones* of angelic beings, agree, that they must be principal angels—angels of the highest orders; which, if they are angels at all, must certainly be supposed: for it is to be observed, that it is not the mere execution of the judgment upon Nebuchadnezzar, but the decree itself, which is ascribed to them. The whole matter originated in their decree; and at their command the decree was executed. *The holy ones* are not said to hew down the tree, but to give command for the hewing of it down. Of how high order, indeed, must these *watchers and holy ones* have been, on whose decrees the judgments of God himself are founded, and by whom the warrant for the execution is finally issued? It is surprising, that such men as Calvin among the Protestants of the continent—such as Wells and the elder Lowth in our own church—and such as Calmet in the Church of Rome, should not have their eyes open to the error, and impiety indeed, of such an exposition as this which makes them angels, especially when the learned Grotius, in the extraordinary manner in which he recommends it, had set forth its merits, as it should seem, in a true light, when he says, that it represents God as acting like a great monarch 'upon a decree of his senate:' and when

beasts get away from under it, and <sup>a</sup> the fowls from his branches. A. M. 3434.  
B. C. 570.

15 Nevertheless, leave the stump of his roots in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let

<sup>a</sup> Chaldee, *with might*.—<sup>p</sup> Matthew iii. 10.—<sup>q</sup> Ezekiel  
xxi. 12.

another of the most learned of its advocates imagines something might pass in the celestial senate, bearing some analogy to the forms of legislation used in the assemblies of the people at Rome, in the times of the republic. It might have been expected that the exposition would have needed no other confutation, in the judgment of men of piety and sober minds, than this fair statement of its principles by its ablest advocates.

"The plain truth is, that these appellations, *Watchers and Holy Ones*, denote the persons in the Godhead; the first describing them by the vigilance of their universal providence, the second by the transcendent sanctity of their nature. The word rendered *Holy Ones* is so applied in other texts of Scripture, which make the sense of the other word, coupled with it here, indisputable. In perfect consistency with this exposition, and with no other, we find, in the 24th verse, that this decree of the *Watchers* and the *Holy Ones* is the decree of the *Most High God*; and in verse 13, God, who in regard to the plurality of the persons, is afterward described by these two plural nouns, *Watchers and Holy Ones*, is, in regard to the unity of the essence, described by the same nouns in the singular number, *Watcher and Holy One*. And this is a fuller confirmation of the truth of this exposition: for God is the only being to whom the same name in the singular and in the plural may be indiscriminately applied: and this change from the one number to another, without any thing in the principles of the language to account for it, is frequent in speaking of God in the Hebrew tongue, but unexampled in the case of any other being. The assertion, therefore, is, that God had decreed to execute a signal judgment upon Nebuchadnezzar for his pride and impiety, in order to prove, by the example of that mighty monarch, that 'the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men.' To make the declaration the more solemn and striking, the terms in which it is conceived distinctly express that consent and concurrence of all the persons in the Trinity, in the design and execution of this judgment, which must be understood indeed in every act of the Godhead."

2d, The command given by these *watchers and holy ones* may be considered as addressed to any of those creatures, animate or inanimate, that are to fulfil the Creator's will; or the expression may be understood as being merely a prediction that the tree should be cut down, and its leaves shaken off, &c.: and the hewing down of the tree signified only the removal of it for a time, not its entire destruc-

A. M. 3431. his portion *be* with the beasts in the  
B. C. 570. grass of the earth.

16 Let his heart be changed from man's, and let a beast's heart be given unto him; and let seven <sup>2</sup> times pass over him.

17 This matter *is* by the decree of the watchers, and the demand by the word of the holy ones: to the intent <sup>2</sup> that the living may know <sup>4</sup> that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men.

18 This dream I King Nebuchadnezzar have seen. Now thou, O Belteshazzar, declare the

<sup>1</sup> Chap. xi. 13; xii. 7.—<sup>2</sup> Psa. ix. 16.—<sup>3</sup> Chap. ii. 21; v. 21; Verses 25, 32.

tion, because while the root remained in the ground new shoots might break forth, and so the tree grow up again. When it is added, *let the beasts get away from under it*, the meaning evidently is, let not his subjects rely upon him for protection, for he shall not be in a condition to afford them any, or to be the author of any good to them. *Nevertheless* (it is further commanded) *leave the stump of his roots in the earth*—By which is signified, that Nebuchadnezzar's kingdom should be preserved to him, and that no one should seize upon it during his exile, or affliction. The words, *with a band of iron and brass*, were meant to give still further assurance that his kingdom should remain unshaken and sure to him, like things held firm and immoveable by iron or brass. The next expression, *in the tender grass of the field*, either alludes to the circumstance of the stump of a tree lying buried and neglected in the field, till it is overgrown with grass and herbs, and so is not noticed; or it is a transition from the sign to the thing signified, from the tree to Nebuchadnezzar, represented by it, the tree with its stump being lost sight of, and a person coming in its stead, to whom only what follows is applicable. *Let his heart be changed from man's*—“It is hard to say what the real nature of this transformation was. The Syriac seems to incline to a change of the mind, and probably it means no more than that his heart, or the nature of his constitution, was made savage and brutish, either by a real madness, or by such a slovenly neglect of himself, or deprivation of the proper use of his speech and limbs, as might reduce him to a state like the beasts. There is a kind of madness called lycanthropy, wherein men have the fury of wolves.”—Wintle. See *Univ. Hist.*, p. 964. Scaliger thinks this madness of Nebuchadnezzar is obscurely hinted at in a document of Abydenus, produced by Eusebius; wherein, having represented the king, from the Chaldean writers, to have fallen into an ecstasy, and to have foretold the destruction of that empire by the Medes and Persians, the author adds, that immediately after uttering this prophecy he disappeared; which Scaliger expounds of the king's being driven from his kingly state, and the

interpretation thereof, <sup>2</sup> forasmuch as A. M. 3434. all the wise *men* of my kingdom are <sup>4</sup> B. C. 570. not able to make known unto me the interpretation: but thou *art* able: <sup>2</sup> for the spirit of the holy gods *is* in thee.

19 ¶ Then Daniel, <sup>7</sup> whose name *was* Belteshazzar, was astonished for one hour, and his thoughts troubled him. The king spake, and said, Belteshazzar, let not the dream, or the interpretation thereof, trouble thee. Belteshazzar answered, and said, My lord, <sup>2</sup> the dream *be* to them that hate thee, and the interpretation thereof to thine enemies.

<sup>1</sup> Gen. xli. 8, 15; Chapter v. 8, 15.—<sup>2</sup> Verse 8.—<sup>3</sup> Verse 8. <sup>4</sup> 2 Sam. xviii. 32; Jer. xxix. 7.

society of men: see Scaliger's notes upon the *Ancient Fragments* in the appendix to his work *de Emendatione Temporum*. See also Houbigant and Calmet on the metamorphosis of Nebuchadnezzar. *And let seven times pass over him*—Literally, *Till seven times be changed upon him*, that is, seven years, for so the expression evidently signifies in several parts of this book, as we shall see hereafter.

Verses 17, 18. *This matter is by the decree of the watchers, &c., to the intent that the living may know, &c.*—The intent of the matter was to give mankind a proof, in the fall and restoration of this mighty monarch, that the fortunes of kings and empires are in the hand of God; that his providence perpetually interposes in the affairs of men, and that he distributes crowns and sceptres according to his will, but always for the good of the faithful primarily, and ultimately of his whole creation. *And setteth over it the basest of men*—If this be applied to Nebuchadnezzar, it must be understood, either with respect to his present condition, whose pride and cruelty rendered him as despicable in the sight of God as his high estate made him appear honourable in the eyes of men; and, therefore, was justly doomed to so low a degree of abasement: or else it may be interpreted of his wonderful restoration and advancement after he had been degraded from his dignity.

Verse 19. *Then Daniel was astonished for one hour*—“Stood in silent astonishment for nearly an hour,” both at the surprising circumstances of the judgment denounced against the king, and likewise out of a tender regard and respect for his person, who had bestowed so many favours upon him. The Vulgate renders it, *cepit intra seipsum tacitus cogitare, he began to consider in silence within himself*, or silently reflected on the particulars of the dream just related. But the LXX. read ἀπηνευσθη, *obstupescit fuit, he was amazed, or confounded*. *The king said, Let not the dream trouble thee*—Whatever it be that thou understandest from the dream, tell it freely without fear. *Daniel answered, The dream be to them that hate thee*—May the ill it portends happen to thy enemies. The words are spoken by the figure called *euphemismus*, according to

A. M. 3434. 20 <sup>a</sup> The tree that thou sawest, B. C. 570. which grew, and was strong, whose height reached unto the heaven, and the sight thereof to all the earth;

21 Whose leaves were fair, and the fruit thereof much, and in it was meat for all; under which the beasts of the field dwelt, and upon whose branches the fowls of the heaven had their habitation:

22 <sup>b</sup> It is thou, O king, that art grown and become strong: for thy greatness is grown, and reacheth unto heaven, <sup>c</sup> and thy dominion to the end of the earth.

23 <sup>d</sup> And whereas the king saw a watcher and a holy one coming down from heaven, and saying, Hew the tree down, and destroy it; yet leave the stump of the roots thereof in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with

<sup>a</sup> Verses 10, 11, 12.—<sup>b</sup> Chapter ii. 38.—<sup>c</sup> Jer. xxvii. 6, 7, 8.  
<sup>d</sup> Verse 13.—<sup>e</sup> Chap. v. 21.—<sup>f</sup> Verse 32; Chap. v. 21, &c.

which any displeasing or ungrateful thing is signified by a more soft and agreeable mode of expression: see a like instance, 1 Sam. xxv. 22. "Such rhetorical embellishments are pointed at no individuals, have nothing in them of malice or ill-will, and may be presumed to be free from any imputation of a want of charity."—Wintle. Daniel thus expresses his dutiful concern for the safety of the king's person and government. For though Nebuchadnezzar was an idolater, a persecutor, and oppressor of the people of God, yet he was Daniel's prince, and therefore, though he foresees, and is now going to foretell, ill concerning him, he dares not wish ill to him. Thus Jeremiah had before exhorted the Jewish captives at Babylon to wish and pray for the prosperity of the government under which they lived.

Verses 20-22. *The tree that thou sawest is thou, O king, that art grown and become strong*—Princes and great men are frequently represented in Scripture by fair and flourishing trees. So the king of Assyria is described, Ezekiel xxxi. 3-8: compare Isa. x. 34; Zech. xi. 2. *Thy greatness is grown and reacheth unto heaven*—As near as human greatness can do. He shows the king his present prosperous state in the glass of his own dream: see verse 11. *And thy dominion to the end of the earth*—To the Caspian sea, to the Euxine sea, and to the Atlantic ocean.—Grotius. See note on chap. ii. 38.

Verses 24-26. *This is the interpretation, O king, &c.*—We may observe that Daniel informs the king with the greatest tenderness, and most respectful terms, of the sad reverse of condition that was to happen to him. *They shall drive thee from men*—In the Chaldee and Hebrew the plural active, *they shall do*, signifies no more than, *thus it shall be*, be the cause what it may. The meaning seems to be, that Nebuchadnezzar should be punished with in-

the dew of heaven, <sup>e</sup> and let his portion be with the beasts of the field, till seven times pass over him;

24 This is the interpretation, O king, and this is the decree of the Most High, which is come upon my lord the king:

25 That they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee <sup>f</sup> to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, <sup>h</sup> till thou know that the Most High ruleth in the kingdom of men, and <sup>i</sup> giveth it to whomsoever he will.

26 And whereas they commanded to leave the stump of the tree roots; thy kingdom shall be sure unto thee, after that thou shalt have known that the <sup>k</sup> heavens do rule.

27 Wherefore, O king, let my counsel be acceptable unto thee, and <sup>l</sup> break off thy sins by

<sup>g</sup> Psalm cvi. 20.—<sup>h</sup> Verses 17, 32; Psa. lxxxiii. 18.—<sup>i</sup> Jer. xxvii. 5.—<sup>j</sup> Matt. xxi. 25; Luke xv. 18, 21.—<sup>k</sup> 1 Pet. iv. 8.

sanity, which should so deprave his imagination, while he yet retained his memory, and, perhaps, his reason in some intervals, as that he should fancy himself to be a beast, and should live as such, till his heart, that is, his apprehension, appetite, or likings, should be changed from those of a man to those of a beast. *To eat grass as oxen* signifies to live upon the herbs of the field; for the original word signifies any kind of field-herb as well as grass. *Till thou know that the most high God ruleth, &c.*—It appears from what is here said, that this judgment was inflicted on Nebuchadnezzar on account of his pride or haughtiness, and his making no acknowledgment of a Divine Providence ordering and governing the affairs of the world; but attributing the acquisition of all his great power and vast dominion to his own prudence and valour, instead of acknowledging it as the gift of the most high God. *And whereas they commanded to leave the stump, &c., thy kingdom shall be sure unto thee*—There shall be no other king chosen during thy affliction, but thou shalt again receive thy kingly power, and reign as before. *After that thou shalt have known that the heavens do rule*—The heavens are here put for the God of the heavens.

Verse 27. *Wherefore, O king, let my counsel be acceptable unto thee*—These words Daniel adds out of love to the king, if perhaps his complying with the advice given might turn away this dreadful stroke from him, or at least might give the king some hopes of a mitigation of the calamity. *And break off thy sins by righteousness*—Cease to do evil, and learn to do well. Change thy principles and practices; do justly and love mercy; and instead of oppressing the poor, have compassion upon them, and be kind and bountiful to them. Give this evidence of thy true repentance and reformation.

A. M. 3434. righteousness, and thine iniquities by B. C. 570. showing mercy to the poor; <sup>a</sup> if it may be <sup>a</sup> a lengthening of thy tranquillity.

28 ¶ All this came upon the king Nebuchadnezzar.

29 At the end of twelve months he walked <sup>b</sup> in the palace of the kingdom of Babylon.

30 The king <sup>c</sup> spake, and said, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty?

31 <sup>d</sup> While the word *was* in the king's mouth, there fell <sup>e</sup> a voice from heaven, *saying*, O King Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee:

32 And <sup>f</sup> they shall drive thee from men, and thy dwelling *shall be* with the beasts of the

<sup>a</sup> Psalm xli. 1, &c.—<sup>b</sup> Or, a healing of thine error. <sup>c</sup> 1 Kings xxi. 29.—<sup>d</sup> Or, upon.—<sup>e</sup> Prov. xvi. 18; Chap. v. 20.—<sup>f</sup> Chap. v. 5; Luke xii. 20.

Though the word פָּרַק, here used, properly signifies to break off, as it is here translated, yet many of the versions render it, to redeem, and read the clause, *Redeem thy sins by righteousness*, that is, as they explain it, by *almsgiving*; and thus the passage is alleged as favouring the doctrine of expiatory merit, and purchase of absolutions and pardons: but, it must be observed, *sins* are not said to be redeemed in Scripture, but *persons*; and the plain sense of the words is as it is given in our translation. *If it may be a lengthening of thy tranquillity*—Daniel was not certain of pardon for him, nor did he altogether despair of it. With what wisdom and tenderness does he speak, and yet with what plainness!

Verses 28–33. *All this came upon the king Nebuchadnezzar*—With what admirable propriety is the person changed here! the six following verses being delivered in the third person. But in the 34th, Nebuchadnezzar, having recovered his reason, speaks in the first person again. *At the end of twelve months*—God deferred the execution of his threats against this impious prince for a whole year, giving him that time wherein to repent and return to him; but seeing that he persevered in his crimes, the measure of his iniquities being full, he put his menaces in execution.—Calmet. “Strange as it may seem,” says Bishop Horsley, “notwithstanding Daniel’s weight and credit with the king,—notwithstanding the consternation of mind into which the dream had thrown him, the warning had no permanent effect. He was not cured of his overweening pride and vanity till he was overtaken by the threatened judgment. *At the end of twelve months, he was walking in the palace of the kingdom of Babylon*—Probably on the flat roof of the building, or perhaps on one of the highest terraces of the hanging gardens, where the whole city would be in prospect before him; and he said, in the exultation of his heart, *Is not this*

field: they shall make thee to eat A. M. 3434. grass as oxen, and seven times shall B. C. 570. pass over thee, until thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will.

33 The same hour was the thing fulfilled upon Nebuchadnezzar: and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles’ feathers, and his nails like birds’ claws.

34 And <sup>g</sup> at the end of the days I B. C. 567. Nebuchadnezzar lifted up mine eyes <sup>h</sup> unto heaven, and mine understanding returned unto me, and I blessed the Most High, and I praised and honoured him <sup>i</sup> that liveth for ever, whose dominion *is* <sup>j</sup> an everlasting dominion,

<sup>g</sup> Verse 24.—<sup>h</sup> Verse 25.—<sup>i</sup> Verse 26.—<sup>j</sup> Chap. xii. 7; Rev. iv. 10.—<sup>k</sup> Psa. x. 16; Chap. ii. 44; vii. 14; Mic. iv. 7; Luke i. 33.

*great Babylon, which I have built for the seat of empire, by the might of my power, and for the honour of my majesty?*—The words had scarcely passed his lips, when the *might of his power and the honour of his majesty* departed from him. The same voice, which in the dream had predicted the judgment, now denounced the impending execution; and the voice had no sooner ceased to speak than it was done.”

Of the extent, glory, and splendour of Babylon, see note on Isa. xiii. 19. Although Babylon was one of the oldest cities in the world, being built by Nimrod a little after the erection of the famous tower of Babel, and considerably augmented by Semiramis, yet Nebuchadnezzar had very much improved it, and made it one of the wonders of the world, on account of the largeness and height of the walls which he built round it, the temple of Belus, his own palace, and the famous hanging gardens belonging to it, all of which were the works of this king. Bochart thinks that Babylon was as much indebted to Nebuchadnezzar as Rome was to Augustus Cesar, who used to boast, that he received the city of brick, and left it of marble. But Herodotus says, it was built gradually by several other Assyrian kings; and he relates, that the wealth of the Babylonian state was so great, that it was equal to one-third part of all Asia; and that, besides the tribute, if the other supplies for the great king were divided into twelve parts, according to the twelve months of the year, Babylon would supply four, and all Asia the other eight.

Verses 34, 35. *At the end of the days, I Nebuchadnezzar lifted up mine eyes, &c.*—The first indication of his recovery is noted by a reverse of the cause of his fall. At the expiration of the term, or at the end of seven years, he lifted up his eyes unto heaven, and his understanding returned; that is, he

A. M. 3434. and his kingdom is from generation  
B. C. 570. to generation :

35 And <sup>a</sup> all the inhabitants of the earth are reputed as nothing : and <sup>b</sup> he doeth according to his will in the army of heaven, and among the inhabitants of the earth : and <sup>c</sup> none can stay his hand, or say unto him, <sup>d</sup> What doest thou ?

36 At the same time my reason returned unto me : <sup>e</sup> and for the glory of my kingdom, mine

<sup>a</sup> Isa. xl. 15, 17.—<sup>b</sup> Psa. cxv. 3 ; cxxxv. 6.—<sup>c</sup> Job xxxiv. 29.  
<sup>d</sup> Job ix. 12 ; Isa. xiv. 9 ; Rom. ix. 20.—<sup>e</sup> Verse 26.

recovered the use of his reason, and became sensible of his dependance upon God ; he acknowledged against whom he had transgressed by his pride ; he humbled himself before him ; acknowledged the greatness of his power, and the justice of his wrath ; applied to him in prayer, and obtained mercy. *And I blessed the Most High, &c.*—I rendered praise to that supreme, infinite, and eternal God, the Maker of heaven and earth, and the upholder, preserver, and sovereign Lord of the universe, on whom all creatures are dependant, and to whom all intelligent creatures are accountable for their conduct ; the highest angels not being above his command, nor the meanest of the children of men beneath his cognizance. *And all the inhabitants of the world are reputed as nothing*—The greatest monarchs, as well as persons of an inferior rank, are as nothing in his sight ; and he disposes all things in heaven and earth by an irresistible power and authority. Observe, reader, a due consideration of God's infinite greatness makes the creature appear as nothing ; creatures are nothing to help, nothing to hurt, nothing in duration, nothing solid and substantial, nothing without dependance upon, and influence and support from God. God is I AM, and *there is none else ; verily, every man in his best estate is altogether vanity*, Psa. xxxix. 5 ; *yea, less than vanity, and nothing*, Psa. lxii. 9 ; Isa. xl. 17. *And he doth according to his will*—Being the Lord of hosts, and the only absolute and universal monarch of the

honour and brightness returned unto <sup>f</sup> me ; and my counsellors and my lords <sup>g</sup> sought unto me ; and I was established in my kingdom, and excellent majesty was <sup>h</sup> added unto me.

37 Now I Nebuchadnezzar praise, and extol, and honour the King of heaven, <sup>i</sup> all whose works are truth, and his ways judgment : <sup>j</sup> and those that walk in pride he is able to abase.

<sup>f</sup> Job xlii. 12 ; Prov. xxii. 4 ; Matt. vi. 33.—<sup>g</sup> Psa. xxxiii. 4 ; Rev. xv. 3 ; xvi. 7.—<sup>h</sup> Exod. xviii. 11 ; Chap. v. 20.

world ; *none can stay his hand, or say unto him, What doest thou?*—He is irresistible and uncontrollable.

Ver. 36, 37. *And for the glory*—Or rather, *And the glory of my kingdom, and mine honour and brightness*—Or *countenance*, (as the word *וַיִּי*, here used, is translated, chap. v. 6, and vii. 28,) *returned to me*—I recovered my former looks, was possessed of the same outward glory and majesty, and was honoured with the same attendance and retinue, as I was before. *Now I, Nebuchadnezzar, praise, and extol, and honour, &c.*—The number and variety of the words here used are meant to express the vehemence of the king's zeal and affectionate devotion. *All whose works are truth, and his ways judgment*—Who governs the world with equity and justice. *And those who walk in pride he is able to abase*—Of which Nebuchadnezzar himself was a remarkable instance. This doxology seems evidently to have proceeded from his heart ; and it is very probable, from the confession that he makes, and the glory and praise which he gives to God, that his conversion was real, and that he was a true proselyte to the Jewish religion. This great king, it appears, lived only one year after his recovery ; and it may be hoped that, during that term, he continued in the faith and worship of the true God. His death happened in the thirty-seventh year of Jehoiachin's captivity, after he had reigned sole monarch forty-three years.

CHAPTER V.

In this chapter we have an account, (1.) Of Belshazzar's profane feast, and of his polluting the sacred vessels taken from the temple of God, 1-4. (2.) Of the handwriting on the wall, denouncing his consequent punishment, 5-9. (3.) The interpretation of that handwriting by Daniel, 10-29. (4.) The accomplishment of it in the death of the king, and the transferring of the kingdom to another people, 30, 31.

A. M. 3466. BELSHAZZAR the king <sup>a</sup> made  
B. C. 538. a great feast to a thousand of

his lords, and drank wine before the <sup>b</sup> thousand.

<sup>a</sup> Esther i. 3.

NOTES ON CHAPTER V.

Verse 1. *Belshazzar*—The son of Evil-merodach, and grandson of Nebuchadnezzar ; *made a great*  
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*feast to a thousand of his lords*—To the principal officers and great men of his court, and was himself present at it. This feast was made at a time of pub-

A. M. 3466. 2 Belshazzar, while he tasted the wine, commanded to bring the golden and silver vessels <sup>b</sup> which his <sup>1</sup> father Nebuchadnezzar had <sup>2</sup> taken out of the temple which *was* in Jerusalem; that the king, and his princes, his wives, and his concubines, might drink therein.

3 Then they brought the golden vessels that were taken out of the temple of the house of God which *was* at Jerusalem; and the king, and his princes, his wives, and his concubines, drank in them.

4 They drank wine, <sup>c</sup> and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone.

5 ¶ <sup>d</sup> In the same hour came forth fingers of

<sup>b</sup> Chapter i. 2; Jeremiah lii. 19.—<sup>1</sup> Or, *grand-father*, as Jeremiah xxvii. 7; 2 Sam. ix. 7; 2 Chronicles xv. 16; Verses 11, 13.—<sup>2</sup> Chald. *brought forth*.—<sup>c</sup> Rev. ix. 20.—<sup>d</sup> Chap. iv. 31.—<sup>3</sup> Chald. *brightnesses*, Verse 9.

lic rejoicing, being an annual festival, when the whole night was spent in revelling; of which season Cyrus took the advantage to make himself master of the city, as Herodotus and Xenophon relate, and as was foretold by Jeremiah, chap. i. 24, and ii. 39, 57, where see the notes.

Verses 2-4. *Belshazzar, while he tasted the wine—When he grew warm with wine*, Houb. *Commanded to bring the golden and silver vessels, &c.* Triumphant thereby over God and his people. *They drank wine*—Made themselves merry with wine. *And praised the gods of gold, &c.*—Praised, as gods, senseless images of gold, silver, brass, iron, &c.; thus insulting the great God of heaven and earth, as if these images were more powerful than he, and had enabled them to prevail against him and his people. This their conduct was the more sinful, because Nebuchadnezzar had, not long before, prohibited, by a solemn decree, that any one should speak lightly of the God of the Jews. The Alexandrine and Coptic versions, after mentioning their praising their false gods, add, "But the everlasting God they praised not." Such a wanton and sacrilegious insult deserved and called for exemplary punishment.

Verses 5, 6. *In the same hour*—At the very time; *came forth fingers of a man's hand*—The likeness of a man's hand; *and wrote over against the candlestick*—The angel Gabriel, say the rabbins, directing this hand, and writing by it. Belshazzar seems to have filled up the measure of his iniquity, by this act of gross impiety and dishonour done to the true God. *And the king saw*—It seems, first saw; *the part of the hand that wrote*—It is probable this candlestick was a hanging sconce, near the king, and that the light it cast made him see the hand while it was writing, as well as the writing which remained on the wall. His seeing the hand, but not the person whose hand it was, made the

a man's hand, and wrote over against A. M. 3466. the candlestick upon the plaster of B. C. 538. the wall of the king's palace: and the king saw the part of the hand that wrote.

6 Then the king's <sup>3</sup> countenance <sup>4</sup> was changed, and his thoughts troubled him, so that the <sup>5</sup> joints <sup>6</sup> of his loins were loosed, and his <sup>7</sup> knees smote one against another.

7 'The king cried <sup>7</sup> aloud to bring in <sup>8</sup> the astrologers, the Chaldeans, and the soothsayers. And the king spake and said to the wise men of Babylon, Whosoever shall read this writing, and show me the interpretation thereof, shall be clothed with <sup>8</sup> scarlet, and *have* a chain of gold about his neck, <sup>9</sup> and shall be the third ruler in the kingdom.

<sup>4</sup> Chald. *changed it*.—<sup>5</sup> Or, *girdles*, Isaiah v. 27.—<sup>6</sup> Chald. *bindings*, or, *knots*.—<sup>7</sup> Nahum ii. 10.—<sup>8</sup> Chapter ii. 2; ir. 6.—<sup>9</sup> Chald. *with might*.—<sup>10</sup> Isaiah xlvii. 13.—<sup>11</sup> Or, *purple*.  
<sup>12</sup> Chap. vi. 2.

thing more frightful. *Then the king's countenance was changed, &c.*—His face became pale with terror: for although he could not read the writing, and therefore did not know what was its purport, yet a sense of guilt made him forebode that the words had some dreadful meaning; *and his thoughts troubled him*—His remorse of conscience respecting the past, and his fearful apprehensions with regard to the future; *so that the joints of his loins were loosed*—He discovered the disorder of his mind by the trembling which seized his whole body. *And his knees smote one against another*—So soon can the terrors of God shake the loftiest cedars, and terrify the tyrants of the earth! Thus can the Lord spoil the mad mirth of drunken atheists in a moment! "The expressions in this verse, in a collected view, contain such a description of terror as is rarely to be met with; the dead change of the countenance, the perturbation of the thoughts, the joints of the loins becoming relaxed, and the knees smiting against each other, are very strong indications of horror. Horace has, 'Et corde et genibus tremit;' and Virgil, 'Tarda trementi genua labant;' but these are far inferior to the picturesque description of Daniel."—Wintle.

Verse 7. *The king cried aloud*—Manifesting at once great fear and great impatience; *to bring in the astrologers, &c.*—In this he imitated Nebuchadnezzar his grandfather: it seems indeed to have been the general practice of these heathen kings, in all unexpected emergencies, to apply to these their wise men for help. But the ill success of Nebuchadnezzar, in such applications, might have taught Belshazzar a better lesson. *The king said, Whosoever shall read this writing, &c.*—To engage these wise men to exert the utmost of their skill in this matter, he promises that whosoever would give him a satisfactory account of this writing should be dignified with the highest honours of the court; *and be the*

A. M. 3466. 8 Then came in all the king's wise  
B. C. 538.

*men*: <sup>1</sup> but they could not read the writing, nor make known to the king the interpretation thereof.

9 Then was King Belshazzar greatly <sup>k</sup> troubled, and his <sup>9</sup> countenance was changed in him, and his lords were astonished.

10 ¶ *Now* the queen, by reason of the words of the king and his lords, came into the banquet-house: *and* the queen spake and said, <sup>1</sup> O king, live for ever: let not thy thoughts trouble thee, nor let thy countenance be changed:

11 <sup>m</sup> There is a man in thy kingdom, in

<sup>1</sup> Chapter ii. 27; iv. 7.—<sup>k</sup> Chap. ii. 1.—<sup>9</sup> Chald. *bright-nesses*, Verse 6.—<sup>1</sup> Chapter ii. 4; iii. 9.—<sup>m</sup> Chapter ii. 48; iv. 8, 9, 18.—<sup>10</sup> Or, *grandfather*, Verse 2.

*third ruler in the kingdom*—"Grotius considers the king as the first, the king's son as the second, and the interpreter of the vision to be the third. Or it may mean, that there should be a triumvirate appointed to govern the kingdom, as was the case in the beginning of the reign of Darius, and the interpreter should be one of these. Mr. Bruce (vol. iv. p. 32) speaks of a person who was suddenly advanced to a command, the third in the kingdom of Abyssinia for rank, power, and riches; and that, at his public investiture, he had a circle of gold put upon his head, was clothed with a white and blue mantle, and made the king's lieutenant-general in the provinces allotted to him."—Wintle.

Verses 8, 9. *Then came in all the king's wise men*—Ambitious of the honour, and desirous to gratify the king. *But they could not read the writing*—Because, says Houbigant, it was written in the ancient Samaritan characters, which were very unlike the Chaldean letters. Or perhaps only the initial letters, M. T. P. were written. But God, for his own glory, reserved the honour of reading and interpreting it for his servant Daniel. Mr. Wintle renders the clause, "They were unable to read the writing, so as to make known the interpretation to the king." *Then was King Belshazzar greatly troubled*—His consternation and distress were renewed and increased, his last hope having failed him; *and his lords were astonished*—His associates in sin shared in the consternation; and notwithstanding their number, mirth, and wine, were dismayed and terrified exceedingly.

Verses 10-12. *Now the queen, &c.*—The king's wives and concubines sat with him at the feast, verse 2; therefore the person here called the queen, and said to come into the banqueting-house on this solemn occasion, must have been the queen-mother, the widow of Evil-merodach, named Nitocris, a lady, according to Herodotus, eminent for her wisdom, and who had the chief direction of public affairs. *The queen said, Let not thy thoughts trouble thee—*

whom is the spirit of the holy gods; A. M. 3466.  
and in the days of thy <sup>10</sup> father light B. C. 538.

and understanding and wisdom, like the wisdom of the gods, was found in him; whom the king Nebuchadnezzar thy <sup>11</sup> father, the king, *I say*, thy father, made <sup>n</sup> master of the magicians, astrologers, Chaldeans, *and* soothsayers:

12 <sup>o</sup> Forasmuch as an excellent spirit, and knowledge, and understanding, <sup>12</sup> interpreting of dreams, and showing of hard sentences, and <sup>13</sup> dissolving of <sup>14</sup> doubts, were found in the same Daniel, <sup>p</sup> whom the king named Belshazzar: now let Daniel be called, and he will show the interpretation.

<sup>11</sup> Or, *grandfather*, Verse 2.—<sup>n</sup> Chapter iv. 9.—<sup>o</sup> Chapter vi. 3.—<sup>12</sup> Or, *of an interpreter*, &c.—<sup>13</sup> Or, *of a dissolver*.  
<sup>14</sup> Chald. *knots*.—<sup>p</sup> Chap. i. 7.

Be not so distressed, nor yield to terror and despondency. *There is a man in thy kingdom*—Some persons are apt to wonder that Daniel was unknown to Belshazzar, which others have accounted for from the abandoned and indolent character of this prince; but there is a further reason, which Mr. Harmer, vol. i. p. 166, has hinted, from Sir John Chardin, namely, that he had been *mazouled*, as they express it in the East, that is, displaced at the death of a prior king; since, in the East, when the king dies, the physicians and astrologers are removed: the former for not having driven away death, and the latter for not having predicted it. It is probable, however, that Daniel was not totally unknown to the king; but being perhaps in no esteem, or not employed in any considerable department of the state, in the early part of his reign, he was not readily recollected. *In whom was the spirit of the holy gods*—See note on chap. iv. 8. *And in the days of thy father*—That is, *of thy grandfather*, Nebuchadnezzar, *light and understanding, &c.*—That is, an enlightened understanding, or supernatural illumination, as the next words show. Such an insight he had into things secret, and such a foresight of things to come, that it was evident he was divinely inspired, and possessed of extraordinary wisdom, given him from above. *Forasmuch as an excellent spirit and knowledge, &c., were found in the same Daniel*—His excellent disposition, his humble, holy, heavenly spirit, was both a great ornament to his wisdom, and fitted him for the reception and increase of that extraordinary gift of God. *Now let Daniel be called, and he will show the interpretation*—She speaks with confidence; for, being aged, and Nebuchadnezzar having been dead not above twenty-four years, she no doubt well remembered the extraordinary events which had occurred in the latter part of his life, and the supernatural inspiration, and extraordinary wisdom, which Daniel had manifested on these occasions. And she speaks as if she knew where to find Daniel, though Belshazzar probably did not.

A. M. 3466. 13 Then was Daniel brought in  
B. C. 538. before the king. And the king spake  
and said unto Daniel, *Art thou that Daniel,*  
which *art* of the children of the captivity of  
Judah, whom the king my father brought out  
of Jewry?

14 I have even heard of thee, that the spirit  
of the gods is in thee, and that light and under-  
standing and excellent wisdom is found in  
thee.

15 And now the wise men, the astrologers,  
have been brought in before me, that they should  
read this writing, and make known unto me the  
interpretation thereof: but they could not show  
the interpretation of the thing:

<sup>13</sup> Or, *grandfather*.—<sup>13</sup> Verses 11, 12.—<sup>14</sup> Verses 7, 8.  
<sup>15</sup> Chald. *interpret*.

Verses 13–17. *Then was Daniel brought in before the king*—Daniel was now near ninety years of age; so that his years and honours, and former preferences, might have entitled him to a free admission into the king's presence; yet he was willing to be introduced, as a stranger, by the king's servants. *The king said unto Daniel, Art thou that Daniel*—This question of the king shows, that if he was at all acquainted with Daniel, it was very imperfectly; and that in however high esteem that extraordinary man had been held in the days of Nebuchadnezzar, and whatever offices of trust and honour he had then filled, he was now sunk into neglect, Belshazzar being a weak and vicious prince, according to the character historians give of him, and one who interested himself very little in public affairs, leaving the care of them to his mother, and himself minding nothing but his pleasures. *Now if thou canst read the writing, &c., thou shalt be clothed with scarlet*—He promises him the same rewards if he could read and interpret the writing as he had promised his wise men on condition of their doing it. *Then Daniel answered, Let thy gifts be to thyself*—As Daniel was now in years, and Belshazzar young, he therefore seems to take a greater liberty, and to deal more plainly with him, than he had done upon the like occasions with Nebuchadnezzar. He addresses him as a very aged and eminent person would address one much younger than himself. When he was consulted by Nebuchadnezzar, and was allowed the liberty of conversing with him and giving him counsel, he foresaw that the Chaldean monarchy would continue for some time, and that his being preferred would give him an opportunity of being useful to his brethren; but he now knew that that empire was about to terminate, and Belshazzar's reign and life to come to a period. Nebuchadnezzar, though an idolater and a tyrant, yet had great abilities, attended to the affairs of his kingdom, and was, in many respects, very eminent as a monarch; but Belshazzar was every way base, odious, and contemptible. "Above all, he had that night been insulting the God

16 And I have heard of thee, that thou canst  
make interpretations, and dissolve doubts: now if thou canst read the writing, and make known to me the interpretation thereof, thou shalt be clothed with scarlet, and have a chain of gold about thy neck, and shalt be the third ruler in the kingdom.

17 ¶ Then Daniel answered and said before the king, Let thy gifts be to thyself, and give thy rewards to another; yet I will read the writing unto the king, and make known to him the interpretation.

18 O thou king, the most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honour:

<sup>16</sup> Verse 7.—<sup>17</sup> Or, *see*, as Chap. ii. 6.—<sup>18</sup> Chap. ii. 37, 39; iv. 17, 22, 25.

of heaven in the most daring manner, by profaning the sacred vessels in his revels, and extolling his own idols. Daniel therefore knew that his doom was irreversible, and immediately to be put in execution; and he did not speak to him as a subject to his prince, but as the delegate of heaven he denounced sentence against him as a condemned criminal."—Scott Some commentators have been puzzled to account for Daniel's rejecting the king's presents here, and afterward accepting them, as is mentioned verse 29; but his intention in what he now says is only modestly to decline the honours, and to intimate that they could have no influence on his mind, which yet, at the king's command, afterward he could not but accept. In other words, he means to say, that he was ready to do whatever the king enjoined, without any respect to a recompense: see Calmet. *Yet will I read the writing unto the king*—Daniel seems to have made this declaration in consequence of a persuasion wherewith he was inspired of God, before he even cast his eye upon the writing.

Verses 18, 19. *O thou king*—Before Daniel reads the writing, he judges it proper to remind the king of God's dealings with Nebuchadnezzar, his progenitor, and of those remarkable instances of divine providence, both in mercy and in judgment, which were intended to be an instructive lesson, as to all princes that should hear of them, so especially to all the descendants of that great monarch. He also, with great fidelity and seriousness, sets Belshazzar's profane conduct before him, that he might be humbled and brought to repentance. *The most high God gave Nebuchadnezzar thy father a kingdom, &c.*—His great power, and vast extent of empire, were the gifts of God to him, and were not acquired by his own policy or bravery, or those of his generals and armies. Grotius explains the different terms of this verse thus: *A kingdom*, that is, a widely-extended empire; *majesty*, or magnificence among his subjects; *glory* from his victories; and *honour* from the enlargement of the city, the building of its walls, temple, and palace. *And for the majesty that he*

A. M. 3466. 19 And for the majesty that he gave  
B. C. 538. him, <sup>u</sup> all people, nations, and languages, trembled and feared before him: whom he would he slew; and whom he would he kept alive; and whom he would he set up; and whom he would he put down.

20 <sup>x</sup> But when his heart was lifted up, and his mind hardened <sup>18</sup> in pride, he was <sup>19</sup> deposed from his kingly throne, and they took his glory from him:

21 And he was <sup>y</sup> driven from the sons of men; and <sup>20</sup> his heart was made like the beasts, and his dwelling *was* with the wild asses: they fed him with grass like oxen, and his body was wet with the dew of heaven; <sup>z</sup> till he knew that the most high God ruled in the kingdom of men, and *that* he appointeth over it whomsoever he will.

22 And thou his son, O Belshazzar, <sup>a</sup> hast not humbled thy heart, though thou knewest all this;

<sup>u</sup> Jeremiah xxvii. 7; Chapter iii. 4.—<sup>x</sup> Chapter iv. 30, 37.  
<sup>18</sup> Or, to deal proudly, Exodus xviii. 11.—<sup>19</sup> Chaldee, made to come down.—<sup>y</sup> Chap. iv. 32.—<sup>20</sup> Or, he made his heart equal.  
<sup>z</sup> Chap. iv. 17, 25.

*gave him*—For the vast power, riches, and victorious hand which he gave him; *all people, nations, &c., trembled and feared before him, &c.*—We have here a strong picture of the absolute and independent power of these princes; they regarded their subjects only as slaves. Xerxes, having assembled the great men of his kingdom, when he had determined to undertake the war against Greece, said to them, “I have assembled you that I might not seem to act solely by my own counsel; but remember that I expect obedience, not advice from you.”—Calmet.

Verses 20–23. *But when his heart was lifted up*—The expressions here have a peculiar force, in marking the haughty insolence of King Nebuchadnezzar. His authority, as mentioned in the last verse, had been raised to the highest pitch; and on that account we find here that his mind was elated, and his spirit grown obdurate in pride and arrogance; instead of his ascribing all his honours and advantages to the real giver of them, the true God, whom he had been brought to acknowledge, and to the neglect of whom, and of improving by his grandfather’s sufferings, the prophet justly and judiciously attributes Belshazzar’s fate. *Thou his son, &c., hast not humbled thy heart*—Thou hast not been made sensible of thy own utter weakness, and thy absolute dependance on Jehovah, the true God, who thus abased thy father in the midst of his power and pride. *But hast lifted up thyself against the Lord of heaven*—As if thou hadst been equal, or even superior to him in wisdom and power. He instances in four particulars: 1st, *They have brought the vessels of his house before*

23 <sup>b</sup> But hast lifted up thyself against <sup>A. M. 3466.</sup>  
the Lord of heaven; and they have <sup>B. C. 538.</sup>  
brought the vessels of his house before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, <sup>c</sup> which see not, nor hear, nor know: and the God in whose hand thy breath is, <sup>d</sup> and whose *are* all thy ways, hast thou not glorified.

24 Then was the part of the hand sent from him; and this writing was written.

25 ¶ And this *is* the writing that was written, MENE, MENE, TEKEL, UPHARSIN.

26 This *is* the interpretation of the thing: MENE; God hath numbered thy kingdom, and finished it.

27 TEKEL; <sup>e</sup> Thou art weighed in the balances, and art found wanting.

28 PERES; Thy kingdom is divided, and given to the <sup>f</sup> Medes and <sup>g</sup> Persians.

<sup>a</sup> 2 Chron. xxxiii. 23; xxxvi. 12.—<sup>b</sup> Verses 3, 4.—<sup>c</sup> Psa. cxv. 5, 6.—<sup>d</sup> Jeremiah x. 23.—<sup>e</sup> Job xxxi. 6; Psalm lxii. 9; Jer. vi. 30.—<sup>f</sup> Foretold, Isaiah xxi. 2; Verse 31; Chap. ix. 1. <sup>g</sup> Chap. vi. 28.

*thee*—To profane them in your idolatrous feasts: 2d, *Thou hast praised the gods of silver and gold, &c., which see not, &c.* 3d, Thou hast not glorified the true God, in whose hands thy breath is, and all thy ways: yea, 4th, Thou hast highly dishonoured, affronted, and reproached him.

Verses 24–28. *Then was part of the hand sent from him*—The LXX. read, Δια τουτου εκ προσωπου αυτου απεσταλη αστραγαλος χειρος, και την γραφην ταυτην ενεταξε. “On this account hath the joint, or part of a hand, been sent from his presence, and hath formed this writing.” The reading in the Vulgate is to the same purpose. Houbigant translates the verse, “Therefore is the hand sent from him, the fingers whereof have formed this writing.” *And this is the writing, MENE, &c.*—In the Arabic the three words are considered as participles, *Mensuratum, Appensum, Divisum*, “Measured, Weighed, Divided.” The words are fully explained by Daniel in the following verses. MENE; *God hath numbered thy kingdom, &c.*—God hath numbered the days of thy reign, and put an end to it. The word MENE is doubled in the foregoing verse, to show that the thing was certain, and established by God, as Joseph tells Pharaoh in a like case, Gen. xli. 32. TEKEL; *Thou art weighed in the balances, &c.*—The reason that an end is put to thy reign so soon is, that thou art found light in the scales of divine equity. Wicked men are often compared to silver adulterated, and alloyed with baser metals, which makes it too light when weighed in the balances: such was Belshazzar when weighed in the scales of divine justice. The same comparison is used by

A. M. 3466. 29 Then commanded Belshazzar, B. C. 538. and they clothed Daniel with scarlet, and put a chain of gold about his neck, and made a proclamation concerning him, <sup>h</sup> that he should be the third ruler in the kingdom.

<sup>h</sup> Verse 7.—<sup>i</sup> Jer. li. 31, 39, 57.—<sup>k</sup> Chap. ix. 1.

Homer, when Hector's fatal day approaches, *Iliad*, xxii., and by Virgil, at the death of Turnus, *Æn.* xii. And so Milton, in the war of the angels,

“————— Long time in even scale  
The battle hung.” *Par. Lost*, b. vi. l. 245.

PERES; *Thy kingdom is divided*—Or broken from thee. The word PERES signifies *broken*; and it also signifies the nation of the Persians, for they were called *Paros*, by the Chaldeans: so that this word not only signified that the Babylonish kingdom should be broken, but also by whom it should be broken. UPHARSIN, the other word in the writing, is a participle of the same verb from whence PERES is derived, and literally signifies, *And they divide it*. Concerning Belshazzar's destruction, see notes on Isa. xiv.

Verse 29. *Then commanded Belshazzar, and they clothed Daniel*—The king was so struck with his superior wisdom, and conceived himself so bound by the promise he had made before his nobles, that he ordered the prophet to be rewarded immediately with the honours he had promised him, which he was forced to accept, and which probably prepared him for a more easy reception by the succeeding monarch. “Nor let it be matter of wonder that Daniel is said to be clothed as it were immediately, for these habits were always at hand for the eastern monarchs to reward their friends or favourites with; and Mr. Harmer tells us, from Sir John Chardin, that the kings of Persia have great wardrobes, where there are always many hundreds of habits ready, designed for presents, and sorted.—*Obs.*, vol. ii. p. 87. It seems likewise that, on some occasions, the great men of the East were accustomed to carry with them, on their journeys, a variety of habits and vestments, in order to distribute them as presents to those whom they wished to honour and reward. And this will account for the changes of garments which Naaman the Syrian had with him, when he returned from the Prophet Elisha, some of which were given to his perfidious servant, 2 Kings v.”—Wintle.

Verses 30, 31. *In that night was Belshazzar the king of the Chaldeans slain*—He and all his nobles were slain together, in the midst of their feasting

30 ¶ <sup>i</sup> In that night was Belshazzar A. M. 3466. the king of the Chaldeans slain. B. C. 538.

31 <sup>k</sup> And Darius the Median took the kingdom, <sup>21</sup> being <sup>22</sup> about threescore and two years old.

<sup>21</sup> Chald. he as the son of.—<sup>22</sup> Or, now.

and revelling, as Herodotus, lib. i., and Xenophon, inform us. The latter relates the story thus, *Cyropæd.*, lib. vii.—“That two deserters, Gadatas and Gobryas, having assisted some of the Persian army to kill the guards, and seize upon the palace, they entered into the room where the king was, whom they found standing up in a posture of defence; but they soon despatched him, and those that were with him.” It seems not improbable, likewise, that they burned the houses of the city, or at least the advanced buildings, in their progress, and forced the citizens to quit them in the greatest consternation; for they came upon them with such surprise, that, according to Herodotus, “they had passed through the gates, which were left open in this riotous night, and had taken the extreme parts of the city, before those who inhabited the middle parts knew of the capture,” lib. i. p. 77. Thus the prophecy of Jeremiah was accomplished, that Babylon should be taken at the time of a public feast, while *her princes and great men, &c., should be drunken, and should sleep a perpetual sleep, and not awake*: see notes on Jer. li. 32, 39, 57. Respecting the method practised by Cyrus to surprise the city, by draining that part of the Euphrates which ran through it, together with many other curious particulars relating to Babylon, see notes on Isa. xiii. *And Darius the Median took the kingdom*—This Darius is said to be one of the *seed of the Medes*, chap. ix. 1, and is supposed, by the most judicious chronologers, to be the same with Cyaxares, the son of Astyages; him Cyrus made king of the Chaldeans, as being his uncle by the mother's side, and his partner in carrying on the war against the Babylonians; and left him the palace of the king of Babylon, to live there whenever he pleased, as Xenophon relates, *Cyropæd.*, lib. viii. As Darius succeeded to the empire through Cyrus's permission, or appointment, and was dependant upon him for it, Ptolemy's canon supposes Cyrus to be the immediate successor of Nabonnedus, or Belshazzar, and allots nine years to his reign; whereas Xenophon reckons two of these years to Darius, and seven to Cyrus. The Chaldee phrase, rendered here *took, the kingdom*, is translated, *possessed the kingdom*, chap. vii. 18, and means the same with succeeding in the kingdom.—Lowth.

## CHAPTER VI.

This chapter contains the history, (1.) Of Daniel's preferment under Darius, 1–3. (2.) Of the envy which it excited in the principal officers of the state 4, 5. (3.) Of their conspiracy against him on that account, and the decree they obtained from the king against prayer, 6–9. (4.) Daniel's continuance and constancy in prayer, notwithstanding that decree, 10

(5.) He is informed against and cast into the den of lions, 11-17. (6.) His miraculous preservation in the lions' den, and deliverance out of it, 18-23. (7.) The punishment is retorted upon his accusers, who are torn to pieces, 24. (8.) The king is brought to the acknowledgment and praise of the true God, and publishes a decree in honour of him, 25-27. (9.) Daniel's subsequent prosperity, 28.

A. M. 3466.  
B. C. 538. IT pleased Darius to set <sup>a</sup> over the kingdom a hundred and twenty princes, which should be over the whole kingdom;

2 And over these three presidents; of whom Daniel *was* first: that the princes might give accounts unto them, and the king should have no damage.

3 Then this Daniel was preferred above the presidents and princes, <sup>b</sup> because an excellent spirit *was* in him; and the king thought to set him over the whole realm.

<sup>a</sup> Esth. i. 1. — <sup>b</sup> Chap. v. 12. — <sup>c</sup> Eccles. iv. 4.

#### NOTES ON CHAPTER VI.

Verse 1. *It pleased Darius*—That this Darius was the Cyaxares of Xenophon, as has been observed in note on chap. v. 31, St. Jerome not only asserts, but proves by the testimony of Josephus, Trogus Pompeius, and other historians; so that it appears to have been the generally received opinion in his time, as it probably was also in the time of Josephus, which was not more than five or six hundred years after Cyrus. He was the son of Astyages, or Ahasuerus, or Assuerus, as he is called Dan. ix. 1, and Tobit xiv. 15; namely, that king of Media who concurred with the Assyrian monarch in the destruction of Nineveh. *To set over the kingdom a hundred and twenty princes*—According to the number of the provinces, which were subject to the Medo-Persian empire. These were afterward enlarged to a hundred and twenty-seven, by the victories of Cambyses and Darius Hystaspis: see Est. i. 1. Darius acts here as the absolute master of the Babylonish state. He distributes the employments; he divides the kingdom, and orders that an account of the whole should be rendered to three principal officers, to whom he gives the superintendence over the rest. Several writers have thought, that after Darius had conquered Babylon, he returned to Media, and took Daniel with him, and that it was there that the establishments here spoken of were made. But if this was not done at Babylon, it is much more likely to have been done at Shushan than in Media: see chap. viii. 2. See Lowth and Calmet.

Verses 2, 3. *And over these three presidents; of whom Daniel was first*—He had been appointed one of the principal officers of state by Belshazzar, chap. v. 29. The office to which he was now advanced seems to have been of the same sort with that conferred on Joseph by Pharaoh, Gen. xli. 41. Grotius thinks these eparchs were like the præfecti prætorio in the latter part of the Roman empire. *That the princes might give accounts unto them*—Might lay before them the state of the public accounts.

4 ¶ Then the presidents and A. M. 3467.  
princes sought to find occasion against B. C. 537.  
Daniel concerning the kingdom; but they could find none occasion nor fault; forasmuch as he *was* faithful, neither was there any error or fault found in him.

5 Then said these men, We shall not find any occasion against this Daniel, except we find *it* against him concerning the law of his God.

6 Then these presidents and princes <sup>1</sup> assembled together to the king, and said thus unto him, <sup>d</sup> King Darius, live for ever.

<sup>1</sup> Or, *came tumultuously.*—<sup>d</sup> Neh. ii. 3; Verse 21; Chap. ii. 4.

They doubtless also received appeals from the princes, or complaints against them, in case of maleadministration. *And the king should have no damage*—That he might not sustain any loss in his revenue, and that the power he delegated to the princes might not be abused to the oppression of the subjects; for by that a king, whether he thinks so or not, receives real damage; both as it alienates the affections of his people from him, and provokes the displeasure of God against him. *Daniel was preferred, because an excellent spirit was in him*—Besides that spirit of uncommon wisdom and sagacity which was in Daniel, he had great experience in public affairs, it being now sixty-five years since he was first advanced by Nebuchadnezzar, chap. ii. 48. It is no wonder, therefore, that Darius should have thoughts of putting the chief management of the whole empire into his hands.

Verses 4-6. *Then the presidents and princes sought to find occasion against Daniel*—We may judge, from what is here said, how blameless Daniel was in his conduct, and of how great advantage it is to act with virtue and integrity. All the spite and malice of his enemies could not so much as find out a pretence for accusing him, because he conducted himself in all affairs with uprightness, and established his credit by his virtuous behaviour. *Then said these men, We shall not find, &c.*—They concluded, at length, that they should not find any occasion against him, except *concerning the law of his God*—By this it appears that Daniel kept up the profession of his religion, and held it fast in that idolatrous country, without wavering or shrinking; and yet that was no bar to his preferment. There was no law requiring him to be of the king's religion, or incapacitating him to bear office in the state unless he were. It was all one to the king what God he prayed to, so long as he did the business of the state faithfully and well. In this matter, therefore, his enemies hoped to insnare him. It is observable, that when they found no occasion against him con-

A. M. 3467. 7 All the presidents of the kingdom,  
B. C. 537. the governors, and the princes, the counsellors, and the captains, have consulted together to establish a royal statute, and to make a firm <sup>2</sup>decree, that whosoever shall ask a petition of any god or man for thirty days, save of thee, O king, he shall be cast into the den of lions.

8 Now, O king, establish the decree, and sign the writing, that it be not changed, according

<sup>1</sup> Or, *interdict.*—<sup>2</sup> Esther i. 11; viii. 8; Verses 12, 15.

<sup>3</sup> Chald. *passeth not.*

cerning the kingdom, they had so much sense of justice left, that they did not suborn witnesses against him to accuse him of crimes he was innocent of, and to swear treason against him; wherein they shame many that were called Jews, and many now called Christians.

Verses 7-9. *All the presidents, &c., have consulted to make a firm decree*—As Daniel's adversaries could have no advantage against him by any law now in being, they therefore contrive a new law, by which they hope to insnare him, and in such a matter as they knew they would be sure of doing it. They pretended that this law, which they wished to have enacted, was the result of mature deliberation; that all the presidents of the kingdom, the governors, princes, &c., had consulted together about it, and that they not only agreed to it, but advised it, for divers good causes and considerations; nay, they intimate to the king that it was carried *nemine contradicente*. All the presidents, say they, are of this mind, and yet we are sure that Daniel, the chief of the three presidents, did not agree to it; and we have reason to think that many more excepted against it, as absurd and unreasonable. Observe, reader, it is no new thing for that to be represented, and with great assurance too, as the sense of the nation, which is far from being so; and that which few approve of, is sometimes confidently said to be that which all agree to! These designing men, under colour of doing honour to the king, but really intending the ruin of his favourite, urge him to make one of the most absurd decrees that can well be imagined; a decree which would not only suspend by law all the exercise of every kind of religion through that vast empire, for the space of a month, (except any chose to worship the king, who thus inconsiderately, or impiously, suffered himself to be regarded as the only deity of his subjects,) but would prohibit under pain of death, to be inflicted in the most barbarous manner, any request being made from one man to another: "nay, the edict was so framed, that a child might have been condemned for asking bread of his father, or a starving beggar for craving relief."—Scott. And now, O king, say they, establish the decree, &c., according to the law of the Medes and Persians—There was a law in this monarchy, that no ordinance or edict, made with the necessary formalities, and with the consent of the king's counsellors, could be revoked: the king himself had no

to the <sup>4</sup>law of the Medes and Per- A. M. 3467  
sians, which <sup>3</sup>altereth not. B. C. 537.

9 Wherefore King Darius signed the writing and the decree.

10 ¶ Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber <sup>f</sup>toward Jerusalem, he kneeled upon his knees <sup>e</sup>three times a day, and prayed, and gave thanks before his God, as he did aforetime.

<sup>f</sup> 1 Kings viii. 44, 48; Psa. v. 7; Jonah ii. 4.—<sup>e</sup> Psa. lv. 17; Acts ii. 1, 2, 15; iii. 1; x. 9.

power in this case. Diodorus Siculus tells us, lib. iv., that Darius, the last king of Persia, would have pardoned Charidemus after he was condemned to death, but could not reverse the law that had passed against him. We may observe the difference of style between this text and that of Est. i. 19. Here the words are, *the law of the Medes and Persians*, out of regard to the king, who was a Mede; there it is styled, *the law of the Persians and Medes*, the king being a Persian at that time: see Calmet and Lowth. Chardin says, that in Persia, when the king has condemned a person, it is no longer lawful to mention his name, or to intercede in his favour. Though the king were drunk, or beside himself, yet the decree must be executed; otherwise he would contradict himself, and the law admits of no contradiction. *Wherefore King Darius signed the writing*—It is not much to be wondered at that Darius, who seems to have been a weak man, should sign the decree, as it appeared to be proposed in order to do him the highest honour, and to set him, as it were, upon an equality with the gods.

Verse 10. *Now when Daniel knew that the writing was signed, he went into his house, &c.*—He did not retire to the country, or abscond for some time, though he knew that the law was levelled against him; but because he knew it was so, therefore he stood his ground, knowing that he had now a fair opportunity of honouring God before men, and showing that he preferred his favour, and his own duty to him, before life itself. *And his windows being open in his chamber*—The LXX. read, *εν τοις υπερωις αυτου*, in his upper rooms. It seems to have been a custom among the devout Jews to set apart some upper room, or rooms, in their houses, for their oratories, as places the farthest from any noise or disturbance. So we read, Tobit iii. 17, that Sarah came down from her upper chamber: and, the apostles assembled in an upper room, Acts i. 13. *Toward Jerusalem*—According to the ancient custom of the Jews; for those who were in the country, or in foreign lands, turned themselves toward Jerusalem; and those who were in Jerusalem turned themselves toward the temple to pray, conformably to Solomon's consecration-prayer, 1 Kings viii. 48, 49. He prayed, it seems, with his windows quite open to view, the shutters being removed, since he chose to make his testimony to the exclusive worship of God, neglected by

A. M. 3467. 11 Then these men assembled, and  
B. C. 537. found Daniel praying and making  
supplication before his God.

12 <sup>h</sup> Then they came near, and spake before  
the king concerning the king's decree; Hast  
thou not signed a decree, that every man that  
shall ask a *petition* of any god or man within  
thirty days, save of thee, O king, shall be cast  
into the den of lions? The king answered  
and said, The thing *is* true, <sup>i</sup> according to the

<sup>h</sup> Chap. iii. 8.—<sup>i</sup> Verse 8.—<sup>k</sup> Chap. i. 6; v. 13.

others, as public as might be, that he might show he  
was neither ashamed of worshipping Jehovah, the God  
of his fathers, nor afraid of any thing he might suffer  
on that account; and he had them open toward Jeru-  
salem, to signify his affection for the holy city,  
though now in ruins, and the remembrance he had  
of its concerns daily in his prayers. *He kneeled  
upon his knees*—The most proper posture in prayer,  
most expressive of humility before God, of reverence  
for him, and submission to him; *three times a day*  
—Morning, noon, and evening, the hours of prayer  
observed by devout men of former times, Psa. lv. 17;  
which religious custom was continued by the apos-  
tles, with whom the third, the sixth, and the ninth  
hours were times of prayer; *and prayed, and gave  
thanks before his God*—He joined prayer and thank-  
giving together in all his devotions, in which he is  
an example for our imitation. Thanksgiving ought  
to make a part of every one of our prayers; for  
when we pray to God for the mercies we want, we  
ought to praise him for those we have received.  
Observe, reader, though Daniel was a great man, he  
did not think it below him to be thrice a day upon  
his knees before his Maker; though he was an old  
man, and it had been his practice from his youth up,  
he was not weary of this kind of well-doing; and  
though he was a man of business, of great and im-  
portant business, and that for the service of the  
public, he did not think this would excuse him from  
the daily exercises of prayer and praise. How  
inexcusable then are they who have but little to do  
in the world, and yet will not do thus much for God  
and their souls! *As he did aforesaid*—He did not  
abate his prayers because of the king's command,  
and through fear of death by the lions; nor did he  
break the law purposely: for he did no more than  
he had been wont to do aforesaid, he only persevered  
in his former long-continued course.

Verses 11, 12. *Then these men assembled and  
found Daniel praying*—Their design being laid,  
they watched narrowly, and found, as they expected,  
Daniel upon his knees, making supplication, not to  
Darius, but to Jehovah, in flat opposition to the law  
signed by the king, and not to be violated without  
suffering its penalty. *Then they came near, and  
spake before the king*—Having now got what they  
wanted, an unanswerable plea against Daniel, they  
came with open mouth, and urged that the king's  
law was broken, a law which he had solemnly signed

law of the Medes and Persians, which A. M. 3467.  
altereth not. B. C. 537.

13 Then answered they and said before the  
king, That Daniel, <sup>k</sup> which *is* of the children  
of the captivity of Judah, <sup>l</sup> regardeth not thee,  
O king, nor the decree that thou hast signed,  
but maketh his petition three times a day.

14 Then the king, when he heard *these*  
words, <sup>m</sup> was sore displeased with himself, and  
set *his* heart on Daniel to deliver him: and

<sup>l</sup> Chap. iii. 12.—<sup>m</sup> So Mark vi. 26.

and ratified, and so rendered unalterable; pleading  
that the king's authority, and the honour of the  
nation, lay at stake. *The king answered, The  
thing is true, &c.*—He owned such a law had been  
made, and signed by him, and that therefore it must  
be put in force.

Verse 13. *Then answered they, That Daniel*—  
Thus they expressed themselves by way of con-  
tempt; *which is of the children of the captivity of  
Judah*—This was added to aggravate his fault; that  
one who was a foreigner, and brought thither a cap-  
tive, should offer a public affront to the laws of the  
king, whose favour and protection he enjoyed. One  
cannot easily find a more striking instance than this  
relation affords of the power of inveterate malice  
and bitter envy. *He regardeth not thee, O king,  
say they, nor the decree that thou hast signed*—Thus  
it often happens, that what is done faithfully, and  
out of conscience toward God, is misrepresented as  
done obstinately, and in contempt of the civil powers.  
In other words, the best saints are frequently re-  
proached as the worst men. Daniel regarded God,  
and therefore prayed, and doubtless prayed for the  
king and government; and yet this is construed as  
not regarding the king. And the excellent spirit  
with which Daniel was endued, and that established  
reputation which he had gained, could not protect  
him from these poisonous darts. They do not say,  
He makes his petition to his God, lest Darius should  
interpret that to his praise, but only, He makes his  
petition; which was the thing forbidden by the law.

Verses 14, 15. *Then the king, when he heard these  
things, was sore displeased with himself*—Having  
too late discovered that the princes, in procuring him  
to sign this decree, had no other end or aim, but to  
take advantage of it to the prejudice of Daniel. The  
word  $\psi\alpha\kappa$ , here rendered *displeased*, which in He-  
brew signifies to be rotten, is used in Chaldee for  
such great distress as preys upon the mind, and occa-  
sions rottenness in the bones. The meaning is, that  
the king was very much troubled, and exceedingly  
vexed with himself. *And set his heart on Daniel to  
deliver him*—The LXX. render it,  $\kappa\alpha\iota$   $\pi\epsilon\pi\epsilon\iota$   $\tau\omicron\upsilon$   $\Delta\alpha\upsilon\iota\eta\lambda$   
 $\eta\gamma\omega\upsilon\iota\sigma\alpha\tau\omicron$   $\tau\omicron$   $\epsilon\zeta\epsilon\lambda\epsilon\theta\alpha\iota$   $\alpha\upsilon\tau\omicron\upsilon$ , a very strong expres-  
sion, implying that his anxiety to save him was so  
great as to throw him into an agony. *And he  
laboured till the going down of the sun*—Endea-  
vouring to find out some exception for him from the  
law, and being in a great strait through the necessity

A. M. 3467. he laboured till the going down of the  
B. C. 537. sun to deliver him.

15 Then these men assembled unto the king, and said unto the king, Know, O king, that <sup>a</sup> the law of the Medes and Persians is, That no decree nor statute which the king establisheth may be changed.

16 Then the king commanded, and they brought Daniel, and cast *him* into the den of lions. Now the king spake and said unto Daniel, Thy God whom thou servest continually, he will deliver thee.

17 ° And a stone was brought, and laid upon

<sup>a</sup> Verse 8.—° Lam. iii. 53.

he was under to have the law executed, and the regard he had for Daniel. *Then these men assembled unto the king*—These were bold men, and resolved to pursue their point and have their will, rather than the king should have his, in this case. The king wished to retrieve an evil act, and to retract, or at least to mitigate, a rigid and rash decree, which was acting an honourable and princely part; but they insist that the law must have its course, and its sentence be fully executed on him, who, they urged, had violated it, because it was a fundamental maxim in the constitution of the government of the Medes and Persians, that *no decree or statute which the king established should be changed*.

Verse 16. *Then the king commanded, and they brought Daniel, &c.*—The king at last, though with great reluctance, and against his conscience, yields to the violence of Daniel's enemies, and signs the warrant for his execution: and that venerable, grave man, who carried such a mixture of majesty and sweetness in his countenance, who had so often shown himself great upon the bench, and at the council-board, but was greater upon his knees; that had power with God and man, and had prevailed, is, purely for worshipping his God, brought, as if he had been one of the vilest malefactors, and thrown into the den of lions to be devoured by them. Thus the best man in the kingdom is made a sacrifice to the vilest! Who can think of it without the utmost compassion for the sufferer, and the utmost indignation against the malicious persecutors? *Now the king spake unto Daniel*—Partly, perhaps, to encourage him, but chiefly, it seems, to excuse himself for giving his consent to so palpable an act of injustice and cruelty, which he ought to have resisted, whatever had been the consequence; *Thy God, whom thou servest continually*—Here the king bears testimony to Daniel's integrity and fidelity to his God, notwithstanding that it had influenced him to disobey the new law; *he will deliver thee*—So the Chaldee, the Greek, and Vulgate; but the Syriac and Arabic render the words optatively, *May he deliver thee*, which seems best, as it is not likely the king, after consenting to so wicked an act, should be inspired with a persuasion from God (and he could

the mouth of the den; <sup>p</sup> and the king <sup>A. M. 3467.</sup>  
sealed it with his own signet, and <sup>B. C. 537.</sup>  
with the signet of his lords; that the purpose might not be changed concerning Daniel.

18 ¶ Then the king went to his palace, and passed the night fasting: neither were <sup>q</sup> instruments of music brought before him: <sup>r</sup> and his sleep went from him.

19 Then the king arose very early in the morning, and went in haste unto the den of lions.

20 And when he came to the den, he cried with a lamentable voice unto Daniel: *and the*

<sup>p</sup> So Matt. xxvii. 66.—<sup>q</sup> Or, table.—<sup>r</sup> Chap. ii. 1.

have it no other way) of Daniel's deliverance. He might, indeed, have heard of the miraculous preservation of Daniel's three friends in the fiery furnace, by the power of their God, in the days of Nebuchadnezzar; but he could have no assurance that a similar miracle would now be wrought by the same God. All, therefore, that his words were intended to express, seems to be only a wishful hope, but no certain persuasion.

Verse 17. *And a stone was brought, and laid upon the mouth of the den*—Because, perhaps, it was seen that the lions did not seize on him immediately; and therefore, that they might have full opportunity to satisfy their rage and hunger, Daniel's enemies were determined he should be confined all night among them. *And the king sealed it with his own signet, and with the signet of his lords*—That neither the one nor the other of the parties might separately do any thing for or against Daniel. We may observe here, with Mr. Wintle, that the design of the king and of the nobles was probably different; the latter feared the king, lest he should release Daniel; the former was apprehensive that some other injury might be done to him, beyond the power of the wild beasts. Hence the Vulgate renders the conclusion of the verse, *Ne quid fieret contra Danielem, That nothing might be done against Daniel*; indicating the king's desire, that the lions' den might be closed with a sealed stone, lest the lords should put Daniel to death when they found him not slain by the lions. The king's sealing the stone, "must naturally remind us of the like circumstances which happened at the interment of our Saviour, of whom Daniel, in this case at least, has by many been considered as a type:" see Matt. xxvii. 60, 66.

Verses 18-20. *Then the king went to his palace*—Vexed at himself for what he had done, and calling himself unwise and unjust for not adhering to the laws of God and nature, notwithstanding the law of the Medes and Persians; *and passed the night fasting*—His heart was so full of grief and fear, that he could eat no supper, nor take any kind of refreshment. *Neither were instruments of music brought before him*—In which, amidst his present distress and trouble, he could take no pleasure. "No doubt

A. M. 3467. king spake and said to Daniel, O  
B. C. 537.

Daniel, servant of the living God, <sup>r</sup> is thy God, whom thou servest continually, able to deliver thee from the lions ?

21 Then said Daniel unto the king, <sup>s</sup> O king, live for ever.

22 <sup>t</sup> My God hath sent his angel, and hath <sup>u</sup> shut the lions' mouths, that they have not hurt me: forasmuch as before him innocency

<sup>r</sup> Chap. iii. 15.—<sup>s</sup> Chap. ii. 4.—<sup>t</sup> Chap. iii. 28.

Daniel spent a far more pleasant night among the lions, while employed in fervent prayer, and admiring, grateful praise, than either his malicious persecutors, or the king himself," whose solicitude about Daniel made him very unhappy, and effectually prevented him from closing his eyes in sleep. *The king arose very early in the morning*—Full of anxiety about Daniel; and went in haste unto the lions' den—Concerned to know whether the faint hope he entertained of his preservation had been realized. *And when he came to the den*—The LXX. render it, *εν τω εγγιζειν αυτον τω λακκω*, in his approaching the den, or, when he came near to the den, as Wintle renders it; he cried with a lamentable, or doleful, voice unto Daniel—Longing to know whether he was yet alive, and yet trembling to ask the question, lest he should be answered by the roaring of the lions after more prey; *O Daniel, servant of the living God*—Here Darius makes an acknowledgment, that the God whom Daniel served was the true and living God, not an imaginary and fictitious deity. Nebuchadnezzar made the same confession more than once; but neither of these kings had courage to renounce the worship of the false and fictitious deities of their country. *Is thy God, whom thou servest continually, able to deliver thee, &c.*—That is, has he been able to deliver thee, or has he thought fit in this case to exert his power? What he doubted of, we are sure of, that the servants of the living God have a master who is well able to deliver and protect them; and who will assuredly do both the one and the other, as far as he sees will be for their good and for his glory.

Verses 21-23. *Then said Daniel*—Daniel knew the king's voice, though it was now a doleful voice, and spake to him with all the deference and respect that was due to him. *O king, live for ever*—He does not reproach him for his unkindness to him, and his easiness in yielding to the malice of his persecutors; but, to show that he has heartily forgiven him, he meets him with his good wishes. Observe, reader, we must not upbraid those with the unkindnesses they have done us, who, we know, did them with reluctance, for they are very ready to upbraid themselves with them. *My God hath sent his angel*—The same bright and glorious being that was seen with Shadrach and his companions in the fiery furnace, (see note on chap. iii. 25.) had visited Daniel; and, it is likely, in a visible appearance, had enlightened the dark den, kept Daniel company all night,

was found in me; and also before <sup>v</sup> thee, O king, have I done no hurt. <sup>w</sup>

23 Then was the king exceeding glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, <sup>x</sup> because he believed in his God.

24 ¶ And the king commanded, <sup>y</sup> and they

<sup>v</sup> Heb. xi. 33.—<sup>w</sup> Heb. xi. 33.—<sup>x</sup> Deut. xix. 19.

and had shut the lions' mouths that they had not in the least hurt him. This heavenly being made even the lions' den Daniel's strong hold, his palace, his paradise; he never had a better night in his life. See the power of God over the fiercest creatures, and confide in his power to restrain the roaring lion, that goes about continually seeking to devour, from hurting those that are his! See the care God takes of his faithful worshippers, especially when he calls them out to suffer for him. If he keep their souls from sin, comfort their souls with his peace, and receive their souls to himself, he doth, in effect, stop the lions' mouths that they cannot hurt them. *Forasmuch as before him innocency was found in me*—Daniel, in what he had done, had not offended either against God or the king. Before him, to whom he had prayed, he had been continually upright and conscientious in the discharge of his duty, endeavouring to walk unblameably before him. *And also before thee, O king, have I done no hurt*—He was represented to the king as disaffected to him and his government, because he had not obeyed the new law; but he could appeal to the Searcher of hearts, that he had not disobeyed it out of contumacy or stubbornness, but purely to preserve a good conscience, which is the only true principle of loyalty and obedience: see Rom. xiii. 5. On this subject, as far as we find, Daniel had said nothing before in his own vindication, but had left it to God to clear up his integrity as the light, and God had now done it effectually, by working a miracle for his preservation. *Then was the king exceeding glad*—To find him alive and well; and commanded that they should take Daniel up out of the den—As Jeremiah was taken out of the dungeon: for as the decree had now been complied with, and its penalty suffered, even Daniel's persecutors could not but own that the law was satisfied, though they were not; or, if it were altered, it was by a power superior to that of the Medes and Persians. *And no manner of hurt was found upon him*—He was nowhere crushed, or torn, or scared, or hurt in any way whatever; *because he believed in his God*—In God's power, and love, and faithfulness; because he confided in him for protection, while he lived in obedience to his commandments.

Verse 24. *And the king commanded, and they brought those men, &c.*—Darius, being animated by this miracle wrought for Daniel, now begins to take courage and act like himself: those that would not suffer him to show mercy to Daniel, now God has

A. M. 3467. brought those men which had accused Daniel, and they cast *them* into the den of lions, *them*, <sup>a</sup> their children, and their wives; and the lions had the mastery of them, and brake all their bones in pieces or ever they came at the bottom of the den.

25 ¶ <sup>a</sup> Then King Darius wrote unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you.

26 <sup>b</sup> I make a decree, That in every dominion of my kingdom men <sup>c</sup> tremble and fear before

<sup>a</sup> Esth. ix. 10; Deut. xxiv. 16; 2 Kings xiv. 6.—<sup>b</sup> Chap. iv. 1. <sup>c</sup> Chap. iii. 29.—<sup>d</sup> Psa. xcix. 1.—<sup>e</sup> Chap. iv. 34.

done it for him, shall be made to feel his resentments, and he will do justice for God, who hath showed mercy for him. Daniel's accusers, now his innocence is cleared, and Heaven itself is become his purgator, have the same punishment inflicted on them which they designed against him, according to the law of retaliation made against false accusers, Deut. xix. 11, 19. Such they were now reckoned, Daniel being proved innocent; for though the fact of his praying was true, yet it was not a fault. They were cast into the den of lions, which perhaps was a punishment newly invented by themselves; it was, however, that which they maliciously designed for Daniel. And now Solomon's observation was verified, *The righteous is delivered out of trouble, and the wicked cometh in his stead. Them, their children, and their wives*—According to the cruel laws and customs which prevailed in those countries, of involving whole families in the punishment due to particular persons; in opposition to which that equitable law was ordained by Moses, that *the fathers should not be put to death for their children, nor the children for the fathers*, Deut. xxiv. 16. *And the lions had the mastery of them*—This verified and magnified the miracle of their sparing Daniel; for hereby it appeared, that it was not because they were not fierce, or had not appetite, but because they were not permitted to touch him. The Lord is known by those judgments which he executeth.

Verses 25-27. *Then King Darius wrote to all people*—He wrote to all the several nations in his extensive empire. Darius here studies to make some amends for the dishonour he had done both to God and Daniel, by now doing honour to both. *I make a decree, that men tremble and fear before the God of Daniel*—This decree goes further than Nebuchadnezzar's upon the like occasion, for that only restrained people from *speaking amiss* of this God; but this requires them to *fear before him*, to maintain and express awful and reverent thoughts of him. And well might this decree be prefaced, as it is, with *Peace be multiplied unto you*; for the only foundation of true peace and happiness is laid in the fear of God. But though this decree goes far, it does not go far enough: had he done right, and acted according to his present convictions, he would have com-

the God of Daniel: <sup>d</sup> for he is the <sup>e</sup> living God, and steadfast for ever, and his kingdom *that* which shall not be <sup>f</sup> destroyed, and his dominion *shall be even* unto the end.

27 He delivereth and rescueth, <sup>f</sup> and he worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the <sup>g</sup> power of the lions.

28 So this Daniel prospered in the reign of Darius, <sup>h</sup> and in the reign of <sup>i</sup> Cyrus the Persian.

<sup>a</sup> Chap. ii. 44; iv. 3, 34; vii. 14, 27; Luke i. 33.—<sup>b</sup> Chapter iv. 3.—<sup>c</sup> Heb. *hand*.—<sup>d</sup> Chap. i. 21.—<sup>e</sup> Ezra i. 1, 2.

manded all men, not only to *tremble and fear* before this God, but to trust in, love, and obey him, to forsake the service of their idols, and to call upon and worship him only, as Daniel did. But idolatry had been so long and so deeply rooted, that it was not to be extirpated by the edicts of princes, nor by any power less than that which accompanied the glorious gospel of Christ. *For he is the living God, &c.*—Darius here mentions the considerations which moved him to make this decree; and, in doing this, he presents us with a very just and sublime character of the true God,—a character suited to his nature, and probably such as the king had learned of Daniel. Some think he was a convert to the true religion; if so, this, together with the favours shown to the prophet, may in some measure account for the notice taken of his reign. Certainly the reasons on which he here grounds his decree, were sufficient to have justified one for the total suppression of idolatry. *He delivereth and rescueth, &c.*—He has an ability sufficient to support his authority and dominion, delivering his faithful servants from trouble, and rescuing them out of the hands of their enemies. *He worketh signs and wonders*, quite above the power of nature to effect, both *in heaven and earth*—By which it appears that he is sovereign Lord of both: *who hath delivered Daniel from the lions*—This miracle, and that of delivering Shadrach and his companions, were wrought in the eye of the world; were seen, published, and attested, by two of the greatest monarchs that ever existed: and were illustrious confirmations of the first principles of religion, abstracted from the narrow scheme of Judaism, effectual confutations of all the errors of heathenism, and very proper preparations for pure catholic Christianity.

Verse 28. *So this Daniel prospered*—Observe, reader, how God brought good to him out of evil! The bold stroke which his enemies made at his life became the occasion of taking them off, and their children also, who otherwise would have stood in the way of his preferment, and have been, upon all occasions, vexatious to him; and now he prospered more than ever, was more in the favour of his prince, and in reputation with the people, which gave him a great opportunity of doing good to his brethren.

## CHAPTER VII.

The historical part of the book of Daniel was finished with the last chapter; the remaining part of it acquaints us with the visions which at different times were communicated to the prophet himself. The interval of time, from the first to the last of these visions, is about one or two and twenty years; that is, from the first year of Belshazzar, mentioned at the beginning of this chapter, to the third year of Cyrus, at the beginning of chap. x. The first vision, or dream, is contained in this chapter, and is the only one that is written in the Chaldee language; and perhaps the similarity of it to the dream of Nebuchadnezzar, which the prophet had related and expounded in chap. ii., might have been one reason why this same language was here adopted, and the benefit designed by it for the impious king, in whose reign it was delivered, another. What was there prefigured by a large statue, composed of various metals, is here pointed at by a very different sort of emblems, each suited to the disposition or character of the persons to whom the communications were made. The chapter contains, (1.) Daniel's vision of the four ravenous beasts successively rising out of a tempestuous sea, 1-8. (2.) His vision of God's throne or government and judgment, 9-14. (3.) The interpretation of these visions given by an angel that stood by, 18-28.

A. M. 3449. **I**N the first year of Belshazzar king  
B. C. 555. of Babylon, <sup>a</sup> Daniel <sup>1</sup> had a dream  
and <sup>b</sup> visions of his head upon his bed: then  
he wrote the dream, and told the sum of the  
<sup>2</sup> matters.

2 Daniel spake and said, I saw in my vision  
by night, and behold, the four winds of the  
heaven strove upon the great sea.

<sup>a</sup> Num. xii. 6; Amos iii. 7.—<sup>1</sup> Chald. *saw*.—<sup>b</sup> Chap. ii. 28.  
<sup>2</sup> Or, words.—<sup>c</sup> Rev. xiii. 1.

## NOTES ON CHAPTER VII.

Verse 1. *In the first year of Belshazzar, &c.*—The prophet, having related some remarkable passages concerning himself and his brethren in captivity, and having given proof of his supernatural illumination in interpreting other men's dreams, proceeds to give an account of his own visions; and thereupon goes back to the first year of Belshazzar's reign, which was seventeen years before the history contained in the last chapter. This vision concerns the same events with those referred to in Nebuchadnezzar's dream, chap. ii., with some enlargements and additions, and different images.

Verse 2, 3. *Behold, the four winds strove upon the great sea*—This denotes those commotions in the world, and that troublesome state of affairs, out of which empires and kingdoms commonly take their rise. *And four great beasts came up from the sea*—Signifying the four great monarchies, or kingdoms, that should successively arise in the world, and have their origin from wars and commotions, which generally end in setting up the conqueror to be a great monarch over those whom he hath subdued: compare Rev. xiii. 1. The reason why these monarchies, which were represented to Nebuchadnezzar in the form of a great image, formed of gold and silver, brass and iron, are here exhibited by fierce and savage beasts, has been observed in the note on chap. ii. 31.

Verse 4. *The first was like a lion*—The Chaldean or Babylonian empire, compared to the head of gold, the chief of metals, in the image represented to Nebuchadnezzar in his dream, chap. ii. 32, 37, 38, is here represented as a lion, the king of beasts. Instead of a lion, the Vulgate, Greek, and Arabic read, a lioness, signifying, says Jerome, the cruelty of that

3 And four great beasts <sup>o</sup> came up A. M. 3449.  
B. C. 555.  
from the sea, diverse one from another.

4 The first *was* <sup>d</sup> like a lion, and had eagles' wings; I beheld till the wings thereof were plucked, <sup>3</sup> and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it.

5 <sup>o</sup> And behold another beast, a second, like

<sup>d</sup> Deut. xxviii. 49; 2 Sam. i. 23; Jer. iv. 7, 13; xlvi. 40; Ezek. xvii. 3; Hab. i. 8.—<sup>3</sup> Or, *wherewith*.—<sup>c</sup> Chap. ii. 39.

empire, lionesses, according to naturalists, being fiercer than lions. It is represented as having eagles' wings, to denote the extent and rapidity of its conquests, that empire being advanced to its height within a few years, by the conduct and arms of one single person, namely, Nebuchadnezzar. *I beheld till the wings thereof were plucked*—Or, *torn out*, as כריתו may be rendered: that is, it was checked in its progress by frequent defeats, and rendered unable to make further conquests. Its wings were beginning to be plucked at the time of the delivery of this prophecy; for at this time the Medes and Persians were encroaching upon it. Belshazzar, the king now reigning, was the last of his race; and in the seventeenth year of his reign Babylon was taken, and the kingdom transferred to the Medes and Persians. *And it was lifted up from the earth*—Removed from its foundation, and lost its stability: or, as some render the clause, *the wings thereof were plucked, wherewith it had been lifted up from the earth*, that is, had been enabled to fly swiftly, in extending its conquests; and *made stand upon the feet as a man, and a man's heart was given to it*—When it was thus curtailed and humbled, it became more peaceable and humane, agreeably to the idea of the psalmist, Psa. ix. 20, *Put them in fear, O Lord, that the nations may know themselves to be but men*. The minds of the people were humbled by their misfortunes, and by the calamities coming more and more upon the empire; and they who vaunted as if they had been gods, now felt themselves to be but men.

Verse 5. *And behold another beast like a bear*—This is the kingdom of the Medes and Persians, who, for their cruelty and greediness after blood, are compared to a bear, which is a most voracious and cruel

A. M. 3449. to a bear, and ' it raised up itself on  
B. C. 555. one side, and *it had* three ribs in the  
mouth of it between the teeth of it: and they  
said thus unto it, Arise, devour much flesh.

6 After this I beheld, and lo, another, like a  
leopard, which had upon the back of it four  
wings of a fowl; the beast had also <sup>f</sup> four heads;  
and dominion was given to it.

<sup>\*</sup> Or, *it raised up one dominion.*—<sup>f</sup> Chap. viii. 8, 22.

animal. Bochart recounts several particulars wherein the Persians resembled bears; but the chief likeness consisted in what has been just mentioned, and this likeness was principally intended by the prophet, as may be inferred from the words of the text, *Arise, devour much flesh.* A bear, saith Aristotle, is an all-devouring animal; and so the Medo-Persians were great robbers and spoilers, according to Jeremiah, chap. li. 48, 56: see Bishop Newton and the note on Isaiah xliii. 18. *And it raised up itself on one side*—Some think the allusion is to the eastern quarter of the world, from whence the Persians came; others, to the elevation of the Persians above the Medes and Babylonians, which three powers are conceived to be meant by the *three ribs* in the mouth of the bear: but Sir Isaac Newton and Bishop Chandler, with great propriety, explain them as signifying the kingdoms of Babylon, Lydia, and Egypt, which were conquered by it, but were not properly parts and members of its body. They might be called *ribs*, as the conquest of them much strengthened the Persian empire; and they might be said to be *between the teeth of the bear*, as they were much grinded and oppressed by the Persians.

Verse 6. *After this I beheld, and lo, another like a leopard.*—“This third kingdom is that of the Macedonians, or Grecians, who, under the command of Alexander the Great, overcame the Persians, and reigned next after them: and it is fitly compared to a leopard upon several accounts. The leopard is remarkable for <sup>\*</sup>swiftness, and Alexander and the Macedonians were amazingly swift and rapid in their conquests. The leopard is a spotted animal, and so was a proper emblem, according to Bochart, of the different manners of the nations which Alexander commanded; or, according to Grotius, of the various manners of Alexander himself, who was sometimes merciful, and sometimes cruel; sometimes temperate, and sometimes drunken; sometimes abstemious, and sometimes incontinent. The leopard, as Bochart observes, is of small stature, but of great courage, so as not to be afraid to engage with the lion and the larger beasts; and so Alexander, a little king, in comparison, of small stature too, and with a small army, dared to attack the king of kings, that is, Darius, whose kingdom was extended from the Ægean sea to the Indies. *Which had upon the back of it four wings of a fowl*—The Babylonian empire was represented with *two wings*, but this is described with *four*. For, as Jerome says, nothing was swifter than the victories of Alexander, who ran through all

7 After this I saw in the night A. M. 3449.  
visions, and behold <sup>a</sup> a fourth beast, B. C. 555.  
dreadful and terrible, and strong exceedingly;  
and it had great iron teeth: it devoured and  
brake in pieces, and stamped the residue with  
the feet of it: and it *was* diverse from all the  
beasts that *were* before it; <sup>b</sup> and it had ten  
horns.

<sup>a</sup> Chap. ii. 40; Verses 19, 23.—<sup>b</sup> Chap. ii. 41; Rev. xliii. 1.

the countries from Illyricum and the Adriatic sea to the Indian ocean and the river Ganges, not so much fighting as conquering; and in *six* years (he should have said in *twelve*) subjugated part of Europe and all Asia to himself. *The beast had also four heads*—To denote the four kingdoms into which this same third kingdom should be divided, as it was after the death of Alexander, among his four captains; Cassander reigning over Macedon and Greece, Lysimachus over Thrace and Bithynia, Ptolemy over Egypt, and Seleucus over Syria. *And dominion was given to it*—Which shows, as Jerome observes, that it was not owing to the fortitude of Alexander, but proceeded from the will of the Lord. And, indeed, unless he had been directed, preserved, and assisted by the mighty power of God, how could Alexander, with thirty thousand men, have overcome Darius with six hundred thousand, and in so short a time have brought all the countries, from Greece as far as to India, into subjection.”—Bishop Newton.

Verse 7. *Behold a fourth beast*—This *fourth kingdom* can be no other than the Roman empire, which answers this emphatical description better than any of the former kingdoms. *Dreadful, and terrible, and strong exceedingly*—And therefore compared to iron, chap. ii. 40. *It devoured and brake in pieces*—It spread its arms and its terrors to a much greater extent than any of the preceding powers, and entirely subdued all the remains of the former kingdoms, and all the nations that had been subject to them. It reduced Macedon into a Roman province about one hundred and sixty-eight years, the kingdom of Pergamus about one hundred and thirty-three years, Syria about sixty-five years, and Egypt about thirty years, before Christ. And besides the remains of the Macedonian empire, it subdued many other provinces and kingdoms; so that it might, by a very usual figure, be said to *devour the whole earth, to tread it down and break it in pieces*; and become, in a manner, what the Roman writers delighted to call it, “The empire of the whole world.” The words of Dionysius Halicarnassus are very apposite to this subject. “The city of Rome,” says he, “ruleth over all the earth as far as it is inhabited, and commands all the sea, not only that within the Pillars of Hercules, but also the ocean, as far as it is navigable; having first and alone, of all the celebrated kingdoms, made the east and west the bounds of its empire, and its dominion hath continued longer than that of any other city or kingdom.” *And it*

A. M. 3449. 8 I considered the horns, and be-  
B. C. 555. hold, <sup>i</sup> there came up among them  
another little horn, before whom there were  
three of the first horns plucked up by the roots:  
and behold, in this horn *were* eyes like the  
eyes <sup>k</sup> of man, <sup>l</sup> and a mouth speaking great  
things.

9 ¶ <sup>m</sup> I beheld till the thrones were cast down,  
and <sup>n</sup> the Ancient of days did sit, <sup>o</sup> whose gar-

<sup>l</sup> Verses 20, 21, 24; Chap. viii. 9.—<sup>k</sup> Rev. ix. 7.—<sup>j</sup> Psa. xii. 3; Verse 25; Rev. xiii. 5.—<sup>m</sup> Rev. xx. 4.—<sup>n</sup> Psa. xc. 2; Verses 13, 22.—<sup>o</sup> Psa. civ. 2; Rev. i. 14.

*was diverse from all the beasts that were before it*—This is intimated by its having no name, being more cruel and horrid than any sort of beast whatever; and the Roman power was so multiform, that it could not be pointed out by any one species of resemblance. And it was different from all kingdoms in its republican form of government, its greatness, length of duration, and extent of dominion. But its chief distinction consisted in its having ten horns, which we find at verse 24 are ten kings or kingdoms: see also Rev. xvii. 12. And these answer to the ten toes of the image, chap. ii. 42. The empire continued in its greatness till the reign of Theodosius the Great, and soon afterward the partition happened, and the broken form remained, for the ten kingdoms were to be no more united, till the Ancient of days should come.

Verse 8. *I considered the horns*—Viewed and observed them exactly, otherwise he could not have observed the little horn, whose rise was scarce discernible at first; and *behold there came up among them*—Much about the same time, Rev. xvii. 12; *another little horn*—Distinct from the ten horns, and of a different constitution. Some have understood by this the Turkish empire, and consider Egypt, Asia, and Greece as being the three horns torn up or reduced thereby; but the more generally received and probable opinion refers it to antichrist, or the Papal hierarchy, which rose to the height here described from very small beginnings: see on verse 24. The eyes, like human eyes, indicate the perspicacity, foresight, and cunning of this power; and the mouth speaking great, or presumptuous things, is not unlike *the man of sin*, described by St. Paul, “whose coming should be after the working of Satan with all deceivableness of unrighteousness,” 2 Thess. ii. 9, 10: see also Rev. xiii. 5, 6.

Ver. 9, 10. *I beheld till the thrones were cast down*—Till all these earthly kingdoms were brought to an end, and all enemies and opposite powers were destroyed. But the word רָכַז, here used, may be rendered, *were pitched*, or placed, namely, for the reception of God, and his assessors in judgment, the saints and angels. Thus the LXX., εως οτις οι θρονουι ετεθησαν, *till the thrones were placed*, or *set*, or *fixed*; and so the Vulgate. And the verb in the text is used in the same sense in the Chaldee paraphrase on Jeremiah i. 15; where our translation

ment *was* white as snow, and the A. M. 3449.  
hair of his head like the pure wool: B. C. 555.  
his throne *was like* the fiery flame, <sup>p</sup> and his  
wheels *as* burning fire.

10 ¶ A fiery stream issued and came forth  
from before him: <sup>r</sup> thousand thousands ministered  
unto him, and ten thousand times ten  
thousand stood before him: <sup>s</sup> the judgment was  
set, and the books were opened.

<sup>p</sup> Ezek. i. 15, 16.—<sup>q</sup> Psa. l. 3; xcvii. 3; Isa. xxx. 33; lxxi. 15.—<sup>r</sup> 1 Kings xxii. 19; Psa. lxxviii. 17; Heb. xii. 22; Rev. v. 11.—<sup>s</sup> Rev. xx. 4, 12.

reads, *They shall set every one his throne, &c.* The following words justify this translation: *And the Ancient of days did sit*—That is, the eternal Judge of the world, who has been from everlasting, who is at present, and who shall always be: and whom the prophet thus describes, to adapt himself to human apprehensions, and to make the following part of his description more intelligible; but no similitude is pointed out, nor ought we from hence to attempt to represent the invisible God by any figure. The metaphors here used, says Bishop Newton, “are borrowed from the solemnities of earthly judicatories, and particularly of the great sanhedrim of the Jews, where the father of the consistory sat, with his assessors seated on each side of him, in the form of a semicircle, with the people standing before him: and from this description again was borrowed the description of the day of judgment in the New Testament.” *Whose garment was white as snow*—Signifying the unspotted righteousness of his proceedings. He is elsewhere described as covering himself with light as with a garment, Psa. civ. 2: see also 1 John i. 5. Kings and princes used anciently to wear white garments, as an emblem of perfect justice. *And the hair of his head like the pure wool*—To denote the eternity and maturity of his counsels, and that his decisions are all perfectly right and true, without the least mixture of any partial affections. *His throne was like the fiery flame*—Denoting his awful majesty, and the severity of his judgments on the ungodly; and *his wheels of burning fire*—Emblematical of the revolutions and dispensations of his providence, Ezek. i. 15, being dreadfully severe and destructive to the wicked. The reader will observe, God's throne is here described in the nature of a triumphal chariot, supported by angels as so many fiery wheels. Grotius remarks, that the ancient thrones and *selle curules* had wheels. *A fiery stream issued and came forth from before him*—Signifying his justice and wrath in giving forth and executing sentence against the ungodly. *Thousand thousands ministered unto him*—His retinue was an innumerable company of angels; and *ten thousand times ten thousand stood before him*—To receive their sentence from his lips. *The judgment was set*—That is, the court, namely, God the supreme judge, and the saints as his assessors, made their public appearance. *And the books were opened*

A. M. 3449. 11 I beheld then because of the voice  
B. C. 555. of the great words which the horn  
spake: I beheld *even* till the beast was slain,  
and his body destroyed, and given to the burn-  
ing flame.

12 As concerning the rest of the beasts, they  
had their dominion taken away: yet <sup>5</sup> their  
lives were prolonged for a season and time.

13 I saw in the night visions, and behold,  
<sup>1</sup> one like the Son of man came with the clouds

<sup>1</sup> Rev. xix. 20.—<sup>2</sup> Chald. *a prolonging in life was given them.*  
<sup>3</sup> Ezek. i. 26; Matt. xxiv. 30; xxvi. 64; Rev. i. 7, 13; xiv. 14.  
<sup>4</sup> Verse 9.—<sup>5</sup> Psa. ii. 6, 7, 8; viii. 6; cx. 1, 2; Matt. xi. 27;

That is, "those evidences which contained the laws  
and will of God, whether natural or revealed; those  
in which the actions of men, with all their circum-  
stances of aggravation or extenuation were recorded;  
those from which the clearest and completest con-  
junction might be adduced, in order to render the  
judgment such as that all should be obliged to ac-  
knowledge it to be the result of the most perfect  
truth and consummate justice: see Rev. xx. 12."—  
Wintle.

Verses 11, 12. *I beheld then*—Chaldee, *והיה*,  
*I was attentive, spectabam attentus, I beheld atten-*  
*tively*, as Grotius renders it; *because of the voice of*  
*the great words which the horn spake*—See on verse  
25. I was desirous of knowing, and looked care-  
fully to see what would be the end of this matter,  
more particularly on account of the arrogant and  
boasting words which the horn spake. *I beheld even*  
*till the beast was slain, and his body destroyed*—  
This signified, that no other earthly kingdom should  
succeed to this, but that when an entire end should be  
put to it, and the ten kingdoms included in it, then  
the kingdom of Christ should succeed, as is more  
fully set forth toward the end of this chapter. We  
may observe, that it is not only said of this fourth  
beast, that he was slain, but that *his body was de-*  
*stroyed and given to the burning flame*; that is,  
made entirely extinct, as every thing is that is burned  
in the fire; whereas it is said, concerning the rest of  
the beasts, that though *they had their dominion*  
*taken away, their lives were prolonged for a season*  
*and time*. Their bodies were not destroyed, as that  
of the fourth beast, but they were suffered to con-  
tinue still in being; that is, other kingdoms of the  
same nature, though different in some particulars,  
succeeded to them. The destruction of the beast, it  
must be observed, will be the destruction of the horn  
also, and consequently the horn is a part of the  
fourth beast, or of the Roman empire.

Verse 13. *I saw in the night visions, &c.*—Here  
is described by what means these changes were to  
be brought about; *behold, one like the Son of man*  
*came with the clouds of heaven*—One in the shape  
and likeness of a man, but clothed with such ensigns  
of majesty and honour, (signified here by *the clouds*  
*of heaven*,) as showed him to be an extraordinary  
person, (compare Rev. i. 13, and xiv. 14,) indeed no

of heaven, and came to <sup>2</sup> the Ancient <sup>A. M. 3449</sup>  
of days, and they brought him near <sup>B. C. 555.</sup>  
before him.

14 <sup>3</sup> And there was given him dominion, and  
glory, and a kingdom, that all <sup>4</sup> people, nations,  
and languages, should serve him: his dominion  
*is* <sup>5</sup> an everlasting dominion, which shall not  
pass away, and his kingdom, *that* which shall  
not be destroyed.

15 ¶ I Daniel <sup>b</sup> was grieved in my spirit in

xxviii. 18; John iii. 35; 1 Cor. xv. 27; Eph. i. 22.—<sup>2</sup> Chap.  
iii. 4.—<sup>3</sup> Psa. cxlv. 13; Chap. ii. 44; Verse 27; Mic. iv. 7;  
Luke i. 33; John xii. 34; Heb. xii. 28.—<sup>b</sup> Verse 28.

less than the Messiah, as the following description  
of him declares. As the two foregoing verses declare  
why the fourth beast was destroyed, this part of the  
vision shows by whom it was done; setting Christ  
forth in his judicial capacity, and describing him by  
that title, which, in allusion to this place, he often  
gave himself, namely, *the Son of man*. He particu-  
larly alludes to this text, Matt. xxvi. 64, where he  
speaks of his *coming in the clouds of heaven*; by  
which expression he acknowledged himself to be  
the true Messiah here described, and gave a direct  
answer to the question there proposed to him, *Art*  
*thou the Christ, the Son of the blessed?* Compare  
Mark xiv. 61, 62; Rev. i. 7. Whereupon they con-  
demned him as guilty of blasphemy. A learned pre-  
late, in his *Defence of Christianity from the ancient*  
*Prophecies*, p. 131, observes, that *אנני*, *anani*, the  
clouds, was a known name of the Messiah among the  
Jewish writers, which shows that they understood  
this text as spoken of him.

Verse 14. *There was given him dominion, &c.*—  
"All these kingdoms shall in their turns be destroy-  
ed, but the kingdom of the Messiah shall stand for  
ever. It was in allusion to this prophecy that the  
angel said of Jesus, before he was conceived in the  
womb, Luke i. 33, *He shall reign over the house of*  
*Jacob for ever, and of his kingdom there shall be no*  
*end*. After what manner these great changes will  
be effected, we cannot pretend to say, as God hath  
not been pleased to reveal it. We see the remains  
of the ten horns which arose out of the Roman em-  
pire. We see the little horn still subsisting, though  
not in full strength and vigour, but as we hope upon  
the decline, and tending toward a dissolution. And  
having seen so many of these particulars accomplish-  
ed, we can have no reason to doubt that the rest also  
will be fulfilled in due season; though we cannot  
frame any conception how Christ will be manifested  
in glory; how the little horn, with the body of the  
fourth beast, will be *given to the burning flame*; or  
how the saints will take the kingdom, and possess it  
for ever and ever. It is the nature of such prophe-  
cies, not to be perfectly understood till they are ful-  
filled. The best comment upon them will be their  
completion."—Bishop Newton.

Verses 15-18. *I Daniel was grieved in my spirit*  
—Upon account of the extraordinary changes which

A. M. 3449. the midst of *my* <sup>6</sup> body, and the visions of my head troubled me.

16 I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things.

17 <sup>6</sup> These great beasts, which are four, are four kings, *which* shall arise out of the earth.

18 But <sup>d</sup> the saints of the <sup>7</sup> Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever.

19 Then I would know the truth of <sup>6</sup> the fourth beast, which was diverse <sup>6</sup> from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; *which* devoured, brake in pieces, and stamped the residue with his feet;

20 And of the ten horns that were in his head, and of the other which came up, and before

whom three fell; even of that horn <sup>A. M. 3449.</sup> that had eyes, and a mouth <sup>B. C. 555.</sup> that spake very great things, whose look was more stout than his fellows.

21 I beheld, <sup>6</sup> and the same horn made war with the saints, and prevailed against them;

22 <sup>6</sup> Until the Ancient of days came, <sup>b</sup> and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom.

23 Thus he said, The fourth beast shall be <sup>i</sup> the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces.

24 <sup>k</sup> And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings.

<sup>6</sup> Chald. *health*.—<sup>c</sup> Verse 3.—<sup>d</sup> Isa. lx. 12, 13, 14; Verses 22, 27; 2 Tim. ii. 11, 12; Revelation ii. 26, 27; iii. 21; xx. 4.  
<sup>7</sup> Chaldee, *high ones*, that is, *things*, or, *places*.—<sup>e</sup> Verse 7.  
<sup>6</sup> Chald. *from all those*.

<sup>f</sup> Chapter viii. 12, 24; xi. 31.: Revelation xi. 7; xiii. 7, xvii. 14; xix. 19.—<sup>g</sup> Verse 9.—<sup>h</sup> Verse 18; 1 Corinthians vi. 2; Rev. i. 6; v. 10; xx. 4.—<sup>i</sup> Chapter ii. 40.—<sup>k</sup> Verses 7, 8, 20; Rev. xvii. 12.

seemed to be signified by the vision, the particulars of which troubled me, though I had not a perfect apprehension of their meaning. *I came near unto one of them that stood by*—Namely, to one of the angels who were attending as ministering spirits. *And asked him the truth, &c.*—Desired him to give me a clear understanding of all this. *So he told me, &c.*—Explained to me the true and plain meaning of these things. *These great beasts are four kings*—Four kingdoms, or monarchies. So the word *kings* is used Isa. xxiii. 15. *Which shall arise out of the earth*—Which shall raise themselves merely upon carnal, worldly grounds and considerations, and that by wars and troubles, and which shall think of and concern themselves with only earthly things; whereas the kingdom of Christ is described, in the next verse, as a heavenly, spiritual kingdom, fitting men for heaven. *But the saints of the Most High shall take the kingdom*—When the earthly kingdom shall be destroyed, the heavenly, or spiritual kingdom of the saints shall commence; they shall enter upon it on earth, but shall retain it in heaven for ever. The Chaldee word מלכות, rendered *Most High*, is literally *high ones*, as it is translated in the margin: and these saints are indeed *high ones*, being children and heirs of God, and joint-heirs with Christ. Sometimes, however, the one true God is spoken of in the plural number by way of eminence, as Josh. xxiv. 19, where it is in the Hebrew, *He is the holy Gods*. The expression may therefore mean as we have it rendered.

Verses 19–22. *Then I would know the truth of the fourth beast*—Namely, what was intended to be signified by it. *And of the ten horns that were in his head*—Of what they were emblems; and of the

*other which came up, &c.*—See verse 8; *whose look was more stout than his fellows*—Or more great and magnificent; or, who was more arrogant, and claimed a superiority over the rest: for though this horn, or power, was small at first, it at length exceeded all other powers in pomp and pre-eminence, exalting itself not only above all temporal authorities, but above all that is called *God*, or that is worshipped, 2 Thess. ii. 4. *I beheld*—Chaldee, *I was seeing*, or considering attentively; and the same horn made war with the saints—By the saints here is to be understood the servants of Christ. So antichrist is described as making war with the saints, and overcoming them for a time: see the margin. *Until the Ancient of days came*—To vindicate their cause, to crush the idolaters, and to extirpate the dominion of antichrist: or until the final judgment, when the saints shall sit as assessors with Christ, shall be seated on thrones, and reign as kings and priests with God and Christ, and possess the kingdom for ever. *And judgment was given to the saints, &c.*—Power to judge and rule over their enemies. *And the time came that the saints possessed the kingdom*—See on verse 14.

Verses 23, 24. *The fourth beast shall be diverse from all kingdoms*—As being managed under different forms of government; having a form of commonwealth at the beginning of its greatness, and afterward governed by kings and emperors; and in process of time being divided into ten kingdoms, or principalities; and all of them under the direction of one spiritual head. *And the ten horns are ten kings*—Or, *kingdoms*. A horn is an emblem of strength, so it comes to signify power and authority; and from thence it is applied to denote sovereignty,

A. M. 3449. 25 <sup>1</sup> And he shall speak *great words*  
B. C. 555. against the Most High, and shall  
wear out the saints of the Most High, and

<sup>1</sup> Isaiah xxxvii. 23; Chap. viii. 24, 25; xi. 28, 30, 31, 36; Rev. xiii. 5, 6.—<sup>m</sup> Rev. xvii. 6; xviii. 24.

or dominion. The ten horns, or kingdoms, were to arise out of the dissolution of the Roman empire, which came to pass accordingly. There are various enumerations of these ten kingdoms in the division of the Roman empire, none of which are reckoned to commence earlier than the latter end of the fourth, or the beginning of the fifth century. Bishop Newton, in his fourteenth Dissertation, has given several lists, by Machiavel, by Mr. Mede, by Bishop Lloyd, and by Sir Isaac Newton; and at last has added one which he has selected from the others, and which he has placed in the eighth century. His words are, "The principal states and governments then were, 1. The senate of Rome, who revolted from the Greek emperors, and claimed and exerted the privilege of choosing a new western emperor; 2. The Greeks in Ravenna; 3. The Lombards in Lombardy; 4. The Huns in Hungary; 5. The Alemannes in Germany; 6. The Franks in France; 7. The Burgundians in Burgundy; 8. The Goths in Spain; 9. The Britons; 10. The Saxons in Britain. Not that there were constantly ten kingdoms, they were sometimes more and sometimes fewer; but, as Sir Isaac Newton says, 'whatever was their number afterward, they are still called the ten kingdoms, from their first number.'"

And another shall arise after them—Greek, *οπισω αυτων*, behind them, as the words may be rendered; that is, either unperceived by them, or whose height, or dominion, should not acquire its summit till long after their establishment. This is generally agreed, by all Protestant interpreters, to be the kingdom of the pope, which was certainly of a very different nature from any of the former, being first ecclesiastical, or spiritual, and afterward claiming a temporal or civil jurisdiction. The LXX. add, that it should be distinguished from the former, *κακοις*, in evils, or malignancies. And the kings, or kingdoms, which it should pluck up by the roots, or humble, as *ραπεινωσει*, the word used by the LXX., signifies, (which is also the reading of the Vulgate,) are pointed out by the same prelate to be the exarchate of Ravenna, the kingdom of the Lombards, and the state of Rome. These states were reduced in the eighth century; and the epistles and bulls issued by the pope are, after that time, dated from the years of the commencement of the pope's temporal jurisdiction, or advancement to the papal chair; and the pope, by wearing his triple crown, hath in a manner pointed himself out for the person here intended: see Bishop Newton and Mr. Wintle.

And what still more fully characterizes this power, and proves it to be intended of the Papacy, is, that it is said, in verse 8, in this horn were eyes like the eyes of a man; which denotes cunning and foresight, exercised in looking out and watching all opportunities of promoting one's interest. "And the policy

<sup>n</sup> think to change times and laws: and <sup>o</sup> they shall be given into his hand <sup>p</sup> until a time and times and the dividing of time.

<sup>n</sup> Chapter ii. 21.—<sup>o</sup> Revelation xiii. 7.—<sup>p</sup> Chapter xii. 7; Revelation xii. 14.

of the Roman hierarchy hath almost passed into a proverb. The pope is properly called an *overlooker*, or *overseer*; an *επισκοπος*, or *bishop*, in the literal sense of the word. In verses 8, 20, it is said, *He had a mouth speaking great things*: and who hath been more noisy and blustering than the pope, especially in former ages; boasting of his supremacy, thundering out his bulls and anathemas, excommunicating princes, and absolving subjects from their allegiance? *His look was more stout than his fellows*, verse 20. And the pope assumes a superiority, not only over his fellow-bishops, but even over crowned heads: and requires his foot to be kissed, and greater honours to be paid to him than to kings and emperors themselves."

Verse 25. *He shall speak great words against the Most High*—Symmachus reads, *He shall speak great words, as the Most High*; "setting himself above all laws, divine and human: arrogating to himself godlike attributes, and titles of holiness and infallibility; exacting obedience to his ordinances and decrees, in preference to, and in open violation of, reason and Scripture; insulting men and blaspheming God. In Gratian's *Decretals*, the pope has the title of God given to him. *And shall wear out the saints*—By wars, and massacres, and inquisitions, persecuting and destroying the faithful servants of Jesus, and the true worshippers of God; who protest against his innovations, and refuse to comply with the idolatry practised in the Church of Rome. *He shall think to change times and laws*—Appointing fasts and feasts, canonizing saints, granting pardons and indulgences for sins, instituting new modes of worship, imposing new articles of faith, enjoining new rules of practice, and reversing at pleasure the laws of God and man."—Bishop Newton.

And they shall be given, &c.—"A time, all agree, signifies a year; and a time, and times, and the dividing of time, or half a time, are three years and a half; and the ancient Jewish year, consisting of twelve months, and each month of thirty days, a time, and times, and half a time, or three years and a half, are reckoned in the Revelation, chap. xi. 2, 3, and xii. 6, 14, as equivalent to forty-two months, or twelve hundred and sixty days; and a day, in the style of the prophets, is a year; (see Ezek. iv. 4;) and it is confessed that the seventy weeks, in Dan. ix. are weeks of years, and consequently twelve hundred and sixty days are twelve hundred and sixty years. So long antichrist, or the little horn, will continue: but from what point of time the commencement of these twelve hundred and sixty years is to be dated, is not easy to determine. It should seem that they are to be computed from the full establishment of the power of the pope, and no less is implied in the expression, *given into his hand*. Now the power of the pope, as a horn, or tempora!

A. M. 3449. 26 <sup>a</sup> But the judgment shall sit, and they shall take away his dominion to consume and to destroy it unto the end.

27 And the <sup>r</sup> kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints

<sup>a</sup> Verses 10, 22.—<sup>r</sup> Verses 14, 18, 22.—<sup>Chap.</sup> ii. 44; Luke i. 33; John xii. 34; Rev. xi. 15.

prince, it hath been shown, was established in the eighth century; and twelve hundred and sixty years from that time, will lead us down to about the year of Christ 2000, or the year of the world 6000: and there is an old tradition, both among Jews and Christians, that at the end of 6000 years the Messiah shall come, and the world shall be renewed; the reign of the wicked one shall cease, and the reign of the saints upon earth shall begin. But, as Irenæus says in a like case, it is surer and safer to wait for the completion of the prophecy than to conjecture and divine about it. When the end shall come, then we shall know better whence to date the beginning.”—Bishop Newton.

Verses 26, 27. *But the judgment shall sit, &c.*—God, in the course of his providence, will sit (speaking after the manner of men) in judgment on this usurping, tyrannical, and persecuting power, which shall be judged, condemned, degraded, consumed, and destroyed, and his authority never more revived, to the end of the world: see note on verses 10, 11. *And the kingdom and dominion, &c., shall be given to the saints of the Most High*—True religion shall universally prevail under the countenance and protection of Christian princes; and the kingdom of Christ shall be erected in power and glory in all parts of the earth. In other words, *The stone cut out of the mountain without hands shall become itself a mountain, and fill the whole earth:* see

of the Most High, <sup>a</sup> whose kingdom is an everlasting kingdom, <sup>r</sup> and all <sup>a</sup> dominions shall serve and obey him.

28 Hitherto is the end of the matter. As for me Daniel, <sup>u</sup> my cogitations much troubled me, and my countenance changed in me: but I <sup>x</sup> kept the matter in my heart.

<sup>t</sup> Isaiah lx. 12.—<sup>o</sup> Or, *rulers*.—<sup>u</sup> Verse 15; Chap. viii. 27; x. 8, 16.—<sup>x</sup> Luke ii. 19, 51.

note on chap. ii. 44, 45, and on verse 14 of this chapter. If the reader will be at the pains to compare this vision of Daniel, concerning the four great wild beasts, and the exposition of it by the angel, with Nebuchadnezzar’s dream of the great image, as explained by Daniel, he will be struck with their perfect agreement with each other, and find the one illustrative of the other.

Verse 28. *Hitherto is the end of the matter*—Here the angel that spoke to me concerning these matters finished his discourse. *As for me, my cogitations much troubled me*—The extraordinary circumstances of the vision made a great impression upon my mind; and it was matter of great trouble to me, to foresee the profanation of God’s laws and worship, and the persecutions and calamities which should come upon his church and people. *And my countenance changed in me*—The impression which this vision made upon me, weakened my spirits, and altered my complexion, as if I had had a fit of sickness. *But I kept the matter in my heart*—I laid the matter up in my memory and heart, and meditated frequently upon it, and by that means was enabled to give an exact account of the vision, and its interpretation, in writing, for the use and benefit of others as well as myself; and that after ages might have this great proof of the Almighty’s governing all the affairs of the world, and of his foreknowledge of future events.

CHAPTER VIII.

Hitherto the prophecies of Daniel, that is, from verse 4 of the second chapter to the 8th, are written in Chaldee. As they greatly concerned the Chaldeans, so they were published in that language. But the remaining prophecies are written in Hebrew, because they treat altogether of affairs subsequent to the times of the Chaldeans, and no ways relate to them, but principally to the church and people of God. In this chapter we have, (1.) Daniel’s vision of the ram and he-goat, and of the little horn of the latter, which should become very mischievous to the people of God for a time, 1–14. (2.) The interpretation of this vision by an angel, showing that the ram signified the Medo-Persian empire; the he-goat, the Grecian monarchy; and the little horn, a king of that monarchy, who should terribly persecute the Jews and their religion, profane the temple, and take away the daily sacrifice there offered, 15–25: which events he attests as certain, and charges Daniel, who was much affected thereby, to conceal them, 26, 27.

A. M. 3451. B. C. 553. **I**N the third year of the reign of King Belshazzar a vision appeared unto

<sup>a</sup> Chap.

me, even unto me Daniel, after that which appeared unto me <sup>a</sup> at the first.

vii. 1.

NOTES ON CHAPTER VIII.

Verse 1. *In the third year of King Belshazzar*—Daniel’s former vision of the four great beasts, repre-

senting the four great empires of the world, took place in the first year of Belshazzar; now, in the third year of that king’s reign, he had another vision,

A. M. 3451. 2 And I saw in a vision; and it  
B. C. 553. came to pass, when I saw, that I  
was at <sup>b</sup> Shushan in the palace, which is in  
the province of Elam; and I saw in a vision,  
and I was by the river of Ulai.

3 Then I lifted up mine eyes, and saw, and

<sup>b</sup> Esther i. 2.

which chiefly respected two of those empires. Thus God showed the same things to Daniel at different times, and under different symbols; doubtless in order that they might be more deeply impressed on his mind, and that he might more distinctly understand them in all their circumstances. We find God acting in the same manner with some of the other prophets, particularly Ezekiel, to whom he showed the destruction of Jerusalem by a great many different types, or symbols. This vision was communicated to Daniel about the year before Christ 553, according to Usher, Prideaux, and other chronologers.

Verse 2. *I saw in a vision*—When I was awake, and had my bodily senses: see verse 3, and compare chap. x. 4, 5. This was accounted a more perfect degree of revelation than the having a representation of things imprinted on the imagination during sleep. *When I saw, I was at Shushan in the palace*—This circumstance shows that Daniel continued in some post of honour, at least during the former part of the reign of Belshazzar. *Which is in the province of Elam*—The province of Elam, or Persia, properly so called, was taken from Astyages, king of Media, by Nebuchadnezzar, according to the prophecy of Jeremiah against Elam, chap. xlix. 34. And it was subject to the king of Babylon when Daniel saw this vision; though afterward the viceroy of that country revolted to Cyrus, and joined with him in taking Babylon. *And I was by the river Ulai*—Or, *Eluæus*, as it was called by the Greeks and Romans. This river divided Susiana from the province of Elam, properly so called: see *Plin.*, lib. vi. cap. 27. Elam, however, is often taken in a larger sense, so as to comprehend Susiana under it. It was usual for the prophets to see visions by river sides, of which Daniel gives us another instance, chap. x. 4; and Ezekiel likewise saw visions by the river Chebar, Ezek. i. 3; as if the Holy Spirit delighted to manifest himself in such retired scenes. And the gifts and graces of the Spirit are often, in Scripture language, described by the metaphors of springs and streams of water, than which nothing is more agreeable and refreshing in hot and dry countries.

Verse 3. *I saw, and behold, a ram with two horns*—In the former vision there appeared four beasts, because there four empires were represented; but in this two only, because here we have a representation of what was transacted chiefly within two empires. The first of the four empires, that is, the Babylonian, is wholly omitted here; for its fate was sufficiently known, and it was now drawing very near to a conclusion. The second empire in the

behold, there stood before the river a A. M. 3451.  
ram which had two horns: and the B. C. 553.  
two horns were high; but one was higher than  
the other, and the higher came up last.

4 I saw the ram pushing westward, and northward, and southward; so that no beasts might

<sup>1</sup> Heb. the second.

former vision is the first in this; and what is there compared to a bear, is here prefigured by a ram. This ram had two horns; and, according to the explication of the angel Gabriel, verse 20, it was the empire of the Medes and Persians. The source of this figure of horns for kingdoms, must be derived from the hieroglyphics of Egypt, from which most of the metaphors and figures in the oriental languages were originally derived; and in these languages the same word signifies a horn, a crown, power, and splendour, whence a horn was an ensign of royalty among the Phenicians; and the Hebrew word קרן, *keren*, signifying a horn, is several times by the Chaldeans rendered מלכותא, *malchutha*, or a kingdom; and horns are frequently used for kings and kingdoms in the Old Testament. This empire, therefore, which was formed by the conjunction of the Medes and Persians, was not unfitly represented by a ram with two horns. Cyrus, the founder of this empire, was the son of Cambyses, king of Persia, and, by his mother Mandane, was grandson of Astyages, king of Media; and afterward marrying the daughter and only child of his uncle Cyaxares, king of Media, he succeeded to both crowns, and united the kingdoms of Media and Persia. It was a coalition of two very formidable powers, and therefore it is said that the two horns were high; but one, it is added, was higher than the other, and the higher came up last. The kingdom of Media was the more ancient of the two, and more famous in history. Persia was of little note or account till the time of Cyrus; but under him the Persians gained and maintained the ascendant. But a question remains, why that empire, which was before likened to a bear for its cruelty, should now be represented by a ram? Now the Hebrew word for a ram, which is איל, *ail*, and עילא, *eelam*, which is the Hebrew word for Persia, both sprang from the same root; and both implying something of strength, the one is not improperly made the type of the other. The propriety of it appears further from hence, that it was usual for the king of Persia to wear a ram's head made of gold, and set with precious stones, instead of a diadem. We may add, that a ram's head with horns, one higher and the other lower, was the royal ensign of the Persians, and is still to be seen on the pillars of Persepolis: see Bishop Newton.

Verse 4. *I saw the ram pushing westward, &c.*—Under Cyrus himself the Persians pushed their conquests westward, as far as the Ægean sea, subduing Babylonia, Syria, and Asia Minor; and extended them to part of Greece under his successors, Darius the son of Hystaspes, and Xerxes: northward they subdued the Lydians, Iberians, Albanians, Armenians

A. M. 3451. stand before him, neither was there  
B. C. 553. any that could deliver out of his  
hand; ° but he did according to his will, and  
became great.

5 And as I was considering, behold, a he-  
goat came from the west on the face of the  
whole earth, and <sup>2</sup> touched not the ground: and  
the goat had <sup>3</sup>a <sup>4</sup> notable horn between his eyes.

° Chap. v. 19; xi. 3, 16.—<sup>3</sup> Or, none touched him in the earth.

Cappadocians, and the adjacent countries: southward they conquered Arabia, Egypt, and Ethiopia, if not under Cyrus, as Xenophon affirms, yet most certainly under Cambyses, the son and successor of Cyrus. Under Darius they subdued India; but in the prophecy no mention is made of their conquests in the East, because those countries lay very remote from the Jews, and were of little concern or consequence to them.

Verse 5. As I was considering, behold, a he-goat, &c.—This is interpreted, verse 21, to be the king, or kingdom, of Grecia. “A goat is very properly made the type of the Grecian or Macedonian empire; because the Macedonians at first, about two hundred years before Daniel, were denominated *Ægeadæ*, or the goats’ people; and upon this occasion, as heathen authors report: Caranus, their first king, going with a great multitude of Greeks to seek new habitations in Macedonia, was commanded by the oracle to take the goats for his guides to empire: and afterward, seeing a herd of goats flying from a violent storm, he followed them to Edessa, and there fixed the seat of his empire, made the goats his ensigns, or standards, and called the city *Ægeæ*, or, *The Goats’ Town*, and the people *Ægeadæ*, or, *The goats’ people*. And to this may be added, that the city *Ægeæ*, or *Ægæ*, was the usual burying-place of the Macedonian kings. It is also very remarkable, that Alexander’s son, by Roxana, was named *Alexander Ægus*, or the son of the goat; and some of Alexander’s successors are represented on their coins with goats’ horns. This he-goat came from the west; and who is ignorant that Europe lies westward of Asia? He came on the face of the whole earth, carrying every thing before him in all the three parts of the world then known; and he touched not the ground—His marches were so swift, and his conquests so rapid, that he might be said, in a manner, to fly over the ground without touching it. For the same reason, the same empire, in the former vision, was likened to a leopard, which is a swift, nimble animal; and, to denote the greater quickness and impetuosity, to a leopard with four wings.” “He flew,” says Dean Prideaux, “with victory, swifter than others can travel; often with his horse pursuing his enemies upon the spur whole days and nights; and sometimes making long marches for several days one after the other, as once he did in pursuit of Darius, of near forty miles a day, for eleven days together. So that, by the speed of his marches, he came upon his enemies before they were aware of

6 And he came to the ram that had <sup>A. M. 3451.</sup>  
<sup>B. C. 553.</sup> two horns, which I had seen standing  
before the river, and ran unto him in the fury  
of his power.

7 And I saw him come close unto the ram,  
and he was moved with choler against him,  
and smote the ram, and brake his two horns;  
and there was no power in the ram to stand

<sup>3</sup> Heb. a horn of eight.—<sup>4</sup> Verse 21.

him, and conquered them before they could be in a posture to resist him.” *The goat had a notable horn between his eyes*—“This horn, says the angel, is the first king, or kingdom, of the Greeks in Asia, which was erected by Alexander the Great, and continued for some years in his brother, Philip Aridæus, and his two young sons, Alexander Ægus and Hercules.”—Bishop Newton.

Verses 6, 7. And he came to the ram that had two horns, &c.—“The ram had before pushed westward, and the Persians, in the reign of Darius Hystaspes and Xerxes, had poured down with great armies into Greece; but now the Grecians, in return, carried their arms into Asia, and the he-goat invaded the ram that had invaded him. And he came to the ram &c., which I had seen standing before the river, and ran unto him in the fury of his power. One can hardly read these words without having some image of Darius’s army standing and guarding the river Granicus, and of Alexander on the other side, with his forces plunging in, swimming across the stream, and rushing on the enemy with all the fire and fury that can be imagined. And I saw him come close unto the ram—He had several close engagements, or set battles, with the king of Persia, and particularly at Granicus in Phrygia, at the straits of Issus in Cilicia, and in the plains of Arbela, in Assyria. And he was moved with choler against him—For the cruelties which the Persians had exercised toward the Grecians; and for Darius’s attempting to corrupt sometimes his soldiers to betray him, and sometimes his friends to destroy him: so that he would not listen to the most advantageous offers of peace, but determined to pursue the Persian king, not as a generous and noble enemy, but as a poisoner and a murderer, to the death which he deserved. And smote the ram, and brake his two horns—He subdued Persia and Media, with other provinces and kingdoms of the Persian empire; and it is remarkable, that in Persia he barbarously sacked and burned the royal city of Persepolis, the capital of the empire; and in Media Darius was seized and made prisoner by some of his own treacherous subjects, who not long afterward basely murdered him. And there was no power in the ram to stand before him, &c.—He conquered wherever he came; routed all the forces, took all the cities and castles, and entirely subverted and ruined the Persian empire. And there was none that could deliver the ram out of his hand—Not even his numerous armies could defend the king of Persia, though his forces in the

A. M. 3451. before him, but he cast him down to  
B. C. 553.

the ground, and stamped upon him :  
and there was none that could deliver the ram  
out of his hand.

8 Therefore, the he-goat waxed very great :  
and when he was strong, the great horn was  
broken ; and for it came up \* four notable ones  
toward the four winds of heaven.

9 † And out of one of them came forth a little  
horn which waxed exceeding great, ‡ toward

\* Chapter vii. 6 ; xi. 4 ; Verse 22.—† Chap. vii. 8 ; xi. 21.  
‡ Chap. xi. 25.—§ Psa. xlvi. 2 ; Ezek. xx. 6, 15 ; Chap. xi.  
16, 41, 45.—¶ Chap. xi. 28.—‡ Or, against the host.—§ So  
Isaiah xiv. 13.

battle of Issus amounted to 600,000 men, and in that  
of Arbela, to 10 or 1100,000, whereas the whole  
number of Alexander's was not more than 47,000 in  
either engagement."—Bishop Newton.

Verse 8. *Therefore the he-goat waxed very great*  
—See note on chap. ii. 39. The empire of the goat  
was in its full strength when Alexander died. He  
was succeeded by his natural brother Philip Aridæus,  
and by his own two sons before mentioned ; but in  
the space of about fifteen years they were all murdered,  
and the *firstborn*, or kingdom, was *entirely broken*.

*And for it came up four notable ones*—The royal  
family being thus extinct, the governors of provinces,  
who had usurped the power, assumed the title of  
kings, and by the defeat and death of Antigonus in  
the battle of Ipsus they were reduced to *four*, Cassander,  
Lysimachus, Ptolemy, and Seleucus ; who parted  
Alexander's dominions between them, and divided  
and settled them into *four* kingdoms, which are the  
*four notable horns* that came up in the room  
of the first great horn, and are the same as the *four  
heads of the leopard*, chap. vii. *Toward the four  
winds of heaven*—In the partition of the empire  
Cassander held Macedonia and Greece, and the  
*western parts* ; Lysimachus had Thrace, Bithynia,  
and the *northern* regions ; Ptolemy possessed Egypt  
and the *southern* countries ; and Seleucus obtained  
Syria and the *eastern* provinces. Thus were they  
divided toward the four winds of heaven.

Verse 9. *And out of one of them*—Namely, out of  
one of the four notable horns, mentioned in the  
preceding verse, *came forth a little horn*—The reader  
will be pleased particularly to observe this, as being  
a key to the right interpretation of the subsequent  
prophecy. The *little horn* proceeded from one of  
the four kingdoms just mentioned, into which Alexander's  
empire was divided after his death : therefore  
to look for it elsewhere, or to interpret it of any  
power, king, or kingdom, which had not its origin in  
one of them, must be a misinterpretation of the  
prophecy. From one of the four successors of Alexander,  
namely, from *Antiochus the Great*, came forth  
Antiochus, afterward called *Epiphanes*, or *Illustrious*,  
by his flatterers ; but by Polybius termed  
more properly *Epimanes*, or the madman. He was

the south, and toward the east, and A. M. 3451.  
toward the <sup>h</sup> pleasant land. B. C. 553.

10 † And it waxed great, *even* † to † the host  
of heaven ; and † it cast down *some* of the host  
and of the stars to the ground, and stamped  
upon them.

11 Yea, † he magnified *himself* *even* † to  
† the prince of the host, † and † by him † the  
daily *sacrifice* was taken away, and the place  
of his sanctuary was cast down.

† Rev. xii. 4.—‡ Jer. xlvi. 26, 42 ; Chapter xi. 36 ; Verse  
25.—§ Or, against.—¶ Josh. v. 14.—‡ Chapter xi. 31 ; xii.  
11.—¶ Or, from him.—‡ Exodus xxix. 38 ; Num. xxviii. 3 ;  
Ezek. xlvi. 13.

indeed a *vile person*, as the angel characterizes him,  
chap. xi. 21, *to whom the honour of the kingdom did  
not belong*, Demetrius, his eldest brother's son, being  
the rightful heir. He is here called a *little horn*, as  
he was originally of no great fortune or dignity, a  
younger brother, a contemptible person, and a sort  
of captive at Rome. Some have objected, that the  
word *horn*, in these visions, never signifies a single  
king, but always a kingdom or empire ; but this is  
evidently a mistake, as the *notable horn*, mentioned  
verse 5, which the goat had between his eyes, manifestly  
means Alexander the Great. This *little horn*  
belonging to the *third*, or Macedonian monarchy,  
must not be confounded with the *little horn* belonging  
to the *fourth*, mentioned chap. vii. 8–20, although  
this here spoken of may be allowed to be a type or  
figure of the latter. *Which waxed exceeding great  
toward the south*—He extended his dominion toward  
the south, when, taking advantage of the youth of  
Ptolemy Philometer, (see 1 Mac. i. 16–19,) he made  
himself master of Egypt, called the *south*, in several  
places of chap. xi. of this prophecy. *And toward  
the east*—Where he conquered Armenia, and penetrated  
into Persia. *And toward the pleasant land*—  
Or, *the land of Judea*, called the pleasant land, by  
the holy writers, as being chosen by God for the  
place of his people's habitation, and of his house or  
temple ; where also the Messiah was to appear,  
called elsewhere the glory of all lands, Ezek. xx. 6,  
15. The cruelties which Antiochus Epiphanes exercised  
in Judea seem to be the primary subject of  
the following verses. In which, however, he may  
be considered as a type of antichrist, exercising still  
greater cruelties on the Christian Church.

Verses 10, 11. *And it waxed great, even to the  
host of heaven*—By the *host of heaven*, seems to be  
here meant the Jewish priesthood, so called from  
their continual attendance on God's service in the  
temple, as the angels do in heaven. The word אַנְגְּלִים,  
here rendered *host*, is applied to the attendants in  
the sanctuary, Exod. xxxviii. 8 ; Num. iv. 23. *And  
it cast down some of the host and of the stars to the  
ground*—Persons of principal dignity and high offices  
are often called *stars* in the Scriptures. In Isa.  
xxiv. 21, *The host of the high ones that are on high*,  
is explained by Vitranga of the Jewish rulers and peo-

A. M. 3451. 12 And <sup>a</sup> a <sup>7</sup> host was given him  
B. C. 553. against the daily sacrifice by reason  
of transgression, and it cast down <sup>a</sup> the truth to  
the ground; and it <sup>t</sup> practised, and prospered.

13 ¶ Then I heard <sup>a</sup> one saint speaking, and  
another saint said unto <sup>a</sup> that <sup>9</sup> certain saint  
which spake, How long shall be the vision

<sup>1</sup> Ch. xi. 31.—<sup>7</sup> Or, the host was given over for the transgression  
against the daily sacrifice.—<sup>9</sup> Psa. cxix. 43, 142; Isa. lviii. 14.  
<sup>t</sup> Verse 4; Chap. xi. 28, 36.—<sup>a</sup> Ch. iv. 13; xii. 6; 1 Pet. i. 12.

ple: see chap. xii. 3, and Rev. i. 20, where the angels, or governors of the church, are called stars. The words here seem to import, either that Antiochus should put an end to the services of the temple, by taking away the daily sacrifice, verse 12; or else that he should seduce some of the priests and rulers, by threats and flatteries, to turn apostates. And stamped upon them—Utterly subdued and destroyed them: see chap. vii. 7. Yea, he magnified himself even to [or against] the prince of the host—This may be understood of the high-priest Onias, (compare chap. xi. 22,) whom Antiochus deprived of his office, putting Jason in his place, an ungodly wretch, who set up heathen rites in God's temple, 2 Mac. iv. 13-17. But Jerome and Theodoret understand it of God himself, as do many others; or of Christ, the High-Priest over the house of God, whose sanctuary the temple is called in the following words. Antiochus erected in the temple a statue to Jupiter Olympus, deservedly esteemed the abomination of desolation, and thus magnified himself against God, to whom the sanctuary and its services were appropriated. And by him the daily sacrifice was taken away—The sacrifice which was offered, in the name of the whole nation, every morning and evening: see Num. xxviii. 3. This was taken away by Antiochus, together with the whole customary worship, and both altar and temple profaned: see 1 Mac. i. 44-64. And the place of his sanctuary was cast down—Or cast out, or rendered profane: comp. Rev. xi. 2. It was deprived of the honour and privileges that belonged to a holy place, as if the enclosures had been thrown down which separated it from common ground. It may include also the profanation of the high-priesthood, which Antiochus set up to sale, and let men of the most profligate lives have it; so that both the sanctuary itself, and the priesthood, might truly be said to be rendered profane.

Verse 12. And a host was given him against the daily sacrifice by reason of transgression—Antiochus prospered so far in his attempts against the Jews and their religion, that he built a citadel in the city of David, and placed a garrison of soldiers there, to disturb those that should come to worship God at the temple: see 1 Mac. i. 33-36. This God permitted, as a just punishment for the sins of the people, and particularly of those who professed a willingness to forsake the worship of God, and to join with the heathen in their idolatry, 1 Mac. i. 11; 2 Mac. iv. 13-17. Some translate the words, And a set time was appointed against the daily sacrifice;

concerning the daily sacrifice, and A. M. 3451.  
the transgression of <sup>10</sup> desolation, to B. C. 553.  
give both the sanctuary and the host to be  
trodden under foot?

14 And he said unto me, Unto two thousand  
and three hundred <sup>11</sup> days; then shall the  
sanctuary be <sup>12</sup> cleansed.

<sup>8</sup> Or, the numberer of secrets, or, the wonderful numberer.  
<sup>9</sup> Heb. Palmoni.—<sup>10</sup> Or, making desolate, Chap. xi. 31; xii. 11.  
<sup>11</sup> Heb. evening morning.—<sup>12</sup> Heb. justified.

for the word נצח, rendered host, signifies likewise a set time: see chap. x. 1. And it cast down the truth to the ground, and prospered—The book of the law, or the divine ordinances delivered to the Jews by Moses, is here called the truth. He prospered so far in his attempts against the true religion, as to suppress it for a time, and hinder the open profession of it: see verse 24, and chap. xi. 28-32. We read, 1 Mac. i. 56, that Antiochus ordered the copies of the law to be cut in pieces and burned.

Verses 13, 14. Then I heard one saint speaking—The word saint here is equivalent to angel: see ch. iv. 13. What this saint or angel said, is not expressed; no more than the words spoken by that illustrious person who appeared to Daniel, chap. x. 5, are recorded. And another saint said to that certain saint which spake—Several angels are introduced in Daniel's visions, and so in Zechariah's. This appears to be spoken of one of a higher rank, as being able to unfold those secrets which were hid from the other angels; and is therefore justly supposed to mean the Son of God, called the Wonderful Counsellor, Isa. ix. 6, as being acquainted with all God's purposes and designs. How long shall be the vision concerning the daily sacrifice? &c.—The words, says Lowth, may be translated more agreeably to the Hebrew thus: For how long a time shall the vision last, the daily sacrifice be taken away, and the transgression of desolation continue? Since, however, there are no words in the Hebrew for taken away and continue, Mr. Wintle rather thinks the inquiry respects only the duration of the vision, and that the other words are by way of explaining what the vision is, namely, "of the daily sacrifice, and of the transgression of desolation, and of the sanctuary and host," or its attendant ministers, "being suppressed and trampled on." He therefore translates the clause thus: How long will be the term of the vision of the daily sacrifice, and the transgression that maketh desolate, exposing both the sanctuary and the host to be trampled on? The plain meaning of the verse is, that one of the angels asked the superior personage, distinguished here by the title of that certain saint, How long the evils signified in this vision, and particularly the taking away, or interruption, of the daily sacrifice, &c., should last. By the transgression of desolation seems to be meant the harassing and ravaging of the city by the garrison of Antiochus, setting up an idol to be worshipped in God's temple, and, by that and other heathenish superstitions, profaning it, and also the host,

A. M. 3451. 15 ¶ And it came to pass, when I, B. C. 552. *even* I Daniel, had seen the vision, and <sup>7</sup> sought for the meaning, then behold, there stood before me <sup>2</sup> as the appearance of a man.

16 And I heard a man's voice <sup>a</sup> between *the banks of Ulai*, which called, and said, <sup>b</sup> Gabriel,

<sup>7</sup> Ch. xii. 8; 1 Pet. i. 10, 11.—<sup>a</sup> Ezek. i. 26.—Ch. xii. 6, 7.

or the Levites; persuading them, either by threats or enticements, to quit the worship of Jehovah, the true God, or to mix it with the worship of idols, contrary to the divine law. *And he said, Unto two thousand and three hundred days—Hebrew, Until the evening [and] morning two thousand and three hundred.* This signifies a space of about six years, and is to be taken from the first invasion of Judea by Antiochus, when he profaned the priesthood, and includes his second coming into that country, when he forbade the worship of God in the temple, and set up an idol there. After this time of two thousand three hundred days, or about six years from the first coming of Antiochus, it is here declared that the temple should be purged, or cleansed from the polluted or unclean things which Antiochus had brought into it, or from those things in it which he had defiled, by using them for idolatrous rites: see 1 Mac. iv. It must, however, be remembered, that many interpreters understand these days in the same sense in which days are generally understood by this prophet, namely, for *years*; and thus refer the prophecy to antichrist, of whom Antiochus was a type. This will carry us on to a still distant time in the church of God, to the completion of that opposition to the church of Christ which has been wished for long since, when the sanctuary will be perfectly cleansed, and to which the twelve hundred ninety and thirteen hundred thirty-five years of chap. xii. must have a reference. Sir Isaac Newton, *Obs.*, chap. ix., not only reckons the days to be years, but will have the horn to be Rome, and does not refer it at all to Antiochus; and in this he is followed, in a great measure, by Bishop Newton, who makes the years commence from the time of Alexander's invading Asia, three hundred thirty-four years before Christ, and thus to end with near the sixth millennium of the world. With this interpretation of Bishop Newton, Mr. Faber (a late writer) finds great fault, and endeavours to prove that the Mohammedan delusion, and not that of the Papacy, is intended here by the little horn. His reasonings, calculations, and quotations on this subject, cannot possibly be inserted here, nor even an abstract of them. The reader that wishes to be acquainted with his scheme, must necessarily be referred to the book itself. There seems, however, to be one insuperable objection, both to Bishop Newton's and this interpretation, and that is, that they are utterly irreconcilable with verse 9, where it is expressly said, that this little horn *came forth* from one of the *four notable horns*, or kingdoms, into which Alexander's empire was

make this *man* to understand the A. M. 3451 vision. B. C. 553.

17 So he came near where I stood: and when he came, I was afraid, and <sup>c</sup> fell upon my face: but he said unto me, Understand, O son of man: for at the time of the end *shall be* the vision.

<sup>b</sup> Chap. ix. 21; Luke i. 19, 26.—<sup>c</sup> Ezek. i. 28; Rev. i. 17.

divided. Now it cannot be said that either the Papacy, which arose in the west of Europe, or Mohammedanism, which had its rise and first prevailed in Arabia, sprang from any of the four branches of the Macedonian empire.

Verses 15, 16. *When I had seen the vision, and sought for the meaning—*Here we are informed of Daniel's earnest desire to have the vision explained to him. For those that rightly know the things of God, cannot but desire to be led still further into the mystery of them. And those who desire to know the meaning of what they have seen or heard from God, must seek it, and that diligently, namely, by earnest prayer and close meditation. *Then there stood before me as the appearance of a man—*The Scriptures frequently represent the angels as appearing in human forms, which it is likely they do, because, perhaps, there is nothing visible to us that so much resembles what they really are, as the human form does. *And I heard a man's voice between the banks of Ulai—*That is, between me and the river Ulai. *Which said, Gabriel, make this man understand the vision—*Explain it more clearly to him, if there be any thing in it which he does not perfectly understand. He who spake this seems to be the same angel who is spoken of verse 13, and called there *that certain saint*, by way of distinction; for he here speaks as one that had authority over the angel Gabriel.

Verse 17. *So he came near where I stood—*That he might speak more familiarly with him. *And when he came, I was afraid—*This fear was probably occasioned by the effulgent brightness of the heavenly messenger, which quite amazed Daniel upon his drawing near to him. *And I fell upon my face—*Not to worship the angel, but because he could not bear the lustre of his glory. *But he said unto me, Understand, O son of man—*We find this is a title given to none of the prophets but Ezekiel and Daniel, who had more frequent converse with angels than any of the rest: and it is given to the prophet here, either to put him in mind that he was but flesh and blood, that he might not be exalted for having these heavenly visions imparted to him; or else it was used as a mark of honour, implying that he was something more than an ordinary man, even one highly favoured and beloved of God. *For at the time, or, to the time, of the end shall be the vision—*That is, there is a precise time determined for the accomplishment of the vision, when it shall certainly be fulfilled. Or the meaning may be, that the fulfilling of the vision should not come to pass for a con-

A. M. 3451. 18 <sup>d</sup> Now as he was speaking with  
B. C. 553. me, I was in a deep sleep on my face  
toward the ground: <sup>e</sup> but he touched me, and  
<sup>13</sup> set me upright.

19 And he said, Behold, I will make thee  
know what shall be in the last end of the in-  
dignation: <sup>f</sup> for at the time appointed the end  
shall be.

20 <sup>g</sup> The ram which thou sawest having two  
horns are the kings of Media and Persia.

<sup>d</sup> Chap. x. 9, 10; Luke ix. 32.—<sup>e</sup> Ezekiel ii. 2.—<sup>13</sup> Heb.  
made me stand upon my standing.—<sup>f</sup> Chap. ix. 27; xi. 27, 35,  
36; xii. 7; Hab. ii. 3.

siderable space of time; that it was concerning mat-  
ters at a distance, namely, at the distance of almost  
four hundred years.

Verses 18, 19. *Now as he was speaking, I was in  
a deep sleep*—I was as one that faints away, and falls  
into a swoon through fear and astonishment. *But  
he touched me, and set me upright*—By only a touch  
of him my strength revived, and I came to myself.  
*And he said, Behold, I will make thee know*—I will  
inform thee, and give thee to understand, *what shall  
be in the last end, or, to the last end, of the indigna-  
tion*—I will acquaint thee with the whole series of  
God's judgments upon his people, to the end and  
conclusion of them. "The prophet had doubtless a  
regard to the captivity in the first place; and there-  
fore, beginning from this, the angel hints at a sort  
of epitome of the evils which would fall upon the pos-  
terity of God's chosen people, till their iniquity was  
taken away, and their sin purged, when the indigna-  
tion would be overpast, Isa. xxvi. 20."—Windle.

Verses 20-22. *The ram, &c., having two horns,  
are the kings, or kingdoms rather, of Media and  
Persia. And the rough goat is the king, or king-  
dom, of Grecia. And the great horn, &c., is the first  
king*—Namely, Alexander the Great, the first Gre-  
cian king that reigned over Asia. *Now that being  
broken*—That is, this first king being deceased; *four  
kingdoms shall stand up, &c.*—Shall arise from it,  
under the rule of the same nation that the first king  
was of, namely, the Grecian. *But not in his power*  
—They were to be kingdoms of Greeks, not of Al-  
exander's own family, but only of his nation; neither  
were they to be equal to him in power and dominion,  
as an empire united is certainly more powerful than  
the same empire divided, and the whole is greater  
than any of its parts.

Verse 23. *And in the latter end of their kingdom*  
—When their power was diminishing, and the Ro-  
man empire beginning to be established in Greece,  
from whence the Grecian kingdoms in Asia had their  
origin: for the bringing of Greece into subjection to  
the Roman power was a manifest indication of the  
declension of the Macedonian, or third monarchy,  
with its four heads, and the advancement of the fourth  
monarchy. Now this was remarkably brought to  
pass when Æmilium, the Roman consul, vanquished  
Perseus, king of Macedonia, and thereby brought all

21 <sup>h</sup> And the rough goat is the king A. M. 3451.  
of Grecia: and the great horn that B. C. 553.  
is between his eyes <sup>i</sup> is the first king.

22 <sup>k</sup> Now that being broken, whereas four  
stood up for it, four kingdoms shall stand up  
out of the nation, but not in his power.

23 And in the latter time of their kingdom,  
when the transgressors <sup>l</sup> are come to the full, a  
king <sup>m</sup> of fierce countenance, and understand-  
ing dark sentences, <sup>n</sup> shall stand up.

<sup>g</sup> Verse 3.—<sup>h</sup> Verse 5.—<sup>i</sup> Chapter xi. 3.—<sup>k</sup> Verse 8;  
Chapter xi. 4.—<sup>l</sup> Hebrew, are accomplished.—<sup>m</sup> Deuteron.  
xxviii. 50.—<sup>n</sup> Verse 6.

Greece under the power of the Romans, which hap-  
pened one hundred and sixty-six years before Christ,  
and about the time when Antiochus profaned the  
temple, and set up therein the abomination of deso-  
lation. It must be observed likewise, that, before that  
time, the four horns, or kingdoms, had been reduced  
to two principal ones, Syria and Egypt. Antiochus  
had attempted to gain the latter, and had marched  
toward Alexandria to besiege that city, the conquest  
of which would have made him absolute master of  
the whole kingdom; but in order to prevent his suc-  
cess, Ptolemy Euergetes and his sister Cleopatra had  
sent ambassadors to the Romans, to beg their relief;  
and when Popilius was deputed by the senate to go  
into Egypt, he proposed terms to Antiochus which  
he was obliged to accept, and obey the commands  
of the senate. Thus both Syria and Egypt became,  
in some sort, vassals to Rome. *When the trans-  
gressors are come to the full*—Here the reason is  
assigned why God permitted these calamities to fall  
on his people, namely, their wickedness had risen to  
a very great height: of which Bishop Newton gives  
the following account. "The high-priesthood was  
exposed to sale. Good Onias was ejected for a sum  
of money, to make room for wicked Jason; and Ja-  
son again was supplanted for a greater sum of mo-  
ney, by a worse man, if possible, than himself, his  
brother Menelaus; and the golden vessels of the  
temple were sold, to pay for the sacrilegious pur-  
chase. At the same time, the customs of the hea-  
then nations were introduced among the Jews; the  
youth were trained up and exercised after the man-  
ner of the Greeks; the people, apostatized from the  
true religion, and even the priests, (2 Mac. iv. 14.)  
*despising the temple, and neglecting the sacrifices,  
hastened to be partakers of unlawful diversions.*  
Nay, the temple was profaned under the conduct  
of the high-priest Menelaus, was defiled with swine's  
blood, and plundered of every thing valuable; and  
in the same year that Paulus Æmilium vanquished  
Perseus, the last king of Macedonia, and thereby  
put an end to that kingdom, the Jewish religion was  
put down, and the heathen worship was set up in  
the cities of Judea, and in Jerusalem; and the tem-  
ple itself was consecrated to Jupiter Olympus, and  
his image was erected upon the very altar." So evi-  
dent it is that the transgressors were come to the

A. M. 3451. 24 And his power shall be mighty,  
B. C. 553. ° but not by his own power: and  
he shall destroy wonderfully, ° and shall prosper,  
and practise, ° and shall destroy the mighty  
and the <sup>15</sup> holy people.

25 And ° through his policy also he shall  
cause craft to prosper in his hand; ° and he

° Rev. xvii. 13, 17.—° Verse 12; Chap. xi. 36.—° Verse  
10; Chap. vii. 25.—<sup>16</sup> Heb. *people of the holy ones*.—Chap.  
xi. 21, 23, 24.—° Verse 11; Chapter xi. 36.

full, and that it was in the latter time of the Macedonian empire, when what follows took place. *A king of fierce countenance shall stand up*—This is a very just character of Antiochus, according to Diodorus, Polybius, and all the historians. And such a character may be presumed to belong to antichrist, who would be acquainted with all the depths of Satan, Rev. ii. 24. "I must confess," says Mr. Wintle, "that this part of the interpretation appears to me to agree better with Antiochus than with the Romans: when interpreted of the latter, it is understood to mean a warlike and politic state." *Understanding dark sentences*—One practised in craft and policy, particularly in the arts of seducing men from their religion. In this Antiochus was too successful with the Jews. Michaelis renders the clause, *rex omnis doli peritus*, a king skilled in every kind of deceit. Mr. Wintle reads, *penetrating in mysterious craft*.

Verse 24. *And his power shall be mighty*—His power shall increase more and more, namely, in Judea; *but not by his own power*—This shall not be owing so much to himself, as to the wickedness and factions among the Jews. "Antiochus," says Mr. Wintle, "was certainly much favoured in his designs by a factious party of the Jews themselves, by the treachery of the Jewish people, according to Josephus, and, according to Appian, the perfidy of others. Eumenes, king of Pergamus, and his brother Attalus, being jealous of the Romans, desired to make the king of Syria their friend, and supported Antiochus in his kingdom. The divine displeasure also against the Jews operated to the furtherance of his designs, who was herein an agent of the vindictive justice of God." *And he shall destroy wonderfully*—He shall cause a very great and scarcely credible desolation in Judea. Wintle renders it, *He shall make astonishing havoc, and shall be successful*: which prediction was accomplished when Jerusalem was taken by Antiochus, 40,000 Jews were slain, and as many were sold into slavery. *And shall destroy the mighty and the holy people*—Or, *the people of the holy God*, as קְדוֹשׁ יְהוָה may be rendered, the noun plural being sometimes applied to the Deity. Or the expressions may mean, that he should destroy many of the principal and chief men, and many of the common sort, termed *the holy people*, as being good men, and sincere worshippers of God. With regard to the former, Grotius observes, from Josephus, that men of the greatest reputation, and of the most generous spirit, among the Jews, paid no regard to Antiochus,

shall magnify *himself* in his heart, A. M. 3451.  
and by <sup>16</sup> peace shall destroy many: B. C. 553.

° he shall also stand up against the Prince of princes; but he shall be ° broken without hand.

26 ° And the vision of the evening and the morning which was told *is true*: ° wherefore

<sup>16</sup> Or, *prosperity*.—° Verse 11; Chap. xi. 36.—° Job xxiv. 20; Lam. iv. 6; Chap. ii. 34, 45.—° Chap. x. 1.—° Ezek. xii. 27; Chap. x. 14; xii. 4, 9; Rev. xxii. 10.

and therefore were harassed daily, and died under the most bitter torments. Antiochus, in his first invasion of Judea, slew and led captive 80,000 Jews; and two years afterward sent Apollonius, with an army of 22,000 men, to destroy those that assembled in their synagogues on the sabbath, 2 Mac. v. 14, 24; and 1 Mac. i. 29.

Verse 25. *Through his policy also he shall cause craft to prosper*—His craft and cunning shall succeed. *And he shall magnify himself in his heart*—Elated by his successes, he will always be aiming at more and more, and making further attempts; *and by peace shall destroy many*—Without making war, and without being a declared enemy, or receiving injuries from them, he shall destroy many. Under pretence of peace and friendship, he invaded and spoiled both Egypt and Judea. The character which Grotius gives of Antiochus may serve to throw light on these clauses of the verse. "He had no regard to piety or integrity, to any true or false God, but measured all things by the rule of his own convenience. He certainly deceived many nations, and by his flatteries and frauds obtained, as well as enlarged his dominion; and under the colour of peace, or pretended tranquillity, he oppressed the unwary, and destroyed multitudes;" see 1 Mac. i. 30. *He shall also stand up against the Prince of princes*—He shall exalt himself against the true God, the Lord of heaven and earth, abolishing his worship, and setting up idolatry in its stead. *But he shall be broken without hand*—By an immediate judgment of God. God struck him with a noisome disease, attended with horrible torments both of body and mind: see 1 Mac. vi. 8–13; 2 Mac. ix. 5–29. It is observable, that Polybius and Josephus both confirm the account which the authors of the books of Maccabees give of his death, in a state of madness, from the apparitions and reproaches of spectres and evil spirits.

Verse 26. *And the vision of the evening and the morning, &c., is true*—The vision of the 2300 evenings and mornings, mentioned verse 13, is certain. The angel here tells him, that these calamities would certainly last during the time expressed by that number of days, and then would have an end. *Wherefore shut thou up the vision, for it shall be for many days*—Some consider these words as expressing the same thing that is meant by *shutting up the words, and sealing the book*, chap. xii. 4. The sense in both places, they think, is, that the full meaning of the prophecy should be concealed from people in

A. M. 3451. shut thou up the vision ; for it shall  
B. C. 553. be for many days.

27 \* And I Daniel fainted, and was sick cer-

\* Chap. vii. 28 ; x. 8, 16.

general, till the accomplishment of the events foretold. Thus we find that *shutting* and *opening*, *sealing* and *unfolding*, are opposed in the prophetic language, and import the same as concealing and revealing. Thus taken the words imply, that prophecies are never fully understood till they are accomplished: and the nearer the time approaches of their accomplishment, the more light shall diligent inquirers have for the explaining them. But the words may also imply a command to Daniel to commit this vision to writing, and then to take such care of the copy as would ensure its preservation, even till the things spoken of in it should be fulfilled; that so the prophecies might be compared with the events accomplishing them, and it might be seen how exactly they had been foretold. And in order that Daniel might take proper measures for preserving the account of these visions, and that posterity might take the same care, the angel concludes with observing, that the vision should be for *many days*; that is, that the accomplishment of it would not take place till after a long space of time; it being a term of near four hundred years from the first intimation of the vision, in the third of Belshazzar, to the cleansing of the sanctuary by Judas, in the time of Antiochus. It is of importance to observe here, that in remembrance of this great mercy which God had showed to his people, in delivering them from the tyranny and idolatry of Antiochus, a solemn feast was instituted, called *Εγκαίνια*, or the feast of dedication, which was annually observed, in consequence of cleansing the sanctuary, and the consecration of the altar, by Judas Maccabeus, for the space of eight days, from the 25th day of the month Casleu, 1 Mac. iv. 59. And to this St. John alludes, chap. x. 22, where he speaks of *the feast of dedication*.

tain days; afterward I rose up, <sup>b</sup> and A. M. 3451.  
did the king's business; and I was as- B. C. 553.  
tonished at the vision, <sup>c</sup> but none understood it.

<sup>b</sup> Chap. vi. 2, 3.—<sup>c</sup> Verse 16.

Verse 27. *And I Daniel fainted*—Rather, *languished*, or *pined*, being overwhelmed with grief at the calamities which I learned by the vision were to come upon my countrymen, and also for the profanation of the temple in those days. *And I was astonished at the vision, but none understood it*—The meaning of this clause seems to be, that though Daniel was greatly troubled at this vision, even after he rose and went about the king's business, yet he took care to conceal it, so that none might take notice of it.

In the explication of this vision, the usurpations of Antiochus have been referred to, for the primary sense of the ravages committed by the little horn; yet, at the same time, it has been hinted, that there are some strong features in the vision, which favour the opinion of those who refer it to later times, particularly to the rule and dominion of antichrist. "I am of opinion," says Mr. Wintle, "that, in the spirit of prophecy, both applications were meant to be comprehended; and I see no reason for not extending the prophetic visions, or revelations, to events, to which, by the rules of *fair* and *just* interpretation, they shall be found applicable. The only sure way of knowing the meaning of a prophecy is, by comparing it with the accomplishment; and if successions of events shall, in more than one instance, be found to agree, and square exactly with a single series of predicted circumstances, I should be inclined to make the improvement as extensive as may be, consistently with truth and justice; and to acknowledge the wisdom and prescience of the Divine Contriver, who is acquainted with all his works from the foundation of the world, and who could adapt human language, in one form, to such an admirable variety of purposes, thus *making his own strength perfect in weakness*."

## CHAPTER IX.

This chapter contains, (1.) *A most affecting and ardent prayer of Daniel for the restoration of Israel, on a near view of the expiration of the seventy years allotted for Judah's captivity, 1-19.* (2.) *The answer sent him by an angel, implying the restoration of the Jews to their own land, and containing one of the clearest prophecies of the Messiah to be found in all the Old Testament; of the time and design of his appearing, and of the dreadful and lasting ruin, dispersion, and miseries of the Jewish nation, for their obstinate rejection of him, 20-27.*

A. M. 3466. **I**N the first year \* of Darius the son  
B. C. 538. of Ahasuerus, of the seed of the

\* Chap. i. 21 ; v. 31 ; vi. 28.

### NOTES ON CHAPTER IX.

Verses 1, 2. *In the first year of Darius*—That is, immediately after the overthrow of the kingdom of

Medes, <sup>1</sup> which was made king over A. M. 3466.  
the realm of the Chaldeans; B. C. 538.

<sup>1</sup> Or, in which he, &c.

Babylon, which was the year of the Jews' deliverance from captivity. This Darius was not Darius the *Persian*, under whom the temple was built, as

A. M. 3466. 2 In the first year of his reign I  
B. C. 538. Daniel understood by books the number of the years, whereof the word of the LORD came to <sup>b</sup> Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem.

3 ¶ <sup>c</sup> And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes :

4 And I prayed unto the LORD my God, and made my confession, and said, O <sup>d</sup> Lord, the

<sup>b</sup> 2 Chron. xxxvi. 21; Jer. xxv. 11, 12; xx. 10.—<sup>c</sup> Neh. i. 4; Chap. vi. 10; Jeremiah xxix. 12, 13; James iv. 8, 9, 10.  
<sup>d</sup> Exod. xx. 6; Deut. vii. 9; Neh. i. 5; ix. 32.

Some have asserted, to invalidate the credibility of this book; but Darius the *Mede*, who lived in the time of Daniel, and is called Cyaxares, the son of Astyages, by the heathen historians: see note on chap. vi. 1. *In the first year of his reign, I Daniel understood by books, &c.*—Namely, by the several prophecies of Jeremiah, chap. xxv. 11, 12, and xxix. 10, which are called so many books: see Jer. xxv. 13, and xxx. 2. We may learn from hence, that the later prophets studied the writings of those prophets who were before them, especially for the more perfect understanding of the times when their prophecies were to be fulfilled. The same they did by several of their own prophecies. *That he would accomplish seventy years, &c.*—Concerning the time from whence these seventy years are to be dated, see note on Jer. xxv. 11, 12. Daniel saw a part of Jeremiah's prediction fulfilled, by the vengeance which the Lord had taken upon the house of Nebuchadnezzar; but he saw no appearance of that deliverance of the Jews which the prophet foretold. This was the cause of his uneasiness, and the motive of his prayers.

Verse 3. *I set my face unto the Lord God*—This expression does not merely mean, that he directed his face to the place where the temple had stood: it signifies also his resolution to apply to God with the utmost seriousness, fervency, importunity, and perseverance, for the accomplishment of his promises respecting the restoration of his people. It denotes, says Henry, "the intenseness of his mind in this prayer, the fixedness of his thoughts, the firmness of his faith, and the fervour of his devout affections in the duty." *To seek by prayer and supplication, &c.*—God's promises, in general, are conditional, and intended, not to supersede, but to excite and encourage our prayers: this was especially the case with regard to God's promise of restoring the Jews from captivity after seventy years, and this condition was particularly expressed when the promise was made by Jeremiah, chap. xxix. 10-14, where God says, *Ye shall call upon me, and I will hearken unto you, &c., and will turn away your captivity, &c.* Here we see Daniel complied with the condition; he sought unto the Lord with all his heart, (and un-

great and dreadful God, keeping the A. M. 3466.  
covenant and mercy to them that love B. C. 538.

him, and to them that keep his commandments; 5 • We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments :

6 † Neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land.

\* 1 Kings viii. 47, 48; Nehemiah i. 6, 7; ix. 33, 34; Psalm cvi. 6; Isaiah lxiv. 5, 6, 7; Jer. xiv. 7; Verse 15.—† 2 Chron. xxxvi. 15, 16; Verse 10.

doubtedly excited others to do the same,) and the Lord was found of him. *With fasting, and sackcloth, and ashes*—In token of humiliation, sorrow for their sins, and grief for the duration of their captivity.

Verse 4. *I prayed unto the Lord my God*—Daniel could approach God with confidence, knowing him to be his God in covenant, his reconciled God and Father. Observe, reader, we must know God to be our God, if we would pray in faith, and with success, when we apply to him for any blessing. *And made my confession*—Both acknowledging his justice and holiness, and my own and my people's iniquity. The more pious men are, and the better they are acquainted with themselves and God, the greater is the sense they have of their past guilt and present unworthiness, and the deeper is their humiliation: see Job xlii. 6; and 1 Tim. i. 15. Observe, reader, in every prayer we must make confession, not only of the sins we have committed, (which is what we commonly call confession,) but of our faith in God, and dependance upon him; our sorrow for sin, and our resolutions against it. It must be *our* confession, the language of our own convictions, and what we ourselves do heartily subscribe to. *And said, O Lord, the great and dreadful God*—A God of whom it is our duty always to stand in awe, and who art well able to deal with the greatest and most terrible of thy church's enemies; *keeping covenant and mercy to them that love him*:—Fulfilling his promises to his people, and showing them mercy and loving-kindness, even beyond what he hath promised.

Verse 5. *We have sinned, and have committed iniquity*—Daniel uses the same confession here that is prescribed, in Solomon's consecration prayer, to be used by the Jews in the land of their captivity; with a promise subjoined, of a favourable answer that God would make to their supplications presented to him on such an occasion: see the margin. And being one of the Jewish nation, he speaks of their sins as his own; and, though certainly a most holy man, puts himself among the greatest sinners. There seems to be a kind of gradation in the prophet's confessions here, beginning with sins in general, and rising to rebellion and apostacy.

A. M. 3468. · 7 O Lord, <sup>s</sup> righteousness <sup>2</sup> *belongeth* unto thee, but unto us confusion of faces, as at this day; to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, *that are near*, and *that are far off*, through all the countries whither thou hast driven them, because of their trespass that they have trespassed against thee.

8 O Lord, to us *belongeth* <sup>b</sup> confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee.

9 <sup>i</sup> To the Lord our God *belong* mercies and forgivenesses, though we have rebelled against him;

10 <sup>k</sup> Neither have we obeyed the voice of the LORD our God, to walk in his laws, which he set before us by his servants the prophets.

<sup>s</sup> Neh. ix. 33.—<sup>2</sup> Or, *thou hast*, &c.—<sup>b</sup> Verse 7.—<sup>i</sup> Neh. ix. 17; Psalm cxxx. 4, 7.—<sup>k</sup> Verse 6.—<sup>l</sup> Isaiah i. 4, 5, 6; Jeremiah viii. 5, 10.—<sup>m</sup> Lev. xxvi. 14; Deut. xxvii. 15, &c.; xxviii. 15, &c.; xxix. 20, &c.; xxx. 17, 18; xxxi. 17, &c.; xxxii. 19, &c.; Lam. ii. 17.

Verses 7-10. *O Lord, righteousness belongeth unto thee*—Thou hast done us no wrong in any of the calamities which thou hast brought upon us; but hast shown thyself to be just and holy, nay, merciful and gracious, punishing us far less than our iniquities deserved. *But unto us confusion of faces*—But ignominy and shame belong to us; and the contempt and ill treatment we have met with has been no more than we justly deserved. *To the men of Judah, and unto all Israel that are near, &c.*—To the two tribes of Judah and Benjamin, that *are near*, by the rivers of Judah and Benjamin, that *are near*, by the rivers of Babylon; and to the ten tribes, that *are afar off*, in the land of Assyria. Confusion belongs not only to the common people of our land, but to *our kings, our princes, and to our fathers*, who ought to have set a better example, and to have used their authority and influence for the checking of the threatening torrent of vice and profaneness. *Neither have we obeyed the voice of the Lord*—Though we were under infinite obligations to obey him; *to walk in his laws*—Which were all *holy, just, and good; which he set before us by his servants the prophets*—By Moses, and the succession of prophets that followed him; who re-enforced the law of Moses, and gave the people new instructions from God upon emergent occasions.

Verses 11-14. *Yea, all Israel have transgressed thy law*—Not here and there one, but the generality of them; the body of the people have transgressed, *by departing*, and taking themselves out of the way, *that they might not hear*, and so might not obey thy voice: *therefore the curse is poured upon us, and the oath, &c.*—That is, the curse that was ratified by an oath in the law of Moses. This further justified God in their troubles, that he only inflicted the penalty of the law, of which he had given them fair notice. It was necessary for preserving the honour

11 Yea, <sup>1</sup> all Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore the curse is poured upon us, and the oath that is written in the <sup>m</sup> law of Moses the servant of God, because we have sinned against him.

12 And he hath <sup>n</sup> confirmed his words, which he spake against us, and against our judges that judged us, by bringing upon us a great evil: <sup>o</sup> for under the whole heaven hath not been done as hath been done upon Jerusalem.

13 <sup>p</sup> As it is written in the law of Moses, all this evil is come upon us: <sup>q</sup> yet <sup>3</sup> made we not our prayer before the LORD our God, that we might turn from our iniquities, and understand thy truth.

14 Therefore hath the LORD <sup>r</sup> watched upon

<sup>n</sup> Zechariah i. 6.—<sup>o</sup> Lamentations i. 12; ii. 13; Ezekiel v. 9; Amos iii. 2.—<sup>p</sup> Leviticus, xxvi. 14; Deut. xxviii. 15; Lam. ii. 17.—<sup>q</sup> Isaiah ix. 13; Jeremiah ii. 30; v. 3; Hosea vii. 7, 10.—<sup>r</sup> Hebrew, *entreated we not the face of the*, &c. <sup>s</sup> Jeremiah xxxi. 28; xlv. 27.

of God's veracity, and saving his government from contempt, that the threatenings of his word should be executed; otherwise they would have looked but as bugbears, nay, they they would have had no terror in them. *And he hath confirmed his words against us*—Because we broke his laws. *And against our judges that judged us*—Because they did not, according to the duty of their places, punish the breach of God's laws. He informed them frequently, that if they did not execute justice, as terrors to evil-doers, he must and would take the work into his own hands; and now, says Daniel, he has confirmed what he said, *by bringing upon us a great evil*—In which the princes and judges themselves have deeply shared. *For under the whole heaven hath not been done, &c.*—See note on Lam. i. 12, and ii. 13; Ezek. v. 9. *As it is written, &c., all this is come upon us*—This is a devout acknowledgment, that, from the very beginning of their state, they had been forewarned that such evils as they now suffered would come upon them, when they forsook the Lord their God, and turned aside from the observation of his law. And it is an humble confession of God's justice and providence, in making his judgments exactly fulfil the threatenings denounced many ages before by Moses. *Yet we made not our prayer before the Lord our God*—Not in a right manner, as we should have made it, with a lowly, penitent, and obedient heart; we have been smitten, but have not returned to him that smote us; literally, *we have not entreated the face*, or, as Winkle translates it, *have not deprecated the wrath, of the Lord our God*. We have taken no care to make our peace with God, and reconcile ourselves to him. Daniel set his brethren a good example of praying continually, but he was sorry to see how few there were that followed his example; in their affliction it was expected they

A. M. 3466. the evil, and brought it upon us: for  
B. C. 538. \* the LORD our God is righteous in  
all his works which he doth: † for we obeyed  
not his voice.

15 And now, O Lord our God, † that hast  
brought thy people forth out of the land of  
Egypt with a mighty hand, and hast † gotten  
thee † renown, as at this day; † we have sin-  
ned, we have done wickedly.

16 ¶ O Lord, † according to all thy righteous-  
ness, I beseech thee, let thine anger and thy  
fury be turned away from thy city Jerusalem,  
† thy holy mountain: because for our sins, † and  
for the iniquities of our fathers, † Jerusalem and

\* Neh. ix. 33; Ver. 7.—† Ver. 10.—‡ Exod. vi. 1, 6; xxxii. 11; 1 Kings viii. 51; Neh. i. 10; Jer. xxxii. 21.—§ Heb. made thee a name.—¶ Exodus xiv. 18; Neh. ix. 10; Jer. xxxii. 20. † Verse 5.—‡ 1 Sam. xii. 7; Psalm xxxi. 1; lxxi. 2; Micah vi. 4, 5.—‡ Verse 20; Zechariah viii. 3.—‡ Exodus xx. 5. † Lam. ii. 15, 16.

would seek God early, but they sought him not, so as to turn from their iniquities and understand his truth. Therefore hath the Lord watched upon the evil—Hebrew, watched over the evil; namely, hath taken care that his threatenings should be fulfilled, as a just judge takes care that execution be done, according to the sentence pronounced; because we have not been melted, he hath kept us still in the furnace, and watched over it to make the heat yet more intense; for when God judges he will overcome, and will be justified in all his proceedings.

Verse 15. And now, O Lord, who hast brought thy people forth, &c.—A form of supplication used in several places of Scripture, whereby devout persons entreat God to continue his favours, by recounting his former mercies toward them. And hast gotten thee renowned, or, made thee a name, as at this day—That is, even to this day, namely, by bringing Israel out of Egypt; and wilt thou lose the credit of that, by letting them perish in Babylon? Didst thou get renown by that deliverance which we have so often commemorated, and wilt thou not now also get thee renown by this which we have so often prayed for, and so long waited for? We have sinned, we have done wickedly—Here Daniel confesses again God's being just and good in all his ways; and that it was owing to themselves only that all these evils were come upon them.

Verses 16, 17. According to all thy righteousness let thine anger be turned away—The word righteousness here, as in many other places of Scripture, is equivalent to mercy; (see the margin;) from thy holy mountain—The place whereon thy temple stood. Jerusalem and thy people are become a reproach—Our conquerors and others, who know into what a miserable condition we are brought, mock at us, and say, See to what a state the people are reduced, who boasted themselves to be the chosen people of the Lord of heaven and earth! Now, therefore, cause thy face to shine upon thy

thy people † are become a reproach A. M. 3466.  
to all that are about us. B. C. 538.

17 Now therefore, O our God, hear the prayer of thy servant, and his supplications, † and cause thy face to shine upon thy sanctuary † that is desolate, † for the Lord's sake.

18 † O my God, incline thine ear, and hear; open thine eyes, † and behold our desolations, and the city † which † is called by thy name: for we do not † present our supplications before thee for our righteousnesses, but for thy great mercies.

19 O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, † for thine own

† Psalm xlv. 13, 14; lxxix. 4.—‡ Numbers vi. 25; Psalm lxvii. 1; lxxx. 3, 7, 19.—† Lam. v. 18.—‡ Verse 19; John xvi. 24.—‡ Isaiah xxxvii. 17.—† Exodus iii. 7; Psalm lxxx. 14, &c.—‡ Jeremiah xxv. 29.—‡ Heb. whereupon thy name is called.—‡ Heb. cause to fall, Jeremiah xxxvi. 7.—† Psalm lxxix. 9, 10; cii. 15, 16.

sanctuary—Return in mercy to us, and show that thou art reconciled to us, by repairing the desolations of thy sanctuary. For the Lord's sake—That is, as some interpret the expression, for thine own sake; that is, do this that thou mayest do honour to thyself. Or rather, as most Christian interpreters understand the words, for the Lord Christ's sake; for the sake of the Messiah promised, who is Lord. The Hebrew word, here rendered *Lord*, is אֲדֹנָי, *Adonai*, the word used for the Messiah *Psa. cx. 1*, where David calls him his *Lord*. It is for Christ's sake, and because of the atonement he has made for sin, that God causes his face to shine upon sinners, when they repent and turn to him. In all our prayers, therefore, that must be our plea; we must make mention of his righteousness, even his only. He himself has directed us to pray in his name.

Verses 18, 19. O my God, incline thine ear and hear—The prophet's importunity, in these verses, is very remarkable and affecting, and shows how exceedingly he had it at heart to have his request granted. Open thine eyes, and behold our desolations—Especially the desolations of thy city and temple: or, look with pity upon a most distressing and piteous case. For we do not present our supplications before thee for our righteousness—That is, our righteous acts. We do not hope to have success for the sake of any thing we have done, do, or ever can do, as if we were worthy to receive thy favour, as if we could merit it by any good in us, or could demand any thing as a debt; but for thy great mercies—The only sources of all our blessings. Grant what we ask, to make it appear thou art a merciful God. Observe, reader, the good things we request of God we call *mercies*, because we expect them purely from God's mercy. And because misery is the proper object of mercy, therefore the prophet here spreads the deplorable condition of God's church and people before him, as it were, to move his compassion. O Lord, hear; O Lord, forgive; defu

A. M. 3466. sake, O my God: for thy city and  
B. C. 538. thy people are called by thy name.

20 ¶ And while I was speaking, and praying, and confessing my sin, and the sin of my people Israel, and presenting my supplication before the LORD my God for the holy mountain of my God;

21 Yea, while I was speaking in prayer, even the man <sup>a</sup> Gabriel, whom I had seen in the vision at the beginning, being caused to fly

<sup>a</sup> Psa. xxxii. 5; Isa. lxxv. 24.—<sup>b</sup> Chap. viii. 16.—<sup>c</sup> Heb. with weariness, or, flight.—<sup>d</sup> Chapter viii. 18; x. 10, 16. <sup>e</sup> 1 Kings xviii. 36.

not—Forgive our sins, and then hasten our deliverance. That the mercy which we ask may be granted, let the sin, that stands in the way of our receiving it, be removed; *O Lord, hearken and do*—Not hearken and *speak* only, but hearken and *do*: do that for us which none else can do, and that speedily. As he now sees the appointed day approaching, he could pray in faith that God would make haste to them, and not defer the expected blessing.

Verses 20, 21. *And while I was speaking and praying, &c.*—We have here the answer that was immediately sent to Daniel's prayer, and it is a very remarkable one; as it contains the most illustrious prediction of Christ, and gospel grace, that is extant in any part of the Old Testament. Daniel here observes, and lays a great emphasis on, the time when this answer was given; *While I was speaking*, says he, *verse 20, yea, while I was speaking in prayer*, *verse 21*. Before he rose from his knees, and while there was yet more which he intended to say if the answer was not given. He mentions the two heads which he chiefly insisted on in prayer, and which, perhaps, he designed yet further to enlarge upon. 1st, He was confessing sin, his own sin, and the sin of his people Israel. 2d, He was making supplication before the Lord his God, and presenting petitions to him as an intercessor for Israel. Now while Daniel was thus employed, he had both a grant made him of the mercy he prayed for, and had a discovery communicated of a far greater and more glorious redemption, which God could work out for his church in the latter days. He further observes, that as this answer was given him at the very moment when he was requesting it, and before he had concluded his petitions, so it was *about the time of the evening oblation*—The altar was in ruins, and there was no oblation offered upon it; but, it seems, the pious Jews, in their captivity, daily thought of the times when it should have been offered, and at those hours endeavoured to set forth before God their prayers *as incense*, and the lifting up of their hands as a morning or evening sacrifice, Psa. cxli. 2. The evening oblation was a type of the great sacrifice which Christ was to offer in the evening of the world; and it was in virtue of that sacrifice that Daniel's prayer was accepted, and this glorious discovery of redeeming love was made to him: the

<sup>7</sup> swiftly, <sup>8</sup> touched me <sup>9</sup> about the time of the evening oblation. A. M. 3466. B. C. 538.

22 And he informed me, and talked with me, and said, O Daniel, I am now come forth <sup>8</sup> to give thee skill and understanding.

23 At the beginning of thy supplications the <sup>9</sup> commandment came forth, and <sup>10</sup> I am come to show thee; <sup>11</sup> for thou art <sup>12</sup> greatly beloved: therefore <sup>13</sup> understand the matter, and consider the vision.

<sup>8</sup> Heb. to make thee skilful of understanding.—<sup>9</sup> Heb. word.—<sup>10</sup> Chap. x. 12.—<sup>11</sup> Chap. x. 11, 19.—<sup>12</sup> Heb. a man of desires.—<sup>13</sup> Matt. xxiv. 15.

Lamb opened the seals of prophecy in the virtue of his own blood, Rev. v. 5.

Daniel informs us here also by whom this answer was sent. It was not communicated to him in a dream, or by a voice from heaven; but, for the greater certainty and solemnity of it, an angel was sent from heaven to bring it to him. *The man Gabriel*—That is, the angel Gabriel, appearing in a human shape, *whom I had seen in the beginning*—Or, *before*, see chap. viii. 16; *being caused to fly swiftly*—An expression used to signify the haste he made to bring Daniel an answer to his prayer. Angels are winged messengers, quick in their motions, and delay not a moment to execute the orders they receive. But, it would seem, that at some times they are directed to use more expedition, and make a quicker despatch than at others, as, it appears, was the case with Gabriel now; *touched me*—Probably to infuse additional strength and courage into him, that he might be perfectly recollected, have the proper use and exercise of all his faculties at this important season, and might at once understand and retain a perfect remembrance of the whole message which the angel was commissioned to bring him from God.

Verses 22, 23. *And he informed me*—Namely, on what errand he came; *and talked with me*—That is, familiarly, as one friend talks with another. *And said, O Daniel, I am come to give thee skill and understanding*—To reveal to thee things of infinite importance, and to make thee understand them. Mr. Wintle reads this verse in connection with the preceding, as follows: "Even as I was yet speaking—the man Gabriel—reached me, about the time of the evening oblation; when he brought information, and talked with me, and said, O Daniel, I am now come forth to improve thee in understanding." *At the beginning of thy supplication the commandment came forth*—God's command to me, to instruct thee further in what should hereafter befall the city and temple of Jerusalem, in the behalf of which thou didst pour forth thy supplications. Here was a remarkable completion of that promise, Isa. lxxv. 24, *While they are yet speaking I will hear. For thou art greatly beloved*—Learned men have observed a near affinity between the prophecy of Daniel and the Revelation of St. John; and we may take notice

A. M. 3466. 24<sup>11</sup> Seventy weeks are determined  
B. C. 538. upon thy people and upon thy holy

city,<sup>12</sup> to finish the transgression, and A. M. 3466  
13 to make an end of sins, and to B. C. 538.

<sup>11</sup> They begin from the seventh of Artaxerxes; Num. xiv. 34; Ezekiel iv. 6.

<sup>12</sup> Or, to restrain.—<sup>13</sup> Or, to seal up, Lamentations iv. 22.  
<sup>1</sup> Isaiah liii. 10.

that much the same title is given to both. Daniel is styled here, and chap. x. 11, 19, *a man greatly beloved*; and the character given to St. John is, *that of the disciple whom Jesus loved*, John xxi. 20, 24. *Therefore, understand the matter, and consider the vision*—Apply thy mind carefully to what is said, for this prophecy contains in it truths of the greatest importance. Our Saviour plainly refers to these words, which are repeated verse 25, when, explaining the latter part of this prophecy of the final destruction of Jerusalem, he adds, *Let him that readeth understand*, Matt. xxiv.

Verse 24. *Seventy weeks, &c.*—Weeks not of days, but of years, or, seventy times seven years, that is, four hundred and ninety years, each day being accounted a year according to the prophetic way of reckoning, (see note on chap. vii. 25,) a way often used in Scripture, especially in reckoning the years of jubilee, which correspond with these numbers in Daniel: see Lev. xxv. 8. See also Gen. xxix. 27, where, *to fulfil her week*, is explained by performing another seven years' service for Rachel; and Num. xiv. 34, where we read, that according to *the number of the days* which the spies employed in searching out the land of Canaan, even forty days, the Israelites were condemned to bear their iniquities, even forty years. Thus God says likewise to Ezekiel, cotemporary with Daniel, *I have laid upon thee the years of their iniquity, according to the number of the days three hundred and ninety days. I have appointed thee each day for a year.* Nor was this mode of expression in use only among the Jews; for Varro, speaking of himself, says, he was entered into the twelfth week of his age, at the close of which he would have been eighty-four years old. In these instances, the days evidently denote *solar* years, which were in use throughout the Jewish history; so that there is no probability that the angel should here intend any such singularity, as counting by *lunar* years. *Are determined upon, or concerning, thy people*—Hebrew נחמך, are decided. The great event specified was not to be protracted beyond this period, fixed and determined in the counsels of God.

*To finish the transgression*—The reader will observe, the expression is not, *to finish transgressions*, but הנשן, *the transgression*; a word which is derived from a theme which signifies, "to revolt, to rebel, to be contumacious, to refuse subjection to rightful authority, or obedience to a law which we ought to observe." *To finish* such transgression, is expressed by a word (לכלה) which denotes universality, to cancel, or annihilate. Dr. Apthorp, in his *Discourses on Prophecy*, vol. i. p. 262, justly observes, that the diversity of expression respecting the several benefits here promised to the world by the Messiah, may be well supposed to intend so many distinct and determinate ideas. "In a pro-

phesy of such moment," says he, "we cannot suppose a mere coacervation of synonymous terms, but each word is emphatic, and proper to its subject. The appropriate sense of each may be investigated, from their use and significance in other passages of Holy Scripture." Accordingly, by the word *transgression*, he here understands man's first disobedience, with its direful effects, the depravation and mortality of human nature. And by *finishing this transgression* he understands, "cancelling the primeval guilt of Adam's apostacy, and reversing the sentence of mortality then passed on all the human race." In other words we may properly understand by the expression, the abolishing the guilt and fatal effects of that disobedience, in such a manner that no man shall perish eternally merely on account of the sin of our first parents, or the depravity entailed upon us thereby; to counteract the influence of which, sufficient grace is procured for us, and offered to us in the gospel of Christ. Concerning this first benefit of our redemption, the apostle treats explicitly Rom. v. 12-21, a passage which the reader is particularly requested carefully to consider, as containing a full justification of the exposition here given of the first clause of this verse; man's first disobedience, termed by the apostle *the one offence*, and *the offence of one*, being represented by him as introducing death into the world, and all our misery; and the *obedience, or righteousness of one*, and *the free gift*, procured for all mankind, and actually conferred on all penitent believers, as the one meritorious cause and source of our salvation. "No words can express, or thought conceive, the greatness of this redemption. Imagination faints under the idea of a Divine Benefactor effacing sin, annihilating death, and restoring eternal life."

*And to make an end of sins*—"As, in the appropriate sense of the words, *the transgression* denotes one original act of apostacy and rebellion against a positive command of God; *sins*, in the plural, emphatically express all the *vices* [offences] against conscience, all the *crimes* against civil society, and all *sins* against God, which have ever reigned among men. The redemption by Christ hath abolished all the fatal effects of moral evil, with respect to such as believe and obey the gospel;" not only cancelling their actual guilt by a gracious remission, but even renewing their fallen nature, stamping them with the divine image, and thus both entitling them to, and preparing them for, the immortality lost by the fall.

*And to make reconciliation for iniquity*—In these words is expressed the manner in which our redemption from death and sin hath been effected. "The word כפר, rendered *reconciliation* here, is the etymon of our English word, *to cover*. Its primary meaning is, *to hide, or conceal*, the surface of any substance, by inducing another substance over it.

A. M. 3466. make reconciliation for iniquity, <sup>u</sup> and  
B. C. 538. to bring in everlasting righteousness,

<sup>v</sup> Isaiah liii. 11; Jeremiah xxiii. 5, 6; Heb. ix. 12; Revelation  
xiv. 6.

Thus the ark is commanded to be *pitched*, or *covered*, within and without, to secure it from the waters of the deluge. Sin, when grievous, and ripe for punishment, is said to be *before* God, or *in his sight*: a propitiation is the *covering* of sin, [procuring] God's hiding his face from our sins, and blotting out our iniquities: see Rom. iii. 23, 25. The word *redemption* implies a price paid for those who are set at liberty: the price is the blood of Christ; that blood a sacrifice; and the sacrifice an expiation for sinners, that is, for all mankind. This is the first and leading notion of the divine expedient for saving sinners, the sacrifice and blood of Christ. The second principal idea under which this redemption is represented, is that of *substitution*, and satisfaction, by another's suffering for our guilt; and in this way of stating the doctrine, still the principal and leading idea is that of a sacrifice, and the blood of a victim;" namely, Christ's *dying for the ungodly*: see Rom. v. 6-9. Inasmuch as Christ, by dying in our stead, "hath prevented either the extinction or [eternal] misery of a whole species, and hath obtained for us a positive happiness, greater than we lost in Adam; every considerate man must think it fit, that to effect such a redemption, some great expedient should be proposed by God himself, to vindicate his wisdom and moral government, in suffering so much vice and confusion to end so happily." Add to this, that "so congenial to the most generous sentiments of the human mind is the idea of one devoting himself for another, for many, and for all, that all antiquity abounds with such examples and opinions. Not that the Scripture doctrine of Christ's satisfaction, in itself so luminous, needs any support from foreign testimony; but it is certain that a general consent, founded in nature, or divine institution, or both, hath led men to seek expiation of conscious guilt, in the way of voluntary substitution, and vicarious devotion. The chief reason of that prejudice, which is by some entertained against a doctrine so essential to peace of conscience, is founded on inattention to ancient religious customs. By the sacrifice of Christ, victims and sacrifices are abolished; but all the ancient religions abounded with them to a degree which we should think astonishing, and scarcely credible. Oceans of blood flowed round their altars; and the Levitical rites were instituted on purpose to adumbrate Christ's expiation, and to introduce all that admirable spirituality and [pious] devotion, which is now the distinguishing excellence of Christianity."—Dr. Apthorp.

*To bring in everlasting righteousness*—The three former particulars already considered import the removing the greatest evils; this, and the two following, imply the conferring of the greatest benefits, and all by Jesus Christ. This clause, says Dr. Apthorp, "may admit of two interpretations, which both concur in Christ, and are consistent with each

and to seal up the vision and <sup>14</sup> prophecy, <sup>x</sup> and to anoint the Most Holy. A. M. 3466  
B. C. 538.

<sup>14</sup> Heb. prophet.—<sup>x</sup> Psalm xlv. 7; Luke i. 35; John i. 41;  
Heb. ix. 11.

other: our justification by faith in him, and our subsequent study [practice] of personal virtue. The first is a gratuitous act of Christ; the second is characteristic of his true disciples. In the former sense, Jeremiah styles him by his divine title, JEHOVAH OUR RIGHTEOUSNESS. And in both senses Christ Jesus is made unto us *wisdom and righteousness, sanctification and redemption*." To speak a little more distinctly: to *bring in everlasting righteousness*, according to the gospel, evidently includes three things: 1st, To bring in Christ's righteousness, or his obedience unto death, as the ground of our justification and title to eternal life, he being *the end of the law for righteousness to every one that believeth*. 2d, To bring holiness, the divine nature, or the Spirit of God, with his various graces, into our souls, making us conformable to his image, as our meetness for that future felicity. And, 3d, For our direction in the way that leads to it; to lay before us, for our observation, a complete rule of life and manners. Of this last particular, which Dr. Apthorp includes in the everlasting righteousness here spoken of, as being immutable in its obligations, and eternal in its sanctions, he speaks as follows: "When we consider the Christian morality in its ground of obligation, [namely, the will of God,] its principle of charity, and in its detail of special duties, we are struck with admiration at the simplicity and perfection of a rule of life, which, without any artificial system, extended the Jewish law, and combined all the excellences of Gentile philosophy; the elevation of Plato, without his mysticism; the reasonableness of Aristotle, without his contracted selfishness, and worldly views; tempering the rigour of Zeno with the moderation of Epicurus; while, by the greatness of its end, it reforms, refines, and elevates human nature from sense to spirit, from earth to heaven."

*And seal up the vision and prophecy*—Hebrew, וְלִחְתֹּם חִזְוֹן וְנְבִיא, *to seal vision and prophet*; prophet being put for *prophecy*. The words are a Hebraism, and when expressed in modern language signify, 1st, The accomplishing, and thereby confirming, all the ancient predictions relating to the most holy person here intended. God had spoken of the Messiah, by the mouths of his holy prophets, from the foundation of the world; had foretold his coming, pointed out the place of his birth, and specified the extraordinary circumstances of it; described the manner of his life, the nature of his doctrine, and the variety and splendour of his miracles, with the treatment he should receive from his countrymen; had foretold repeatedly, and set forth at large, his humiliation, sufferings, and death, his resurrection, ascension, and the glory that should follow. Now by making the events exactly to answer the predictions, he confirmed them, as the setting of a seal to any writing confirms its authenticity. 2d, To seal implies, to *finish, conclude, and put an end to any*

A. M. 3466. 25 <sup>v</sup> Know therefore and understand,  
B. C. 539. that <sup>2</sup> from the going forth of the

commandment <sup>15</sup> to restore and to A. M. 3466  
build Jerusalem unto <sup>a</sup> the Messiah B. C. 539.

<sup>v</sup> Verse 23; Matt. xxiv. 15.—<sup>2</sup> Ezra iv. 24; vi. 1, 15; vii. 1;  
Neh. ii. 1, 3, 5, 6, 8.

<sup>15</sup> Or, to build again Jerusalem, as 2 Sam. xv. 25; Psa. lxxi. 20  
<sup>a</sup> John i. 41; iv. 25.

thing. Thus also were the vision and prophecy sealed among the Jews. They were shut up and finished. The privilege and use of them were no longer to be continued in their church. And this also happened accordingly; for, by their own confession, from that day to this they have not enjoyed either vision or prophet. But, 3d, To seal, is to consummate and perfect; and to seal the vision and prophecy here, may include the adding the New Testament revelations and predictions to those of the Old, and thereby supplying what was wanting to perfect the book of God, and render it a complete system of divine revelation. It is only necessary to add, 4th, That as things are frequently sealed in order to their security, the preservation of the divine records and oracles included in both Testaments may be also here intended by the expression.

And to anoint the Most Holy—Hebrew, קדש קדשים, literally, the holy of holies; an expression often used of holy places, or things, especially of the most holy place of the Jewish tabernacle and temple. It is here very properly applied to the Messiah, whose sacred body was the temple of the Deity; agreeable to his own declaration, *Destroy this temple*, pointing to himself by some expressive action, and in three days I will raise it up; and who was greater than the temple. Now this most holy person, in whom dwell the fulness of the Godhead bodily, and who, even as man, had the Holy Spirit without measure, was by that divine unction (which is here principally intended) at once designated and qualified for the sundry offices he was to sustain, especially the prophetic, sacerdotal, and kingly offices, for the various characters he was to bear, and the work he was to do on earth, and is now doing in heaven, and hence is properly termed the Messiah, or the Anointed One. To this may be added, that, as the Jewish temple was evidently a type of the church of God, especially the Christian Church, termed in the Psalms and Prophets the city of God, and the holy place of the tabernacle of the Most High; by anointing the holy of holies here, may be also intended the effusion of the Holy Spirit, in his rich variety of gifts and graces, upon the Christian Church, foretold in innumerable passages of the Prophets, and eminently fulfilled, as the Acts of the Apostles, the epistles contained in the New Testament, and the writings of the ancient fathers abundantly prove.

Verse 25. Know therefore and understand—Learn therefore and retain; from the going forth of the commandment—From the publication of the edict by the Persian king; to restore and to build Jerusalem—Or, to build again Jerusalem: so the verb שׁוּב is translated in the latter part of the verse. Daniel had besought God to behold their desolations, and the ruins of the city which was called by his name, verse 18. In answer to this his supplication

the angel acquaints him, that an order should be issued from the Persian king to rebuild both the city and its wall. Now when, after this, the commandment did actually go forth, the faith of God's people would be greatly confirmed, respecting the accomplishment of this wonderful prophecy of the coming of the Messiah, the prescience of the end being confirmed by that of all the intermediate events.

Four edicts of the kings of Persia, in favour of the Jews, mentioned in Scripture, are, 1st, That of Cyrus, Ezra i. 1. 2d, That of Darius Hystaspes, Ezra iv. 6; Hag. i. 1, 2. 3d, That of Artaxerxes Longimanus, in the seventh year of his reign, Ezra vii.; Esdras viii.: and, 4th, That in the twentieth year of Artaxerxes, Neh. ii. 1. The first of these edicts cannot be applied to this prophecy, inasmuch as from the first of Cyrus, before Christ 536, to the death of Christ, A. D. 34, are 570 years. It was, however, the basis of liberty to the Jews, for all the indulgences granted them afterward, by the following kings of Persia, were founded on the precedent of this great monarch. So that he might well be considered as fulfilling the prophecy of Isaiah: *He shall build my city, he shall let go my captives*, Isa. xlv. 13. In consequence of this decree 50,000 Jews returned under Zerubbabel, and partly dispersed themselves in their several tribes, and partly settled at Jerusalem, and began to build both the city and temple. But this was in a very rude and tumultuous manner, and they met with so many hindrances from the Samaritans and others, that the decree was not carried into effect. This therefore is not the period we are to reckon from. The second, namely, that of Darius Hystaspes, was made about fourteen years after, preceding the death of Christ 550 years. But neither was this efficacious. Besides, it related to the temple only, as appears from the letter of the Samaritan colony to Cambyses, Ezra iv. 11-16; neither therefore is this the period. The third decree, which was that of Artaxerxes Longimanus, recorded at large Ezra vii. 12-26, "was of great solemnity and efficacy, importing no less than the restoration of the Jewish constitution, both civil and ecclesiastical, providing in the first place for the re-establishment of divine worship with becoming order and magnificence, exempting the priesthood from all taxes; then, for the civil government of the people, the institution of tribunals, and the administration of justice, according to the law of Moses. This decree answers to all the characters of the prophecy, the restoring of the constitution, the rebuilding of the city, and the chronological periods distinctly specified," and is, no doubt, here chiefly intended.

"It is not unpleasing to conjecture the cause that moved the Persian monarch thus to emulate and transcend the magnanimity of Cyrus. Josephus

A. M. 3466. <sup>b</sup> the Prince shall be seven weeks,  
B. C. 538. and threescore and two weeks: the

street <sup>16</sup> shall be built again, and the <sup>A. M. 3466.</sup>  
<sup>17</sup> wall, <sup>c</sup> even <sup>18</sup> in troublous times. <sup>B. C. 538.</sup>

<sup>b</sup> Isaiah lv. 4. — <sup>16</sup> Heb. shall return and be builded. — <sup>17</sup> Or, breach, or, ditch.

<sup>c</sup> Nehemiah iv. 8, 16, 17, 18. — <sup>18</sup> Hebrew, in strait of times, Nehemiah vi. 18.

with great probability, supposes the famous Esther to have been the queen of Artaxerxes. By her influence both the edicts of the seventh and twentieth of his reign were obtained: which is almost demonstrable from Nehemiah's prayer, chap. i. 5-11; and relation, chap. ii. 1-11. Thus the providence of God raised a Jewish heroine to the throne of Persia, first to preserve his people from massacre and extermination, and afterward to facilitate and complete their resettlement. Under these auspices, Ezra, like another Moses, became a second founder of the Jewish state: and his return with the captives to restore Jerusalem is the glorious epoch, from which the seventy weeks begin. God was pleased to reward the heroic virtue of Esther with a long and uninterrupted prosperity, being in full favour with the king from the seventh to the twentieth year of his reign, and perhaps earlier and later: and she had the felicity, than which none on earth can be greater, of having restored her nation to the full possession of their religion, laws, and liberties."

"The fourth and last edict was that which the same Artaxerxes granted to Nehemiah, in the twentieth year of his reign, to repair and rebuild the walls of Jerusalem. Between the two edicts of the seventh and the twentieth, the rebuilding had met with so much opposition and hostility, that Nehemiah had much of the fortifications to begin again: the temple, which is the essential part of the completion, being finished, in consequence of the former edict. It is easy to solve the seeming difficulty respecting the thirteen years between the two edicts; for the archangel commences the seventy weeks, not from the actual rebuilding the walls and streets, but from the going forth of the commandment to restore and rebuild them. So that the date of the first edict, not the work itself, is the epoch from whence begins the period of four hundred and ninety years. The work itself, though interrupted and resumed, properly began with the permission to execute it. Ezra began the foundation of the temple; Nehemiah completed the walls on the old foundations, and celebrated the encœnia, keeping the dedication with gladness and with thanksgivings, Neh. xii. 27. Thus, of the four edicts, the first two are excluded because they were not efficacious, and prolong the term to near six hundred years: and the fourth was only a confirmation of the third. No other commencement of the four hundred and ninety years agrees with the event, than that of the seventh of Artaxerxes: and this system is perspicuous, and free from all difficulties."—Apthorp.

In order to manifest the perspicuity of this exposition, and give it the greater evidence, it may be well to examine the distinct characters of each of the three intervals into which the seventy weeks are divided; namely, *seven weeks, threescore and two weeks, and one week.* The reason of this distri-

bution into three intervals, flowing in uninterrupted succession, is not so obscure as to elude discovery. The first and third of these intervals are marked by great events; the restoration of the Jewish polity, the expiation of Christ's passion, and his covenant with the Jews and Gentiles. The long interval which connects the two extremes, necessarily contains sixty-two weeks. "In our English version, the sense of the twenty-fifth verse is somewhat obscured by the punctuation. It is easily rectified thus: *From the going forth of the commandment to restore and to build Jerusalem, unto Messiah the Prince, shall be seven weeks, and threescore and two weeks*—The angel then specifies the great events of each of these intervals. In the first, of seven weeks, *the street shall be built again, and the wall, even in troublous times.* And thus it was; the city and the walls were rebuilt in forty-nine years, not without much opposition and various impediments. Nothing can be more exact than this period of the completion, both for the interval of forty-nine years, ending with the sixteenth of Darius; and for the troublous times in which the Jewish patriots restored and rebuilt their city."—Dr. Apthorp. It must be observed here, 1st, That the *restoring and rebuilding Jerusalem*, here spoken of, though it may chiefly respect the laws and constitution, is not so merely figurative as to exclude the literal sense: for though the city itself was in some degree rebuilt before this period, yet it was done so imperfectly, by reason of their poverty, and the opposition and envy of their neighbours, that the work was to be resumed in the seventh of Longimanus, whose long reign, and his favour to the nation of his queen, providentially effected its complete restoration. 2d, The *troublous times* mentioned, refer both to the *seven weeks* and the *sixty-two weeks.* "The peculiarity in the application of these times to the *seven weeks*, consists in the almost continual obstructions which the restored Jews met with, chiefly from the Samaritans, and also from their idolatrous neighbours the Moabites, Ammonites, and others, in the difficult work of rebuilding the temple and walls of the new city; inso-much that the artificers were obliged to carry on their work with arms in their hands to repulse their assailants. But the *troublous times* here predicted have also an aspect on the long period of sixty-two weeks, in which the Jewish history abundantly verified this sad circumstance. Not to mention their general calamities and subjection to their potent neighbours of Syria and Egypt, their city was taken and their temple profaned by Ptolemy I., by Antiochus, by Crassus, by Pompey, by Herod: and their state was often so critical, that a particular providence was manifested in their preservation, especially in raising them up those illustrious patriots, who so nobly resisted the tyranny and persecution of Antiochus. Few periods of history are more savage

A. M. 3466. 26 And after threescore and two weeks<sup>d</sup> shall Messiah be cut off,<sup>e</sup> but<sup>f</sup> not for himself:<sup>g</sup> and<sup>h</sup> the people of the prince that shall come shall destroy the city<sup>i</sup> and the sanctuary;<sup>j</sup> and the end thereof

<sup>d</sup> Isaiah liii. 8; Mark ix. 12; Luke xxiv. 26, 46.—<sup>e</sup> 1 Peter ii. 21; iii. 18.—<sup>f</sup> Or, and shall have nothing, John xiv. 30.  
<sup>g</sup> Or, and [the Jews] they shall be no more his people, Chapter xi. 17, or, and the Prince's [Messiah's, verse 25] future people.  
<sup>h</sup> Matt. xxii. 7.

and inglorious, more profligate and flagitious, than that of the successors of Alexander: and the Jewish government is not to be calumniated for their portion in the general calamities of those ages; while they are deserving of the highest admiration for their constancy, in being the only people on earth who adhered to the exclusive worship of the ONLY God.—Apthorp.

Verse 26. *After threescore and two weeks* (counting from the expiration of the first interval) shall Messiah be cut off—"This long interval extends from the 93d Olympiad to the 202d Olympiad, or four hundred and thirty-four years; ending with the sixty-ninth [prophetic] week, and with the commencing of our Lord's ministry. No prophetic characters are here given of the long interval; but they are supplied from other predictions of this great prophet, which respect the Roman people and empire, the Persian monarchy, Alexander and his successors; particularly by that circumstantial prophecy in the eleventh chapter, respecting the Lagidæ and Seleucidæ, and extending to the antichristian persecutions and idolatries typified by those of Antiochus Epiphanes. These four centuries include the most interesting periods of profane history, and their chronology is so well ascertained as to make the computation of Daniel's weeks mathematically exact. For sixty-two weeks, or four hundred and thirty-four years, added to seven weeks, or forty-nine years, are equal to four hundred and eighty-three years. After which period, or in the last one week, containing seven years, the Messiah should be cut off. The title of MESSIAH is, by way of eminence, peculiar to Christ. It was first used in this prophecy in that appropriate sense. No other application of this title ever obtained among the ancient Jews. Nor can it, without absurdity, be applied to any civil or ecclesiastical prince, much less to a succession in the high-priesthood. It is here used personally, proper to some one anointed; and to whom it is proper is decided by that emphatic circumstance, *Messiah shall be cut off*, an expression used in Scripture to denote a judicial sentence and a violent death; BUT NOT FOR HIMSELF—Isaiah gives an exact comment on both these expressions, chap. liii. 8. HE WAS CUT OFF out of the land of the living; FOR THE TRANSGRESSION OF MY PEOPLE was he stricken."—Dr. Apthorp.

*And the people of the prince that shall come shall destroy the city, &c.*—Thus to the death of Christ the angel immediately subjoins the excision of Jerusalem. The people here spoken of are the Romans,

shall be<sup>k</sup> with a flood, and unto the end of the war<sup>l</sup> desolations are determined.

27 And he shall confirm<sup>m</sup> the<sup>n</sup> covenant with<sup>o</sup> many for one week: and in the midst

<sup>k</sup> Luke xix. 44.—<sup>l</sup> Matthew xxiv. 2.—<sup>m</sup> Matt. xxiv. 6, 14.  
<sup>n</sup> Isa. viii. 7, 8; Chap. xi. 10, 22; Nah. i. 8.—<sup>o</sup> Or, it shall be cut off by desolations.—<sup>p</sup> Or, a.—<sup>q</sup> 1 Isaiah xlii. 6; lv. 3; Jer. xxxi. 31; Ezek. xvi. 60, 61, 62.—<sup>r</sup> Isa. liii. 11; Matt. xxv. 28; Rom. v. 15, 19; Heb. ix. 28.

and the prince that should come, may mean, as some think, the Messiah; the Romans being called his people, both on account of their present suberviency to his will, and their future conversion to his faith; *He sent forth his armies, and destroyed those murderers, and burned up their city*, Matt. xxii. 7. Or, the prince that should come may be understood of Titus Vespasian, of whom the Roman writers speak as if his military glory chiefly resulted from the taking of Jerusalem. "The actions of this prince, in the conduct of this memorable siege, are related in the fifth and sixth books of Josephus; the most tragical event in history was effected by a prince whose clemency made him 'the delight of human-kind,' and who saw, with generous reluctance, the horrors of his own victory.—*Jos.*, vii. 5. 2. It is thus Divine Providence distinguishes its counsels and instruments; and the victor himself acknowledged that 'God was his assistant, that none but God could have ejected the Jews from so strong fortifications,' vi. 9. 1. *They shall destroy the city and the sanctuary*—The specification is remarkable; as Jerusalem, in effect, sustained two separate sieges; one, of the lower city; the other, of the temple, or *sanctuary of strength*, as our prophet elsewhere styles it, chap. xi. 31, as being not only a magnificent temple newly rebuilt, but a strong fortress, which was consumed by their own fires, against the intention and efforts of their conqueror.—*Jos.*, vi. 4, 7." *The end thereof shall be with a flood*—The symbol of invading armies:

—Aggeribus ruptis cum spumeus amnis  
Exiit, oppositasque evicit gurgite moles,  
Fertur in arva furens cumulo, camposque per omnes  
Cum stabilis armenta trahit. VIRG. ÆN. ii. 496.

Not with so fierce a rage the foaming flood  
Roars, when he finds his rapid course withstood;  
Bears down the dams with unresisted sway,  
And sweeps the cattle and the cots away. DRYDEN.

*And unto the end of the war desolations are determined*—"Which marks the irrevocable decree of Heaven, and the completeness of the devastation, after a continued war of more than seven years."—Dr. Apthorp.

Verse 27. *And he shall confirm the covenant with many*—"The covenant to be confirmed by the Messiah is not a civil, but a religious compact, as such, styled by Daniel himself, the holy covenant, chap. xi. 28, 30, 32, the covenant of grace; which, after the infraction of the first divine law of strict obedience, was, of mere clemency, granted to all man-

A. M. 3466. of the week he shall cause the sa-  
B. C. 538. crifice and the oblation to cease, <sup>23</sup> and  
for the overspreading of <sup>a</sup>abominations, he shall

<sup>23</sup> Or, and upon the battlements shall be the idols of the desolator.  
<sup>a</sup> Matt. xxiv. 15; Mark xiii. 14; Luke xxi. 20.

kind by the mediation of Christ. He not only expiated the sins of the world by his death, which was the chief article of the federal system; but in person, by the energy of his miracles, by the efficacy of his doctrine, and, soon after his resurrection, by the gift of the Holy Spirit, he induced many myriads of the Jews to accede to this covenant, which the Prophet Jeremiah so admirably describes, chap. xxxi. 33, 34: compare Heb. viii. 6-13. He shall confirm this covenant with MANY, not with ALL, which marks the exclusion of the obstinate and impious Jews, whose fate is predicted in the preceding and following clause. By an obvious analogy, the Christian covenant, though offered to all, is still confirmed with many; namely, those only who, by a rational faith and moral subjection, having his law written in their hearts, attain to that exalted privilege."

For one week—"Christ's personal ministry continued to its fourth year. St. John (chap. ii. 13; v. 1; vi. 4; xi. 15;) distinctly reckons four passovers; the first, A. D. 30, Feb. 15, and the first year of his ministry; the second, A. D. 31; the third, A. D. 32; the fourth, A. D. 33. The half year precedes the first passover from his baptism. The first half week of Daniel is from the beginning of Christ's first preaching, Mark i. 15, *Repent ye, and believe the gospel*, A. 30, to his death, April 3, A. 33; or rather, to the pentecost following, when all the Christian mysteries were completed. The duration of Christ's ministry is so ascertained by St. John; and is so suitable to the great events of his life as well as to this prophecy, that, as it needs not to be protracted, so it cannot be shortened with any degree of probability. The second half week is from the feast of pentecost, (when St. Peter with so much energy converted three thousand of the Jews,) to the conversion of Cornelius, and the first-fruits of the Gentiles, by the same apostle. The best chronologers place the vision of St. Peter, and the conversion of Cornelius, in the fourth year after the passion; and in the same year we may place the foundation of the church of Antioch, where *the disciples were first called CHRISTIANS*, Acts x.; xi. 26. Thus a prediction, which began with the happy event of rebuilding the earthly Jerusalem, sublimely terminates with the structure of the heavenly, *built upon the foundation of the apostles and prophets, JESUS CHRIST himself being the chief corner-stone*, Eph. ii. 20-22. The confirmation of the Christian covenant in one week, or seven years, includes its full effect, both in the conversion of many myriads of the Jews, and in the first-fruits of the Gentile Church."

And in the midst of the week he shall cause the sacrifice and the oblation to cease—"The sacrifice here specified, with its attendant bread-offering, was

make it desolate, ° even until the con- A. M. 3466.  
summation, and that determined shall B. C. 538.  
be poured <sup>24</sup> upon the desolate.

° Isa. x. 22, 23; xxviii. 22; Chap. xi. 36; Luke xxi. 24; Rom. xi. 26.—<sup>24</sup> Or, upon the desolator.

eucharistical, as well as propitiatory, being a slain victim, on which the offerers feasted in token of amity and reconciliation with God. When Christ, in the midst of the week, offered his own body, that great sacrifice for the expiation of sin, to reconcile sinners to God; by that most holy and acceptable victim, he completed and abolished all the typical sacrifices of the law. The legal sacrifices, indeed, continued to be offered at the temple, for thirty-six years after Christ's death; but, in effect, they ceased, at that instant their efficacy was no more, after that *Christ had given himself for us an offering and a sacrifice to God for a sweet-smelling savour*, Eph. v. 2. Hence forward the Christian religion abrogated the Levitical sacrifices, as was accurately foretold by the psalmist, Psa. xl. 6, as commented by the inspired writer to the Hebrews, chap. x. 5-10."

And for the overspreading of abominations he shall make it desolate—Or, more literally, *And he shall be a desolator by the wing of abominations*. Or, *And being a desolator*, he shall command over a wing of abominations. The desolator is the Roman army of sixty thousand men: *Jos.*, B. J. iii. 4. 2. The wing, as well as the flood, is the Hebrew metaphor for great armies. Abominations, in the Jewish style, are idols. The word is so used by Daniel, chap. xi. 31, for the idol of the Olympian Jupiter, which Antiochus placed on God's altar, 1 Mac. i. 57. In this prophecy, it denotes the standards of the Roman legions. To every legion was a golden eagle with expanded wings, grasping a thunder-bolt. The eagles, with the standards of the cohorts, ten in each legion, adorned with the image of the reigning Cesar, were deified, adored, and sworn by; each eagle was placed in a little temple, or shrine; and there was a chapel in the camp where all the eagles were adored. At Rome they were deposited in the temple of Mars. Such deified ensigns were an abomination to the Jews: see *Jos.* xvii. 7, 2; xviii. 8. The prediction was minutely verified when the Romans, upon the flight of the seditious into the city, and upon the burning of the temple and adjacent buildings, brought the ensigns to the holy place, fixed them against the eastern gate, offered sacrifices to them, and hailed Titus *Imperator*, *Jos.* vi. 6. 1. The allusion to the Roman standards is observable in that prediction of Moses; *The Lord shall bring a nation against thee from far, from the end of the earth, as the eagle flieth, a nation whose tongue thou shalt not understand*, Deut. xxviii. 49: see also Matt. xxiv. 15, 16. The eagles, and the language, and the distance from Rome, discriminate the Romans from the Chaldeans, whose tongue was only a dialect of the Hebrew."

"The concluding clause, *Even until the consummation, and that determined, shall be poured upon the desolate*, is elliptical. It may be thus literally

translated, and the ellipses supplied; *Even until the consummation and excision, the divine wrath shall be poured on the desolate city, temple and people; which expresses so complete a devastation, as cannot be described but in the emphatic words of Christ, when his disciples beheld with admiration the recent magnificence of Herod's temple. See ye not all these things? Verily, I say unto you, there shall not be left one stone upon another, that shall not be thrown down.* And, verse 21, *Then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.* Christ's own prediction was memorably verified against the attempt of the apostate emperor, Julian, expressly to defeat it: an attempt which confirms the principle of prophecy, that the designs and counsels of God are independent of the projects of men, either to frustrate or fulfil them." The war of Adrian, A. D. 133, may be also intended in this last clause of the prophecy; and the reduplication of images and expressions, rising one above another, may relate to the two completions. "It is worthy of attention, that the ancient prophecies, prior to this of Daniel, have no

such exact specification of the time of their completion. Chronology was not reducible to historic certainty prior to the Olympiads. When that era became the authentic measure of time, God was pleased to give this singular credential to the Christian religion; whose author and original could not be more precisely ascertained than by a measure of time, adapted to the ideas of the Jewish law, including ten jubilees, or seventy sabbatic years, nearly commencing with the war of Peloponnesus [between the Athenians and Lacedemonians;] in the recital of which, the unexampled accuracy of Thucydides led the example of the most exact notation of time to other historians. If chronology for six hundred years after Cyrus had been as perplexed as it was for six hundred years before, it would not have been possible to ascertain the completion of a prophecy, specifying so many particular dates."—Dr. Apthorp. The reader will observe, that several false and evasive systems have been advanced on the subject of this prophecy; but it has not been judged proper to embarrass this exposition of the passage with a refutation of them.

## CHAPTER X.

*This chapter contains the preparatory circumstances to the final revelation that was made to Daniel in the last two chapters of the book. The vision was to be of great extent, and is therefore ushered in with a preface of considerable length; in which are shown, (1.) The solemn humiliation and fasting of the prophet, before he received the vision, 1-3. (2.) A glorious appearing of a divine messenger to him, and the deep impression it made upon him, 4-9. (3.) The encouragement that was given him to expect a satisfactory and useful revelation of future events; and that he should be enabled both to understand the meaning of this discovery, though difficult, and to sustain the lustre of it, though dazzling and dreadful, 10-21.*

A. M. 3470. **I**N the third year of Cyrus king of  
B. C. 534. Persia a thing was revealed unto

Daniel, <sup>a</sup> whose name was called Bel- A. M. 3470.  
teshazzar; <sup>b</sup> and the thing was true, B. C. 534.

<sup>a</sup> Chap. i. 7.

<sup>b</sup> Chap. viii. 26; Rev. xix. 9.

### NOTES ON CHAPTER X.

Verse 1. *In the third year of Cyrus king of Persia*—That is, the third after the death of Darius. Daniel must now have been above ninety years of age. It is reasonable to suppose that, being a youth when he was carried captive, he must have been at least twenty years of age; and that was seventy-three years before the date of this vision, which was the last Daniel saw, and it is not likely he himself survived it long. *A thing was revealed unto Daniel*—A revelation of future things (namely, those contained in the two following chapters, to which this is as it were a preface) was made to Daniel. *And the thing was true*—Or plain, as the word truth, or true, is sometimes taken in the Hebrew. The meaning seems to be, that the things were not revealed to him enigmatically, or symbolically, under the types of a statue, or wild beasts, as they were before; but as it were by an historical recital, and with more particular circumstances than before. It is the usual method of the Holy Spirit, to make the latter prophe-

cies explanatory of the former; and revelation is as the shining light, that shineth more and more unto the perfect day. The four great empires of the world, which were shown to Nebuchadnezzar in the form of a great image, were again more particularly represented to Daniel in the shape of four great wild beasts. In like manner, the memorable events which were revealed to Daniel, in the vision of the ram and the he-goat, are here again more clearly and explicitly revealed, in this last vision, by an angel; so that this latter prophecy may not improperly be said to be a comment upon, and explanation of, the former. *But the time appointed was long*—That is, the time when the things revealed were to come to pass, was at a great distance; "and consequently," says Bishop Newton, "the prophecy must extend further than from the third year of Cyrus to the death of Antiochus Epiphanes, which was not above three hundred and seventy years. In reality," adds he, "it comprehends many signal events after that time to the end of the world." *And he under*

A. M. 3470. <sup>c</sup> but the time appointed was <sup>1</sup> long :  
B. C. 534. and <sup>d</sup> he understood the thing, and  
had understanding of the vision.

2 In those days I Daniel was mourning three  
<sup>2</sup> full weeks.

3 I ate no <sup>3</sup> pleasant bread, neither came flesh  
nor wine in my mouth, <sup>e</sup> neither did I anoint  
myself at all, till three whole weeks were  
fulfilled.

4 And in the four and twentieth day of the  
first month, as I was by the side of the great  
river which is <sup>f</sup> Hiddekel ;

<sup>c</sup> Verse 14.—<sup>1</sup> Hebrew, *great*.—<sup>d</sup> Chapter i. 17 ; viii. 16.  
<sup>e</sup> Heb. *weeks of days*.—<sup>3</sup> Heb. *bread of desires*.—<sup>e</sup> Matthew  
vi. 17.—<sup>f</sup> Gen. ii. 14.—<sup>g</sup> Joshua v. 13.—<sup>h</sup> Chap. xii. 6, 7.  
<sup>h</sup> Heb. *one man*.

*stood the thing, &c.*—He had a clear view of the  
succession of the Persian and Grecian monarchies,  
and of the series of the kings of Syria and Egypt  
under the latter of them ; although the remaining  
parts of the vision were obscure, especially with re-  
spect to their final event : see chap. xii. 8.

Verses 2, 3. *I Daniel was mourning*—The reason  
of Daniel's fasting and mourning might be, either be-  
cause many of the Jews, through slothfulness and  
indifference, still remained in the land of their cap-  
tivity, though they had liberty to return to their own  
land, not knowing how to value the privileges offer-  
ed them ; or, as Usher thinks, because he had heard  
that the adversaries of the Jews had begun to ob-  
struct the building of the temple. Calmet, however,  
is of opinion, that his sorrow arose principally from  
the obscurity which the prophet found in the prophe-  
cies revealed to him ; which, indeed, may be  
partly collected from the angel's touching upon no  
other cause of mourning. In consequence of Daniel's  
fasting, &c., the angel appears, and explains to him,  
in a clearer manner, what had been more obscurely  
revealed in the preceding visions. *Three full weeks*  
—Hebrew, *three weeks of days*. So we read of a  
*month of days*, Gen. xxix. 4 ; Num. xi. 20, where the  
English reads, *a whole month*. But the phrase may  
be used here to distinguish them from the *weeks of*  
*years* prophesied of in chap. ix. *I ate no pleasant*  
*bread*—“There seems to have been two sorts of  
fasting among the Jews ; either a total abstinence  
from food of all sorts for at least a whole day, which  
David observed at the funeral of Abner, 2 Sam. iii.  
35 ; or a partial abstinence from the better kinds of  
food, which lasted for a considerable time, as in the  
case before us. The prophet made likewise an al-  
teration in his dress, and did not anoint himself as  
usual after the eastern manner, 2 Sam. xii. 20 ; Matt.  
vi. 17 ; for the Jews never anointed themselves in  
times of mourning and humiliation.”

Verse 4. *In the four and twentieth day of the first*  
*month*—“Nisan, if the Jewish computation be ad-  
mitted ; that is, the month in which was the paschal  
solemnity. Hence commentators have observed,  
from this fact of the prophet, that the Jews did not

5 Then <sup>a</sup> I lifted up mine eyes, and <sup>A. M. 3470.</sup>  
looked, and <sup>b</sup> beheld <sup>B. C. 534.</sup> <sup>4</sup> a certain man  
clothed in linen, whose loins were <sup>1</sup> girded with  
<sup>k</sup> fine gold of Uphaz :

6 His body also was <sup>1</sup> like the beryl, and his  
face <sup>m</sup> as the appearance of lightning, <sup>n</sup> and his  
eyes as lamps of fire, and his arms <sup>o</sup> and his  
feet like in colour to polished brass, <sup>p</sup> and the  
voice of his words like the voice of a mul-  
titude.

7 And I Daniel <sup>q</sup> alone saw the vision : for  
the men that were with me saw not the vision ;

<sup>1</sup> Rev. i. 13, 14, 15 ; xv. 6.—<sup>k</sup> Jeremiah x. 9.—<sup>l</sup> Ezekiel  
i. 16.—<sup>m</sup> Ezek. i. 14.—<sup>n</sup> Rev. i. 14 ; xix. 12.—<sup>o</sup> Ezekiel  
i. 7 ; Rev. i. 15.—<sup>p</sup> Ezek. i. 24 ; Rev. i. 15.—<sup>q</sup> 2 Kings vi.  
17 ; Acts ix. 7.

observe their festivals except in their own country,  
and in the place which God had appointed ; but if  
the Persian computation should be followed, which  
seems not improbable, as the prophet dates his vision  
from the third year of Cyrus the Persian, then the  
month will be different.” *I was by the side*—Or, *on*  
*the bank, of the great river Hiddekel*—“Syriac, *the*  
*Euphrates* ; but the Vulgate reads, *the Tigris* ; the  
Greek and Arabic, *Tigris-eddekel*. It was proba-  
bly near the junction of the two rivers, which was  
about Seleucia and Ctesiphon, in some part of Susi-  
ana, that the prophet was placed.”—Wintle.

Verses 5, 6. *I lifted up mine eyes*—Being by the  
river-side, in deep contemplation, I looked up, and  
saw a person appear before me, *clothed in linen*,  
&c.—“Who this certain person was we may be at  
no loss to determine, if we consider him as described  
in the attire of the high-priest, and compare the  
passage with Exod. xxviii. and xxix., and the descrip-  
tion of the Son of man by St. John in the Revelation,  
chap. i. 13. If, however, he were not the Son of  
God himself, he was probably an angel of the high-  
est order.”—Wintle. Concerning the *fine gold of*  
*Uphaz*, see note on Jer. x. 9. *His body was like the*  
*beryl*—That is, cerulean, or of a bluish-green colour ;  
*his face as the appearance of lightning*—See Matt.  
xxviii. 3. By this was symbolically expressed his  
perspicacity, or quickness in discerning and know-  
ing every thing ; and *his eyes as lamps of fire*—To  
signify the comprehensiveness and piercing terrible-  
ness of his knowledge ; *his arms and feet like pol-  
ished brass*—Of a bright flaming colour : see Rev.  
i. 15. As the *arms and feet* in men are the instru-  
ments of action, by them we are here to understand  
his actions, the purity of which is meant to be ex-  
pressed by the shining brass ; and *the voice of his*  
*words like the voice of a multitude*—By which  
greatness or terribleness of his voice was signified  
his denouncing terrible judgments on kings and  
kingdoms.

Verses 7-9. *The men that were with me saw not*  
*the vision*—This was just as it happened to the com-  
pany who were with St. Paul, when he had a vision,  
going to Damascus, Acts ix. 7. God can cast a

A. M. 3470. but a great quaking fell upon them, B. C. 534. so that they fled to hide themselves.

8 Therefore I was left alone, and saw this great vision, and there remained no strength in me: for my <sup>5</sup> comeliness <sup>a</sup> was turned in me into corruption, and I retained no strength.

9 Yet heard I the voice of his words: and when I heard the voice of his words, then was I in a deep sleep on my face, and my face toward the ground.

10 ¶ <sup>a</sup> And behold, a hand touched me, which <sup>6</sup> set me upon my knees and upon the palms of my hands,

11 And he said unto me, O Daniel, <sup>a</sup> <sup>7</sup> man greatly beloved, understand the words that I speak unto thee, and <sup>8</sup> stand upright: for unto

<sup>a</sup> Chap. viii. 27.—<sup>b</sup> Or, *vigour*.—<sup>c</sup> Chap. vii. 28.—<sup>d</sup> Chap. viii. 18.—<sup>e</sup> Jer. i. 9; Chapter ix. 21; Rev. i. 17.—<sup>f</sup> Heb. *moved*.—<sup>g</sup> Chap. ix. 23.—<sup>h</sup> Heb. *a man of desires*.—<sup>i</sup> Heb. *stand upon thy standing*.

cloud before the eyes of any one when he pleases, so that the organs may not be able to perform their usual functions; thus it is said, Luke xxiv. 16, of the two disciples going to Emmaus, that *their eyes were holden that they should not know him*. But a great quaking fell upon them—Occasioned perhaps by their hearing some unusual and terrible sound. Thus the men with St. Paul heard a voice which struck them speechless, though they saw nothing. So that they fled to hide themselves—Through the terror and astonishment wherewith they were seized, they fled from the place, as from a place in which they were exposed to instant destruction. And there remained no strength in me—I fell into a swoon, or fainting-fit. My comeliness, or vigour, was turned in me into corruption—Houbigant reads it, *The flower of my strength withered, and all my powers failed me*. When I heard the voice of his words—The very sound of his words deprived me of all sense and power of motion. Then was I in a deep sleep—Then I lay lifeless, with my face prone upon the ground.—Houb.

Verses 10–12. And behold, a hand touched me—This was not the same angel, or personage, who is described verse 5, but some other of not so great brightness, probably the angel Gabriel in a human form, who had before been sent to Daniel on the like occasions. Whoever it was, his touch revived Daniel, and enabled him to stand upright. And when he had spoken, I stood trembling—Though Daniel was not so greatly disturbed and terrified as at the appearance described verse 5, yet he could not forbear trembling at the appearance of this angel, though of an inferior order, and probably in a human form. Then said he, Fear not, Daniel—And his word was with power: see Matt. xxviii. 5–10; Luke ii. 10. From the first day thou didst set thy heart to understand—As soon as thou didst set thy mind to consider concerning the state of thy people, and how, and in what degree, or time, their restora-

tion would be; and to chasten thyself before thy God—When thou didst begin to testify the concern thou wast in upon that account, by fasting and mourning, and didst humble thyself before God; thy words were heard—As God graciously answered those prayers which thou didst address to him in thy former humiliation, (see chap. ix. 2–22,) so now God is pleased, in answer to thy repeated humiliation, and solicitous concern for thy people, to send me, to inform thee what shall be their state and condition in after times. What an encouragement is this to us, to spread our wants before God, and present to him our lawful requests; for we find twice in this book an angel assuring Daniel, that as soon as he began to pray, God began to grant his petitions.

12 Then said he unto me, Fear not, Daniel: for from the first day that thou didst set thy heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words.

13 But the prince of the kingdom of Persia withstood me one and twenty days: but lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia.

14 Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision is for many days.

<sup>j</sup> Rev. i. 17.—<sup>k</sup> Chap. ix. 3, 4, 22, 23; Acts x. 4.—<sup>l</sup> Verse 20.—<sup>m</sup> Verse 21; Chap. xii. 1; Jude 9; Rev. xii. 7.—<sup>n</sup> Or, *the first*.—<sup>o</sup> Gen. xlix. 1; Chap. ii. 28.—<sup>p</sup> Chapter viii. 26; Verse 1; Hab. ii. 3.

Verses 13, 14. But the prince of the kingdom of Persia opposed me—Hebrew, עכר לנגרי, *stood before me*.—Purver. And so Jun. and Tremel., referring it to an earthly prince. This is thought by some to be Cambyses, the son of Cyrus, intrusted with the management of affairs in the court of Persia when his father was absent on some expedition, and set against the Jews by their enemies, and now endeavouring to embarrass their affairs: over his designs the angel had been watching, in order to defeat them. Others have thought there is an allusion in this verse, and at verse 20, to the guardian, or tutelary angels, of different countries; which doctrine seems to be countenanced by some passages in Scripture, and especially by Zechariah, chap. vi. 5. Grotius is of this opinion; and Bishop Newcome, on the last-mentioned place, refers to the passage before us. "That there were such tutelar angels," says Lowth, "not only over private persons, Acts xii. 15, but likewise over provinces and kingdoms, was an opinion generally received. The four spirits, mentioned Zech. vi. 5, seem to be the guardian angels of the four great empires." This opinion supposes the presiding angels, here mentioned, to be good angels,

A. M. 3470. 15 And when he had spoken such words unto me, \* I set my face toward the ground, and I became dumb.

16 And behold, † one like the similitude of the sons of men ‡ touched my lips : then I opened my mouth, and spake, and said unto him that stood before me, O my lord, by the vision † my sorrows are turned upon me, and I have retained no strength.

17 For how can † the servant of this my lord talk with this my lord? for as for me, straight-

\* Verse 9; Chapter viii. 18.—† Chap. viii. 15.—‡ Verse 10; Jeremiah i. 9.

but it is surely absurd to think that the holy angels are ever engaged in contending with each other; or that "one holy angel is set to oppose another holy angel."—Scott. Others suppose the contest to be between a good and an evil angel, as in Zech. iii. 1, and Jude, verse 9, "which latter opinion," says Wintle, "is perhaps the most just, as there should seem to be no dispute, or contest, between the ministering spirits of heaven, who are always obedient to the pleasure of their Lord. And when the Almighty sent a superior angel, Michael, whose name is sometimes given to Christ himself, Rev. xii. 7, his office probably was to assist Gabriel in subduing the prince of the power of the air, the powers of this darksome world, or the spirits that rule over the children of disobedience, Eph. ii. 2. The opposition was made twenty-one days; and as this was exactly the number of days that Daniel fasted, the contest may possibly have some allusion to this struggle. Daniel was certainly highly favoured, and the Almighty, who delights in hearing and answering the prayers of his servants, directs the angel to apologize (if I may so speak) for his delay in attending to the patient solicitations of the prophet: the angel also is represented as pleading the difficulty of his task, and another higher power, or chief, in the regal court of heaven, favours his business, and comes in to his assistance. In whatever light this is to be understood, it is a strong and affecting, though less gross, instance of the anthropopathia, or of the Deity's accommodating himself and his measures to the manners of men." See *De Sacra Poes. Heb.*, Præl. 6. Houbigant is of opinion, that this prince of the kingdom of Persia was an evil angel, and in agreement with it renders the last clause of the verse, and I have now left him on the side of the kings of Persia. But it seems most proper to understand Cambyses as meant. Now I am come to make thee understand, &c.—I am now come to inform thee of what shall befall thy people hereafter; for yet the vision is for many days—For it will be a long course of time before the things I shall inform thee of shall come to pass. Daniel, we find, was informed by this vision, that the empire should be translated from the Persians to the Greeks, chap. xi. 3; and then what should be the condition of the

way there remained no strength in me, neither is there breath left in me. A. M. 3470. B. C. 534.

18 Then there came again and touched me one like the appearance of a man, and he strengthened me,

19 † And said, O man greatly beloved, † fear not: peace be unto thee, be strong, yea, be strong. And when he had spoken unto me, I was strengthened, and said, Let my lord speak; for thou hast strengthened me.

20 Then said he, Knowest thou wherefore I

† Verse 8.—‡ Or, this servant of my lord.—§ Verse 11. \* Judges vi. 23.

Jews under Alexander's successors, the kings of Syria and Egypt.

Verses 15–17. *I set my face toward the ground*—The fear with which Daniel had been struck at the sight of the angel Michael still continued in some degree, so that he was afraid to look up at this angel, or to speak to him. *And behold, one like the similitude of the sons of men*—Daniel, gathering courage to look up, perceived that the angel Gabriel had not that angelic form, or brightness, which Michael appeared in, verse 5, but that he was in a human form. Gabriel, then advancing, and touching Daniel's lips, gave him the power of utterance, as he had before (verse 11) of standing on his feet. *Then I opened my mouth, and said unto him that stood before me*—This angel stood upon the earth near Daniel, not above the waters of the river, as the person did whose appearance was so glorious, verse 5. *By the vision my sorrows are turned upon me*—By beholding thee, although in a human form, I am greatly affected, or terrified. *For how can the servant of this my lord talk, &c.*—How can thy servant, a poor mortal man, maintain a discourse with a person of such rank and dignity? see Noldius, p. 353. The words may be translated thus: *How can the servant of this my lord talk with that my lord?* that is, with the other person that first appeared to me with so majestic a presence, at whose sight I was perfectly confounded, verses 5–9. *Straightway there remained no strength in me*—As soon as ever I saw him, all my strength went from me, and I could not support myself. *Neither is there*—Or rather, *was there, breath left in me*—I fell breathless in a swoon.

Verses 18, 19. *Then there came again, &c.*—This seems to be spoken of the same angel, namely, the angel Gabriel, touching him again, whereby he was rendered more composed, and had his strength revived. *And said, O man, &c., fear not*—Thou needest not be under such terrible apprehensions, as if this vision did portend to thee some mischief; for it is a peculiar token of God's favour to thee.

Verse 20. *Knowest thou wherefore I come unto thee?—Or, Thou knowest for what cause I am come, &c.* "The angel, having strengthened the prophet, presumes that he also understood the

A. M. 3470. come unto thee? and now will I re-  
B. C. 534. turn to fight <sup>1</sup> with the prince of Per-  
sia: and when I am gone forth, lo, the prince  
of Grecia shall come.

<sup>1</sup> Verse 13.—<sup>11</sup> Heb. *strengtheneth himself.*

general design of his errand. The Greek is, *Et oidas, Surely thou knowest*, according to a usual Hebrew idiom. *And now will I return to fight with the prince of Persia*—With the evil angel, who, under “the god of this world,” presides over Persia; or rather, with the present ruling prince of Persia, whether Cambyses or any other person then intrusted with the chief power, whose designs against the Jews this angel was employed in counteracting, and would continue to counteract, as also those of every future prince of that kingdom, till it should be overturned by the Greeks. *And when I am gone forth*—Hebrew, *אני יוצא*, and *I going forth*, namely, to execute my commission; or, *when I am gone forth*, having executed it, and their monarchy is brought down for their unkindness to the Jews, lo, the prince of Grecia shall come—The Macedonian empire, under Alexander the Great and his successors, shall be established in Asia; and though favourable to the Jews at first, as the Persian was, yet will afterward become vexatious to them. “Such is the state of the church militant; when it has got clear of one enemy, it has another to encounter; and such a hydra’s head is that of the old serpent; when one storm is blown over, it is not long before another rises.”—Henry.

Verse 21. *But I will show thee that which is noted in the Scripture, or writing, of truth*—Namely, that which is certainly determined by God. God’s decrees are spoken of as if they were committed to writing, and registered in a book. *And there is none that holdeth with me in these things, but Michael your prince*—This may mean that the Jews had no

21 But I will show thee that which A. M. 3470  
is noted in the Scripture of truth: and B. C. 534  
*there is none that* <sup>11</sup> *holdeth with me in these things,* <sup>m</sup> *but Michael your prince.*

<sup>m</sup> Verse 13; Jude 9; Rev. xii. 7.

friend in the court of Persia, who would co-operate with the angel, “to forward the prophet’s designs in behalf of his people, but Michael, their prince; and that Daniel must depend on him alone to disappoint the devices which were forming against them.”—Scott. As this chapter is intended as an introduction to the prophecies in the next two chapters, it may be observed that the sum of it is this: that the prayer of Daniel, in behalf of the Jews, had been heard; but that the Jews would be crossed in their design of building the temple; that nevertheless God would protect them; that the prince of *Javan*, or of the Greeks, that is, Alexander the Great, would come against the Persians; and that the principal angels, such as he was who talked with Daniel, and Michael the archangel, would be employed by God to defend and assist the Jews, and to strengthen the kings who were for the Jews, as, at the beginning of the following chapter, the angel who here speaks is said to have strengthened King Darius. The affliction and fasting of Daniel, who mourned for three weeks, should be considered as the effect of his zeal for the glory of God, to be manifested in the restoration of the Jews; it being the character of pious and zealous persons to afflict themselves when the glory of God is obstructed, and to offer up fervent prayers for the peace and prosperity of their country. With respect to what the angel said to Daniel, of his labouring and striving for the Jews against those who sought their ruin, it is a proof that God makes use of the ministry of angels to execute his designs, and for the protection and benefit of those whom he is pleased to bless.

## CHAPTER XI.

*This and the following chapter contain the substance of Daniel’s last vision, or a series of prophetic history, from the third year of Cyrus to the fall of Antiochus Epiphanes, if not also, as many suppose, to the final destruction of antichrist, and all the enemies of God’s church. To be more particular; here is, (1.) A brief prediction of the setting up of the Grecian monarchy, upon the ruins of that of the Persians, which had been but lately established, 1-4. (2.) A prediction of the affairs of the two Grecian kingdoms of Egypt and Syria, with reference to each other, 5-20. (3.) Of the rise of Antiochus Epiphanes, and his actions and successes, 21-29. (4.) Of the great mischief that he should do the Jewish nation and religion, typical of the mischief that antichrist should do to the Christian Church, 30-39. (5.) Of his fall and ruin at last, when in the heat of his pursuits, an emblem of the fall and ruin of antichrist, 40-45.*

A. M. 3470. ALSO I, <sup>a</sup> in the first year of  
B. C. 534. <sup>b</sup> Darius the Mede, even I,

<sup>a</sup> Chap. ix. 1.

stood to confirm and to strengthen A. M. 3470  
him. B. C. 534

<sup>b</sup> Chap. v. 31.

### NOTES ON CHAPTER XI.

Verse 1. *Also I, in the first year of Darius, &c.*—This verse should have been joined to the last chap-

ter. The meaning of what the angel here says is, that from the time that Daniel addressed those ardent prayers to God about the affairs of his people, men

A. M. 3470. 2 And now will I show thee the  
B. C. 534. truth. Behold, there shall stand up  
yet three kings in Persia; and the fourth shall  
be far richer than *they* all: and by his strength  
through his riches he shall stir up all against  
the realm of Grecia.

<sup>c</sup> Chap. vii. 6; viii. 5.

tioned chap. ix., which was in the *first year of Darius*, from that very time he (namely, the angel Gabriel) had strenuously co-operated with Michael, in working the deliverance of the Jewish nation. See here again the vast efficacy and power of prayer; it engages God and angels to our assistance.

Verse 2. *And now I will show thee the truth*—Now I will show thee future things plainly, not enigmatically, or under symbolical representations. Here this chapter should begin: what goes before should be added to the former chapter. *Behold, there shall stand up yet three kings in Persia*—"According to the Canon, there were nine kings of the Persian empire from Cyrus to Codomanus, besides others, who, falling within a year, are not therein mentioned. Interpreters have differed, therefore, in pointing out the kings that are here meant, or in fixing the commencement of the *Scripture*, or *writing*, of *truth*, mentioned chap. x. 21. But as the vision was revealed to Daniel in the third year of Cyrus, it is most natural to trace its beginning from that time; and then the three kings *yet* to stand up, or after the then reigning monarch, will be Cambyses, or the Ahasuerus, and Smerdis, or the Artaxerxes, of Ezra, chap. iv. 6, 7, and Darius Hystaspes; the second of whom, being a magian usurper, that reigned scarce eight months, according to Herodotus, is not in the Canon."—Wintle. *And the fourth shall be far richer than they all*—That is, Xerxes, the son and successor of Hystaspes, who had inherited great riches from his father, according to Æschylus, and had amassed much more. Of him Justin truly remarks, "If you consider this king, you may praise his riches, not the general; of which there was so great abundance in his kingdom, that when rivers were dried up by his army, yet his wealth remained unexhausted." Pythius, the Lydian, (according to Herodotus, book vii. sec. 27,) was at that time the richest subject in the world. He generously entertained Xerxes and all his army, and proffered him two thousand talents of silver, and three millions nine hundred and ninety-three thousand pieces of gold, with the stamp of Darius, toward defraying the charges of the war. But Xerxes was so far from wanting supplies, that he rewarded Pythius for his liberality, and presented him with seven thousand *darics*, to make up his number a complete round sum of four millions. Each of these *darics* was worth better than a guinea of our money. Many great and rich provinces, as India, Thrace, Macedonia, and the islands of the Ionian sea, were added by Darius to the Persian empire. *And by his strength he shall stir up all*—Both subjects and allies; *against the realm of Grecia*—"Xerxes's

3

3 And <sup>a</sup> a mighty king shall stand up, that shall rule with great domi-  
nion, and <sup>d</sup> do according to his will. A. M. 3470.  
B. C. 534.

4 And when he shall stand up, <sup>a</sup> his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity,

<sup>d</sup> Chap. viii. 4; Verses 16, 36.—<sup>a</sup> Chap. viii. 8.

expedition into Greece is one of the most memorable adventures in ancient history. Herodotus (book vii. sec. 20, 21) affirms, that Xerxes, in raising his army, searched every place of the continent, and it was the greatest army that ever was brought into the field; for what nation was there, says he, that Xerxes led not out of Asia into Greece? Herodotus lived in that age; and he, in the fore-mentioned place, recounts with great exactness the various nations of which Xerxes's army was composed, and computes that the whole number of horse and foot, by land and sea, out of Asia and Europe, soldiers and followers of the camp, amounted to five millions two hundred and eighty-three thousand two hundred and twenty men. Nor was Xerxes content with stirring up the East, but was for stirring up the West likewise, (see *Diod. Sic.*, book xi.,) and engaged the Carthaginians in his alliance, that, while he and his army overwhelmed Greece, they might fall upon the Greek colonies in Sicily and Italy: and the Carthaginians, for this purpose, not only raised all the forces they could in Africa, but also hired a great number of mercenaries in Spain, and Gaul, and Italy; so that their army consisted of three hundred thousand men, and their fleet of two hundred ships. Thus did Xerxes *stir up all against the realm of Grecia*: and after him no mention is here made of any other king of Persia. 'It is to be noted,' says Jerome, 'that the prophet, having enumerated four kings of the Persians after Cyrus, slips over nine, and passes to Alexander; for the prophetic spirit did not care to follow the order of history, but only to touch upon the most famous events.' Xerxes was the principal author of the long wars and inveterate hatred between the Grecians and Persians; and as he was the last king of Persia who invaded Greece, he is mentioned last. The Grecians then, in their turn, invaded Asia; and Xerxes's expedition being the most memorable on one side, as Alexander's was on the other, the reigns of these two are not improperly connected together."—Bishop Newton.

Verses 3, 4. *And a mighty king shall stand up, &c.*—Namely, from among the Grecians; *that shall rule with great dominion*—This is evidently descriptive of Alexander the Great; of the rapidity and success of whose conquests, see on chap. vii. 6, and viii. 5, 6. His success was indeed universal, none being able to put a stop to the progress of his victories. So great was his dominion, that he ruled not only over Greece and the whole Persian empire, but likewise added India to his conquests. And that he did *according to his will*, is a fact too well known to require any particular proof; for none, not even his

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A. M. 3470. <sup>1</sup> nor according to his dominion which  
B. C. 534. he ruled: for his kingdom shall be  
plucked up, even for others besides those.

5 † And the king of the south shall be strong,

<sup>1</sup> Chap. viii. 22.

friends, dared to contradict or oppose him, or if they did, like Clytus and Calisthenes, they paid for it with their lives. *And when he shall stand up*—When he shall be in the height of his prosperity. Wintle renders it, *when he shall be established; his kingdom shall be broken*—Alexander died in Babylon, having lived only thirty-two years and eight months, of which he reigned twelve years and eight months. In so short a time did this sun of glory rise and set! *And shall be divided toward the four winds of heaven*—This is very significantly expressive of the vast empire which Alexander had brought under subjection to himself, being divided at his death among his four chief captains: see note on chap. vii. 6, and viii. 8. *And not to his posterity*—For these, with all his family, were cut off in a few years after his death. “His wife Statira, the daughter of Darius, was murdered out of jealousy by his other wife Roxana; and her body was thrown into a well, and earth cast upon it. His natural brother Aridæus, who succeeded him in the throne by the name of Philip, was, together with his wife Eurydice, killed by the command of Olympias, the mother of Alexander, after he had borne the title of king six years and some months: and not long after Olympias herself was slain in revenge by the soldiers of Cassander. Alexander Ægus, his son by Roxana, in the fourteenth year of his age was privately murdered, together with his mother, in the castle of Amphipolis, by order of Cassander. In the second year after this, Hercules, the other son of Alexander, by Barcine, the widow of Memnon, was also, with his mother, privately murdered by Polysperchon. Such was the miserable end of Alexander’s family! After which the governors assumed, each in his province, the title of king, from which they had abstained as long as any just heir of Alexander was surviving. Thus was Alexander’s kingdom broken and divided, not to his posterity, but it was plucked up even for others.”—Bishop Newton.

Verse 5. *And the king of the south, &c.*—“Though the kingdom of Alexander was divided into four principal parts, yet only two of them have a place in this prophecy, Egypt and Syria. These two were by far the greatest and most considerable, and at one time were, in a manner, the only remaining kingdoms of the four; the kingdom of Macedon having been conquered by Lysimachus, and annexed to Thrace, and Lysimachus again having been conquered by Seleucus, and the kingdoms of Macedon and Thrace annexed to Syria. These two, likewise, continued distinct kingdoms after the others were swallowed up by the power of the Romans. But there is a more proper and peculiar reason for enlarging on these two particularly; because Judea, lying between them, was sometimes in the posses-

and one of his princes; and he shall <sup>A. M. 3470.</sup>  
be strong above him, and have domi- <sup>B. C. 534.</sup>  
nion; his dominion shall be a great dominion.

6 And in the end of years they <sup>1</sup> shall join

<sup>1</sup> Heb. shall associate themselves.

sion of the kings of Egypt, and sometimes of the kings of Syria; and it is the purpose of Holy Scripture to interweave only so much of foreign affairs as hath some relation to the Jews; and it is in respect of their situation to Judea, that the kings of Egypt and Syria are called the kings of the south and the north.”—Bishop Newton.

*The king of the south shall be strong, and one of his princes*—That is, of Alexander’s princes. “There is manifestly either some redundancy,” says Bishop Newton, “or some defect in the Hebrew copy, which should be rendered, as it is by the LXX., *And the king of the south shall be strong, and one of his princes shall be strong above him.*” The king of the south, Ptolemy, son of Lagus, called Soter, that is, saviour, the first king of Egypt, and the first founder of the famous library at Alexandria, was indeed very strong: for his dominion extended over Libya, Cyrene, Palestine, Cyprus, some Grecian islands, and Asiatic provinces. His wealth and strength are celebrated by Theocritus in one of his idyls, and by Appian the historian. But still the king of the north, or Seleucus Nicator, that is, the conqueror, was strong above him: for having annexed, as we have seen, the kingdoms of Macedon and Thrace to the crown of Syria, he had become master of three parts out of four of Alexander’s dominions. All historians agree in representing him, not only as the longest liver, but likewise as the most powerful of all Alexander’s successors. Appian in particular, enumerating the nations which he subdued, affirms that, after Alexander, he possessed the largest part of Asia; for that all was subject to him from Phrygia to the river Indus, and beyond it. He built Seleucia on the Tigris, and many other very considerable cities in India, Scythia, Armenia, and various parts of his wide empire; so that his dominion was indeed a great dominion. He was also, according to Appian, a person of such great strength, that, laying hold on a bull by the horn, he could stop him in his full career: the statuariers, for this reason, made his statue with two bulls’ horns on his head. This prince, “having reigned seven months after the death of Lysimachus, over the kingdoms of Macedon, Thrace, and Syria, was basely murdered; and to him succeeded, in the throne of Syria, Antiochus Soter; and to him his son, Antiochus Theus. At the same time, Ptolemy Philadelphus reigned in Egypt after his father, the first Ptolemy. There were frequent wars between the kings of Egypt and Syria, and particularly between Ptolemy Philadelphus, the second king of Egypt, and Antiochus Theus, the third king of Syria.” See Bishop Newton and Wintle.

Verse 6. *And in the end of years*—That is, after several years, for these wars lasted long. *They*

A. M. 3470. themselves together; for the king's  
B. C. 534 daughter of the south shall come to  
the king of the north to make <sup>2</sup>an agreement:  
but she shall not retain the power of the arm;  
neither shall he stand, nor his arm: but she  
shall be given up, and they that brought her,  
and <sup>3</sup>he that begat her, and he that strength-  
ened her in *these* times.

7 But out of a branch of her roots shall *one*  
stand up <sup>4</sup>in his estate, which shall come with  
an army, and shall enter into the fortress of the  
king of the north, and shall deal against them,  
and shall prevail:

<sup>2</sup> Heb. rights.—<sup>3</sup> Or, whom she brought forth.—<sup>4</sup> Or, in his place, or, office, Verse 20.—<sup>5</sup> Heb. vessels of their desire.

*shall join themselves together*—Shall enter into a league or confederacy with each other. *For the king's daughter of the south, &c.*—They agreed to make peace, upon condition that Antiochus Theus should put away his former wife, Laodice, and her two sons, and marry Berenice, the daughter of Ptolemy Philadelphus. Thus she came to the king of the north to make an agreement—For Ptolemy her father brought her to Antiochus Theus, and with her an immense treasure, so that he received the appellation of the dowry-giver. *But she shall not retain the power of the arm*—That is, her interest and power with Antiochus; for after some time, in a fit of love, he brought back his former wife, Laodice, with her children, to court again. *Neither shall he stand, nor his arm*—Or seed, for Laodice, fearing the fickle temper of her husband, lest he should recall Berenice, caused him to be poisoned; and neither did his seed by Berenice succeed him in the kingdom; but Laodice contrived to fix her eldest son, Seleucus Callinicus, on the throne of his ancestors. *But she shall be given up*—For Laodice, not content with poisoning her husband, caused also Berenice to be murdered. *And they that brought her*—Or, her Egyptian women and attendants, endeavouring to defend her, were many of them slain with her. *And he that begat her*—Or rather, as it is in the margin, *he whom she brought forth*; for the son was murdered as well as the mother, by order of Laodice. *And he that strengthened her, &c.*—Her husband Antiochus, as Jerome conceives; or rather, her father, who died a little before, and was so very fond of her that he took care continually to send her fresh supplies of the water of the Nile, thinking it better for her to drink of that than any other river, as Polybius relates. See Bishop Newton.

Verses 7, 8. *But out of a branch of her roots shall one stand up*—One of the same stock, or original, with Berenice, namely, her brother, Ptolemy Euergetes, shall succeed his father in the government of Egypt, and shall revenge his sister's quarrel, by invading the territories of Seleucus Callinicus, then

8 And shall also carry captives into A. M. 3470  
Egypt their gods, with their princes, B. C. 534.  
*and with* <sup>5</sup>their precious vessels of silver and of gold; and he shall continue *more* years than the king of the north.

9 So the king of the south shall come into *his* kingdom, and shall return into his own land.

10 But his sons <sup>6</sup>shall be stirred up, and shall assemble a multitude of great forces: and *one* shall certainly come, <sup>7</sup>and overflow, and pass through: <sup>7</sup> then shall he return, and be stirred up, <sup>8</sup>even to his fortress.

<sup>6</sup> Or, shall war.—<sup>7</sup> Isaiah viii. 8; Chap. ix. 26.—<sup>8</sup> Or, then shall he be stirred up again.—<sup>9</sup> Verse 7.

reigning in Syria with his mother Laodice; *and shall deal, or act, against them, and shall prevail*—According to Justin and other authors, he prevailed so far, that he made himself master of Syria and Cilicia, and the upper parts beyond Euphrates, and almost all Asia. *And shall carry captive, &c.*—Jerome relates, out of authors extant in his time, that Ptolemy carried back with him into Egypt vast plunder from all the conquered provinces, upon the whole not less than forty thousand talents of silver, with “precious vessels,” and two thousand five hundred “images of the gods:” among which were also those which Cambyses, after he had taken Egypt, had carried into Persia. And for thus restoring their gods, after many years, the Egyptians complimented him with the title of *Euergetes*, or *benefactor*. “Polybius, lib. v., observes, that he took the city Seleucia, which was kept for some years after by the garrisons of the kings of Egypt; and Justin gives us to understand, that all the fortified cities that had revolted surrendered to him. Archbishop Usher observes, from Josephus against Appian, that after Ptolemy had gained all Syria he came to Jerusalem, and there offered many eucharistic sacrifices to God, and dedicated some presents suitable to his victory. And from hence we may collect a sufficient reason why he obtains a part in the angel's narrative, as it may in general be observed, that the history of the Jews is interwoven throughout the whole of it.”—Wintle. *And he shall continue more years than the king of the north*—He outlived Seleucus four or five years, the latter dying in exile of a fall from his horse.

Verse 10. *But his sons shall be stirred up*—“The sons of Seleucus Callinicus were Seleucus and Antiochus, the elder of whom, Seleucus, succeeded him in the throne, and, to distinguish him from others of the same name, was denominated *Ceraunus*, or *the thunderer*. He was indeed *stirred up*, and *assembled a multitude of great forces*, in order to recover his father's dominions: but, being destitute of money, and unable to keep his army in obedience, he was poisoned by two of his generals,

A. M. 3470. 11 And the king of the south shall  
B. C. 534. be moved with choler, and shall  
come forth and fight with him, *even* with  
the king of the north: and he shall set  
forth a great multitude; but the multitude

shall be given into his hand. A. M. 3470.  
12 *And* when he hath taken away B. C. 534.  
the multitude, his heart shall be lifted up; and  
he shall cast down *many* ten thousands: but  
he shall not be strengthened *by it*.

after an inglorious reign of two or three years. Upon his decease, his brother, Antiochus the Great, was proclaimed king. The angel's expression is very remarkable, that his sons should be *stirred up*, &c.; but then the number is changed, and only *one* (he says) *shall certainly come and overflow*, &c.—Accordingly Antiochus came with a great army, retook Seleucia, and, by the means of Theodotus the Ætolian, recovered Syria. Then, after a truce, wherein both sides treated of peace, but prepared for war, Antiochus returned, and overcame in battle Nicolaus the Egyptian general, and had thought of invading Egypt itself." He was *stirred up even to his fortress*—He made an attack on Raphia, a strong fortified town near the borders of Egypt.

Verse 11. *And the king of the south shall be moved with choler*—The LXX. render it *αγριανθησεται*, shall be made wild, or frantic; namely, at the successes of Antiochus, and the revolt of his friends. This is spoken of Ptolemy Philopater, who was king of Egypt at that time, being advanced to the crown upon the death of his father Euergetes, not long after Antiochus the Great succeeded his brother on the throne of Syria. This Ptolemy was a most luxurious and vicious prince, but was nevertheless thus roused at length by the near approach of danger. *And shall come forth and fight with him*—He marched out of Egypt with a numerous army to oppose the enemy, and encamped not far from Raphia, which is the nearest town to Egypt from Rhinocorura. Thither likewise came Antiochus with his army, and a memorable battle was fought there between the two kings. *And he*—Namely, Antiochus; *set forth a great multitude*—Polybius hath recited the various nations of which his army was composed, and altogether it amounted to sixty-two thousand foot, six thousand horse, and a hundred and two elephants. But yet this *multitude was given into his hand*—That is, into the hand of Ptolemy, who obtained a complete victory. His forces, however, were still greater than those of Antiochus, namely, seventy thousand foot, five thousand horse, and seventy-three elephants. Of Antiochus's army there were slain not much fewer than ten thousand foot, more than three hundred horse, and above four thousand men were taken prisoners; whereas of Ptolemy's there were killed only one thousand five hundred foot and seven hundred horse. The author of the third book of the Maccabees ascribes this victory to the passionate importunity of Arsinoe, Ptolemy's sister, who ran about the army with her hair about her shoulders, and, by promises and entreaties, engaged the soldiers to fight with more than ordinary resolution. Upon this defeat, Raphia and the neighbouring towns contended who should be the most forward to submit to

the conqueror; and Antiochus was forced to retreat with his shattered army to Antioch, and from thence sent ambassadors to solicit a peace.

Verse 12. *When he hath taken away the multitude, his heart shall be lifted up*—This is a description of the effect which this victory would have on Ptolemy, namely, to puff him up with pride and insolence: and so we are informed it did; for being freed by it from his fears, he now more freely indulged his lusts; and, after a few menaces and complaints, he granted peace to Antiochus, that he might be more at liberty to gratify his appetites and passions. He had before murdered his father, his mother, and his brother; and now he killed his wife, who was also his sister, and gave himself up entirely to the management of Agathoclea his harlot, and her brother, Agathocles, who was his catamite, and their equally vicious mother Oenanthe: and so, forgetful of the greatness of his name and majesty, he consumed his days in feasting, and his nights in lewdness, and became not only the spectator, but the master and leader of all wickedness. Alas! what availed it to have conquered his enemies, when he was thus overcome by his vices; he was so far from being *strengthened by it*, that even his own subjects, offended at his inglorious peace, and more inglorious life, rebelled against him.

After the retreat of Antiochus, Ptolemy visited the cities of Cœlosyria and Palestine, which had submitted to him; and, among others, in his progress, he came to Jerusalem, "where he took a view of the temple, and even offered sacrifices, &c., to the God of Israel. But, not being satisfied with viewing it only from the outer court, beyond which no Gentile was allowed to pass, he showed a great inclination to enter the sanctuary, and even the holy of holies itself. This occasioned a great uproar all over the city; the high-priest informed him of the holiness of the place, and the express law of God, by which he was forbid to enter it. But every sort of opposition only served to inflame his curiosity; he forced in as far as the second court, where, while he was preparing to enter the temple itself, he was struck by God with such terror, that he was carried off half dead. On this he left the city, highly exasperated against the whole Jewish nation, and loudly threatening future vengeance." At his return, therefore, to Alexandria, he began a cruel persecution against the Jewish inhabitants of that city, *and cast down many ten thousands*; for it appears from Eusebius, that, about this time, forty thousand Jews, or, according to Jerome, sixty thousand, were slain. The loss of so many of his Jewish subjects, and the rebellion of the Egyptians, added to the maleadministration of the state, must certainly have very much weakened, and almost totally ruined his kingdom:

A. M. 3470. 13 For the king of the north shall  
B. C. 534. return, and shall set forth a multitude  
greater than the former, and shall certainly  
come <sup>8</sup> after certain years with a great army  
and with much riches.

14 And in those times there shall many  
stand up against the king of the south: also  
<sup>9</sup> the robbers of thy people shall exalt them-

<sup>8</sup> Hebrew, at the end of times, even years, Chapter iv. 16; xii. 7.  
<sup>9</sup> Heb. the children of robbers.

see Bishop Newton, Wintle, and the *Univ. Hist.*,  
vol. ix. p. 220.

Verse 13. *For the king of the north shall return*—It is here foretold that the war should be renewed between the two kings of the north and south, and that it should be begun by the former, who should attempt another invasion of Egypt. This came to pass accordingly, about fourteen years after. For Antiochus, having taken and slain the rebel Achæus, and put an end to the Asiatic war in which he had been engaged, and during which, by his martial exploits against the Medes, Parthians, and others, he had acquired a distinguished reputation throughout Asia and Europe; and having also reduced and settled the eastern parts in their obedience, he found himself at leisure to prosecute any enterprise he might think proper to undertake. And Ptolemy Philopater having died of intemperance and debauchery, and being succeeded by his son Ptolemy Epiphanes, now a child of only four or five years old, he judged it a favourable opportunity for recovering his lost provinces. Taking advantage, therefore, of the infancy of Ptolemy, he returned to invade Egypt, and set forth a multitude greater than the former, engaging Philip, king of Macedon, in his interest, and bringing with him powerful forces from the east; with much riches—With abundant supplies of all necessary provisions for his army; and especially with beasts of burden for removing their baggage, for that is the proper sense of the word רִכְשָׁ, here rendered riches. Polybius informs us, that from the king of Bactria, and from the king of India, he received so many elephants as made up his number one hundred and fifty, besides provisions and riches. Jerome affirms, from ancient authors, that he gathered together an incredible army out of the countries beyond Babylon; and, contrary to the league, he marched with his army, Ptolemy Philopater being dead, against his son, who was then a child.

Verse 14. *There shall many stand up against the king of the south*—“Antiochus was not the only one who rose up against young Ptolemy: others also confederated with him. Agathocles was in possession of the young king's person; and he was so dissolute and proud in the exercise of his power, that the provinces which before were subject to Egypt rebelled, and Egypt itself was disturbed by seditions; and the people of Alexandria rose up in a body against Agathocles, and caused him, his sister and

self to establish the vision; but A. M. 3470.  
they shall fall. B. C. 534.

15 So the king of the north shall come, and cast up a mount, and take <sup>10</sup> the most fenced cities: and the arms of the south shall not withstand, neither <sup>11</sup> his chosen people, neither shall there be any strength to withstand.

16 But he that cometh against him <sup>1</sup> shall do

<sup>10</sup> Heb. the city of munitions.—<sup>11</sup> Heb. the people of his choices.  
<sup>1</sup> Chap. viii. 4, 7; Verses 3, 36.

mother, and their associates, to be put to death. Philip too, the king of Macedon, entered into a league with Antiochus, to divide Ptolemy's dominions between them, and each to take the parts which lay nearest and most convenient to him.” Also the robbers of thy people—Hebrew, וּבְנֵי פְרִיצֵי עֵינֶךָ, literally, the sons of the breakers, or, of the revolters, the factious and refractory ones, of thy people. The LXX. read it, οἱ υἱοὶ τῶν λοιμῶν τοῦ λαοῦ σου, the sons of the pestilent ones of thy people. In the Vulgate it is translated, the sons also of the prevaricators of thy people shall exalt themselves to establish the vision—The Jews were at that time broken into factions, part adhering to the king of Egypt, and part to the king of Syria; but the majority were for breaking away from their allegiance to Ptolemy, and thereby contributed greatly, without their knowing it, toward the accomplishment of this prophecy concerning the calamities which should be brought upon the Jewish nation, by the succeeding kings of Syria. But they shall fall—For Scopas came with a powerful army from Ptolemy, and Antiochus being engaged in other parts, soon reduced the cities of Cœlosyria and Palestine to their former obedience. He subdued the Jews in the winter season, placed a garrison in the castle of Jerusalem, and returned with great spoils to Alexandria.—Bishop Newton.

Verses 15, 16. *So the king of the north shall come and take the most fenced cities*—It was in the absence of Antiochus that these advantages were obtained by the arms of Egypt; but his presence soon turned the scale, and changed the whole face of affairs: for being concerned to recover Judea, and the cities of Cœlosyria and Palestine, which Scopas had taken, he came again into those parts. Scopas was sent again to oppose him, but was defeated near the sources of Jordan, lost a great part of his army, and was pursued to Sidon, where he was shut up with ten thousand men, and closely besieged. Three famous generals were sent from Egypt to raise the siege; but they could not succeed, and at length Scopas was forced by famine to surrender, upon the hard conditions of having life only granted to him and his men; they were obliged to lay down their arms, and were sent away stripped and naked. Antiochus took also Gaza, and then all the other cities of that district, namely, Abila, Samaria, and Gadara; and afterward became master of the whole country. The arms of the south could not withstand him, neither his chosen people, neither Scopas nor the

A. M. 3470. according to his own will, and <sup>k</sup> none  
B. C. 534. shall stand before him: and he shall  
stand in the <sup>12</sup> glorious <sup>13</sup> land, which by his  
hand shall be consumed.

17 He shall also <sup>1</sup> set his face to enter with  
the strength of his whole kingdom, and <sup>14</sup> up-

<sup>k</sup> Josh. i. 5.—<sup>12</sup> Or, *goodly land*, Chap. viii. 9; Verses 41, 45.  
<sup>13</sup> Heb. *the land of ornament*.—<sup>14</sup> 2 Chron. xx. 3.

other great generals, nor the choicest troops who were sent against him; but he did according to his own will, and none was able to stand before him—Among others the Jews also readily submitted to him, went forth in solemn procession to meet him, received him splendidly into their city, supplied him with plenty of provisions for all his army and elephants, and assisted him in besieging the garrison which Scopas had left in the citadel. Thus he stood in the glorious land—And his power was established in Judea. Which by his hand shall be consumed—This clause, thus rendered, may be considered as referring to Antiochus's maintaining his army with the provisions he drew from Judea, and thereby exhausting it; and to the distresses the country suffered, by the marching and counter-marching of hostile armies through it. Thus Josephus: "While Antiochus the Great was reigning in Asia, both the Jews and the inhabitants of Cælosyria, by the laying waste of their countries, suffered many things. For when he carried on war against Ptolemy Philopater, and against his son, surnamed Epiphanes, it happened, that whether he was conqueror or conquered, they suffered alike: so that they were like a ship at sea in a storm, tossed by the waves on both sides; for whether Antiochus prospered, or met with a reverse, their sufferings were the same." But then they could not be said to be consumed by the hand of Antiochus particularly; they were consumed as much, or more, by Scopas: and the Hebrew כלה בידו, is capable of another interpretation; it may be translated, Which shall be perfected, or prosper, or flourish, in his hand; a sense which agrees as well with the truth of the text, and better with the truth of history. For Antiochus, to reward and encourage the Jews in their fidelity and obedience to him, gave orders that their city should be repaired, and the dispersed Jews should return and inhabit it; that they should be supplied with cattle and other provisions for sacrifices; that they should be furnished with timber and other materials for finishing and adorning the temple; that they should live all according to the laws of their country; that the priests and elders, the scribes and Levites, should be exempted from the capitation and other taxes; that those who then inhabited the city, or should return to it within a limited time, should be free from all tribute for three years, and that the third part of their tribute should be remitted to them for ever after; and also, that as many as had been taken and forced into servitude should be released, and their substance and goods be restored to them: see Bishop Newton.

right ones with him; thus shall he A. M. 3470  
do: and he shall give him the daugh- B. C. 534.  
ter of women, <sup>15</sup> corrupting her: but she shall  
not stand on his side, <sup>m</sup> neither be for him.

18 After this shall he turn his face unto the  
isles, and shall take many: but a prince <sup>16</sup> for

<sup>14</sup> Or, *much uprightness, or, equal conditions*.—<sup>15</sup> Hebrew, *to corrupt*.—<sup>m</sup> Chap. ix. 26.—<sup>16</sup> Heb. *for him*.

Verse 17. He shall also set his face to enter with the strength of his whole kingdom—Or rather, He shall also set his face to enter, by force, the whole kingdom: and upright ones with him; thus shall he do—If this translation be right, the upright ones here intended are the Jews who marched under his banners, and are so denominated to distinguish them from the other idolatrous soldiers. But the LXX. read, *καὶ εὐθεία πάντα μετ' αὐτὸν ποιήσει*, he shall make all things right, or straight, or make agreement with him, that is, with Ptolemy. So also the Vulgate. Antiochus would have seized upon the kingdom of Egypt by force; but fearing, according to Appian, if he did so, he should bring the Romans upon him, he judged it better to proceed by stratagem, and to carry on his designs by treaty rather than by arms. He therefore proposed a marriage between his own daughter Cleopatra and King Ptolemy, now sixteen years old, to be consummated when they should come of age; which offer, made by Eucles of Rhodes, was accepted, and a contract fully agreed between them. Thus the text, *And he shall give him the daughter of women*—His daughter, so called, as being one of the most eminent and beautiful of women. He himself afterward conducted her to Raphia, where they were married; and gave in dowry with her the provinces of Cælosyria and Palestine, upon condition of the revenues being equally divided between the two kings. All this he transacted with a fraudulent intention, corrupting, or to corrupt, her, and induce her to betray her husband's interests to her father. But his designs did not take effect: for it is here said, *she shall not stand on his part, neither be for him*—Ptolemy and his generals were aware of Antiochus's artifices, and therefore stood upon their guard; and Cleopatra herself affected more the cause of her husband than of her father, insomuch that, as Livy relates, (lib. xxxvii. cap. 3,) she joined with her husband in an embassy to the Romans, to congratulate them upon their victories over her father, and to exhort them, after they had expelled him out of Greece, to prosecute the war in Asia, assuring them, at the same time, that the king and queen of Egypt would readily obey the commands of the senate.

Verse 18. After this shall he turn his face unto the isles, and shall take many—After entering into this alliance, Antiochus fitted out a formidable fleet of one hundred large ships of war, and two hundred other lesser vessels, with a view to reduce under his power the maritime places of Asia, Thrace, and Greece; and he took Samos, Eubœa, and many other islands, which was a great indignity and reproach

A. M. 3470. his own behalf shall cause <sup>17</sup> the re-  
B. C. 534. proach offered by him to cease; with-  
out his own reproach he shall cause it to turn  
upon him.

19 Then he shall turn his face toward the

<sup>17</sup> Heb. *his reproach*.—<sup>a</sup> Job xx. 8; Psalm xxxvii. 36; Ezek. xxvi. 21.

offered to the Romans, when their confederates were thus oppressed; and the cities which they had lately restored to liberty were enslaved. *But a prince, &c., shall cause the reproach to cease*—This prince was Lucius Scipio, the Roman consul, who made the reproach, which Antiochus had offered to the Romans by invading their allies, to return upon his own head, by overthrowing him in battle at mount Sipylus, and forcing him to quit all the conquests he had made in the lesser Asia. In this battle Antiochus lost fifty thousand foot and four thousand horse; one thousand four hundred were taken prisoners, and he himself escaped with difficulty. From this great victory, whereby Asia was delivered out of the hands of Antiochus, Scipio obtained the surname of *Asiaticus*: see Livy, lib. xxxvii. cap 44. Antiochus, in consequence of this defeat, was obliged to sue for peace, and, to obtain it, was under the necessity of submitting to very dishonourable conditions; namely, not to set foot in Europe, and to give up all he possessed in Asia on this side mount Taurus; to defray the whole expenses of the war, &c., and to give twenty hostages for the performance of these articles, one of whom was his youngest son Antiochus, afterward called Epiphanes. By these means he and his successors became tributary to the Romans. So that nothing could be more fully accomplished than what is here said about the reproach he had brought upon others being turned upon himself.

Verse 19. *Then he shall turn his face toward the fort of his own land*—The word rendered *fort*, בִּצְרֵי, is plural, and would be more properly rendered, the *fortresses*. It is intended to signify, that he should return after the battle to some of his fortified towns. And accordingly we find that he fled away that night, first to Sardes, and from thence to Apamea, and the next day came into Syria to Antioch, a fortress of his own land; from whence he sent ambassadors to sue for peace; and within a few days after peace was granted, he sent part of the money demanded, and the hostages, to the Roman consul at Ephesus. Being under great difficulties how to raise the money which he had stipulated to pay to the Romans, he marched into the eastern provinces, to collect there the arrears of tribute, and amass what treasure he could; and attempting to plunder the rich temple of Jupiter Belus in Elymais, he was assaulted by the inhabitants of the country, and slain, together with his attendants. Such is the account given of the circumstances of his death by Diodorus Siculus, Strabo, Justin, and Jerome. Aurelius Victor, however, reports it otherwise, affirming that he was slain by some of his companions, whom, in his liquor, he

fort of his own land: but he shall  
stumble and fall, <sup>a</sup> and not be found. A. M. 3470.  
B. C. 534.

20 Then shall stand up <sup>18</sup> in his estate <sup>19</sup> a raiser of taxes in the glory of the kingdom: but within few days he shall be destroyed,

<sup>18</sup> Or, *in his place*, Verse 7.—<sup>19</sup> Hebrew, *one that causeth an exacter to pass over*.

had beaten at a banquet; but this account deserves not so much credit as the concurrent testimony of earlier historians. However it was, his death was inglorious; he *stumbled, and fell, and was no more found*.—Bishop Newton.

Verse 20. *Then shall stand up in his estate*—Hebrew, בְּנֵי בָּי, *on his base*; Vulgate, *in his place*; or, *shall succeed him*; a raiser of taxes in the glory of his kingdom—Or, as in the margin, *one that causeth an exacter to pass over, &c.*, that is, one who will send the tribute-gatherers through his kingdom. This was a very just description of Seleucus Philopater, the son and successor of Antiochus, who oppressed his people with most grievous taxes, that he might raise the tribute of one thousand talents, which he was obliged to pay annually to the Romans, as well as that he might support his own government. According to Jerome, he performed nothing worthy of the empire of Syria, and of his father, but reigned both idly and weakly, as Appian also testifies. He had an inclination, indeed, to shake off the Roman yoke, and therefore raised an army, with an intent to march over mount Taurus to the assistance of Pharnaces king of Pontus; but his dread of the Romans confined him at home within the bounds prescribed to him, and almost as soon as he had raised, he disbanded, his army. So that he was little more than a raiser of taxes all his days. He even sent his treasurer, Heliodorus, to seize the money deposited in the temple of Jerusalem. This was literally causing an exacter to pass over the glory of the kingdom, when he sent his treasurer to plunder that temple which even kings had honoured and magnified with their best gifts. *But within a few days*—Or rather, *years*, according to the prophetic style, *he was to be destroyed*—And accordingly his reign was of short duration in comparison of his father's, for he reigned only twelve years, and his father thirty-seven. Or perhaps the passage may mean, that within a few days, or years, after his attempting to plunder the temple at Jerusalem, he should be destroyed: and not long after that, as all chronologers agree, he was destroyed, *neither in anger, nor in battle*—Neither through rebellion at home, nor in war abroad; but by the treachery of his own treasurer Heliodorus; the same wicked hand that was the instrument of his sacrilege being also the instrument of his death. "For Seleucus having sent his only son Demetrius to be a hostage at Rome instead of his brother Antiochus, and Antiochus being not yet returned to the Syrian court, Heliodorus thought this a fit opportunity to despatch his master, and, in the absence of the next heir to the crown, to usurp it to himself. But he was disap

A. M. 3470. neither in <sup>20</sup> anger, nor in battle.  
B. C. 534.

21 ¶ And <sup>21</sup> in his estate <sup>o</sup> shall stand up a vile person, to whom they shall not give the honour of the kingdom: but he shall come in peaceably, and obtain the kingdom by flatteries.

22 <sup>p</sup> And with the arms of a flood shall they be overflowed from before him, and shall be broken; <sup>q</sup> yea, also the prince of the covenant.

23 And after the league *made* with him <sup>r</sup> he

<sup>20</sup> Heb. *angers*.—<sup>21</sup> Or, in his place.—<sup>o</sup> Chap. vii. 8; viii. 9, 23, 25.—<sup>p</sup> Verse 10.—<sup>q</sup> Chap. viii. 10, 11, 25.

pointed in his ambitious projects, and only made way for another's usurped greatness instead of his own."—Bishop Newton.

Verse 21. *And in his estate shall stand up a vile person*—This is a description of Antiochus Epiphanes, the great persecutor of the Jewish nation and religion. He is here called a *vile person*, not for any want of wit or parts, but for the extravagance of his life and actions, which made many doubt whether he had more of the fool or the madman in him: see note on chap. viii. 9, 23-26. *To whom they shall not give the honour of the kingdom, &c.*—The right of succession belonged to Demetrius, the son of Seleucus Philopater, and nephew to Antiochus; but he being a hostage at Rome when his father died by the treachery of Heliodorus, Antiochus, who was now returned from thence, took advantage of his absence, and by courting Eumenes king of Pergamus, and Attalus his brother, with flattering speeches, and great promises of friendship and assistance against the Romans, prevailed with them to assist him against the usurper Heliodorus. He also flattered the Syrians, and with great show of clemency obtained their concurrence. He flattered the Romans likewise, and sent ambassadors to court their favour, to pay the arrears of tribute, to present them besides with golden vessels of five hundred pounds' weight, and to desire their friendship and alliance. Thus he *came in peaceably*—And as he flattered the Syrians, the Syrians flattered him again, and bestowed upon him the title of *Epiphanes*, or *Illustrious*; but the epithet of *vile*, or rather *despicable*, here given by the prophet, agrees better with his true character.

Verses 22-24. *And with the arms of a flood, &c.*—By *arms* here is signified force, or strength, and by an inundation, or *flood*, a great army. By which is here to be understood the forces of Attalus and Eumenes, who favoured Antiochus: by these they should be *overflowed*, and broken, who were his competitors for the crown, namely, Heliodorus, the murderer of Seleucus, and his partisans, as well as those of the king of Egypt, Ptolemy Philometor, who had formed some designs upon Syria. *Yea, also the prince of the covenant*—That is, the high-priest of the Jews was broken. Thus Theodoret: "He speaks of the pious high-priest, Onias, the brother of Jason, and foretels that even he should be turned out of his

shall work deceitfully: \* for he shall A. M. 3470  
B. C. 534. come up, and shall become strong with a small people.

24 He shall enter <sup>22</sup> peaceably even upon the fattest places of the province; and he shall do *that* which his fathers have not done, nor his fathers' fathers; he shall scatter among them the prey, and spoil, and riches: *yea*, and he shall <sup>23</sup> forecast his devices against the strong holds, even for a time.

\* Chap. viii. 25.—\* Fulfilled about B. C. 171.—<sup>22</sup> Or, into the peaceable and fat.—<sup>23</sup> Heb. *think his thoughts*.

office." As soon as Antiochus was seated in his throne, he removed Onias from the high-priesthood, and preferred Jason, Onias's brother, to that dignity, not for any crime committed against him by the former, but for the great sums of money which were offered to him by the latter. For Jason offered to give no less than three hundred and sixty talents of silver for the high-priesthood, besides eighty more upon another account: and good Onias was not only displaced to make way for a wicked usurper, but after a few years, living at Antioch, he was, with as great treachery as cruelty, murdered by the king's deputy. But though Antiochus had *made a league* with Jason the new high-priest, yet he did not faithfully adhere to it, but acted *deceitfully*; and substituted his brother Menelaus in his room, by means of an armed force, because he offered him three hundred talents more than that which he had received from Jason. *For—Or rather, And he shall come up*, (for the words do not assign a reason for any thing that precedes,) *and shall become strong with a small people*—Antiochus had been many years a hostage at Rome; and, coming from thence with only a few attendants, he appeared in Syria little at first, but soon received a great increase. *He shall enter peaceably into the fattest places of the province*—By the friendship of Eumenes and Attalus he entered *peaceably* upon the upper provinces, and likewise upon the provinces of Cœlosyria and Palestine. And wherever he came he outdid *his fathers, and his fathers' fathers*, in liberality and profusion. *He scattered among them the prey, and spoil, and riches*—The *prey* of his enemies, the *spoil* of temples, and the *riches* of his friends, as well as his own revenues, were expended in public shows, and bestowed in largesses among the people. In the first book of Maccabees, chap. iii. 30, it is affirmed, that *in the liberal giving of gifts he abounded above the kings that were before him*. Polybius relates, that sometimes, meeting accidentally with people whom he had never seen before, he would enrich them with unexpected presents; and sometimes, standing in the public streets, he would throw about his money, and cry aloud, "Let him take it to whom fortune shall give it." His generosity was the more requisite, to fix the provinces of Cœlosyria and Palestine in his interest, because they were claimed as of right belonging to the king of Egypt. An

A. M. 3470. 25 \* And he shall stir up his power  
B. C. 534. and his courage against the king of  
the south with a great army; and the king of  
the south shall be stirred up to battle with a very  
great and mighty army; but he shall not stand:  
for they shall forecast devices against him.

26 Yea, they that feed of the portion of his  
meat shall destroy him, and his army shall  
overflow: and many shall fall down slain.

27 And both these kings' hearts shall be to

\* Fulfilled about B. C. 170.—<sup>1</sup> Verses 10, 22.—<sup>2</sup> Heb. *their hearts.*

Antiochus rejected this claim, and foreseeing that these demands would prove the occasion of a new war between the two crowns, came to Joppa to take a view of the frontiers, and to put them into a proper posture of defence. In his progress he came to Jerusalem, and, as it was evening, he was ushered into the city by torch-light with great rejoicing. From thence he went to Phenicia to fortify his own strong holds, and to forecast his devices against those of the enemy; the LXX. and Arabic read, *against Egypt*. Thus he acted even for a time, and employed some years in his hostile preparations.

Verses 25, 26. *For he shall stir up his power, &c., against the king of the south*—By the king of the south is meant the king of Egypt, namely, Ptolemy Philometor, who demanded the surrender of Cœlosyria to him, as by right belonging to him, through virtue of the marriage articles between Ptolemy Epiphanes and Cleopatra; but Antiochus, instead of complying with his demand, invaded Egypt with a vast force both by sea and land. *And the king of the south shall be stirred up, &c.*—That is, the generals of Ptolemy were stirred up to war with very many and exceeding strong forces; and yet could not resist the fraudulent counsels of Antiochus. The two armies engaged between Pelusium and mount Cassius, and Antiochus obtained the victory. The next campaign he had greater success, routed the Egyptians, took Pelusium, ascended as far as Memphis, and made himself master of all Egypt except Alexandria. These transactions are recorded Maccabees i. 16–19. The misfortunes of Ptolemy are, by the prophet, ascribed to the treachery and baseness of his own ministers and subjects, verse 26: and it is certain that Eulæus was a very wicked minister, and bred up the young king in luxury and effeminacy, contrary to his inclination. Ptolemy Macon, too, who was governor of Cyprus, revolted from him, and delivered up that important island to Antiochus. Nay, even the Alexandrians, seeing the distress of Philometor, renounced their allegiance; and taking his younger brother Euergetes, or Physcon, proclaimed him king instead of his elder brother.

Verse 27. *And both these kings' hearts shall be to do mischief, and they shall speak lies at one table*—Antiochus and Ptolemy Philometor often met to-

do mischief, and they shall speak lies at one table; but it shall not prosper: <sup>A. M. 3470.</sup> <sup>B. C. 534.</sup> for yet the end shall be at the time appointed.

28 Then shall he return into his land with great riches; and his heart shall be against the holy covenant; and he shall do exploits, and return to his own land.

29 At the time appointed he shall return, and come toward the south; but it shall not be as the former, or as the latter.

<sup>1</sup> Verses 29, 35, 40; Chap. viii. 19.—<sup>2</sup> Verse 22.—<sup>3</sup> Verse 23.—<sup>4</sup> Verse 25.

gether at Memphis, and frequently ate at the same table as friends, Antiochus pretending to take care of the interests of his nephew Philometor, especially after the Alexandrians had proclaimed his brother Euergetes king; and Philometor seemingly confiding in his uncle's protection. But herein they were both insincere, designing to impose upon each other; Antiochus's design being to seize the kingdom of Egypt to himself, and Philometor's to disappoint that design, by coming to an agreement with Euergetes and the Alexandrians. But still these artifices did not prosper on either side; for neither did Antiochus obtain the kingdom, nor did Philometor utterly exclude him; but at last the pretended friendship broke out into open wars, which were not to have an end till the time appointed, which was not yet come.

Verse 28. *Then shall he return into his land with great riches*—Namely, with the spoils taken in Egypt, which were of immense value. *And his heart shall be against the holy covenant*—“While he was absent in Egypt a false report was spread of his death; and Jason, thinking this a favourable opportunity for recovering the high-priesthood, marched to Jerusalem with a thousand men, assaulted and took the city, drove Menelaus into the castle, and exercised great cruelties upon the citizens. Antiochus, hearing of this, concluded that the whole nation had revolted; and being informed that the people had made great rejoicings at the report of his death, he determined to take a severe revenge, and went up with a great army, as well as with great indignation, against Jerusalem. He besieged and took the city by force of arms, slew 40,000 of the inhabitants, and sold as many more for slaves, polluted the temple and altar with swines' flesh, profaned the holy of holies by breaking into it, took away the golden vessels, and other sacred treasures, to the value of eighteen hundred talents, restored Menelaus to his office and authority, and constituted one Philip, by nature a Phrygian, in manners a barbarian, governor of Judea. When he had done these exploits he returned to his own land.”—Bishop Newton.

Verses 29, 30. *At the time appointed*—Namely, by God. At the time determined by the divine providence, he shall return and come toward the south—He shall march into Egypt again. Antiochus per-

A. M. 3470. 30 ¶ <sup>b</sup> For the ships of Chittim shall  
B. C. 534. come against him: \* therefore he shall  
be grieved, and return, and have indignation  
\* against the holy covenant: so shall he do; he

<sup>b</sup> Num. xxiv. 24; Jer. ii. 10.—\* Fulfilled about B. C. 169.

ceiving that his fine-woven policy was unravelled, and that the two brothers, Philometor and Euergetes, instead of wasting and ruining each other in war, had laid aside their mutual dissensions, and provided for their common safety and interest by making peace, and agreeing to reign jointly, was so offended, that he prepared war much more eagerly and maliciously against both than he had before against one of them. Early, therefore, in the spring he set forward with his army, and passing through Cælosyria, came into Egypt; and the inhabitants of Memphis submitting to him, he came by easy marches down to Alexandria. *But it shall not be as the former*—That is, this expedition shall not be so successful as his former ones: *for the ships of Chittim shall come against him*—That is, the ships which brought the Roman ambassadors, namely, Popilius Lænas and his companions; who came from Italy, touched at Greece, and arrived in Egypt, at the supplication of the Ptolemies, to command a peace between the contending kings: see an account of this matter in the note on chap. viii. 23. The reason of the Romans acting in this imperious manner, and of Antiochus so readily obeying, was, as Polybius suggests, the total conquests that Æmilius the Roman consul had just made of the kingdom of Macedonia. *Therefore he shall be grieved and return*—It was a great mortification to Antiochus to be so humbled, and so disappointed of his expected prey. He led back his forces into Syria, says Polybius, grieved and groaning, but thinking it expedient to yield to the times for the present. *And have indignation against the holy covenant*—Or, the law of God. Antiochus being disappointed in his designs upon Egypt, vented all his fury upon the Jews; for he detached Apollonius with an army of twenty-two thousand men, who coming to Jerusalem slew great multitudes, plundered the city, set fire to it in several places, and pulled down the houses and walls round about it. Then they built, on an eminence in the city of David, a strong fortress, which might command the temple; and issuing from thence they fell upon those who came to worship, and shed innocent blood on every side of the sanctuary, and defiled it; so that the temple was deserted and the whole service omitted; the city was forsaken of its natives, and became a habitation of strangers. *So shall he do, he shall even return, &c.*—After his return to Antioch, he published a decree which obliged all persons, upon pain of death, to conform to the religion of the Greeks; and so the Jewish law was abrogated, the heathen worship was set up in its stead, and the temple itself was consecrated to Jupiter Olympus. In the transacting of these matters he had *intelligence with them that forsook the holy covenant*—Namely, Menelaus and the other apostate

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shall even return, and have intelligence with them that forsake the  
A. M. 3470. B. C. 534. holy covenant.

31 † And arms shall stand on his part, \* and

\* Ver. 28.—† Fulfilled about B. C. 168.—\* Ch. viii. 11; xii. 11.

Jews of his party, who were the king's chief instigators against their religion and country: see 1 Maccab. i. 41-64; 2 Maccab. vi. 1-9. "It may be proper to stop here, and reflect a little, how particular and circumstantial this prophecy is concerning the kingdoms of Egypt and Syria, from the death of Alexander to the time of Antiochus Epiphanes. There is not so complete and regular a series of their kings; there is not so concise and comprehensive an account of their affairs, to be found in any author of those times. The prophecy is really more perfect than any history. No one historian hath related so many circumstances, and in such exact order of time, as the prophet hath foretold them; so that it has been necessary to have recourse to several authors, Greek and Roman, Jewish and Christian; and to collect something from one, and something from another, for the better explaining and illustrating the great variety of particulars contained in this prophecy. The prophecy indeed is wonderfully exact, not only to the time of Antiochus Epiphanes, but beyond that time." So that we may conclude in the words of the inspired writer; No one could thus *declare the times and seasons* but *He who hath them in his own power*: see Acts i. 7; and Bishop Newton.

Verse 31. *And arms shall stand on his part*—His arms shall so prevail as to make an entire conquest of the Jews, to profane the temple, and cause the daily service performed there to cease: see note chap. viii. 11; and compare 1 Maccab. i. 39; and 2 Maccab. v. 2-5. The temple is here called *the sanctuary of strength*, either because it was fortified after the manner of a castle, or else because it was a token of the divine protection, as being the place God had chosen to be worshipped in. We are informed by Josephus, by the author of the Maccabees, and others, that Antiochus's soldiers entered the temple and plundered it, and that afterward he ordered that the Jews should not be suffered to offer up the daily sacrifices, which, according to the law, they were accustomed to offer; that he compelled them also to omit their worship of the true God, and to pay divine honours to them whom he regarded as gods, and to make shrines in every city and village, and to build altars, and daily to sacrifice swine upon them: see Joseph. *Antiq.* lib. xii. cap. 5, sec. 4. *And they shall place the abomination that maketh desolate*—In the Scriptures, idols are commonly called abominations. This was a prediction of the great profanation Antiochus should cause to the temple, in placing an idol upon the altar of burnt-offerings: see 1 Maccab. vi. 54, 59. It is probable, that the idol was Jupiter, because we find that they dedicated the temple anew to Jupiter Olympus: see 2 Maccab. vi. 2. It is here called the *abomina-*

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A. M. 3470. they shall pollute the sanctuary of  
B. C. 534. strength, and shall take away the  
daily *sacrifice*, and they shall place the abomi-  
nation that <sup>25</sup> maketh desolate.

32 And such as do wickedly against the cove-  
nant shall he <sup>26</sup> corrupt by flatteries: but the  
people that do know their God shall be strong,  
and do *exploits*.

33 <sup>1</sup> And they that understand among the

<sup>24</sup> Or, *astonisheth*.—<sup>26</sup> Or, *cause to dissemble*.—<sup>1</sup> Mal. ii. 7.  
<sup>2</sup> Heb. xi. 35.

tion that *maketh desolate*, because it banished the  
true worship of God, and his worshippers, from the  
place.

Verse 32. *Such as do wickedly shall he corrupt by flatteries*—This is a declaration, that there would be many wicked persons who would be enticed to this idolatry by Antiochus's persuasions. Jason and Menelaus, who were made high-priests by Antiochus for a sum of money, afterward became his instruments, and consented to the setting up of this idol: see 1 Maccab. i. 52; 2 Maccab. iv. 13–15; and v. 15; and vi. 21. *But the people that do know their God*—That are savingly acquainted with him, and adhere to his true worship and service, *shall be strong and do exploits*—When others yield to the tyrant's demands, and surrender their consciences to his impositions, these shall bravely keep their ground, resist the temptation, and make the tyrant himself ashamed of his attempt upon them. Good old Eleazar, one of the principal scribes, was one of these, rather choosing to suffer torments and death than defile himself by eating any thing unclean: see 2 Mac. vi. 19. The mother and her seven sons resolutely adhered to their religion, though they knew they must be put to death for so doing, 2 Maccab. vii. This might well be called doing exploits; for to choose to suffer rather than to sin is a great exploit. And it was by being strong in faith that they did those exploits; and bore to be *tortured, not accepting deliverance*, as the apostle speaks, Heb. xi. 25. "And many in Israel were fully resolved and confirmed in themselves not to eat any thing unclean, whereupon they chose rather to die, that they might not be defiled with meats, and that they might not profane the holy covenant," 1 Mac. i. 62, 63. Or, it may refer to the military courage and achievements of Judas Maccabeus and others, in opposition to Antiochus. Observe, reader, the right knowledge of God is and will be the strength of the soul, and through it gracious persons do exploits. *They that know his name will put their trust in him*, and by that trust will do great things.

Verse 33. *They that understand, &c., shall instruct many*—They that know their duty, and are zealous in doing it, that are holy in heart and life, shall instruct many in the righteous ways of God, and keep them from apostacy when others fall off. Such were Mattathias and his family, 1 Mac. ii. 1, &c., the good old scribe Eleazar, and the mother and her

people shall instruct many: <sup>2</sup> yet A. M. 3470.  
they shall fall by the sword, and by <sup>B. C. 534.</sup>  
flame, by captivity, and by spoil, *many days*.

34 Now when they shall fall, they shall be  
holpen with a little help: but many shall cleave  
to them with flatteries.

35 And *some* of them of understanding  
shall fall, <sup>2</sup> to try <sup>27</sup> them, and to purge, and  
to make *them* white, <sup>3</sup> even to the time of

<sup>2</sup> Chap. xii. 10; 1 Pet. i. 7.—<sup>27</sup> Or, *by them*.—<sup>3</sup> Chap. viii.  
17, 19; Verse 40.

seven children mentioned above. *Yet they shall fall by the sword, &c.*—This is descriptive of the sufferings which those who adhered to the divine law should undergo, through the persecution of Antiochus, who ordered them, as Josephus relates, to be put to death with most horrid torments; for some of them, when they had had their bodies torn to pieces by cruel scourgings, were nailed to crosses, to expire there in the most intolerable agonies. Other cruelties of different kinds, but not less severe, were executed upon others; *many days*—This cruel persecution continued three years and a half, as the time is computed by Josephus, reckoning from the first beginning of it till the sanctuary was cleansed.

Verse 34. *Now when they shall fall*—When they shall lie quite overcome and oppressed with these great miseries; *they shall be holpen with a little help*—This was fulfilled by Mattathias and his five sons, who, in the height of their misery, stood up with most wonderful zeal and courage, to oppose these cruelties of Antiochus by force of arms; and several times overthrew, with great slaughter, Antiochus's parties who were employed in harassing Judea. *But many shall cleave to them with flatteries*—That is, shall be pretended friends only. Such were Joseph and Azarias, who engaged in the common cause out of ambition and a desire of fame, 1 Mac. v. 56, 62. Such were they who, after their death, were found with idols consecrated under their clothes, 2 Mac. xii. 40. Such was Rhodocus, who disclosed their secrets to the enemy, chap. xiii. 21.

Verse 35. *Some of them of understanding shall fall*—Some of the principal men for piety and knowledge shall fall under this persecution, and suffer grievous miseries and torments: see verse 33. *To try them, and to purge, &c.*—For the trial of their faith and patience, and to purge them from those corruptions which are the usual effects of prosperity: compare 1 Pet. i. 7: and to make it the more evident how sincere they were in their profession, and that no temptations or sufferings could induce them to violate God's law, and act contrary to their duty. The persecutions which were to befall the church under antichrist were and are designed for the same purpose, as appears by comparing chap. xii. 10 with the words here; Antiochus's persecution being a type and figure of that under antichrist. *Even to*

A. M. 3470. the end: <sup>p</sup> because *it is* yet for a time appointed.  
B. C. 534.

36 ¶ And the king <sup>q</sup> shall do according to his will; and he shall <sup>r</sup> exalt himself, and magnify himself above every god, and shall speak marvellous things <sup>s</sup> against the God of gods, and shall prosper <sup>t</sup> till the indignation be accomplished: for that that is determined shall be done.

<sup>p</sup> Verse 29.—<sup>q</sup> Verse 16.—<sup>r</sup> Chapter vii. 8, 25; viii. 25; 2 Thess. ii. 4; Revelation xiii. 5, 6.—<sup>s</sup> Chap. viii. 11, 24, 25, Chapter ix. 27.—<sup>t</sup> 1 Timothy iv. 3.—<sup>u</sup> Isaiah xiv. 13; 2 Thess. ii. 4.

*the time of the end*—Namely, the time appointed by God for the ending of these calamities. *Because it is yet for a time appointed*—It will be still some time before a deliverance will be granted: or, these calamities are appointed to last for some time. Mr. Mede refers the latter part of this sentence to the following verse, and so connects the following prophecy with what went before, thus: "This persecution shall last to the time of the end; for as yet, for a time appointed, a king shall do according to his will."

Verse 36. *The king shall do according to his will*—He shall act arbitrarily; or, all things shall succeed for a time according to his wish; and he shall exalt himself, and magnify himself above every god—Antiochus, as heathen authors have recorded, plundered almost all the temples of the gods which he came near, to whomsoever dedicated. And he shall speak marvellous things against the God of gods—Shall speak boasting and reproachful words against the true God. Antiochus is called a blasphemer, 2 Mac. ix. 28; and frequent mention is made in these books of blasphemies committed in Judea and Jerusalem at that time *Till the indignation be accomplished*—Till the anger of God, namely, for the sins of the people, is at an end, and he sees fit to put a stop to those punishments which his wisdom and justice induced him to inflict. *For that that is determined shall be done*—For the time that these evils shall last is fixed by the divine providence; and they shall not be prevented, nor put an end to till that time. Many of the things that follow may be applied, by way of accommodation, to antichrist, of whom Antiochus was an eminent type; but they seem principally to refer to Antiochus himself.

Verse 37. *Neither shall he regard the God of his fathers*—The god or gods worshipped in his own native country, namely, Syria. He made laws to abolish the religion of his country, and to bring in the idols of the Greeks. And though his predecessors had honoured the God of Israel, and given great gifts to the temple at Jerusalem, (2 Mac. iii. 2, 3,) he did the greatest indignities to God and his temple. *Nor the desire of women*—This, as some think, means, nor the god that is loved and adored by women; and, taking the clause in connection with the context, this

37 Neither shall he regard the God of his fathers, <sup>u</sup> nor the desire of women, <sup>v</sup> nor regard any god: for he shall magnify himself above all.

38 <sup>28</sup> But <sup>29</sup> in his estate shall he honour the god of <sup>30</sup> forces: <sup>31</sup> and a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and <sup>32</sup> pleasant things.

<sup>28</sup> Or, *But in his stead*.—<sup>29</sup> Heb. *as for the almighty God, in his seat he shall honour, yea, he shall honour a god, whom*.—<sup>30</sup> Or, *munitions*.—<sup>31</sup> Heb. *Mauzzim*, or, *God's protectors*.—<sup>32</sup> Heb. *things desired*, Isa. xlii. 9.

seems the most natural sense of it; for the whole verse speaks of the impiety, or irreligion, of Antiochus, that he had no regard to any god whatever. What god this was that was the *desire of women*, cannot be certainly said; it is probable it was the moon, (the queen of heaven, as they used to call her,) or some other of the heavenly luminaries; for the Syrian women are described in Scripture as particularly attached to these. Or the expression may refer to his barbarous cruelty, and be intended to signify that he should spare no age nor sex, and should have no regard to women, however lovely or amiable. In fact, the author of the Maccabees informs us, that by his command mothers were killed with their children; and that *there was killing of young and old, men, women, and children, slaying of virgins and infants*, 2 Mac. v. 13. *Nor regard any god: for he shall magnify himself above all*—He shall not regard the gods of any country whatsoever, but think himself above them, and treat them as if he were so. He was so proud, that he thought himself above the condition of a mortal man; that he could *command the waves of the sea, and reach the stars of heaven*, as his insolence and haughtiness are expressed 2 Mac. ix. 8, 10.

Verse 38. *But in his estate*—Or jurisdiction. The LXX. render it, *ἐν τῷ τόπῳ αὐτοῦ*, *in his place shall he honour the god of forces*—Literally, *the god Muhuzzim*. This seems to be either Jupiter Olympus, never introduced among the Syrians till Antiochus did it, or, as others rather suppose, Mars, the god of war, whom Antiochus ordered to be worshipped in his dominions: which latter opinion seems the more likely, as Antiochus was almost always engaged in some war or other, and appears to have depended most upon his sword for raising himself to power and dignity. The Greek version, the Vulgate, and several other translations, retain the original word, without interpreting it. The word imports *protection*, or a *protector*, and is often rendered by the LXX., *ὑπερασπιστῆς*, *a defender, or champion*. *A god whom his fathers knew not*—Nor worshipped; because he wished to be thought to excel his fathers in wisdom; *shall he honour with gold, and silver, and pleasant things*—The word *חֲכִירָה*, rendered *pleasant things*, is used by the Prophet Isaiah (chap. xlii. 9) to signify the costly ornaments with which



A. M. 3470. 41 He shall enter also into the  
B. C. 534. <sup>25</sup> glorious <sup>36</sup> land, and many coun-  
tries shall be overthrown: but these shall  
escape out of his hand, <sup>o</sup> even Edom, and  
Moab, and the chief of the children of Am-  
mon.

42 He shall <sup>37</sup> stretch forth his hand also upon  
the countries: and the land of Egypt shall not  
escape.

43 But he shall have power over the treasures  
of gold and of silver, and over all the precious

<sup>25</sup> Or, *goodly land*, Verse 16.—<sup>36</sup> Heb. *land of delight*, or, *ornament*.—<sup>c</sup> Isa. xi. 14.—<sup>37</sup> Heb. *send forth*.—<sup>d</sup> Exod. xi. 8; Judg. iv. 10.

we have not a knowledge of the facts to which some particular passages or expressions in the prophecy refer. *And the king of the north*—The king of Syria, Antiochus; *shall come against him like a whirlwind*—In a sudden and impetuous manner. *And shall overflow and pass over*—Shall overspread the land, breaking in and opening himself a passage everywhere by the vast power of his forces.

Verse 41. *He shall enter into the glorious or pleasant land*—By this title it is beyond a doubt Judea is signified, chap. viii. 9, and therefore it is reasonable to conclude Judea is meant here; and this seems to be spoken of Antiochus's sending his captains Apollonius, Lysius, and Gorgias into the land of Judea, of which we have an account in the books of the Maccabees; for a king is said to enter a country when he sends his armies into it, though he be not there in person. *And many countries shall be overthrown*—Many of the neighbouring nations shall be cut off. *But these shall escape out of his hand*—These shall not be destroyed. *Edom and Moab, and the children of Ammon*—Grotius expounds the words to this sense, That Antiochus did not make war upon these people, because they readily complied with his commands, and joined with him against the Jews: for which cause Judas Maccabees made war upon them: see 1 Mac. v. 3, 4.

Verses 42, 43. *He shall stretch forth his hand also upon the countries*—Namely, upon the countries near to Egypt, as well as upon Egypt itself. Some think that the occasion of Antiochus's coming into Egypt this third time was a quarrel between Ptolemy Philometor and his brother Physcon, who set up against him; and that Antiochus sided with Physcon, and assisted him to expel Ptolemy. *He shall have power over the treasures, &c., of Egypt*—In intestine broils, those who are called in to the assistance of either party, generally make their market of it, and pay themselves with the riches of the country. This, from the character of Antiochus, we may well suppose he would do; and if Physcon stood in need of his assistance, he could not gainsay him. Polybius giving an account of the wealth of Antiochus in gold, silver, and precious stones, adds, "Part of this he took from Egypt, breaking the covenant which

things of Egypt: and the Libyans A. M. 3470.  
and the Ethiopians *shall be* <sup>d</sup> at his B. C. 534.  
steps.

44 But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many.

45 And he shall plant the tabernacles of his palaces between the seas in <sup>o</sup> the <sup>38</sup> glorious <sup>39</sup> holy mountain: <sup>f</sup> yet he shall come to his end, and none shall help him.

<sup>o</sup> Psalm xlvi. 2; Verses 16, 41; 2 Thess. ii. 4.—<sup>38</sup> Or, *goodly*.—<sup>39</sup> Heb. *mountain of delight of holiness*.—<sup>f</sup> 2 Thess. ii. 8; Rev. xix. 20.

he had made with Ptolemy Philometor." This testimony seems strongly to confirm, that what is said here is spoken of Antiochus: for the historian relates exactly the same thing that Daniel here foretels. *And the Libyans and the Ethiopians shall be at his steps*—Or, follow him; that is, as captives, being overcome in war; for that seems to be the meaning of the expression, *be at his steps*. It is very probable that Antiochus, from Egypt, made an incursion against those people, and gained some victories over them.

Verses 44, 45. *But tidings out of the east and out of the north shall trouble him*—Historians relate, that the Parthians on the east, and the Armenians on the north, declared war against Antiochus about the same time; so that this may very reasonably be supposed to relate to this fact. *And he shall plant the tabernacles of his palace*—The word translated *palace* here, is a Syriac word, and therefore is very properly used when speaking of the Syrian king. The expression signifies, as we would speak now, his royal tent, or pavilion. By planting it *between the seas*, in the glorious holy mountain, is meant, his fixing it in Judea, called a mountain elsewhere, as well as here, because it is a mountainous country. The epithet *glorious* is the very same as Daniel generally uses in speaking of Judea as a peculiar mark of distinction. The epithet *holy* is also frequently applied to Judea, because the whole of it was dedicated to the true God, and was chosen by him for the residence of a nation which he intended to be a holy people. Judea is likewise situated between two seas, namely, the Mediterranean, and the sea of Sodom, or the Dead sea; which are its boundaries on each side. So the meaning of this sentence is, that Antiochus should place his royal pavilion in Judea, leaving there some of his principal generals, or officers, who should, by his command, keep up the pomp of majesty as if he himself were present. *Yet he shall come to his end, and none shall help him*—God shall cut him off in the midst of his days, and none shall be able to prevent his fall. This is the same with what is foretold chap. viii. 25, *He shall be broken without hand*; where see the note. Observe, reader, when God's time is come to bring proud oppressors to their end, none shall

be able, nor perhaps, inclined to help them, for those who, when they are in their grandeur, covet to be feared by all, will find, when they come to be in distress, that they are loved by none: none will lend them so much as a hand, or a prayer to help them: for if the Lord do not help, who shall? Of the kings that came after Antiochus nothing is here prophesied, for he was the most malicious, mischievous enemy to the church, and a type of *the son of perdition*, whom the Lord will consume with the breath of his mouth, and destroy with the brightness of his

coming, and none shall help him. As a confirmation of the explanation of this prophecy given above, it may be proper to observe here, that Calmet, in like manner, confines the latter part of it to the persecutions of Antiochus against the Jews. He observes, however, at the close of the chapter, it is necessary to acknowledge that Antiochus was one of the most manifest, and most expressive figures of antichrist, and that these things which the angel foretold of Antiochus will receive a further accomplishment before the end of the world.

## CHAPTER XII.

After the prediction of the calamities which the Jews should suffer under Antiochus, prefiguring the troubles of the Christian Church, under the antichristian power, we have here, (1.) Consolatory promises for the support of God's people in those times of trouble and calamity: and they are such as might serve both for those former times of trouble under Antiochus, and those latter, which were prefigured by them, 1-4. (2.) A conference between Christ and an angel, concerning the time of the continuance of these events, 5-7. (3.) Daniel's inquiry for his own satisfaction, and the answer he received to that inquiry, 8-13.

A. M. 3470. **AND** at that time shall <sup>a</sup> Michael stand up, the great prince which standeth for the children of thy people: <sup>b</sup> and there shall be a time of trouble, such as never

was since there was a nation *even* to that same time: and at that time thy people <sup>c</sup> shall be delivered, every one that shall be found <sup>d</sup> written in the book.

<sup>a</sup> Chapter x. 13, 21.—<sup>b</sup> Isa. xxvi. 20, 21; Jer. xxx. 7; Matt. xxiv. 21; Rev. xvi. 18.—<sup>c</sup> Rom. xi. 26.

<sup>d</sup> Exodus xxxii. 32; Psal. lvi. 8; lxix. 28; Ezek. xiii. 9; Luke x. 20; Phil. iv. 3; Rev. iii. 5; xiii. 8.

## NOTES ON CHAPTER XII.

Verse 1. *And at that time, &c.*—It is usual with the prophets, when they foretel the troubles of the church, to furnish it, at the same time, with proper supports and consolations; and none are so sovereign, of such general application, so easily accommodated to every case, and of such powerful efficacy, as those that are fetched from Christ, and a future state revealed in his gospel. *At that time*—When the troubles are the greatest; *shall Michael stand up*—The word *Michael* signifies, *Who is like God?* which name, with the title here given him, *The great prince which standeth for the children of thy people*, manifestly points out the Messiah, and cannot properly be understood of a created angel. The angel had told Daniel, chap. x. 21, what a friend Michael was to the church of God, and he now informs him that he should interpose in a singular way, and work out deliverance for her. If this have any reference at all to the respite from trouble, and the deliverance wrought out for the Jews, after the death of Antiochus; yet that cannot be the primary intention of the prediction. It evidently relates to the incarnation of the Son of God, which was to take place soon after the days of Antiochus; in order to the eternal salvation of God's people. As if the angel had said, As after the signal judgment of God upon Antiochus, that persecutor of his people, they shall have some deliverance from their calamities; so there will be a yet far greater salvation wrought out for them, when Michael your prince shall appear

for you. *And there shall be a time of trouble, such as never was since there was a nation, &c.*—This is not only applicable to, but evidently primarily intended of the calamities suffered by the Jews, before and during the siege of Jerusalem by the Romans; calamities brought upon them for their rejection and crucifixion of their own Messiah. Of this time of trouble Christ speaks in similar language, Matt. xxiv. 21, when he says, *Then shall be great tribulation, such as was not since the beginning of the world to that time, no, nor ever shall be.* Of which, see the notes on Deut. xxviii. 50-63. Of this the angel had spoken much, chap. ix. 26, 27; and it happened soon after the time in which Christ set up his gospel kingdom in the world. It may refer, however, also to the dreadful judgments which shall be executed on all antichristian powers, to make way for the universal spread of the gospel, and the final conversion and restoration of the Jews. Concerning which awful judgments, see Rev. xvii. 18-21, and xix. 17-21. The prediction may include likewise the judgments of the great and last day, *the day that shall burn as an oven, when all the proud, and all that do wickedly, shall be as stubble, and shall be consumed;* that will be such a day of trouble as never was, to all those against whom Michael our prince shall stand. *And at that time thy people shall be delivered, every one found written in the book*—By those found written in the book, or, as it is expressed, Isa. iv. 3, *written among the living in Jerusalem*, may be understood, 1st, The pious Jews who should be pre

A. M. 3470. 2 And many of them that sleep in  
B. C. 534.

the dust of the earth shall awake,  
\* some to everlasting life, and some to shame  
† and everlasting contempt.

3 And † they that be † wise, shall † shine as  
the brightness of the firmament; † and they

\* Matt. xxv. 46; John v. 28, 29; Acts xxiv. 15.—† Isaiah  
lxvi. 24; Rom. ix. 21.—† Chap. xi. 33, 35.—† Or, teachers.  
‡ Prov. iv. 18; Matt. xiii. 43.

served from the mischief and ruin designed them by Antiochus; but more especially, 2d, Such as should believe in Christ when he appeared, embrace his gospel, and become his true disciples, who should escape both the temporal calamities coming on their countrymen, and obtain spiritual and eternal salvation through him. It includes, 3d, Those who should be converted in the latter days, and restored to their own land; and lastly, All that should be *found written in the book of life* at the day of final judgment, that is, all truly justified, regenerated, and pious persons. Of the *book of life*, see notes on Exod. xxxii. 32; Psa. lxxix. 28; Isa. iv. 3.

Verse 2. *And many that sleep in the dust of the earth shall awake*—This may be understood, 1st, Of those saints who rose from the dead immediately upon the resurrection of Christ, spoken of Matt. xxvii. 52, 53, where we read that the *graves were opened; and many bodies of the saints which slept arose, and came out of their graves after his resurrection, and went into the holy city, and appeared unto many.* 2d, It may be interpreted figuratively of the mystical resurrection of Jews and Gentiles from spiritual death to spiritual life, by the preaching of the gospel, or of their conversion to true Christianity. Calmet thinks that this, without all question, is the primary sense of the verse, and that it is only in a secondary sense that it can be understood of the resurrection of men's bodies. Most commentators, however, are of a different opinion, and consider the words as being primarily intended of the general resurrection which will take place at the last day. And they think, that the next clause, *some to everlasting life, and some to shame and everlasting contempt*, requires this application of the words, and does not admit of any other interpretation. The Lord Jesus certainly seems to have referred to this passage, John v. 28, where he speaks of the *resurrection of life, and the resurrection of damnation*; and upon the ground of it chiefly the Jews are said by St. Paul, Acts xxiv. 15, to expect a resurrection of the dead, both of the *just and of the unjust*. And nothing could be brought in more seasonably than this doctrine is here; for under Antiochus's persecution some basely betrayed their religion, others bravely adhered to it. Now it would be a trouble to the upright and faithful among the Jews, that they could neither reward the one nor punish the other; this therefore would be a satisfaction to them, that they would both be recompensed at the general resurrection. And the apostle, speaking of the pious Jews that suffered martyrdom under Antiochus, tells

that turn many to righteousness, † as A. M. 3470.  
the stars for ever and ever. B. C. 534.

4 † But thou, O Daniel, † shut up the words,  
and seal the book, *even to* † the time of the end:  
many shall run to and fro, and knowledge shall  
be increased.

† James v. 20.—† 1 Corinthians xv. 41, 42.—† Chapter  
viii. 26; Verse 9.—† Revelation x. 4; xxii. 10.—† Chapter  
x. 1; Verse 9.

us, that though they were tortured, yet *they accepted not deliverance*, (namely, deliverance offered them on terms they could not conscientiously comply with,) because they hoped to *obtain a better resurrection*. In accordance with this sense of the words, which seems evidently to be that primarily intended, it must be observed, that the word *many* in the first clause of the verse must include *all mankind*, as it does in Rom. v. 19, where St. Paul says, *By one man's disobedience MANY were made sinners*.

Verse 3. *They that be wise*—Namely, that are wise unto salvation through faith in Christ, that are truly godly and righteous, *shall shine as the brightness of the firmament*—Shall be clothed with glory and immortality; shall have bodies conformed to Christ's glorious body; *shall shine forth*, says Jesus, *as the sun in the kingdom of their Father*, Matt. xiii. 43; and especially those shall be thus glorious who are *wise to win souls*; who, being well instructed themselves in divine things, shall lay themselves out to instruct, reclaim, and save others; such *shall shine as the stars*—That is, with a splendour like that of the luminaries of heaven, *for ever and ever*—To all eternity. This seems chiefly to refer to the teachers of divine truth, and especially to those who confirm their doctrine by their sufferings and example: such shall undoubtedly receive a distinguished reward, though not procured by their own merit. The Judge of all the earth will certainly do right; and when he cometh, *his reward is with him, to give to every man according as his work shall be*, Rev. xxii. 12. And as he hath given the fullest assurance that there is a reward for the righteous; so he hath assured us also that it will be augmented, in proportion as men have laboured to be more extensively useful, and to advance the real and best interests of their fellow-creatures, namely, their spiritual and eternal interests.

Verse 4. *But thou, shut up the words, and seal the book*—By this was intimated, 1st, That the *writing of truth* (see chap. x. 21) was finished, and therefore the book that contained it is ordered to be closed; 2d, That the time of its full and final accomplishment was distant; for the prophecies which were shortly to be fulfilled are forbidden to be sealed, Rev. xxii. 10; 3d, That it would in a great measure remain obscure, and as a sealed book, till the events predicted were about to take place; 4th, That care was to be taken to preserve this prophecy safe and secure, as a treasure of great value, laid up for future ages, to which it should be of great service. *Till the time of the end*—Or, the appointed time; till the

A. M. 3470. 5 ¶ Then I Daniel looked, and be-  
B. C. 534. hold, there stood other two, the one  
on this side of the <sup>2</sup>bank of the river, and the  
other on that side of the bank <sup>o</sup> of the river.

6 And *one* said to <sup>p</sup> the man clothed in linen,  
which *was* <sup>3</sup> upon the waters of the river,  
<sup>q</sup> How long *shall it be* to the end of these  
wonders ?

<sup>2</sup> Heb. *lip.*—<sup>o</sup> Chap. x. 4.—<sup>p</sup> Chap. x. 5.—<sup>3</sup> Or, *from above.*  
<sup>q</sup> Chap. viii. 13.—<sup>r</sup> Deut. xxxii. 40; Rev. x. 5, 6.

things here foretold, begin to come to pass; that then thy prophecies may be compared with the events, and it may be seen how exactly they are fulfilled; and men may be struck with astonishment at the wisdom and knowledge of that God who could, so long beforehand, reveal such a variety of things to thee so fully and clearly. *Many shall run to and fro*—Many shall diligently search into these prophecies, and make use of all the means in their power to arrive at a true knowledge of them; shall improve all opportunities of getting their mistakes rectified, their doubts resolved, and their acquaintance with divine things in general, and with these and the other prophecies of God's word in particular, improved and perfected. *And knowledge shall be increased*—By these means great light shall be thrown on every part of divine revelation, and especially on the parts that are prophetic: the more the predictions are accomplished, the better will they be understood; and future ages will receive more instruction and edification from them than we do. The words have an especial reference to gospel days; and the expression of *running to and fro*, doubtless points to the journeys, voyages, and labours of gospel ministers, whether apostles, evangelists, pastors, or teachers, who should traverse sea and land, and travel from place to place, from country to country, to spread the knowledge of divine truth, and testify the gospel of the grace of God.

Verses 5, 6. *Then I, Daniel, looked*—Here begins an account of a new vision that appeared to Daniel, confirming and explaining the former; for Gabriel, it seems, had finished his narrative, and what now follows is added by way of illustration. Some will have these other two angels to be the guardians of Persia and Greece; and from thence contend, that these two empires are the only ones concerned in the preceding *scripture, or writing, of truth*. But this is mere conjecture, unsupported by the relation here given. *The one on this side of the bank of the river, &c.*—Namely, the river *Hiddekel*, or *Tigris*, of which mention is made chap. x. 4. *And one said*—Hebrew, *And he said*, that is, one of the angels. But the Syriac, Arabic, some of the Greek copies, and the Vulgate, read, *And I said*, meaning Daniel, *to the man clothed in linen*—Mentioned chap. x. 5, (where see the note,) *which was upon, or rather, above, the waters of the river*—Namely, the Son of God, our High-Priest, who rules the nations, of which standing *upon, or above, the waters,*

7 And I heard the man clothed in A. M. 3470.  
linen, which *was* upon the waters of B. C. 534.  
the river, when he <sup>r</sup>held up his right hand and  
his left hand unto heaven, and swore by him  
<sup>s</sup> that liveth for ever, <sup>t</sup> that *it shall be* for a  
time, times, and <sup>u</sup> a half; <sup>v</sup> and when he shall  
have accomplished to scatter the power of <sup>x</sup> the  
holy people, all these *things* shall be finished.

<sup>r</sup> Chap. iv. 34.—<sup>t</sup> Chap. vii. 25; xi. 13; Rev. xii. 14.—<sup>u</sup> Or,  
*part.*—<sup>v</sup> Luke xxi. 24; Rev. x. 7.—<sup>x</sup> Chap. viii. 24.

was an emblem: see Psa. xxix. 10. As a figure of this, Christ, in the days of his flesh, walked upon the waters, Matt. xiv. 25. *How long shall it be to the end of these wonders*—What is the time fixed in the divine counsels for the full accomplishment of these wonderful predictions? When shall these extraordinary events take place?

Verse 7. *And he held up his right hand and his left unto heaven*—It was the general custom, in swearing, to lift up one hand to heaven: see Gen. xiv. 22; Deut. xxxii. 40; but here Christ is represented as holding up both his hands, as a greater confirmation of the truth and importance of what he was about to say; *and swore by him that liveth for ever*—By the self-existent and everlasting God. Thus the mighty angel, whom St. John saw, Rev. x. 5, 6, is brought in, with a plain reference to this vision here, standing with his right foot on the sea and his left foot on the earth, and, with his hand lifted up to heaven, swearing that there should be no longer any delay of the execution of the divine counsels. *That it should be for a time, times, and a half, or, the dividing of time*, as it is expressed in Chaldee, chap. vii. 25, where see the note, which contains, understood literally, *three years and a half*, during which time the public sacrifices and worship were discontinued through the persecution of Antiochus, the type of antichrist. But this line of time is expressly applied to the antichristian persecution, Rev. xii. 14, and is further explained in that chapter, verse 6, by one thousand two hundred and sixty days, which is three years and a half, reckoning three hundred and sixty days to a year: see note on chap. ix. 24. And if we suppose each day to signify a year, which is the prophetic sense of the word *day*, this period of time denotes one thousand two hundred and sixty years: see note on chap. viii. 14. *And when he shall have accomplished to disperse the power of the holy people*—When the dispersions of the Jews shall be ended, then the most remarkable events contained in this prophecy shall be fulfilled. The restoration of the Jewish nation is foretold by the prophets, as one of those signal events to be brought to pass in the latter days, or times, of the world. Mr. Mede makes this parallel with those words of Christ, Luke xxi. 24; *Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled*; that is, till the times of the fourth monarchy and the reign of antichrist be expired. Many commentators un-

A. M. 3470. S And I heard, but I understood  
B. C. 534. not: then said I, O my Lord, what  
*shall be the end of these things?*

9 And he said, Go thy way, Daniel: for the words *are* closed up and sealed <sup>7</sup> till the time of the end.

10 <sup>8</sup> Many shall be purified, and made white,

<sup>7</sup> Verse 4.—<sup>8</sup> Chap. xi. 35; Zech. xiii. 9.—<sup>9</sup> Hosea xiv. 9; Rev. ix. 20; xxii. 11.—<sup>b</sup> Chap. xi. 33, 35; John vii. 17;

derstand this last clause, which speaks of *accomplishing to scatter the power of the holy people*, not of the termination of the time of their dispersions, but of the beginning of it; and suppose that it will be one thousand two hundred and sixty years, from the beginning to the end of that time. But then, by the *power of the holy people*, they do not understand the Jews, but the Christians. They do not, therefore, calculate this period from the destruction of Jerusalem by the Romans, and the subsequent dispersion of the Jews; but from the time when the antichristian usurpers began to scatter the power of true Christians, by false doctrines, persecutions, massacres, and religious wars; and they extend it to the period when these powers shall be subverted.

Verses 8, 9. *And I heard, but I understood not*—I did not understand what time was allotted for bringing to pass this event, namely, the restoration of the Jewish nation, or the complete overthrow of all antichristian powers. The prophets, it must be observed, did not always receive the interpretation of what was revealed to them, as appears from 1 Pet. i. 11, 12. "Study and particular application were required, and often an immediate revelation. The evidence which appears to us so clearly, in the greater part of the prophecies which respect Jesus Christ, and the establishment of the church, was under an impenetrable obscurity before the event. It was the same with respect to those which concerned the persecutions of Antiochus. All this was most inexplicable to the Jews, before they saw the completion; and it is pretty nearly the same at present with us respecting some future events foretold by the prophets, particularly in the book of Revelation, which are yet to be accomplished, and which consequently are dark, and difficult to be understood."—Calmet. *And he said, Go thy way, for the words are closed up, &c.*—Be content with what has been made known to thee; (see verse 13;) for the full explication is deferred, till the time of its accomplishment draws near.

Verse 10. *Many shall be purified, and made white, and tried*—See chap. xi. 35, where the same words are found, but in different order. They are words of general and ordinary use, expressive of the purification intended to be produced in the minds of men by afflictions. If we would ascertain their import, the first word is borrowed from wheat, which is cleansed from the chaff; the second from cloth, which is whitened by the fuller; and the third from metal, tried and separated from its dross by gold-

and tried; <sup>a</sup> but the wicked shall do wickedly: and none of the wicked shall understand; but <sup>b</sup> the wise shall understand.

11 And from that time <sup>c</sup> that the daily sacrifice shall be taken away, and <sup>d</sup> the abomination that <sup>e</sup> maketh desolate set up, *there shall be a thousand two hundred and ninety days.*

viii. 47; xviii. 37.—<sup>c</sup> Chap. viii. 11; xi. 31.—<sup>d</sup> Heb. *to set the abomination.*—<sup>e</sup> Or, *astonisheth.*

smiths. I would refer the whole, says Wintle, to the righteous, who, it is here foretold, should be cleansed by various tribulations and trials; but the like discipline would have no effect on the wicked: see Rev. xxii. 11. Their wickedness would blind their minds, so that they would not understand, nor attend to these predictions, which the wise, that is, the considerate and divinely enlightened, should understand; should be fully instructed in themselves, and so should be able to teach them to others: see Wintle.

Verses 11, 12. *And from the time that the daily sacrifice shall be taken away*—It is here declared, that the whole time that these calamities would last, should run somewhat beyond a *time, times, and half a time*, namely, thirty days beyond it; for a *time, times, and a half*, signify only twelve hundred and sixty days, whereas here twelve hundred and ninety is mentioned as the term of duration; for which space of time, but not longer, the daily sacrifice should be taken away, or prohibited, and an idol be placed in the temple. *Blessed is he that waiteth, or survives, and cometh to the thousand three hundred and five and thirty days*—This period is forty-five days longer than the term last mentioned, or the twelve hundred and ninety days; and, if taken literally, and interpreted of the time of Antiochus's persecution, is supposed to be spoken of the time of his death, when the Jewish nation was not only delivered from their calamities, but also from all fear of their being renewed.

Those who extend these predictions to the times of Popery and Mohammedanism, suppose that the expressions made use of to describe Antiochus's persecutions are here applied to the desolations made by antichrist, of which those made by Antiochus were a figure: see note on chap. viii. 14, and xi. 36. And indeed they are expressions evidently applicable to different events, and have been accomplished at different times. "The *setting up of the abomination of desolation*," says Bishop Newton, "appears to be a general phrase, and comprehensive of various events. It is applied by the writer of the first book of Maccabees, chap. i. 54, to the profanation of the temple by Antiochus, and his setting up the image of Jupiter Olympus upon the altar of God. It is applied by our Saviour, Matt. xxiv. 15, to the destruction of the city and temple by the Romans, under the conduct of Titus. It may, for the same reason, be applied to the Emperor Adrian's building a temple to Jupiter Capitolinus, in the same place

A. M. 3470. 12 Blessed is he that waiteth, and  
B. C. 534. cometh to the thousand three hundred  
and five and thirty days.

<sup>d</sup> Verse 9.—<sup>e</sup> Or, and thou.

where the temple of God had stood; and to the misery of the Jews, and the desolation of Judea that followed. It may, with equal justice, be applied to the Mohammedans' invading and desolating Christendom, and converting the churches into mosques: and this latter event seems to have been particularly intended in this passage. If this interpretation be true, the religion of Mohammed will prevail in the East for the space of twelve hundred and sixty years, and then a great and glorious revolution will follow; perhaps the restoration of the Jews, perhaps the destruction of antichrist: but another still greater and more glorious will succeed; and what can this be so probably as the full conversion of the Gentiles to the church of Christ, and the beginning of the millennium, or the reign of the saints upon earth? For, verse 12, *Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days.* Here, then, are three different periods assigned, twelve hundred and sixty, twelve hundred and ninety, and thirteen hundred and thirty-five years; but what is the precise time of their beginning, and consequently of their ending, as well as what are the great and signal events which will take place at the end of each period, we can only conjecture, time alone can with certainty discover. It is, indeed, no wonder, that we cannot fully understand and explain these things: for, as the angel said to Daniel himself, though *many should run to and fro*, should inquire and examine into these things, and thereby *knowledge should be increased*; yet the full understanding of them is reserved for the *time of the end*, to which time the words are *closed up and sealed*. But, however, the great uncertainty of these events, which remain yet to be fulfilled, cannot shake the credit and certainty of those which have already been accomplished.

“Upon the whole, what an amazing prophecy is this! comprehending so many various events, and extending through so many successive ages, from the first establishment of the Persian empire, above five hundred and thirty years before Christ, to the general resurrection! And the farther it extends, and the more it comprehends, the more amazing and the more divine it must appear. What stronger and more convincing proofs can be given or required of a divine providence, and a divine revelation; that there is a God who directs and orders the transac-

13 But <sup>d</sup> go thou thy way till the A. M. 3470.  
end be: <sup>e</sup> for <sup>f</sup> thou shalt rest, <sup>g</sup> and B. C. 534.  
stand in thy lot at the end of the days.

<sup>h</sup> Isa. lvii. 2; Rev. xiv. 13.—<sup>i</sup> Psa. i. 5.

tions of the world; and that Daniel was a prophet divinely inspired by him, *a man greatly beloved*, as he is often addressed by an angel! Our blessed Saviour hath bestowed upon him the appellation of *Daniel the prophet*, Matt. xxiv. 15, and that is authority sufficient for any Christian; but, in the course of these notes, such instances and attestations of his being a prophet have been produced as an infidel cannot deny, or if he denies cannot disprove. In short, we see how well Daniel deserves the character which his contemporary, Ezekiel, hath given of him, chap. xiv. 14–20, and xxviii. 3, for his *piety and wisdom*; and these usually go together: for, as the angel says above, verse 10, *None of the wicked shall understand, but the wise shall understand. Happy are they who both know the will of God and do it.*”

Verse 13. *But go thou thy way till the end be*—The prophet had been making inquiries respecting the end of these wonders; and the angel, having given him all the information that was needful either for himself or future times, now dismisses him, with an encouraging declaration concerning the happiness which awaited him in the heavenly world. *Thou shalt rest, and stand in thy lot at the end of thy days*—Daniel was now ninety years of age, at least, and so could not expect to live much longer: and the angel here tells him, that after his life was ended, he should rest in peace with the righteous, namely, with respect to his soul; (compare Isa. lvii. 2; Rev. xiv. 13;) and that at the resurrection, foretold verse 2, of this chapter, he should obtain a share of that inheritance which is reserved for the faithful servants of God, and which shall be actually conferred upon them at the conclusion of the times here specified, verse 12. Observe, reader, our time and days, yea, and all time and days, will soon have an end, and we must every one of us *stand in our lot at the end of the days*. In the judgment of the great day we must have our allotment according to what we were, and what we did, in the body, and we must stand for ever in that lot. It was a comfort to Daniel, and it is a comfort to all the saints, that whatever their lot is in the days of time, they shall have a happy lot in the *end of the days*. And it ought to be the great care and concern of every one of us, to secure a happy lot at that period; and then we may well be content with our present lot, whatever it may be, welcoming the will of God, in all things, and at all times.

THE  
B O O K O F H O S E A.

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ARGUMENT.

THE *Twelve Prophets*, whose prophecies must now come under our consideration, are called the *Minor, or Lesser Prophets*: not because their writings are of less authority or usefulness than those of the four preceding, but only because they are shorter. Their prophecies, Josephus tells us, were put into one volume, by "the men of the great synagogue," in Ezra's time: of which learned and pious body of men, the last three of these twelve are supposed to have been themselves members. St. Stephen is thought to have referred to this volume, when, quoting a passage from Amos, Acts vii. 42, he says, "As it is written in the book of the prophets." And it is certain that, in the early ages of the Christian Church, both Jews and Christians, in enumerating the canonical books of the Old Testament, reckoned the *twelve minor prophets* to be *one book*. They are not arranged, either in the Hebrew or Greek copies, exactly in the order of time in which they lived; for Jonah, who was the oldest of them, is placed the *sixth* in order in these copies. Archbishop Newcome's arrangement of them, according to the time in which they prophesied, is as follows: Jonah, Amos, Hosea, Micah, Nahum, Joel, Zephaniah, Habakkuk, Obadiah, Haggai, Zechariah, Malachi.

Hosea, whose prophecy first claims our attention, began his public ministry in the latter part of the reign of Jeroboam II. king of Israel, about 785 years before Christ, twenty before the Olympiads, and more than forty before the foundation of Rome; and he continued to prophesy till the reign of Hezekiah king of Judah. And since he was of age to choose a wife for himself when he first entered upon his office, he must have lived to extreme old age. If, as many commentators have supposed, he witnessed the accomplishment of the judgment which he denounced upon Samaria and the ten tribes, he must have attained his hundredth year at least. But it is more "probable that he was removed before that event took place. For in all his prophecies the kingdom of Samaria is mentioned, as sentenced indeed to excision; but as yet subsisting, at the time when they were delivered."

"Inasmuch as he reckons the time of his ministry by the succession of the kings of Judah, the learned have been induced to believe that he himself belonged to that kingdom. However this may be, it appears that he took a particular interest in the fortunes of the sister kingdom. For he describes, with much more exactness than any other prophet, the distinct destinies of the two great branches of the chosen people, the different judgments impending on them, and the different manner of their final restoration; and he is particularly pathetic in the exhortations he addresses to the ten tribes. It is a great mistake, however, to suppose that *his prophecies are almost wholly against the kingdom of Israel*; or that the captivity of the ten tribes is the immediate and principal subject, the destiny of the two tribes being only occasionally introduced. Hosea's principal subject is that which is the principal subject indeed of all the prophets, the guilt of the Jewish nation in general, their disobedient, refractory spirit, the heavy judgments that awaited them, their final conversion to God, their re-establishment in the land of promise, and their restoration to God's favour, and to a condition of the greatest national prosperity, and of high pre-eminence among the nations of the earth, under the immediate protection of Messiah, in the latter ages of the world. He confines himself more closely to this single subject than any other prophet. Comparatively, he seems to care but little about other people. He wanders not, like Isaiah, Jeremiah, and Ezekiel, into the collateral history of the surrounding heathen nations. He meddles not, like Daniel, with the revolution of the great empires of the world. His own country seems to engross his whole attention; her privileges, her crimes, her punishment, her pardon. He predicts indeed, in the strongest and clearest terms, the ingrafting of the Gentiles into the church of God. But he mentions it only generally; he enters not, like Isaiah, into a minute detail of the business. He alludes to the calling of our Lord from Egypt; to the resurrection on the third day; he touches, but only in general terms, upon the final overthrow of the antichristian army in Palestine, by the immediate interposition of Jehovah; and he celebrates, in the loftiest strains of triumph and exultation, the Saviour's final victory over death and hell. But yet, of all the prophets, he certainly enters the least into the detail of the mysteries of redemption. His country, and his kindred, are the subject

next his heart. Their crimes excite his indignation, their sufferings interest his pity, and their future exaltation is the object on which he fixes with delight."—Bishop Horsley. Very similar is the character given of this prophecy by Archbishop Newcome, though in few words: "He chiefly addresses Israel, but introduces frequent mention of Judah. He not only inveighs against the vices of the people, but sharply arraigns the conduct of their kings, princes, and priests. Like many of the Hebrew prophets, he tempers denunciations of God's vengeance against an idolatrous and vicious people with promises of abundant mercies in store for them; and his transitions from one of these subjects to the other are rapid and unexpected."

As to the style of Hosea, it indicates antiquity; it is nervous, acute, concise, strongly marked with the graces of poetry, and retains the sententious brevity of the more ancient prophets whose writings are handed down to us. Though this, doubtless, was at first esteemed a peculiar elegance, yet, in the present devastations of the Hebrew language, it is productive of obscurity; and though the general subject of the prophet be plain enough, yet there is scarce any other so difficult and intricate: see Bishop Lowth's *Twenty-first Prolection*. "He delights," says another acknowledged critic, "in a style which always becomes obscure when the language of the writer ceases to be a living language. He is commatic, to use St. Jerome's word, that is, concise, more than any other of the prophets. He writes in short, detached, disjointed sentences, not wrought up into periods, in which the connection of one clause with another is made manifest to the reader by an artificial collocation, and by those connective particles which make one discourse of parts which otherwise appear as a string of independent propositions. His transitions from reproof to persuasion, from threatening to promise, from terror to hope, and the contrary, are rapid and unexpected. His similes are brief, accumulated, and often introduced without the particle of similitude. Yet these are not the vices, but the perfections, of the holy prophet's style; for to these circumstances it owes that eagerness and fiery animation which are the characteristic excellence of his writings, and are so peculiarly suited to his subject." The same learned author observes elsewhere, "The style of Hosea is poetical in the very highest degree. In maxim, solemn, sententious, brief; in persuasion, pathetic; in reproof, severe; in its allusions, always beautiful and striking, often sublime; rich in its images; bold in hyperbole; artificial, though perspicuous, in its allegory; possessing, in short, according to the variety of the matter, all the characters by which poetry, in any language, is distinguished from prose. And there cannot be a doubt that the composition was originally in the metrical form. But as the division of the hemistichs [verses] is not preserved in the MSS. nor in any of the versions, I consider the metrical form as lost."—Bishop Horsley. We shall only add to the above, that, with respect to the alleged obscurity of Hosea's style, this may easily be accounted for from the duration of his ministry, which, being prolonged during the reigns of four kings of Judah, must, of course, include a very considerable space of time and a great variety of events, or matters, to which they refer, and we have now only a small volume of his principal prophecies; and these transmitted to us in a continued series, with no marks of distinction as to the times in which they were published, or the subjects of which they treat. There is, therefore, no cause to wonder if, in perusing these prophecies, we sometimes find ourselves in a similar predicament with those who consulted the scattered leaves of the sibyl.

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## CHAPTER I.

*In this chapter, after the title of the book, Hosea, (1,) At the command of God, marries a woman who had been, or afterward became, a harlot, to represent to the Israelites their base and idolatrous apostacy from God, who had espoused them, and taken them into covenant with himself as his people, 2, 3. (2,) By naming her children Jezreel, Lo-ruhamah, and Lo-ammi, he represents God's cutting off the family of Jehu, and his wrathfully punishing the ten tribes of Israel, and casting them out from the covenant relation in which they had stood to him, 4, 6, 8, 9. (3,) He foretels the miraculous deliverance of the Jews from the Assyrians, and the restoration of the Israelites after the captivity under Zerubbabel, and especially in the apostolic and millennial periods under Jesus Christ, 7, 10, 11.*

A. M. 3219. **T**HE word of the LORD that came unto Hosea, the son of Beeri, in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah, and A. M. 3219  
B. C. 785. B. C. 785

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### NOTES ON CHAPTER I.

Verse 1. *The word of the Lord that came unto Hosea*—The name of the prophet is the same with the original name of Joshua, and signifies a Saviour. *The son of Beeri*—This was the prophet's surname; for in those days they had their surnames either from their parents, as we have, or from the

places of their abode. *Beeri* signifies a well. *In the days of Uziah, &c.*—"If we suppose," says Archbishop Newcome, "that Hosea prophesied during the course of sixty-six years, and place him from the year 790 before Christ, to the year 724, he will have exercised his office eight years in the reign of Jeroboam the Second, thirty-three years in the

A. M. 3219. in the days of Jeroboam the son of B. C. 785. Joash king of Israel.

2 ¶ The beginning of the word of the LORD by Hosea. And the LORD said to Hosea, <sup>a</sup> Go,

<sup>a</sup> So Chap. iii. 1.

reign of Uzziah, the entire reigns of Jotham and Ahaz, and three years in the reign of Hezekiah; but will not have survived the taking of Samaria." It is probable, however, that he begun his ministry as early as the year 785; and therefore that he prophesied at least seventy, if not more, years. The Jews, indeed, suppose him to have prophesied near ninety years, and that he uttered much more than he wrote. If he exercised his office such a number of years, many of the other prophets, as Isaiah, Joel, Amos, Obadiah, and Micah, must have lived and prophesied during his time.

Verse 2. *The beginning of the word of the Lord by Hosea*—Or, as some render it, *to Hosea*; phrases however of different import; for to speak to a person, expresses that the discourse was immediately addressed to him. To speak *by* him, that through him it was addressed to others. And that the speech so addressed to others was not the person's own, but God's; God using him as his organ of speech to the people. This latter is evidently the meaning of the Hebrew phrase here used, which is not *אל הושיע*, but *כהושיע*, and has been judiciously attended to by our translators, as it was also by the LXX., the Vulgate, the Chaldee, Luther's Latin translation, Calvin's, and Archbishop Newcome's. *And the Lord said, Go, take unto thee a wife of whoredoms*—Commentators differ much with respect to the meaning of this command. Maimonides, a noted Jewish writer, supposes, that what was enjoined was only to be transacted in a vision; and many learned men, both ancient and modern, have been of his opinion. Archbishop Newcome supposes, that the command refers to the spiritual fornication, or idolatry, of the Israelites: and that its meaning is only, "Go, join thyself in marriage to one of those who have committed fornication against me; and raise up children, who, by the power of example, will themselves swerve to idolatry:" see chap. v. 7. Some others suppose, that God only enjoins the prophet to marry one, who, he foresaw, would afterward be unfaithful to him, and become a harlot. Others again, and persons of great eminence for learning and Biblical knowledge, suppose the command implied, that he was to marry one who actually was at the time, or had been, a harlot. These different opinions, Bishop Horsley, in a preface to his translation of this prophecy, examines at large; and seems to have clearly proved, that the last-mentioned sense of the words is the true one. His train of reasoning on the subject is too long to find a place in these notes; a very short extract is all that can be inserted. "Here two questions arise, upon which expositors have been much divided; 1st. What is the character intended of the woman? What are the fornications by which she is charac-

terized? Are they acts of incontinence, in the literal sense of the word, or something figuratively so called? And, 2d, This guilt of literal or figurative incontinence, was it previous to the woman's marriage with the prophet, or contracted after it? The Hebrew phrase, *a wife of fornications*, taken literally, certainly describes a prostitute; and *children of fornications* are the offspring of a promiscuous commerce. Some, however, have thought, that the expression may signify nothing worse 'than a wife taken from among the Israelites, who were remarkable for spiritual fornication, or idolatry.' And that *children of fornications* may signify children born of such a mother, in such a country, and likely to grow up in the habit of idolatry themselves, by the force of ill example. But the words thus interpreted contain a description only of public manners, without immediate application to the character of any individual; and the command to the prophet will be nothing more than to take a wife. It is evident, that *a wife of fornications* describes the sort of woman with whom the prophet is required to form the matrimonial connection. It expresses some quality in the woman, actually belonging to the prophet's wife in her individual character. And this quality was no other than gross incontinence, in the literal meaning of the word. The prophet's wife was, by the express declaration of the Spirit, to be the type, or emblem, of the Jewish nation, considered as the wife of God. The sin of the Jewish nation was idolatry, and the Scriptural type of idolatry is carnal fornication; the woman, therefore, to typify the nation, must be guilty of the typical crime; and the only question that remains is, whether the stain upon her character was previous to her connection with the prophet, or afterward? I should much incline to the opinion of Diodati, that the expression may be understood of a woman that was innocent at the time of her marriage, and proved false to the nuptial vow afterward, could I agree to what is alleged in favour of that interpretation by Dr. Wells and Mr. Lowth, that it makes the parallel more exact between God and his blacksliding people, than the contrary supposition of the woman's previous impurity; especially if we make the further supposition, that the prophet had previous warning of his wife's irregularities. But it seems to me, on the contrary, that the prophet's marriage would be a more accurate type of the peculiar connection which God vouchsafed to form between himself and the Israelites, upon the admission of the woman's previous incontinence. God's marriage with Israel was the institution of the Mosaic covenant, at the time of the exodus, Jer. ii. 2; but it is most certain that the Israelites were previously tainted, in a very great degree, with the idolatry of Egypt, Lev. xvii. 7, and xviii. 3; Josh

<sup>b</sup> Deut. xxxi. 16; Psa. lxxiii. 27; Jer. ii. 13; Ezek. xxiii. 3.

A. M. 3219. 3 So he went and took Gomer the  
B. C. 785. daughter of Diblaim; which conceived, and bare him a son.

° 2 Kings x. 11.

xxiv. 14; and they are repeatedly taxed with this by the prophets, under the image of the incontinence of a young unmarried woman: see Ezek. xxiii. To make the parallel, therefore, exact in every circumstance between the prophet and his wife, God and Israel, the woman should have been addicted to vice before her marriage. The prophet, not ignorant of her numerous criminal intrigues, and of the general levity of her character, should nevertheless offer her marriage, upon condition that she should renounce her follies, and attach herself, with fidelity, to him as her husband; she should accept the unexpected offer, and make the fairest promises, Exod. xix. 8, and xxiv. 3-7; Josh. xxiv. 24. The prophet should complete the marriage contract, (Deut. vii. 6, and xxvi. 17-19,) and take the reformed harlot with a numerous bastard offspring to his own house. There she should bear children to the prophet; (as the ancient Jewish Church, amidst all her corruptions, bore many true sons of God;) but in a little time she should relapse to her former courses, and incur her husband's displeasure, who yet should neither put her to death according to the rigour of the law, nor finally and totally divorce her. Accordingly, I am persuaded, the phrases אִשָּׁה זִנִּיָּה, and לִי זִנִּיָּה, are to be taken literally, a wife of prostitution, and children of promiscuous intercourse; so taken, and only so taken, they produce the admirable parallel we have described.

"If any one imagines, that the marriage of a prophet with a harlot is something so contrary to moral purity as in no case whatever to be justified; let him recollect the case of Salomon the Just, as he is styled in the Targum upon Ruth, and Rahab the harlot. If that instance will not remove his scruples, he is at liberty to adopt the opinion, which I indeed reject, but many learned expositors have approved, that the whole was a transaction in vision only, or in trance. I reject it, conceiving that whatever was unfit to be really commanded, or really done, was not very fit to be presented, as commanded, or as done, to the imagination of a prophet in his holy trance. Since this, therefore, was fit to be imagined, which is the least that can be granted, it was fit, (in my judgment,) under all the circumstances of the case, to be done. The greatness of the occasion, the importance of the end, as I conceive, justified the command in this extraordinary instance. The command, if it was given, surely sanctified the action: and, upon these grounds, till I can meet with some other exposition, which may render this typical wedding equally significant of the thing to be typified by it in all its circumstances, I am content to take the fact plainly, as it is related, according to the natural import of the words of the narration; especially as this way of taking it will lead to the true meaning of the emblematical act, even if it was commanded

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4 And the LORD said unto him, A. M. 3219.  
Call his name Jezreel; for yet a little B. C. 785.  
while, ° and I will <sup>1</sup>avenge the blood of Jezreel

<sup>1</sup> Heb. visit.

and done only in vision. In taking it as a reality, I have with me the authority, not certainly of the majority, but of some of the most learned and cautious expositors; which I mention, not so much to sustain the truth of the opinion, as to protect myself, in the avowal of it, from injurious imputations."

Verse 3. *So he went and took Gomer, &c.*—The word *Gomer* signifies *failing*, or *consuming*, (see Psa. xii. 1,) so that the very name of the harlot, whom Hosea took, was symbolical, signifying that the kingdom of Israel would experience a great *failing*, consumption, or decrease of its people; which indeed it did, through the Assyrian kings' carrying away vast numbers of them, from time to time, into captivity. *The daughter of Diblaim*—*Diblaim* signifies heaps of figs; this name, therefore, may be considered as expressing symbolically, that, as some figs are good, others bad, (see Jer. xxiv.,) so there were some good people, although the major part were bad, among the Israelites. *Which conceived, and bare him a son*—This, it seems, was a legitimate son born to the prophet.

Verse 4. *And the Lord said, Call his name Jezreel*—This name, compounded of the nouns זֵרַע, *seed*, and אֱל, *God*, signifies *the seed of God*. The names, it must be observed, imposed upon the woman's children by God's direction, sufficiently declare what particular parts of the Jewish nation were severally represented by them. The persons signified by this the prophet's proper son, says Bishop Horsley, "were all those true servants of God, scattered among all the twelve tribes of Israel, who, in the times of the nation's greatest depravity, worshipped the everlasting God in the hope of the Redeemer to come. These were a holy seed, the genuine sons of God, begotten of him to a lively hope, and the early seed of that church which shall at last embrace all the families of the earth. These are Jezreel, typified by the prophet's own son, and rightful heir, as the children of God, and heirs of the promises. *For yet a little while*—And yet this *little* was a *long while*, through God's gracious forbearance. As bad as this people were, they should not perish without warning. φιλει ο θεος προσμαινειν, *God loves to premonish, or forewarn*, says the heathen historian, Herodotus. *I will avenge the blood*—Hebrew, *bloods of Jezreel*: that is, says Bishop Horsley, "the blood of the holy seed, the faithful servants of God, shed by the idolatrous princes of Jehu's family in persecution, and the blood of the children shed in their horrible rites upon the altars of their idols." It must be observed further here, that this mystical name of the prophet's son, Jezreel, was the name of a city in the tribe of Issachar, and of a valley, or plain, in which the city stood: the city famous for its vineyard, which cost its rightful

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A. M. 3219. upon the house of Jehu, <sup>d</sup> and will  
B. C. 785. cause to cease the kingdom of the  
house of Israel.

<sup>d</sup> 2 Kings xv. 10, 12.

owner Naboth his life; and, by the righteous judgment of God, gave occasion to the downfall of the royal house of Ahab: the *plain*, one of the finest parts of the whole land of Canaan. As it was here that Jehu shed the blood of Ahab's family with sparing hand, many modern expositors, "forgetting the prophet's son, have thought of nothing in this passage but the place, the city or the plain." And by the *blood of Jezreel*, which God here threatens to avenge upon the house of Jehu, they have understood the blood of Ahab's posterity; because though, in shedding that blood, Jehu executed the judgment which God had denounced by Elijah against the house of Ahab, for the cruel murder of Naboth; yet, in doing that, he acted from a principle of ambition and cruelty, without any regard to God's glory, whose worship he forsook, maintaining in the country the idolatry which Jeroboam had first set up. Upon this exposition, Bishop Horsley remarks as follows: "It is true, that when the purposes of God are accomplished by the hand of man, the very same act may be just and good as it proceeds from God, and makes a part of the scheme of providence, and criminal in the highest degree as it is performed by the man, who is the immediate agent. The man may act from sinful motives of his own, without any consideration, or knowledge, of the end to which God directs the action. In many cases the man may be incited, by enmity to God and the true religion, to the very act in which he accomplishes God's secret, or even revealed purpose. The man, therefore, may justly incur wrath and punishment for those very deeds in which, with much evil intention of his own, he is the instrument of God's good providence. But these distinctions will not apply to the case of Jehu, in such manner as to solve the difficulty arising from this interpretation of the text. Jehu was specially commissioned by a prophet to *smite the house of Ahab his master, to avenge the blood of the prophets, and the blood of all the servants of Jehovah, at the hand of Jezebel*, 2 Kings ix. 7. And however the general corruption of human nature, and the recorded imperfections of Jehu's character, might give room to suspect, that in the excision of Ahab's family, and of the whole faction of Baal's worshippers, he might be instigated by motives of private ambition, and by a cruel, sanguinary disposition, the fact appears from the history to have been otherwise; that he acted, through the whole business, with a conscientious regard to God's commands, and a zeal for his service, insomuch that, when the work was completed, he received the express approbation of God; and the continuance of the sceptre of Israel in his family, to the fourth generation, was promised as the reward of this good and accepted service: see 2 Kings x. 30. And it cannot be conceived, that the very same deed, which

5 ° And it shall come to pass at that <sup>A. M. 3219</sup>  
day, that I will break the bow of <sup>B. C. 785.</sup>  
Israel in the valley of Jezreel.

° 2 Kings xv. 29.

was commanded, approved, and rewarded in Jehu, who performed it, should be punished as a crime in Jehu's posterity, who had no share in the transaction. For these reasons, I am persuaded that *Jezreel* is to be taken in this passage in its mystical meaning; and is to be understood of the persons typified by the prophet's son—the holy seed—the true servants and worshippers of God. It is threatened that their blood is to be visited upon the house of Jehu, by which it had been shed. The princes descended from Jehu were all idolaters; and idolaters have always been persecutors of the true religion. In all ages, and in all countries, they have persecuted the *Jezreel* unto death, whenever they have had the power of doing it. The blood of Jezreel, therefore, which was to be visited on the house of Jehu, was the blood of God's servants, shed in persecution, and of infants shed upon the altars of their idols, by the idolatrous princes of the line of Jehu. And so the expression was understood by St. Jerome and by Luther." This threatening, denounced against the house of Jehu, was executed in the days of his great-grandson, the son of Jeroboam II., during whose reign Hosea received this prophecy from the Lord. For Zechariah, as we find 2 Kings xv. 10, was killed by a conspiracy of Shallum, who made himself king in his stead; and, no doubt, many of his kindred, who were of the house of Jehu, were slain with him. *And will cause to cease the kingdom of the house of Israel*—In the family of Jehu. Or rather, this is a prophecy of the destruction of the whole kingdom of Israel, which was in a declining condition from the death of Jeroboam, and the history of which, from the usurpation of Shallum, is little else than an account of conspiracies, murders, and usurpations, till it was entirely subverted by the Assyrians; and the people were carried captives into Assyria, and were dispersed through the various provinces of that empire.

Verse 5. *And it shall come to pass at that day, that I will break, &c.*—This entire abolition of the kingdom of the ten tribes shall take effect at the time when I break the bow, &c. Here the *breaking of the bow in the valley of Jezreel* is the event that marks the date; and to that date, so marked, the threatened excision of the kingdom of the ten tribes is referred. And it was of moment to give the people warning, that the advantages, which the enemy would gain over them in that part of the country, would end in the utter subversion of the kingdom. For had this timely warning produced repentance and reformation, the judgment, no doubt, would have been averted. St. Jerome says, the Israelites were overthrown by the Assyrians, in a pitched battle, in the plain of Jezreel. But of any such battle we have no mention in history, sacred or profane. But Tiglath-pileser took several of the principal

A. M. 3219. 6 ¶ And she conceived again and  
B. C. 785. bare a daughter. And God said unto him, Call her name <sup>2</sup>Lo-ruhamah: <sup>1</sup>for <sup>3</sup>I will no more have mercy upon the house of Israel; <sup>4</sup>but I will utterly take them away.

7 ¶ But I will have mercy upon the house

<sup>1</sup> That is, *Not having obtained mercy.*—<sup>2</sup> 2 Kings xvii. 6, 23.  
<sup>3</sup> Heb. *I will not add any more to.*

cities in that plain, in the reign of Pekah. And afterward in the reign of Hoshea, Samaria was taken by Shalmaneser, after a siege of three years; and this put an end to the kingdom of the ten tribes. And the taking of these cities successively, and, at last, of the capital itself, was a *breaking of the bow of Israel*, a demolition of the whole military strength of the kingdom, *in the valley of Jezreel*, where all those cities were situated. For the breaking of a bow was a natural image for the overthrow of military strength in general, at a time when the bow was one of the principal weapons. "Although the *valley of Jezreel* is here to be understood literally of the tract of country so named, yet perhaps there is an indirect allusion to the mystical import of the name. This being the finest spot of the whole land of promise, the name, *the vale of Jezreel*, describes it as the property of the holy seed, by whom it is at last to be possessed. So that, in the very terms of the denunciation against the kingdom of Israel, an oblique promise is contained, of the restoration of the converted Israelites. The Israel which possessed it, in the time of this prophecy, were not the rightful owners of the soil. It is part of the domain of the *Jezreel, the seed of God*, for whom it is reserved."—Bishop Horsley.

Verse 6. *And she conceived again*—It has been observed, that the children which the prophet's wife bore represent certain distinct parts, or descriptions, of the Jewish nation, of the whole of which the mother was the emblem. Of her three children here mentioned, the eldest and the youngest were sons, the intermediate child was a daughter. "The eldest," says Bishop Horsley, "I think, was the prophet's son; but the last two were both bastards. In this I have the concurrence of Dr. Wells, acutely remarking, that whereas it is said, verse 3, that the prophet's wife conceived and bare a son to him, it is said of the other two children, only that she conceived and bare them; implying that the children she then bare, not being born, like the first, to the prophet, were not begotten by him." Now, as the name imposed, by God's direction, upon the eldest child, the prophet's own son, typified the true children of God, and heirs of the promises among the Israelites; so the two bastard children, the bishop thinks, typified those parts of the Jewish people that were not *Jezreel*, or the seed of God. The first of these, the daughter, whose sex was the emblem of weakness, was called *Lo-ruhamah*, which signifies, *unbeloved*, or *unpitied*, or, as it is in the margin, in conformity with all the ancient visions, *not having obtained mercy*. "This daughter typified the people

of Judah, and will save them by the LORD their God, and <sup>h</sup>will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen.

8 ¶ Now when she had weaned Lo-ruhamah, she conceived, and bare a son.

<sup>4</sup> Or, *that I should altogether pardon them.*—<sup>5</sup> 2 Kings xix. 35.  
<sup>h</sup> Zech. iv. 6; ix. 10.

of the ten tribes, in the enfeebled state of their declining monarchy, torn by their intestine commotions and perpetual revolutions, harassed by powerful invaders, empoverished by their tyrannical exactions, and condemned by the just sentence of God to utter excision as a distinct kingdom, without hope of restoration: for so the type is explained by God himself," declaring, *I will utterly take them away*—That is, I will cause them to be carried into captivity, never to return again in a body; and will utterly put an end to them, considered as a kingdom, or people distinct from Judah.

Verse 7. *But I will have mercy upon the house of Judah*—Including Benjamin, and such of the Levites as adhered to God's law and worship, and as many of the other tribes as renounced the calves, Baal, and all idolatrous worship, and worshipped God alone as he required. On Judah, including all these, God had mercy in various respects, in which he had not mercy on Israel, prolonging that kingdom 132 years after Israel ceased to be a kingdom, preserving them from the combined powers of the king of Syria and the king of Israel, who united to destroy them, raising them up to greatness and glory in the reign of Hezekiah, in whose days the house of Judah was saved, by a wonderful miracle, from the power of Sennacherib the Assyrian king. Add to this, that Judah's captivity was only for seventy years, whereas Israel's continues to this day; Judah was restored to their own land, but Israel was not. By this, as the prophet would debase the pride of Israel, so possibly he intended to direct the well-disposed among them whither to go to find mercy. *And will save them by the Lord their God, and not by bow, nor by sword, &c.*—"These expressions," Bishop Horsley thinks, "are too magnificent to be understood of any thing but the final rescue of the Jews from the power of antichrist in the latter ages, by the incarnate God destroying the enemy with *the brightness of his coming*, (2 Thess. ii. 8,) of which the destruction of Sennacherib's army in the days of Hezekiah might be a type, but it was nothing more."

Verse 8. *Now when she had weaned Lo-ruhamah, she conceived, &c.*—The last child is a son, and the daughter was weaned before the woman conceived him. "A child, when it is weaned," says St. Jerome, "leaves the mother; is not nourished with the parent's milk; is sustained with extraneous aliments." "This aptly represents the condition of the ten tribes, expelled from their own country, dispersed in foreign lands, no longer nourished with the spiritual food of divine truth by the ministry of the prophets,

A. M. 3219. 9 Then said *God*, Call his name  
B. C. 785. <sup>6</sup> *Lo-ammi*: for ye *are* not my people,  
and I will not be your *God*.

10 ¶ Yet <sup>1</sup> the number of the children of  
Israel shall be as the sand of the sea, which  
cannot be measured nor numbered; <sup>2</sup> and it  
shall come to pass, *that* <sup>3</sup> in the place where  
it was said unto them, <sup>1</sup> *Ye are* not my

<sup>6</sup> That is, *Not my people*.—<sup>1</sup> Gen. xxxii. 12; Rom. ix. 27, 28.  
<sup>2</sup> Rom. ix. 25, 26; 1 Pet. ii. 10.—<sup>3</sup> Or, *instead of that*.

and destitute of any better guide than natural reason and heathen philosophy. The deportation of the ten tribes, by which they were reduced to this miserable condition, and deprived of what remained to them, in their worst state, of the spiritual privileges of the chosen race, was, in St. Jerome's notion of the prophecy, the *weaning* of *Lo-ruhamah*. The child, conceived after *Lo-ruhamah* was thus weaned, must typify the people of the kingdom of Judah, in the subsequent periods of their history. Or rather, this child typifies the whole nation of the children of Israel, reduced, in its external form, by the captivity of the ten tribes, to that single kingdom. The *sex* represents a considerable degree of national strength and vigour, remaining in this branch of the Jewish people, very different from the exhausted state of the other kingdom previous to its fall. Nor have the two tribes ever suffered so total an excision. The ten were absolutely lost in the world soon after their captivity. They have been nowhere to be found for many ages, and know not where to find themselves; though we are assured they will be found of God, in the day when he shall make up his jewels. But the people of Judah have never ceased totally to be. In captivity at Babylon they lived a separate race, respected by their conquerors. From that captivity they returned. They became an opulent and powerful state; formidable at times to the rival powers of Syria and Egypt; and held in no small consideration by the Roman people, and the first emperors of Rome. And even in their present state of ruin and degradation, without territory, and without a polity of their own, such is the masculine strength of suffering with which they are endued, they are still extant in the world as a separate race, but not as God's people, otherwise than as they are reserved for signal mercy. God grant it may be in no very distant period! But at present they are *לֹא אֶמְצֵא*, *Lo-ammi*, *not my people*. And so they have actually been more than seventeen centuries and a half; and to this condition they were condemned, when this prophecy was delivered. That these are typified by the child *Lo-ammi*, appears from the application of that name, in the tenth verse, to the children of Israel generally; whence it seems to follow, that the degenerate people of Judah were implicated in the threatenings contained in the former part of the chapter. But in those threatenings they cannot be implicated, unless they are typified in some one, or more, of the typical children. But

people, *there* it shall be said unto A. M. 3219.  
them, *Ye are* <sup>4</sup> the sons of the B. C. 785.  
living God.

11 <sup>5</sup> Then shall the children of Judah and  
the children of Israel be gathered together, and  
appoint themselves one head, and they shall  
come up out of the land: for great *shall be*  
the day of Jezreel.

<sup>1</sup> Chapter ii. 23.—<sup>2</sup> John i. 12; 1 John iii. 1.—<sup>3</sup> Isa. xi. 12,  
13; Jer. iii. 18; Ezek. xxxiv. 23; xxxvii. 16-24.

they are not typified in *Jezreel*; for the *Jezreel* is no object of wrath or threatening: not in *Lo-ruhamah*; for *Lo-ruhamah* typifies the kingdom of the ten tribes exclusively: of necessity, therefore, in *Lo-ammi*.—Bishop Horsley.

Verse 10. *Yet the number of the children of Israel shall be as the sand of the sea*—Though God casts off the ten tribes, yet he will, in due time, supply their loss, by bringing in great numbers of true Israelites into the church, not only of the Jews, but also of the Gentiles, and making them, who before were *strangers to the covenants of promise*, fellow-heirs with the Jews, Rom. ix. 25, 26; 1 Pet. ii. 10. "I think," says Bishop Horsley, "this is to be understood of the mystical Israel; their numbers, consisting of myriads of converts, both of the natural Israel, and their adopted brethren of the Gentiles, shall be immeasurably great." *And in the place where it was said, Ye are not my people, &c.*—*That is, at Jerusalem, or at least in Judea, where this prophecy was delivered, and where the execution of the sentence took place: there, in that very place, they, to whom it was said, Ye are no people of mine, shall be called, the sons of the living God.* This must relate, at least principally, to the natural Israel of the house of Judah; for to them it was said, *Ye are no people of mine*. And since they are to be acknowledged again as the children of the living God, in the same place where this sentence was pronounced and executed, the prophecy clearly promises their restoration to their own land."

Verse 11. *Then shall the children of Judah and the children of Israel be gathered together*—When the fulness of the Gentiles is come in, this will be a means of converting the Jews, and bringing them into the church. And when converts of the house of Judah shall have obtained a resettlement in the holy land, then a general conversion shall take place of the race of Judah, and the race of the ten tribes. They shall unite in one confession, and in one polity; and *appoint themselves one head*—The Lord Christ, called *David their king*, (chap. iii. 5.) shall become the chief and head of his church, composed of Judah and Israel, of Jews and Gentiles. This head is indeed appointed and set up over the church by God, Psa. ii. 6; Eph. i. 22. But the saints are said to appoint Christ their head, when they choose him and embrace him for their sovereign; when, with the highest estimation, most vigorous affections, and utmost endeavours of unfeigned obe-

dience, they set him up in their hearts, and serve him in their lives, giving him the pre-eminence in all things. *And they shall come up out of the land, &c.*—That is, from all parts of the earth, to Jerusalem, there to join in the same way of worship (as once the twelve tribes did, before the schism under Jeroboam) with the Christian Church, and so proceed on the way to the kingdom of heaven. Jerusalem being situated upon an eminence, and in the heart of a mountainous region, which rose greatly above the general level of the country to a great distance on all sides, the sacred writers always speak of persons going to Jerusalem, as *going up*. *For great shall be the day of Jezreel*—That is, of the seed of God: see note on verse 4. “Great and happy shall be the day, when the holy seed of both branches of the natural Israel shall be publicly acknowledged of their God, united under one head, their King Messiah, and restored to the possession of the promised land, and to a situation of high pre-eminence among the kingdoms of the earth.”

It must be observed here, that although this is an express prophecy of the final conversion and restoration of the Jews, it contains also a manifest allusion to the call of the Gentiles. For, “the word *Jezreel*, though applied in this passage to the devout part of the natural Israel, by its etymology is capable of a larger meaning, comprehending all, of every race and nation, who, by the preaching of the gospel, are made members of Christ, and the children of God. All these are a *seed of God*, begotten of him by the Spirit to a holy life, and to the inheritance of immortality. The words *Ammi* and *Ruhamah*, (*my people* and *beloved*,) and their opposites, *Lo-ammi* and *Lo-ruhamah*, (*not my people* and *not beloved*,) are capable of the same extension; the two former to comprehend the converted, the two latter the unconverted, Gentiles. In this extent they seem to be used chap. ii. 23, which appears to be a prophecy of the call of the Gentiles, with manifest allusion to the restoration of the Jews.” Accordingly we find these prophecies of Hosea cited by St. Paul, to prove the indiscriminate call to salvation both of Gentiles and Jews. He affirms, that God has called us [that is, Christians] *vessels of mercy afore prepared unto glory*, *καὶ μόνον ἐξ ἰουδαίων ἀλλὰ καὶ ἐξ ἔθνων*, *not of the Jews only, but moreover of*

*the Gentiles too*, Rom. ix. 24.” “The allusion which is made to these prophecies by St. Peter, in his first epistle, (chap. ii. 10,) is not properly a citation of any part of them, but merely an accommodation of the expressions, *not my people, my people, not having obtained mercy, having obtained mercy*, to the case of the Hebrews of the Asiatic dispersion, before and after their conversion.” Bishop Horsley, who adds, “it is surprising that the return of Judah from the Babylonian captivity should ever have been considered, by any Christian divine, as the principal object of this prophecy, and an event in which it has received its full accomplishment. The fact is, that this prophecy has no relation to the return from Babylon in a single circumstance. What was the number of the returned captives, that it should be compared to that of the sands upon the sea-shore? The number of the returned, in comparison of the whole captivity, was nothing. And how was Zorobabel (under whom the Jews returned from Babylon) one head of the rest of Israel, as well as of Judah? To interpret the prophecy in this manner is to make it little better than a paltry quibble; more worthy of the Delphic tripod, than of the Scripture of truth.” Very judicious, upon this subject, are the remarks of the learned Houbigant “The prophet, in the tenth verse, passes from threatenings to promises, which is the manner of the prophets, that the Jews might not think that, after the accomplishment of the threatenings, God would concern himself no more about their nation. Those promises seem to respect the final condition of the Jews, when they should collect under one head, the Messiah; that it might properly be said of them, *Ye are children of the living God*. It is difficult to accommodate the words of this passage to the return from the Babylonian captivity. Those Jews, who returned from Babylon, were not so much as one-hundredth part of the whole Jewish race; so little were they to be compared with the sands of the sea: nor did they appoint themselves one head. Zorobabel was indeed their leader, but not their single leader; and their form of government henceforward was not monarchical, but an aristocracy. Nor had they kings till the very last, when they were become unworthy to be called *children of the living God*.”

## CHAPTER II.

In this chapter, (1,) God charges the Israelites with their idolatries, their forgetfulness of him, and their obligations to him, 1, 2, 5, 8. (2,) He threatens to take from them that abundance of outward mercies wherewith they had served their idols, and to abandon them to certain ruin, 3-7, 9-13. But, (3,) He promises, at last, to return to them in mercy, after they should be gathered from their dispersions, 14; to cure them of their wonted idolatry and wickedness, 7, 16, 17; and, for their complete safety, to render them his people, and make them share the blessings of his covenant, 18-20, 23; and bestow upon them all necessary benefits and comforts, temporal and spiritual, 15, 21, 22.

A. M. 3220. **SAY** ye unto your brethren, <sup>1</sup> Amī ;  
B. C. 784. and to your sisters, <sup>2</sup> Ruhamah.

2 Plead with your mother, plead ; for <sup>a</sup> she is not my wife, neither *am* I her husband : let her therefore put away her <sup>b</sup> whoredoms out of her sight, and her adulteries from between her breasts ;

3 Lest <sup>c</sup> I strip her naked, and set her as in the day that she was <sup>d</sup> born, and make her <sup>e</sup> as

A. M. 3220. a wilderness, and set her like a dry  
B. C. 784. land, and slay her with <sup>f</sup> thirst.

4 And I will not have mercy upon her children ; for they *be* the <sup>g</sup> children of whoredoms.

5 <sup>h</sup> For their mother hath played the harlot : she that conceived them hath done shamefully : for she said, I will go after my lovers, <sup>i</sup> that give *me* my bread and my water, my wool and my flax, mine oil and my <sup>j</sup> drink.

<sup>1</sup> That is, *My people*.—<sup>2</sup> That is, *having obtained mercy*.  
<sup>a</sup> Isa. l. 1.—<sup>b</sup> Ezek. xvi. 25.—<sup>c</sup> Jer. xiii. 22, 26 ; Ezek. xvi. 37, 39.—<sup>d</sup> Ezek. xvi. 4.

<sup>e</sup> Ezekiel xix. 13.—<sup>f</sup> Amos viii. 11. 13.—<sup>g</sup> John viii. 41.  
<sup>h</sup> Isa. i. 21 ; Jer. iii. 1, 6, 8, 9 ; Ezek. xvi. 15, 16.—<sup>i</sup> Verses 8, 12 ; Jer. xlv. 17.—<sup>j</sup> Heb. *drinks*.

NOTES ON CHAPTER II.

Verses 1, 2. *Say to your brethren*—Many interpreters consider this verse as being connected with the preceding chapter, thus: When that general restoration of the Jewish nation shall take place, you may change your language in speaking to those of your brethren and sisters whom I had before disowned, and you may call them *Ammi, my people, and Ruhamah, she that hath obtained mercy*. The prophet alludes to the 6th and 9th verses of the preceding chapter. Other expositors, however, with more apparent reason, consider this verse as connected with the following words, and translate it thus: "Ye that are my people, and have obtained mercy, speak to your brethren and sisters, and plead with your mother," &c. "Although the Israelites, in the days of Hosea, were in general corrupt, and addicted to idolatry; yet there were among them, in the worst times, some who had *not bowed the knee to Baal*. These were always *Ammi and Ruhamah*; God's own people, and a darling daughter. God commissions these faithful few to admonish the inhabitants of the land in general, of the dreadful judgments that would be brought upon them by the gross idolatry of the Jewish Church and nation;" and to reprove, and use their best endeavours to reform that general corruption which the nation had contracted by its idolatry; whereby the people had broken the covenant God had made with them, and had caused a separation, or divorce, between him and them. *Let her therefore put away her whoredoms, &c.*—Let her leave off her idolatries. These are often expressed in the Scriptures by the fondness and caresses which pass between unchaste lovers.

Verse 3. *Lest I strip her naked, &c.*—The punishment frequently inflicted upon harlots was, to strip them naked and expose them to the world. The punishment of adulteresses among the Germans is thus described by Tacitus, "Accisis crinibus nudatam coram propinguis expellit domo maritus." Or the allusion may be to the ignominy which brutal conquerors sometimes inflicted on the captives they took in war, by stripping them of their clothing and causing them to travel in that condition, exposed to the inclemency of the weather, and, which was yet worse, to the intolerable heat of the sun: see note on Isaiah iii. 17. Thus God threatens to deal with the Israelites: to deliver them into the hands of their

enemies, and carry them away naked into captivity, (see verse 9,) in as forlorn and desolate a condition as they were in during their bondage in Egypt. *And make her as a wilderness*—A state of captivity is fitly compared to being placed in a wilderness, in want of common necessaries: compare Ezek. xix. 13. "It may seem harsh," says Bishop Horsley, "to say of a woman that she shall be laid waste like a wilderness, and reduced to the condition of a parched land. But it is to be observed that the allegorical style makes an intercommunity of attributes between the type and the thing typified. So that when a woman is the image of a country or of a church, that may be said of a woman, which, in unfigured language, might be said of the country, or the church, which she represents. The country might literally be made a waste wilderness, by unfruitful seasons, by the devastations of war, or of noxious vermin: a church is made a wilderness and a parched land, when the living waters of the Spirit are withheld."

Verses 4, 5. *And I will not have mercy on her children, &c.*—As an injured husband has no regard for the children which his wife has had by another man; so neither will I have pity on thy children which are trained up to practise thy idolatries. *For they be the children of whoredoms*—Spurious children, not knowing their father: so those might fitly be called who worshipped a plurality of gods; for by worshipping a multiplicity of them, they declared plainly, that they did not know to whom their worship was due, or who was their Creator or original Father. *For their mother hath played the harlot*—This proves the truth of the above charge, and justifies the severity of the punishment. *She that conceived them hath done shamefully*—Hath acted like an impudent and shameless harlot, sinning openly and avowedly. *She said, I will go after my lovers*—By *lovers* here, are meant, first, The idols, with whom the Israelites committed spiritual adultery: see Jer. iii. 1; and then the idolatrous nations, whose alliance the Israelites courted, and, in order thereto, practised their idolatries: the word may be understood here in both senses; for they ascribed all the plenty they enjoyed chiefly to the favour of the idol-gods which they worshipped, Jer. xlv. 17; and then they placed their trust and confidence in the confederacies they had made with their neighbour-

A. M. 3220. 6 Therefore, behold, <sup>k</sup> I will hedge  
B. C. 784. up thy way with thorns, and <sup>4</sup> make  
a wall, that she shall not find her paths.

7 And she shall follow after her lovers, but she shall not overtake them; and she shall seek them, but shall not find *them*: then shall she say, <sup>1</sup> I will go and return to my <sup>m</sup> first husband; for then *was it* better with me than now.

8 For she did not <sup>n</sup> know that <sup>o</sup> I gave her corn, and <sup>5</sup> wine, and oil, and multiplied her silver and gold, <sup>6</sup> *which* they prepared for Baal.

<sup>k</sup> Job iii. 23; xix. 8; Lam. iii. 7, 9.—<sup>4</sup> Heb. *wall a wall*.  
<sup>1</sup> Chap. v. 15; Luke xv. 18.—<sup>m</sup> Ezek. xvi. 8.—<sup>n</sup> Isaiah i. 3.  
<sup>o</sup> Ezek. xvi. 17, 18, 19.—<sup>5</sup> Heb. *new wine*.—<sup>6</sup> Or, *wherewith*

ing idolaters; and thought the peace and plenty they possessed were very much owing to their alliance and protection.

Verses 6, 7. *Therefore I will hedge up thy way with thorns, &c.*—That is, with difficulties and distresses; and *make a wall*—Hebrew, גרר, a stone fence. I will effectually block up her way, and surround her with great calamities. *That she shall not find her paths*—That she shall not know which way to turn to extricate herself from them. *And she shall follow after her lovers*—She shall seek for help of her idols, and her idolatrous allies, but shall receive none. Or, as Archbishop Newcome paraphrases the words, “For some time she shall remain addicted to her Egyptian and Syrian idols, and to all her former idolatrous and immoral practices: but without carrying her evil wishes into execution.” *She shall seek them, but not find them*—A proverbial expression denoting lost labour. She shall seek for favour and succour at her lovers’ hands, but all in vain, they shall all forsake her, and change their ancient love into mortal hatred. “It is the usual practice of the devil and his instruments,” says an old writer, “to bring men into the briars and thorns, and there to leave them to shift as they can. Thus the Pharisees dealt by Judas; *What is that to us*, say they, *see thou to that*: they left him when they had led him to his ruin.” God deals very differently with his people. *As in very faithfulness he afflicts them*, that he may be true to their best interests: so when they *follow hard after him*, and seek him as David did, they are sure to find him; if they *search for him with all their heart*, Jer. xxix. 13. When they meet with disappointments it is in mercy, and they are *chastened of the Lord*, that they may not be *condemned with the world*. *Then shall she say, I will return to my first husband, &c.*—Her afflictions will bring her to a sense of her duty, and of the happiness she enjoyed as long as she cleaved steadfastly unto Jehovah the true God.

Verses 8, 9. *For she did not know*—Or, as Bishop Horsley renders it, *But she would not know, that I gave her corn, &c.*—She did not, or would not consider that all the necessaries she enjoyed, as well as her riches and ornaments, were my gifts, which yet she ungratefully employed in the service of her

9 Therefore will I return, and <sup>p</sup> take A. M. 3220.  
away my corn in the time thereof, B. C. 784.  
and my wine in the season thereof, and will  
<sup>7</sup> recover my wool and my flax *given* to cover  
her nakedness.

10 And now <sup>q</sup> will I discover her <sup>8</sup> lewdness in  
the sight of her lovers, and none shall deliver  
her out of my hand.

11 <sup>r</sup> I will also cause all her mirth to cease, her  
<sup>8</sup> *fast-days*, her new-moons, and her sabbaths,  
and all her solemn feasts.

*they made Baal*, Chap. viii. 4.—<sup>p</sup> Verse 3.—<sup>7</sup> Or, *take away*.  
<sup>q</sup> Ezek. xvi. 37; xxiii. 29.—<sup>8</sup> Heb. *folly, or, villany*.—<sup>r</sup> Amos  
viii. 10.—<sup>1</sup> Kings xii. 32; Amos viii. 5.

idols, and in making images of false gods to worship instead of me. *Therefore*—Or, for the punishment of her ingratitude; *will I take away my corn in the time thereof*—I will change my manner of acting toward her, and deprive her of the good things she hopes infallibly to enjoy. At the time when she expects to reap the fruits of the earth, her enemies shall invade her and destroy them, or unfavourable seasons shall entirely blast them, or other causes prevent her enjoying them; and *will recover my wool and my flax*—Will take back again the proper materials I gave for clothing her. This verse, according to Bishop Horsley, speaks “of calamities already begun, and the next describes the progress and increase of them. It appears from all the prophets, and particularly from Amos and Joel, that the beginning of judgment upon this refractory, rebellious people, was in unfruitful seasons, and noxious vermin, producing a failure of the crops, dearth, murrain of the cattle, famine, and pestilential diseases.”

Verses 10, 11. *And now will I discover her lewdness, &c.*—The folly and wickedness of her idolatries shall appear by the punishments which I will inflict upon her, which shall be so remarkable that they shall be taken notice of by the idolatrous nations round about her, which have pretended a friendship for her, and promised her great assistance and prosperity if she would worship the same gods that they worshipped; but neither they nor any of their false gods shall save her from the calamities I will bring upon her. *And I will cause all her mirth to cease*—The mirth and jollity of Israel were greatly damped when Tiglath-pileser took Ijon and other cities, and subdued Gilead and Galilee, and all the land of Naphtali, and carried the people away captive to Assyria, which he did but a few years after this prophecy was uttered. And surely all their joy must have ceased about ten or twelve years after, when Samaria was taken, and Hosca and all Israel made captives. *Her fast-days, her new-moons, &c.*—Though apostate Israel was fallen to idolatry, and had renounced the true worship of God, yet by this verse it appears they retained many of the rites and ceremonies that were used in Judah, or else they set up others like them. But God here threatens.

A. M. 3220. B. C. 784. 12 And I will <sup>9</sup> destroy her vines, and her fig-trees, <sup>1</sup> whereof she hath said, These *are* my rewards that my lovers have given me: and <sup>2</sup> I will make them a forest, and the beasts of the field shall eat them.

13 And I will visit upon her the days of Baalim, wherein she burned incense to them, and she <sup>3</sup> decked herself with her ear-rings and

<sup>9</sup> Heb. *make desolate*.—<sup>1</sup> Verse 5.—<sup>2</sup> Psa. lxxx. 12, 13; Isa. v. 5.—<sup>3</sup> Ezek. xxiii. 40, 42.—<sup>4</sup> Ezek. xx. 35.

that in their captivity they should have no opportunity to celebrate them.

Verses 12, 13. *And I will destroy her vines*—Those blessings, or fruits of the earth, which she has attributed to her false gods, I will give to the beasts of the field to eat, making the whole land only a wilderness for beasts. Among other objects of their false worship, the Israelites worshipped the celestial luminaries, and, it is likely, attributed the fruits of the earth to them, as self-sufficient, or producing them by their own power, and not as mere instruments in the hands of Jehovah. *And I will visit upon her the days of Baalim*—I will punish her for all the idolatries she has committed from the days of Jeroboam, who first set up the worship of false gods: see chap. xiii. 1. The chief god of every country was called by the name of Baal, which means *lord*: so Baal-peor was the god of the Moabites, Baal-zebub was the god of Ekron, (2 Kings i. 2,) Baal-berith the god of the Phenicians, Judges viii. 33. These several deities are in the plural number called *Baalim, lords*; for they had *lords many*, 1 Cor. viii. 5. *And she decked herself with her ear-rings*—She put on the richest ornaments on their idolatrous festivals.

Verses 14, 15. *Therefore, behold, I will allure her*—As there is a plain alteration of the style here from threatenings to promises, so the first word of this verse should be translated *nevertheless, or notwithstanding*. *And bring her into the wilderness*—Or, *after I have brought her into the wilderness*. The state of the Jews in captivity is elsewhere expressed by a wilderness state: see note on Ezek. xx. 35. It probably means here the dispersion of the ten tribes, after their first captivity by Shalmaneser, 2 Kings xvii. 6. *And speak comfortably to her*—In these words, and the preceding, *I will allure her*, there is an allusion to the practice of fond husbands, who, forgetting past offences, use all the arts of endearment to persuade their wives, who have parted from them, to return to them again. So God will use the most powerful persuasions to bring the Israelites to the acknowledgment of the truth, notwithstanding all their former abuses of the means of grace. The Hebrew here, *לִבְרַחִי לֵךְ*, is literally, *I will speak to her heart*, that is, speak what shall touch her heart, in her outcast state in the wilderness of the Gentile world, by the proffers of mercy in the gospel. “For the doctrine of the gospel,” says Luther on this place, “is the true soothing speech, with which the minds of men are taken. For

her jewels, and she went after her A. M. 3220. B. C. 784. lovers, and forgot me, saith the LORD.

14 ¶ Therefore, behold, I will allure her, and <sup>7</sup> bring her into the wilderness, and speak <sup>10</sup> comfortably <sup>11</sup> unto her.

15 And I will give her her vineyards from thence, and <sup>2</sup> the valley of Achor for a door of hope: and she shall sing there, as in <sup>4</sup> the days

<sup>10</sup> Or, *friendly*.—<sup>11</sup> Heb. *to her heart*.—<sup>12</sup> Josh. vii. 26; Isa. lrv. 10.—<sup>13</sup> Jer. ii. 2; Ezek. xvi. 8, 22, 60.

it terrifies not the soul, like the law, with severe denunciations of punishment; but although it reproves sin, it declares that God is ready to pardon sinners for the sake of his Son; and holds forth the sacrifice of the Son of God that the souls of sinners may be assured that satisfaction has been made by that to God.” *And I will give her her vineyards from thence*—Or, *from that time*, as the word *כִּשְׁבָּ* may be rendered: then I will restore her vineyards and fruitful fields which I had taken from her, verse 12: or, *from that place*; or, *in consequence of these things*; in which senses also the original word is used. God declares that from and through the wilderness lies the road to a rich, fruitful country; that is, that the calamities of the dispersion, together with the soothing intimations of the gospel, by bringing the Jewish race to a right mind, will be the means of reinstating them in that wealth and prosperity which God hath ordained for them in their own land. *And the valley of Achor*—Or, *of trouble, or tribulation*, as the Hebrew word *Achor* signifies; *for a door of hope*—The passage alludes to “the vale near Jericho, where the Israelites, first setting foot within the holy land, were thrown into trouble and consternation by the daring theft of Achan. In memory of which, and of the tragical scene exhibited in that spot, in the execution of the sacrilegious peculator and his whole family, the place was called the vale of Achor, Josh. vii. And this vale of Achor, though a scene of trouble and distress, was a door of hope to the Israelites under Joshua; for there, immediately after the execution of Achan, God said to Joshua, *Fear not, neither be thou dismayed*, (chap. viii. 1,) and promised to support him against Ai, her king, and her people. And from this time Joshua drove on his conquests with uninterrupted success. In like manner the tribulations of the Jews, in their present dispersion, shall open to them the door of hope.” *And there*—That is, in the wilderness, and in the vale of tribulation, under those circumstances of present difficulty, mixed with cheering hope; *she shall sing as in the days of her youth*—She shall express her joy in God, as her forefathers did after their deliverance at the Red sea; when God espoused them for his peculiar people, and entered into a covenant with them at mount Sinai, where they solemnly promised an entire obedience to him. *And, or rather, even, as in the day when she came up out of the land of Egypt*—“This perpetual allusion to the *exodus*,” or coming out of Egypt, “to the cir-

A. M. 3220. of her youth, and <sup>b</sup> as in the day  
B. C. 784. when she came up out of the land  
of Egypt.

16 And it shall be at that day, saith the  
LORD, *that* thou shalt call me <sup>12</sup> Ishi; and  
shalt call me no more <sup>13</sup> Baali.

17 For <sup>o</sup> I will take away the names of Baalim  
out of her mouth, and they shall no more be  
remembered by their name.

18 And in that day will I make a <sup>d</sup> covenant  
for them with the beasts of the field, and with

<sup>b</sup> Exod. xv. 1.—<sup>12</sup> That is, *My husband*.—<sup>13</sup> That is, *My lord*.—<sup>c</sup> Exodus xxiii. 13; Joshua xxiii. 7; Psalm xvi. 4; Zechariah xiii. 2.

cumstances of the march through the wilderness, and the first entrance into the holy land, plainly points the prophecy to a similar deliverance, by the immediate power of God, under that leader, of whom Moses was a type.—Horsley.

Verses 16, 17. *And at that day thou shalt call me Ishi, &c.—Ishi, my husband*, is an appellation of love; *Baali, my lord*, of subjection and fear. *God hath not given his people, whom he justifies, accepts, and betroths to himself in righteousness, the spirit of fear, but of power, and of love, and of a sound mind*, 2 Tim. i. 7. As the words *ישׁי, ishi*, and *בעל, baali*, in this verse, (both applicable to a husband, although in different views, the former signifying a husband simply, the latter a husband under the idea of a *lord*, or *master*,) are manifestly appellatives, and not proper names, they certainly ought to have been translated as appellatives; that is, the clause should have been rendered, *Thou shalt call me my husband, thou shalt no more call me my lord, or master*. Thus Houbigant, who adds, by way of explication, “because thou shalt love me, and serve me through affection, and not through fear.” *For I will take away the names of Baalim*—That is, *Baals*; *out of her mouth*—The Jews were forbidden to mention the names of the heathen idols, Exod. xxiii. 13; Josh. xxiii. 7; and therefore the name *Baal*, though capable of a good sense, as it signifies *husband*, or *lord*, must be avoided by them, because it was also the name of false gods, lest by using it they should be led into idolatry. *And they shall be no more remembered*—Or *mentioned*, as the Hebrew may be translated; *by their name*—“It is in vain,” says Bishop Horsley, “to look for a purity of religious worship, answerable to this prophecy, among the Jews returned from the Babylonian captivity. This part of the prophecy, with all the rest, will receive its accomplishment in the converted race in the latter days. It is said, indeed, that, after the return from Babylon, the Jews scrupulously avoided idolatry, and have continued untainted with it to this day. But, generally, as this is asserted by all commentators, one after another, it is not true. Among the restored Jews there was, indeed, no public idolatry, patronized by the government, as there had been in times before the captivity, particularly

the fowls of heaven, and *with* the A. M. 3220.  
creeping things of the ground: and B. C. 784.

<sup>o</sup> I will break the bow and the sword and the battle out of the earth, and I will make them to <sup>f</sup> lie down safely.

19 And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in loving-kindness, and in mercies.

20 I will even betroth thee unto me in faithfulness: and <sup>g</sup> thou shalt know the LORD.

<sup>d</sup> Job v. 23; Isa. xi. 6-9; Ezek. xxxiv. 25.—<sup>o</sup> Psa. xlvi. 9; Isa. ii. 4; Ezek. xxxix. 9, 10; Zech. ix. 10.—<sup>f</sup> Lev. xxvi. 5; Jer. xxiii. 6.—<sup>g</sup> Jer. xxxi. 33, 34; John xvii. 3.

in the reign of Ahaz. But from the time of Antiochus Epiphanes to the last moments of the Jewish polity, there was a numerous and powerful faction, which in every thing affected the Greek manners; and this Hellenizing party were idolaters to a man. The Jews of the present times, as far as we are acquainted with them, seem indeed to be free from the charge of idolatry, properly so called. But of the present state of the ten tribes we have no certain knowledge; without which we cannot take upon us either to accuse or to acquit them.”

Verse 18. *And in that day will I make a covenant for them with the beasts of the field, &c.*—That is, a covenant of security from the evils which, in the days of my vengeance, arose from beasts, and birds of prey, and venomous creatures. Or the words may be understood figuratively, of the final conversion of the most ignorant and vicious of the heathen to the true faith; the effect of which will be, that they shall live in peace and friendship with the re-established nation of the Jews. In this sense the passage is understood by Bishop Horsley. *And I will break the bow, &c.*—I will cause that there shall be no more wars, either foreign or domestic. A universal peace, and freedom from all enemies, is mentioned by the prophets, as a concomitant of that flourishing state of the church which shall commence at the restoration of the Jews, and the coming in of the Gentiles: see Isa. xi. 6, 7. *And will make them to lie down safely*—Being gathered under the wings of my protection, they shall repose themselves upon my power and providence, committing themselves to my care *in well doing*. Observe, reader, all true and solid security, all real peace, whether inward or outward, flows from God's favour.

Verses 19, 20. *I will betroth thee unto me for ever*—I will treat thee, who hast been a harlot, like a wife, if hereafter thou become faithful to me. *Yea, I will betroth thee unto me in righteousness, &c.*—Bishop Horsley translates these verses thus: *To myself, I say, I will betroth thee with justice, and with righteousness, and with exuberant kindness and with tender love. With faithfulness to myself, I say, I will betroth thee, and thou shalt know the Jehovah*. The passage, it seems, may be paraphrased as follows: I will betroth, or take, thee unto me in a

A. M. 3220. B. C. 784. 21 And it shall come to pass in that day, <sup>b</sup> I will hear, saith the LORD, I will hear the heavens, and they shall hear the earth;

22 And the earth shall hear the corn, and the wine, and the oil; <sup>i</sup> and they shall hear Jezreel.

<sup>b</sup> Zechariah viii. 12.—<sup>i</sup> Chapter i. 4.—<sup>h</sup> Jeremiah xxxi. 27; Zechariah x. 9.

way that shall display, or make manifest, my righteousness, or the regard I have to justice and holiness, my beneficence, or inclination to make my creatures happy, my mercy in forgiving offences committed against me, and my faithfulness in fulfilling my promises, and verifying my declarations. *And thou shalt know the Lord*—Experience the exuberant goodness of Jehovah; shalt find that he is and will be a gracious Lord to thee. One especial part of the new covenant consists in imparting to the faithful a more perfect knowledge of God as a pardoning God, and of his will and their own duty: see Jer. xxxi. 31-34.

Verses 21, 22. *I will hear the heavens*—When they ask, as it were, to send their rain on the earth. *And they shall hear the earth*—When it supplicates, as it were, for rain. *The earth shall hear the corn and the wine, &c.*—When they wish, as it were, to supply the wants of man. *And they shall hear Jezreel*—All nature shall hear, and minister to, the people whom God shall restore to their own land. The Hebrew word, however, here rendered to hear, Dr. Waterland more properly renders to answer, thus: *I will answer the heavens, and they shall answer the earth, &c.* In other words, all creatures shall answer the desires and wants of my people: the heavens shall answer the wants of the earth, in sending down seasonable showers: and the earth shall answer the wants of mankind, in bringing forth corn, and wine, and other necessaries of life: and the fruits of the earth shall answer the wishes of my restored people, by giving them due nourishment: see the same sense more plainly expressed, Zech. viii. 12. Bishop Horsley reads, *I will perform my part, saith Jehovah, upon the heavens; and they shall perform their part upon the earth; and the earth shall perform her part upon the corn, &c.; and they shall perform their parts for the Jezreel [the seed of God.]* “The primary and most proper meaning,” says he, “of the verb ענה, [rendered to hear,] I take to be to react. But more largely it predicates reciprocal, correspondent, or correlate action. Thus it signifies the proper action of one thing upon another, according to established physical sympathies in the material world; or, among intelligent beings, according to the rule of moral order.

23 And <sup>k</sup> I will sow her unto me in the earth; <sup>l</sup> and I will have mercy upon her that had not obtained mercy; and I <sup>m</sup> will say to them which were not my people, Thou art my people; and they shall say, Thou art my God.

<sup>k</sup> Chapter i. 6.—<sup>m</sup> Chapter i. 10; Zech. xiii. 9; Rom. ix. 26; 1 Peter ii. 10.

And in this passage it is applied first to the action of God upon the powers of nature; and then to the subordinate action of the parts of nature upon one another; and, last of all, to the subservience of the elements, and their physical productions, to the benefit of man; and ultimately, by the direction of God's overruling providence, to the exclusive benefit of the godly.” The gradation of the prophet in the passage is very elegant, and admirably denotes the concert, the harmony, the intelligence, which shall be between all parts of the universe, co-operating for the good of God's people, who shall then no more see the *heaven of iron and of brass* withholding its dew and its rain; nor the earth burned up by the sun, unable to nourish the plants, nor the fruits denied the succour of the earth, nor men deprived of their necessary aliments. The words probably allude also to the spiritual blessings of the Christian Church.

Verse 23. *And I will sow—Or plant, her unto me in the earth, &c.*—The original word, rendered sow, or plant, alludes to and explains the word *Jezreel*, or seed of God, as used chap. i. 4, 11, and here in the foregoing verse. The prophet foretels a plentiful increase of true believers, like to that of corn sown in the earth; and represents the converted Jews as being the seed from which an abundant harvest of Gentile converts should arise. “The myriads of the natural Israel,” says Bishop Horsley, “converted by the preaching of the apostles, were the first seed of the universal church. And there is reason to believe, that the restoration of the converted Jews will be the occasion and means of a prodigious influx of new converts from the Gentiles in the latter ages, Rom. xi. 12, 15. Thus the *Jezreel* of the natural Israel, from the first have been, and to the last will prove, a seed sown of God for himself in the earth.” *I will have mercy upon her that had not obtained mercy*—I will have mercy both on the Jews and Gentiles, who shall obey the gospel call, and become true converts to the Christian faith. This was in part fulfilled at the first preaching of the gospel, whether in Judea or in other countries: see Rom. ix. 24-26. But it shall receive a more perfect completion at the restoration of the Jews, and the coming in of the fulness of the Gentiles: compare chap. i. 10, 11.

### CHAPTER III.

In this chapter we have, (1.) Another type of the spiritual whoredom of Israel, 1-3. (2.) The punishment of it, 4. (3.) The reformation, 5.

A. M. 3221.  
B. C. 783.

**THEN** said the LORD unto me, <sup>a</sup> Go yet, love a woman beloved of her <sup>b</sup> friend, yet an adulteress, according to the love of the LORD toward the children of Israel, who look to other gods, and love flagons <sup>1</sup> of wine.

<sup>a</sup> Chap. i. 2.—<sup>b</sup> Jer. iii. 20.—<sup>1</sup> Heb. of grapes.

## NOTES ON CHAPTER III.

Verse 1. *Then said the Lord unto me, Go yet, love a woman*—This is the literal meaning of the Hebrew עֵרַךְ לְךָ אִשָּׁה אֲשֶׁר, and is the sense in which it is understood by the LXX., who read, ἐν πορευθῆντι, καὶ ἀγαπήσουσιν γυναῖκα; and by the Vulgate, which renders it, *Adhuc vade et dilige mulierem*. A different woman from the person whom he had espoused before seems evidently to be intended. Thus St. Jerome and St. Cyril of Alexandria understand the words, considering the connection here spoken of as a new one, formed after the dismissal of *Gomer*; in which opinion they are followed by Estius, Menochius, Tirinus, and many other expositors. The injunction, Archbishop Newcome supposes, was given after the death of Hosea's former wife. But if not, it was undoubtedly given after she was divorced for her unfaithfulness to her husband; in consequence of which, according to the law, he could not take her back again. *Beloved of her friend*—That is, her husband. But the LXX. render the words, ἀγαπῶσαν πονηρά, *loving evil things*; a reading which accords with that of the Arabic and Syriac, and is approved both by Archbishop Newcome and Bishop Horsley; the former of whom renders the clause, *A lover of evil, and the latter, addicted to wickedness*, observing, "I adopt the rendering of the LXX. and Syriac, which nothing opposes but the Masoretic pointing." *And an adulteress*—That is, who had been such, and that not only in the spiritual sense, of forsaking God, but according to the carnal meaning of the term. *According to the love of the Lord toward the children of Israel*—After the manner of Jehovah's love for the children of Israel, who look to other gods, or, although they look to other gods, and are addicted to goblets of wine. So Bishop Horsley, who observes, that "*children of Israel, and house of Israel, are two distinct expressions, to be differently understood. The house of Israel, and sometimes Israel by itself, is a particular appellation of the ten tribes, a distinct kingdom from Judah. But the children of Israel, is a general appellation for the whole race of the Israelites, comprehending both kingdoms. Indeed it was the only general appellation, before the captivity of the ten tribes; afterward, the kingdom of Judah only remaining, Jews came into use as the name of the whole race, which before had been the appropriate name of the kingdom of Judah. It occurs, for the first time 2 Kings xvi., in the history of Ahaz. It is true, we read in Hosea, chap. i. 11, of the children of Judah, and the children of Israel; but this is only an honourable mention of Judah, as the principal tribe, not as a distinct kingdom. And the true exposition of the expression is, 'the children of Ju-*

A. M. 3221.  
B. C. 783.

2 So I bought her to me for fifteen <sup>a</sup> pieces of silver, and for a homer of <sup>b</sup> barley, and a <sup>2</sup> half homer of barley:

3 And I said unto her, Thou shalt <sup>c</sup> abide for me many days; thou shalt not play the harlot,

<sup>a</sup> Heb. *lethech*.—<sup>c</sup> Deut. xxi. 13.

dah, and all the rest of the children of Israel.' We find Judah thus particularly mentioned, as a principal part of the people, before the kingdoms were separated: see 2 Sam. xxiv. 1; 1 Kings iv. 20, 25. And yet, at that time, Israel was the general name, 1 Kings iv. 1." The expression, *And love flagons of wine*, implies, that they loved to drink wine in the temples of their idols. They were wont to pour out wine to their false gods, and, it is probable, drank the remainder even to excess. The festivity, or rather dissoluteness, which was used by the heathen in the worship of their gods, seems to have been one principal thing that made the Israelites so fond of their rites of worship. Some think that the words, rendered here *flagons, or goblets, of wine*, should be translated *cakes of dried grapes*. The expression, *according to the love of the Lord, &c.*, means, Let this be an emblem of my love to the children of Israel; or, By this I intend to let Israel know how I have loved them, and what returns they have made for my love. How great and constant my love has been to them, and how inconstant and insincere theirs has been to me. The words seem, in general, to express their leaving the service of the true God, and imitating the idolaters, in following after false gods, bodily delights and pleasures, as gluttony, drunkenness, and the like, which the service of idols did not only permit, but require.

Verse 2. *So I bought her to me for fifteen pieces of silver*—That is, according to the ancient custom, I paid her dowry. It was usual among the Hebrews for men to purchase, or pay a consideration for, their wives, either by money or labour; thus Jacob agreed to serve Laban seven years for Rachael. *And for a homer of barley, &c.*—Sir John Chardin observed in the East, that, in their contracts for temporary wives, there is always the formality of a measure of corn mentioned, over and above the stipulated sum of money.—Harmer, vol. ii. 513. The low price at which the prophet purchased this woman, was significant how base and of little value the Israelites were, since their apostacy from the worship of God to idolatry. Or, according to Calvin, "the parsimonious gift, a sum of money which was but half the price of a female slave, and a pittance of black barley bread, typified the hard fare which the Israelites were to expect at the hand of God in their state of exile."

Verse 3. *And I said, Thou shalt abide for me many days*—The Vulgate renders this, *Dies multos expectabis me, non fornicaberis, Thou shalt wait for me many days; thou shalt not commit fornication*. The meaning is, that she should remain in a state of separation from the prophet, and every other man, sequestered and solitary, for many days, that

A. M. 3221. and thou shalt not be for another  
B. C. 783. man: so will I also be for thee.

4 For the children of Israel shall A. M. 3221.  
abide many days <sup>d</sup> without a king, B. C. 783.

<sup>d</sup> Chapter x. 3; Song of the

three children, verse 15.

there might be proof of her reformation. *Thou shalt not be for another man, so will I also be for thee*—As there is nothing in the Hebrew for the word *another*, so the sentence may be more accurately translated thus, *Thou shalt not have a husband, neither will I have thee*, namely, for a wife. Bishop Horsley renders it, *And thou shalt not have to do with a husband, neither will I with thee*; that is, thou shalt continue for some time in a state of widowhood, or without commerce with man. The Hebrew phrase here used, *לא יהיו לראי*, properly means, *Thou shalt not have a husband*, and is so rendered by our interpreters, Ezek. xlv. 25. And to the same sense, without the negative particle, Ruth i. 12. Thus the LXX. render it, *ουδε μη γενη αυτη*; (compare Rom. vii. 3;) and so also the Vulgate, *et non eris viro*. By these conditions, which the prophet makes with the woman whom he takes, that she should humble herself and not go after other men, as formerly, but remain separate from every man, must be meant, with respect to Israel, that though God should separate himself from them for a long time, and humble them by reducing them to a low condition, and restraining them from their idolatry and former luxury; yet he would not so utterly reject them, but that he would, in due time, upon their conversion, again receive them. This was intended, 1st, To be an emblem of the state of the Jews during the Babylonish captivity; when snatched, as it were by force, from the objects of their impure love, they continued in their exile equally separated from their God and their idols; but with this difference, that their God retained toward them sentiments of affection, expecting on their part true repentance. And, 2d, "The condition of the woman, restrained from licentious courses, owned as a wife, but without conjugal rites, admirably represents also the present state of the Jews, manifestly owned as a peculiar people, withheld from idolatry, but as yet without access to God, through the Saviour."—Horsley.

Verse 4. *For the children of Israel shall abide many days*—Here begins a more plain and full explication of the symbolical action of the prophet, namely, that it signified what should befall the children of Israel; that they should continue *many days* in a state of captivity; without a king, as the woman continued without a husband; without the means of worshipping God according to the rites of their law; and yet refraining from idolatry, as the woman refrained from unfaithfulness to her betrothed husband. And this prediction was remarkably fulfilled upon the ten tribes, when made captives by Shalmaneser, (compare chap. ix. 4,) and upon the two remaining tribes, after the destruction of their temple and commonwealth by Nebuchadnezzar, and during their captivity in Babylon. This prophecy has also been fulfilled upon the whole nation of the Jews,

from the destruction of Jerusalem by Titus unto this day. From that time, they have had no republic, or civil government of their own; but have lived everywhere like so many exiles, only upon sufferance; they have had neither priest nor sacrifice, their temple being destroyed where only they were to offer sacrifices: and yet the want of a place where to perform the most solemn parts of their public worship, does not tempt them to idolatry, or make them fond of image-worship, or any such idolatrous practice, which was the epidemical sin of their forefathers. This seems the general import of this remarkable prophecy; but the several expressions must be more particularly explained. *Without a king*—Namely of their own; and *without a prince*—Without any civil magistrate of their own with supreme authority. *And without a sacrifice*—Deprived of the means of offering the typical sacrifices of the law, and having, as yet, no share in the true sacrifice of Christ. *And without an image*—Or, as the LXX. and Vulgate read, *without an altar*. The Hebrew word, *מזבחה*, here rendered *image*, seems properly to signify those pillars, which, in the patriarchal ages, were erected to the honour of God, and used as altars. Thus we read, Gen. xxviii. 18, that Jacob, after the divine vision he had had, *took the stone that he had put for his pillow, and set it up for a pillar*, (Hebrew, *מזבחה*, the same word which is used here,) *and poured oil upon the top of it*; that is, he made an altar of it to pour out a libation upon it, as a token of gratitude for the vision with which he had been favoured, and to ratify, in a solemn manner, his resolution of serving Jehovah. And again, Gen. xxxv. 14, we find the same word rendered *pillar* twice, and used in the same sense. *And without an ephod*—The ephod being one principal part of the high-priest's garments of consecration and of service, the saying here, that the children of Israel should be *without an ephod*, seems to signify, that they should be without a high-priest to minister in the priest's office. *And without teraphim*—Those interpreters who suppose that the different words here used denote the several ways of lawful worship practised among God's ancient people, and the means they used of inquiring after the will of God, understand the word *teraphim* here as signifying the same with the *Urim* and *Thummim*, or the oracle placed in the breast-plate of the high-priest; which they think is fitly joined with the *ephod*, that being often put for the whole priestly habit, and used when there was occasion of consulting God by the high-priest: see 1 Sam. xxiii. 9, and xxx. 7. This interpretation is followed by the LXX., and it makes an easy and natural sense of the text, namely, that God would deprive the Jews of the principal offices, for the enjoyment of which they chiefly valued themselves, namely, that of the priesthood, and that of prophecy. The Jews had no succession of prophets, for a con-

A. M. 3221. and without a prince, and without  
B. C. 783. a sacrifice, and without <sup>3</sup> an image,  
and without an <sup>e</sup> ephod, and without <sup>f</sup> teraphim :

<sup>3</sup> Heb. a standing, or, statue, or, pillar, Isa. xix. 19.—<sup>e</sup> Exod. xxviii. 6.—<sup>f</sup> Judg. xvii. 5.—<sup>g</sup> Jer. i. 4, 5; Chap. v. 6.—<sup>b</sup> Jer.

siderable time before Christ's coming; and both kingdom and priesthood were taken away, within forty years after Christ's death.

The word *teraphim*, however, evidently signifies *images*, Gen. xxxi. 34, and, it seems, is used of idol-images, Judg. xvii. 5; and some commentators of great note understand it in the same sense here, and indeed interpret also the two preceding expressions as intended of the worship of idols. Thus Archbishop Newcome, "My opinion is, that the *teraphim* were objects of idolatrous worship; and such, in their state of captivity, the Israelites would not harbour." Thus also Bishop Horsley, "After much consideration of this passage, and of much that has been written upon it by expositors, I rest in the opinion strenuously maintained by the learned Pocock, in which he agrees with many that went before him, and has the concurrence of many that came after, Luther, Calvin, Vatablus, Drusus, Houbigant, and Archbishop Newcome, with many others of inferior note; I rest, I say, in the opinion, that statue, ephod, and teraphim, are mentioned as principal implements of idolatrous rites. And the sum of this 4th verse is this; that for many ages the Jews would not be their own masters; would be deprived of the exercise of their own religion, in its most essential parts; not embracing the Christian, they would have no share in the true service; and yet would be restrained from idolatry, to which their forefathers had been so prone." As a confirmation of this interpretation, the bishop observes, that this 4th verse is the exposition of the type of the prophet's conduct toward his wife; and that, if the restriction of the Jews from idolatry is not mentioned, we have nothing in the exposition answering to that article, *Thou shalt not play the harlot.* "This is surely a most astonishing prophecy of events directly contrary to all human probability; yet undeniably taking place, not on a particular occasion, or for a short time, but through very many

5 Afterward shall the children of Israel return, and <sup>g</sup> seek the LORD their God, and <sup>h</sup> David their king; and shall fear the LORD and his goodness in the <sup>i</sup> latter days.

A. M. 3221. B. C. 783. xxx. 9; Ezek. xxxiv. 23, 24; xxxvii. 22, 24.—<sup>i</sup> Isaiah ii. 2; Jer. xxx. 24; Ezek. xxxviii. 8, 16; Dan. ii. 28; Mic. iv. 1.

revolving centuries. How could Hosea have foreseen this, had not God inspired him? And does not this demonstrate the divine inspiration of this prophecy?"—Scott.

Verse 5. *Afterward shall the children of Israel return*—When they have lived a long time in this state, without any country or government of their own, without any temple or place of worship, and without the liberty and proper means for offering sacrifices; they shall be touched with a true remorse for their former errors, and weary of this forlorn and desolate condition, shall bethink themselves of Jehovah the true God, and shall seek unto him by prayer and supplication. *And shall seek David their king*—That is, the son of David, the Messiah, often called David by the prophets, as being not only descended from David, but the person in whom all the promises made to David were to receive their full and final accomplishment: see the margin. So the Chaldee paraphrase expounds this and the parallel texts. David was also a type of the Messiah, and therefore the latter is called by the name of David. Thus John the Baptist is called *Elias*, Mal. iv. 5, because he was to resemble him, and to succeed him in his office of reproving the people, and calling them to repentance. The expression cannot be literally understood here, David himself having been dead long before the uttering of this prophecy. *And shall fear the Lord and his goodness in the latter days*—That is, they shall reverence the Lord, stand in awe of him, and fear to offend him, and shall put their trust in and be grateful for his goodness, manifested in their redemption, their illumination by the gospel, their conversion to God, and their restoration to their own land; and hence they shall yield an entire obedience to him, shall worship and serve him in spirit and in truth, and live to his glory. And this will come to pass in the latter days, or times, of the world: see notes on Isa. ii. 2; Dan. ii. 44.

CHAPTER IV.

In this chapter the prophet shows the numerous sins of the Israelites, and the judgments wherewith God would punish them, 1-19.

A. M. 3224. B. C. 780. **H**EAR the word of the LORD, ye children of Israel: for the LORD

hath a <sup>a</sup> controversy with the inhabitants of the land, because *there is*

<sup>a</sup> Isa. i. 18; iii. 13, 14; Jer.

xxv. 31; Chap. xii. 2; Mic. vi. 2.

NOTES ON CHAPTER IV.

Verse 1. *Hear the word of the Lord, ye children of Israel*—"The prophet here begins a third dis-

course, which is manifestly distinct from the preceding, both as to matter and manner. He was before predicting what should happen in future

A. M. 3224. no truth, nor mercy, nor <sup>b</sup> knowledge  
B. C. 780. of God in the land.

2 By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and <sup>1</sup> blood toucheth blood.

3 Therefore, <sup>c</sup> shall the land mourn, and <sup>d</sup> every one that dwelleth therein shall languish, with the beasts of the field, and with the fowls

<sup>b</sup> Jer. iv. 22; v. 4.—<sup>1</sup> Heb. *bloods*.—<sup>c</sup> Jer. iv. 28; xii. 4; Amos v. 16; viii. 8.

times, by way of prophetic vision; here he reproves those of the present time for such sins as then reigned among them; such as provoked God to send on them and their posterity the judgments foretold in the former chapter." He seems to be addressing chiefly the Israelites of the ten tribes, though not exclusively, his reproofs and exhortations being so formed and expressed as to suit the case of the Jews also. *For the Lord hath a controversy, &c.*—Hebrew, נִיב, *a cause, contention, or matter of debate*. The LXX. render the word, *κρίσις, judgment, or dispute*; and so the Vulgate. The expression is taken from the actions, or pleas, which one man brings against another, for injuries or damages received: so here God is represented as entering into judgment, or bringing a plea, or complaint, against the people of the ten tribes, for their injustice and other sins, as being so many injuries to his honour, for which he demands satisfaction. The other prophets bring the same charges against this people, as we find from their writings. *Because there is no truth, &c.*—No faithfulness in their minds, words, or works; they cover falsehood with fair words, till they can conveniently execute their designed frauds. It appears they had no sense of moral honesty; made no conscience of what they said or did, though never so contrary to uprightness, and injurious to their neighbours. Much less had they any sense of *mercy*, or of the obligation they were under to help the indigent and necessitous. There was neither compassion nor beneficence among them; they neither pitied nor relieved any. *Nor knowledge of God in the land*—Here we have the cause of their want of integrity and benevolence: they had not the true and saving knowledge of God, they were neither acquainted with him, nor with his will, and their own duty: hence they were destitute of true piety, and therefore also of true virtue.

Verse 2. *By swearing*—False swearing seems to be here chiefly intended, which is here, as it is also elsewhere, joined with *lying* and *stealing*; because, in the Jewish courts of justice, men that were suspected of theft were obliged to purge themselves by an oath; and they often ventured to forswear themselves, rather than discover the truth. The Hebrew word, אלה, here used, is rendered *apa* by the LXX., that is, *execration, imprecation, or cursing*, as Bishop Horsley renders it. Profane swearing, however, or taking the name of

of heaven; yea, the fishes of the sea also shall be taken away. A. M. 3224. B. C. 780.

4 Yet let no man strive, nor reprove another: for thy people *are* as they <sup>e</sup> that strive with the priest.

5 Therefore shalt thou fall <sup>f</sup> in the day, and the prophet also shall fall with thee in the night, and I will <sup>2</sup> destroy thy mother.

<sup>d</sup> Zeph. i. 3.—<sup>e</sup> Deut. xvii. 12.—<sup>f</sup> Jeremiah vi. 4, 5; xv. 8. <sup>2</sup> Heb. *cut off*.

God in vain, is doubtless included. The next word, כח, rendered *lying*, means falsehood in general: and especially, as some think, the denying of deposits which had been left in their hands, and which, when the owners came to claim them, they absolutely denied having received. And *killing*, committing murders, either privately or with open violence. *They break out*—Hebrew, פָּרִצוּ, *they burst out, or overflow*, a metaphor taken from rivers breaking their banks, and bearing down every obstacle by the impetuosity of their waters. The meaning is, There is an inundation of all manner of wickedness, and all law and equity is broken through and violated. *And blood toucheth blood*—One murder follows upon another, and many are committed in all parts of the country, and as it were, in a constant series and succession. This was probably spoken with an especial reference to the murder of their kings by those who aspired to succeed them; as Zechariah by Shallum, Shallum by Menahem, Pekah by Pekahiah and Hoshea. In such civil broils a great many of their friends and dependants are commonly slain with the kings themselves.

Verse 3. *Therefore shall the land mourn*—"Desolation, drought, and dearth shall come upon the whole land; shall consume both men, and beasts, and fowls, and shall even extend itself to the inhabitants of the waters." A land is said, in Scripture language, to *mourn*, when it is deprived of its inhabitants, or lies desolate. A great part of the land of Israel was made thus desolate by Tiglath-pileser, and the rest by Shalmaneser. There may also be a reference to the drought foretold by Amos, chap. i. 2, or to the locusts, mentioned chap. v. 7. *Every one that dwelleth therein shall languish*—If any one remain therein, he shall languish for want of the proper necessaries of life. *With the beasts of the field, and with the fowls of heaven*—Even the beasts and birds shall pine away with want; not only the fruits of the earth, but the herbs and grass also, being eaten up or spoiled by the enemies' armies. *Yea, the fishes of the sea also shall be taken away*—The fishes of the rivers and great waters, called seas in the Hebrew language, shall be killed through drought, or so diminished that they shall not supply the wants of this rebellious people: see Zeph. i. 3.

Verses 4, 5. *Yet let no man strive, nor reprove another*—Bishop Horsley translates this clause, *By*

A. M. 3224. 6 ¶ \* My people are <sup>3</sup> destroyed for  
B. C. 780. lack of knowledge: because thou  
hast rejected knowledge, I will also reject thee,

that thou shalt be no priest to me: A. M. 3224.  
B. C. 780. seeing thou hast forgotten the law of  
thy God, I will also forget thy children.

‡ Isaiah v. 13.

‡ Heb. cut off.

no means let any one expostulate, nor let any one reprove; adding, by way of paraphrase, "For all expostulation and reproof will be lost upon this people, such are their stubbornness and obstinacy. For my people are as they that strive (Are exactly like those who will contend, Horsley) with the priest—"To contend with the priest, the authorized interpreter of the law, and the typical intercessor between God and the people, was the highest species of contumacy and disobedience, and by the law was a capital offence, Deut. xvii. 12. God tells the prophet that contumacy and perverseness, even in this degree, were become the general character of the people; that the national obstinacy, and contempt of the remonstrances and reproofs of the prophets, were such as might be compared with the stubbornness of an individual who, at the peril of his life, would arraign and disobey the judicial decisions of God's priests." In other words, that there was no modesty, nor fear of God or man, left among them, but they would contend with their teachers, reprovers, and counsellors. The LXX. translate this clause, *Ο δὲ λαὸς μὲν ὡς ἀντιλεγόμενος ἱερεὺς, My people are as a gainsaying priest*, that is, as Houbigant interprets it, they follow the rebellion of the priest: or, are as wicked as those priests who infamously desert the service of God for that of idols. Pocock on the place quotes a MS. Arabic version, which considers the words as declarative, and translates them accordingly; a sense which is approved by Archbishop Newcome, who renders the verse, *Yet no man contendeth, and no man reproveth; and as is the provocation of the priest, so is that of my people*. While every kind of wickedness abounded, and crimes of all sorts were openly committed from one end of the land to the other, there was no person, either prophet, priest, or magistrate, who protested against such vices, or steadily opposed them. *Therefore shalt thou fall*—The last sentence was addressed to the prophet, "Thy people, O prophet;" this to the people themselves, "Thou, O stubborn people." This sudden conversion of the speech of the principal speaker, from one to another of the different persons of the scene, is frequent in the prophets. *In the day*—Not for want of light to see thy way; but in the full daylight of divine instruction thou shalt fall. Even at the rising of that light which is for the lighting of every man that cometh into the world. In this daytime, when our Lord himself visited them, the Jews made their last false step, and fell. Thou shalt fall when it is least probable; when thou thinkest thy state most secure and prosperous. *And the prophet also, &c., in the night*—"In the night of ignorance, which shall close thy day, the prophet shall fall with thee; that is, the order of prophets among you shall

cease." Thus Bishop Horsley, who understands the words as spoken of true prophets. But it seems more probable that they are intended of false prophets, and that the meaning is, that their revelations, to which they pretended in the night, or in the darkness of ignorance and error, should be delusive and dangerous ones. Or, the people were to fall by day, the prophets by night, because the ruin of the latter would be the consequence of the ruin of the former: the prophets would then fall after the people, when the people, being destroyed, it should appear that the prophets had spoken falsely by predicting prosperity. *And I will destroy thy mother*—That is, the mother city, the metropolis. So Capellus, Houbigant, and Archbishop Newcome. If the prophet be considered as addressing the ten tribes only, Samaria is meant; but if he addressed the children of Israel in general, then Jerusalem must be intended: which city, and not Samaria, was the metropolis of the whole nation.

Verse 6. *My people are destroyed for lack of knowledge*—The ignorance of the nature, necessity, and excellence of true religion, which prevailed among the Jews and Israelites, was one principal cause of those sins which drew down such heavy judgments upon them. *Because thou hast rejected knowledge*—That is, wouldest not use the means of knowledge which thou hadst. "But this lack of knowledge in the people was, in a great measure, owing to the want of that constant instruction which they ought to have received from the priests. The mention of it, therefore, occasions a sudden transition from general threatenings to particular denunciations against the priesthood." *I will also reject thee*—The high-priest for the time being, as the representative of the whole order, seems to be here addressed; *that thou shalt be no priest to me*—"Since the person threatened was to be rejected from being a priest, he was priest at the time when he was threatened; otherwise he had not been a subject of rejection. The person threatened therefore must have been the head, for the time being, of the true Levitical priesthood, not of the intruded priesthood of Jeroboam. This is a proof, that the metropolis, threatened with excision is Jerusalem, not Samaria, and that the ten tribes exclusively are not the subject of this part of the prophecy."—Bishop Horsley. *Seeing thou hast forgotten the law of thy God*—Hast neither desired nor endeavoured to understand, or retain it in thy mind, nor to transmit the knowledge and remembrance of it to posterity. *I will also forget thy children*—Thy offspring, or the people whose priest thou art, and of whom thou oughtest to have taken a fatherly care; I will not look upon them any longer as the seed of Abraham, and children of my covenant.

A. M. 3224. 7<sup>h</sup> As they were increased, so they  
B. C. 780. sinned against me: <sup>i</sup> therefore will  
I change their glory into shame.

8 They eat up the sin of my people, and they  
<sup>4</sup> set their heart on their iniquity.

9 And there shall be, <sup>h</sup> like people, like priest:  
and I will <sup>5</sup> punish them for their ways, and  
<sup>6</sup> reward them their doings.

10 For <sup>1</sup> they shall eat and not have enough:

<sup>h</sup> Chapter xiii. 6.—<sup>1</sup> 1 Samuel ii. 30; Malachi ii. 9; Phil. iii. 19.—<sup>4</sup> Heb. lift up their soul to their iniquity.—<sup>5</sup> Isaiah xxiv. 2; Jeremiah v. 31.—<sup>6</sup> Heb. visit upon.

Verse 7. *As they were increased, so they sinned*—Or, *The more they were increased, the more they sinned against me*—The greater the favours were which I heaped upon them, and the more I multiplied them, the more presumptuously they sinned against me: see chap. xiii. 6. Instead of, *as they were increased*, Bishop Horsley reads, *In proportion as they were magnified*, (a translation the Hebrew word, כָּרַח, will well bear,) “the priesthood,” he observes, “among the Jews was, by God’s appointment, a situation of the highest rank and authority; and the complaint is, that, in proportion as they were raised in dignity and power above the rest of the people, they surpassed them in impiety.” *Therefore will I change their glory into shame*—Therefore I will divest them of all those glories for which they pride themselves, and lead them away in a poor and miserable condition into captivity.

Verses 8–11. *They eat up the sin of my people*—These priests, mentioned verse 6, live upon the sin-offerings of the people; and are so far from restraining them, that they take delight in seeing them commit iniquity, because the more they sin, the greater is the number of their sin-offerings, which are the priests’ portions. Bishop Horsley translates the verse, “*Every one of them, while they eat the sin-offerings of my people, sets his own heart upon the crime*,” that is, while they exercise the sacred function of the priesthood, and claim its highest privileges, their own hearts are set upon the prevailing idolatry. *And there shall be, like people, like priest*—“The people’s sins deserve to be punished with such priests; and such priests have helped to make the people thus wicked.”—Bishop Hall. Or, rather, the sense is, *It shall be, as with the people, so with the priest*; that is, as they are alike in sinning, so shall they be alike in punishment, which shall be correspondent to their crimes. *For they shall eat and not have enough*—Or, *not be satisfied*, as the word, יִשְׂבֵּעַ, is elsewhere translated. The expression may signify, either that their food should not afford due nourishment, for want of God’s blessing, or that they should be afflicted with a famine or scarcity, so that they should not have food enough to satisfy their craving appetites. The contrary phrase, *To eat and be full, or satisfied*, denotes plenty. *They shall commit whoredoms, &c., and not increase*

they shall commit whoredom, and <sup>A. M. 3224</sup>  
<sup>B. C. 780.</sup> shall not increase: because they have  
left off to take heed to the LORD.

11 Whoredom and wine and new wine <sup>m</sup> take  
away the heart.

12 ¶ My people ask counsel at their <sup>n</sup> stocks  
and their staff declareth unto them: for <sup>o</sup> the  
spirit of whoredoms hath caused *them* to err, and  
they have gone a whoring from under their God.

<sup>h</sup> Heb. cause to return.—<sup>1</sup> Lev. xxvi. 26; Mic. vi. 14; Hag. i. 6.—<sup>m</sup> Isa. xxviii. 7; Eccles. vii. 7.—<sup>n</sup> Jer. ii. 27; Hab. ii. 19.—<sup>o</sup> Isa. xlv. 20; Chap. v. 4.

—Though they think to multiply by taking a plurality of wives, or concubines, yet in this they shall find their expectations disappointed. *Because they have left off to take heed to the Lord*—Here the reason is given why they should eat and not have enough, &c., namely, because they had apostatized from the love and service of God; for how ready so ever we may be to attribute every thing to the operation of natural causes, yet the Scriptures always speak of God’s co-operation with them as necessary in order to the producing of their desired effects. *Whoredom and wine, &c., take away the heart*—Deprive men of their judgment, and darken their understandings. So a gift is said to *destroy the heart*, Eccles. vii. 7, that is, to bereave men of the use of their discerning faculties.

Verse 12. *My people ask counsel at their stocks*—Hebrew, יָצַב, at their wood, that is, the images of their idols made of wood; these they consulted as oracles, that they might foretell to them what was to come, or give them advice, what measures to take. *And their staff declares unto them*—They seek to know things by means of rods, by which they think they can divine. This refers to a kind of divination by rods or staves, which was anciently practised in the East, of which different accounts are given by ancient writers. Some say, the person consulting measured his staff by spans, or by the length of his finger, saying as he measured it, “I will go, or I will not go; I will do such a thing, or I will not do it;” and as the last span fell out so he determined. Others, however, as Cyril and Theophylact, give a different account of the matter, and say, it was performed by erecting two sticks, after which they muttered forth a certain charm, and then according as the sticks fell backward or forward, to the right or left, they gave advice in any affair. The same kind of divination seems to be intended with that used by the Chaldeans, concerning which see the note on Ezek. xxi. 21. *For the spirit of whoredoms hath caused them to err*—For their fondness for idolatry hath caused them to fall into all these absurd errors, through the example of the idolatrous nations whom they loved to imitate. *They have gone a whoring from their God*—They have left their God, the true God, and his laws, to follow the worship, customs, and rites of heathen idolaters.

A. M. 3224. 13 <sup>p</sup> They sacrifice upon the tops  
B. C. 780. of the mountains, and burn incense  
upon the hills, under oaks, and poplars, and  
elms, because the shadow thereof is good:  
<sup>q</sup> therefore your daughters shall commit whoredom,  
and your spouses shall commit adultery.

14 <sup>r</sup> I will not punish your daughters when  
they commit whoredom, nor your spouses when  
they commit adultery: for themselves are sepa-

<sup>p</sup> Isa. i. 29; lviii. 5, 7; Ezek. vi. 13; xx. 28.—<sup>q</sup> Amos vii. 17; Rom. i. 28.—<sup>r</sup> Or, shall I not.—<sup>s</sup> Verses 1, 6.—<sup>t</sup> Or, be punished.

Verse 13. *They sacrifice upon the tops of the mountains*—The sacrificing upon the mountains and in shady groves was an ancient piece of idolatry, often mentioned and reprov'd by the prophets. They seem to have made choice of the tops of hills and mountains for their sacrifices and religious rites, as places nearer heaven; but what could be more absurd than to think that God, who is omnipresent, was nearer to them on the hills or mountains than in the valleys? Israel, says St. Jerome, loves high places, for they have forsaken the high God, and having left the substance are attached to the shadow. *And burn incense under oaks, poplars, and elms*—Under high and spreading trees. *Because the shadow thereof is good*—Extremely grateful in those hot countries. Hence the Israelites were inclined to worship there. *Therefore your daughters shall commit whoredom*—Therefore your punishment shall be agreeable to your sin. As ye have committed spiritual whoredom, and have gone after idols, and have not regarded the commands of God; so your daughters shall go after their lusts, and commit whoredom, without any heed to your commands and exhortations. Great depravity and corruption of manners are generally the consequence of a disregard of God and religion.

Verse 14. *I will not punish your daughters, &c.*—I will suffer your daughters to go on in their iniquity, and to fall from one degree of wickedness to another. *For themselves*—That is, for yourselves; *are separated with whores*—That is, you go aside and retire with the women who prostitute themselves in the groves, or in the precincts of the idolatrous temples. *And sacrifice with harlots*—Hebrew, *עם הקדושות*, with women set apart, or consecrated to prostitution. The meaning is, that the people partook in those rites of idolatrous worship in which prostitution made a stated part of the religious festivity. Such lewd practices were frequent in the heathen temples dedicated to Venus and other impure deities. The expressions seem to allude to the practice mentioned Baruch vi. 43, and minutely described by Herodotus, lib. i. cap. 199. *Therefore the people that doth not understand shall fall*—Hebrew, *לבוט*, shall be thrown down, prostrated, dashed to the ground, or beaten, as the Vulgate renders it.

Verse 15. *Though, &c.*—“Here,” says Bishop

rated with whores, and they sacrifice with harlots: therefore the people that doth not understand shall fall.

15 <sup>t</sup> Though thou, Israel, play the harlot, yet let not Judah offend; <sup>u</sup> and come not ye unto Gilgal, neither go ye up to <sup>v</sup> Beth-aven, <sup>w</sup> nor swear, The LORD liveth.

16 For Israel <sup>x</sup> slideth back as a backsliding heifer: now the LORD will feed them as a lamb in a large place.

<sup>u</sup> Chapter ix. 15; xii. 11; Amos iv. 4; v. 5.—<sup>v</sup> 1 Kings xii. 29; Chap. x. 5.—<sup>w</sup> Amos viii. 14; Zeph. i. 5.—<sup>x</sup> Jer. iii. 6; vii. 24; viii. 5; Zech. vii. 11.

Horsley, “a transition is made, with great elegance and animation, from the general subject of the whole people, in both its branches, to the kingdom of the ten tribes in particular.” *Though thou, Israel, play the harlot*—Though thou followest after idols; *yet let not Judah offend*—Let not Judah do so too: at least let her keep herself pure. Let her not join in the idolatrous worship at Gilgal or Beth-aven, or mix idolatry with the profession of the true religion. The kingdom of Judah still retained, in a great degree, the worship of the true God, and the ordinances of the temple service. Therefore the prophet exhorts that people not to be led away by the bad example of their brethren of the ten tribes. Gilgal, it must be observed, was remarkable for being the place where the Israelites renewed their rite of circumcision, when they first passed over Jordan; but after Jeroboam set up idolatry, it became famous for the worship of false gods. And it appears, from this prophet and Amos, that it was particularly so in this period of the Jewish history. *Beth-aven* was the same with *Beth-el*, and was the place where one of Jeroboam's calves was worshipped. The word *Beth-el* signifies *the house of God*, and was the name given to that place by Jacob, because of God's appearing to him there, Gen. xxviii. 17. But when it became a place noted for idolatrous worship, the worshippers of the true God called it, in detestation *Beth-aven*, that is, *the house of vanity*. *Nor swear, The Lord liveth*—Do not mingle the worship of the true God with idolatrous rites, nor dare to swear by his name while worshipping idols, or before the calves, as if they represented him; for he abhors every such coalition.

Verse 16. *For Israel slideth back, &c.*—As if the Lord had said, As for Israel, I give him up to a reprobate mind. And now the discourse passes naturally into the detail and amplification of Israel's guilt. Bishop Horsley renders this clause, *Truly Israel is rebellious like an unruly heifer*; observing, “I restore the rendering of the Bishops' Bible, and the English Geneva.” Certainly the word *טירה*, here used, properly means *headstrong, untractable, or refractory*, and describes a heifer, “*indocili jugum collo ferens*,” untamed to the yoke, which she will neither bear, nor be confined in her allowed pasture. *Now the Lord will feed them as a lamb*—Or sheep,

A. M. 3224. 17 Ephraim is joined to idols : <sup>v</sup> let  
B. C. 780. him alone.

18 Their drink <sup>9</sup> is sour : they have committed whoredom continually : <sup>s</sup> her <sup>10</sup> rulers

<sup>v</sup> Matthew xv. 14.—<sup>9</sup> Hebrew, *is gone*.—<sup>s</sup> Micah iii. 11 ; vii. 3.

solitary, timid, defenceless, and exposed to various beasts of prey ; in a large place—That is, “In an unenclosed place, a wide common. They shall no longer be fed with care in the rich enclosures of God’s cultivated farm, but be turned to browse the scanty herbage of the waste. That is, they shall be driven into exile among the heathen, freed from what they thought the restraints, and of consequence deprived of all the blessings and benefits of religion. This dreadful menace is delivered in the form of severe derision ; a figure much used by the prophets, especially by Hosea. Sheep love to feed at large. The sheep of Ephraim shall presently have room enough. They shall be scattered over the whole surface of the vast Assyrian empire, where they will be at liberty to turn very heathen. It is remarkable, however, that it is said that even in this state, Jehovah will feed them. They are still, in their utmost humiliation, an object of his care.”—Horsley.

Verses 17, 18. *Ephraim, &c.*—The Ephraimites were numerous and potent, and are here put for the whole ten tribes. *Is joined to idols*—The word עֲצָבִים, here rendered *idols*, properly means, *sorrows and pains*, idols being the cause of much misery to their worshippers. Bishop Horsley reads the verse, *A companion of idols is Ephraim ; leave him to himself.* Leave him undisturbed in his idolatrous course. He is irreclaimable. *Their drink is sour*—Hebrew, *is gone, turned, or vapid.* “The allusion is to libations made with wine grown dead, or turning sour. The image represents the want of all spirit of piety in their acts of worship, and the unacceptableness of such worship in the sight of God ; which is alleged as a reason for the determination, expressed in the preceding clause, to give Ephraim up to his own ways. ‘*Leave him to himself ;*’ says God to the prophet, ‘his pretended devotions are all false and hypocritical. I desire none of

them.’”—Horsley. *They have committed whoredom continually*—They have gone on in a course of idolatry : or carnal whoredom may be intended. *Her rulers with shame do love, Give ye*—Their rulers, to their shame be it spoken, are continually asking or expecting bribes, or are greedy of gifts. The Hebrew word translated *rulers*, properly signifies *shields* : it is taken for rulers in *Psa. xlvii. 9*, as well as here.

<sup>10</sup> Heb. *shields*, Psalm lxxiv. 9.—<sup>s</sup> Jeremiah iv. 11, 12 ; li. 1. <sup>b</sup> Isa. i. 29 ; Jer. ii. 26.

them.”—Horsley. *They have committed whoredom continually*—They have gone on in a course of idolatry : or carnal whoredom may be intended. *Her rulers with shame do love, Give ye*—Their rulers, to their shame be it spoken, are continually asking or expecting bribes, or are greedy of gifts. The Hebrew word translated *rulers*, properly signifies *shields* : it is taken for rulers in *Psa. xlvii. 9*, as well as here.

Verse 19. *The wind hath bound her up in her wings*—Or rather, *binds, or, is binding her up*, the present tense being put to denote instant futurity. The passage is strongly figurative, to signify that they should be suddenly taken away out of their country, and carried with irresistible force, and incredible speed, into a distant land. It is not unusual, in other writers, to attribute wings to the winds, to express their swiftness ; and when any thing is said to be *bound up in the wings of the wind*, the expression must signify its being taken far away with great celerity. “An admirable image this,” says Bishop Horsley, “of the condition of a people, torn by a conqueror from their native land, scattered in exile to the four quarters of the world, and living thenceforward without any settled residence of their own, liable to be moved about at the will of arbitrary masters, like a thing tied to the wings of the wind, obliged to go with the wind which ever way it set, but never suffered for a moment to lie still. The image is striking now ; but must have been more striking when a bird with expanded wings, or a huge pair of wings, without head or body, was the hieroglyphic of the element of the air, or rather of the general mundane atmosphere, one of the most irresistible of physical agents.” *And they shall be ashamed because of their sacrifices*—They shall be confounded to find, by experience, that all their sacrifices to idols have profited them nothing, but brought severe calamities upon them.

CHAPTER V.

The scope of this chapter likewise is, to discover the sins of Israel and Judah, and to denounce the judgments of God against them, with a promise of mercy upon their humiliation, confession of sin, and seeking reconciliation with God, 1–15.

A. M. 3229. HEAR ye this, O priests ; and  
B. C. 775. hearken, ye house of Israel ; and

give ye ear, O house of the king ; A. M. 3229.  
for judgment is toward you, because B. C. 775.

NOTES ON PSALM V.

Verse 1. *Hear this, O ye priests*—Or rather, *princes*, as Dr. Waterland renders כהנ"י, a reading

which agrees better with the *house of the king* that follows, and the word admitting of both significations. *For judgment is toward you*—Or, *denounced*

A. M. 3229. <sup>a</sup> ye have been a snare on Mizpah, and a net spread upon Tabor.

2 And the revolvers are <sup>b</sup> profound to make slaughter, <sup>1</sup> though I have been <sup>2</sup> a rebuker of them all.

3 <sup>c</sup> I know Ephraim, and Israel is not hid from me: for now, O Ephraim, <sup>d</sup> thou committest whoredom, and Israel is defiled.

4 <sup>3</sup> They <sup>4</sup> will not frame their doings to turn unto their God: for <sup>e</sup> the spirit of whoredoms is

<sup>a</sup> Chapter vi. 9.—<sup>b</sup> Isa. xxix. 15.—<sup>1</sup> Or, and.—<sup>2</sup> Heb. a correction.—<sup>c</sup> Amos iii. 2.—<sup>d</sup> Ezek. xxiii. 5; Chap. iv. 17.—<sup>e</sup> Heb. They will not give.

against you, as Archbishop Newcome renders it, a translation favoured by the LXX., *προς υμας εστι το κρημα*; by Houbigant, who reads, *adest vobis iudicium*, judgment is at hand to you, or hangs over you. Because ye have been a snare on Mizpah, and upon Tabor—Mizpah (a name derived from מצפה, to watch, namely, from an eminence) was a mountain, and probably a city too, of Gilead. Tabor was a beautiful and fruitful mountain in the tribe of Zebulun. These places being much frequented by hunters and fowlers, many snares and nets were laid in them to catch birds and beasts: and with an allusion to this the Israelites are here described as insnaring men on these places into idolatry, because many of the tribe of Judah had been seduced, or drawn into idolatry, by their bad example.

Verse 2. And the revolvers—Hebrew, *דשבו*, declining, the persons declining, turning aside, and departing out of the way appointed them to walk in, are profound to make slaughter—Or, have gone deep in slaughter, as *שהטה העמיקו* may be properly rendered. The words may be intended either of the slaughter of idolatrous sacrifices, or of men. It seems most likely, however, that the latter is meant, and that these wicked priests and princes laid plots to cut off such as adhered to the worship of the true God, and opposed their idolatry. The LXX. suppose the allusion to hunting is still carried on, and render the clause, *οι αργεονυτες την θηραν κατεπησαν*, the hunters have pierced the prey. Though I have been a rebuker of them all—Though I have reprov'd, exhorted, and instructed them by the prophets whom I raised up among them, even after they turned to idolatry. They had, in particular, two very extraordinary prophets, Elijah and Elisha, who were endued with a greater power to work miracles, whereby to prove their divine commission, and to convince the people of the certain truth and deep importance of their messages, than any one who had been raised up either among the Jews or Israelites since the days of Moses. Dr. Waterland and Calmet, however, translate this clause, *I will call them all to discipline*; and Newcome and Horsley, *I will bring a chastisement on them all*; which the latter interprets, "I will be a chastisement to them, as they have been a net and a snare to others."

Verses 3-5. I know Ephraim—I am perfectly

in the midst of them, and they have not known the LORD.

5 And <sup>f</sup> the pride of Israel doth testify to his face: therefore shall Israel and Ephraim fall in their iniquity; Judah also shall fall with them.

6 <sup>g</sup> They shall go with their flocks and with their herds to seek the LORD; but they shall not find him; he hath withdrawn himself from them.

<sup>f</sup> Or, Their doings will not suffer them.—<sup>g</sup> Chapter iv. 12. Chap. vii. 10.—<sup>h</sup> Prov. i. 28; Isa. i. 15; Jer. xi. 11; Ezek. viii. 18; Mic. iii. 4; John vii. 34.

well acquainted with the actions of Ephraim, the head of the ten tribes; and Israel is not hid from me—And the actions of the other nine tribes are no less known to me. Now, O Ephraim, thou committest whoredom—Even now, at this time, thou goest on in thy idolatry, notwithstanding all my rebukes and exhortations. They will not frame their doings to turn unto their God—They are so wholly inclined to idolatry, and it has got so fixed a root in their affections, that they cannot think of turning to the pure worship of the true God. And it even extinguishes all true knowledge and sense of him among them. Bishop Horsley renders the verse, *Their perverse habits will not permit them to return unto their God; for a spirit of wantonness is within them, and the Jehovah they have not known. The pride of Israel doth testify to his face*—The insolent behaviour of Israel toward God, whose worship they despise, both discovers itself in all their conduct, and testifies that their guilt is great, and deserves severe punishment. Archbishop Newcome renders this clause, *The pride of Israel shall be humbled to his face*; and Waterland, *Shall be brought down in his sight. Therefore shall Israel and Ephraim fall, &c.*—Be brought to utter ruin; Judah also shall fall with them—And the other two tribes of Judah and Benjamin, having followed their bad example, shall also be severely punished as well as they.

Verse 6. They shall go with their flocks and herds to seek the Lord—They shall seek to make their peace with God, and to induce him to be favourable to them by a multitude of sacrifices; but they shall not find their expectations answered. This is spoken of the people of Judah, mentioned in the latter part of the foregoing verse; who, though they attended the temple worship, yet did it without any true sense of religion, for which the Prophets Isaiah and Jeremiah particularly reprove them. The prophecy seems to look forward to the times of Hezekiah and Josiah, declaring that the attempts of those pious kings to reclaim the people from idolatry, and to restore the true worship of God, would fail of any durable effect, and would not avail to reverse the doom pronounced upon the guilty people. He hath withdrawn himself from them—God is said to hide and withdraw himself,

A. M. 3229. 7 They have <sup>b</sup> dealt treacherously  
B. C. 775. against the LORD: for they have  
begotten strange children: now shall <sup>i</sup> a month  
devour them with their portions.

8 <sup>k</sup> Blow ye the cornet in Gibeah, and the  
trumpet in Ramah: <sup>l</sup> cry aloud at <sup>m</sup> Beth-  
aven, <sup>n</sup> after thee, O Benjamin.

9 Ephraim shall be desolate in the day of  
rebuke: among the tribes of Israel have I made  
known that which shall surely be.

<sup>b</sup> Isaiah xlvi. 8; Jeremiah iii. 20; v. 11; Chapter vi. 7;  
Malachi ii. 11.—<sup>i</sup> Zech. xi. 8.—<sup>k</sup> Chap. viii. 1; Joel ii. 1.  
<sup>l</sup> Isaiah x. 30.

when he will not answer men's prayers, nor afford  
them reasonable relief in time of need. Hebrew,  
כִּהְיֶה חֵלֶץ, *he hath disengaged, or loosened himself*  
*from them, or hath taken himself away.*

Verse 7. *They have dealt treacherously against the Lord*—The word בִּגְדָה, rendered, *to deal treacherously*, signifies properly, a wife's being false to her husband; see Jer. iii. 20; from whence it is applied to the sin of idolatry, which was being false to the true God, or giving to creatures, or mere imaginary beings, the affection and regard due to him, and therefore it is often in Scripture styled spiritual whoredom. *For they have begotten strange children*—A race of aliens, as Bishop Horsley renders it: that is, children trained from their earliest infancy in the habits and principles of idolatry, and growing up aliens with respect to God, (for all are not Israel that are of Israel,) alienated from him in their affections, and in their sentiments and practice mere heathen. The expression alludes to children not lawfully begotten, or not born in wedlock. *Now shall a month devour them*—A very short time shall complete their destruction. It shall be sudden and unexpected. *With their portions*—That is, their allotments. "They shall be now totally dispossessed of their country, and the boundaries of the separate allotments of the several tribes shall be confounded and obliterated, and new partitions of the land into districts shall be made, from time to time, at the pleasure of its successive masters. The captivity of the ten tribes was completed soon after Hezekiah's attempted reformation, and the kingdom of Judah not long survived Josiah's." It is probable the *month* alludes to these events.

Verses 8, 9. *Blow ye the cornet in Gibeah, &c.*—The prophet here calls upon the watchmen of Judah and Israel to sound an alarm, and give notice of the approach of the enemy: compare Joel ii. 1. It was usual in those days, when a country was invaded, or was on the point of being so, to give notice of it by sounding cornets and trumpets from the towers and high places, on which the watchmen or sentinels were placed. *Gibeah* and *Ramah* were towns in the tribe of Benjamin; and *Beth-aven*, or *Bethel*, was in the territory of the ten tribes, so that ordering the sounding of an alarm in those places, signified that both kingdoms should be hostilely invaded.

10 The princes of Judah were like <sup>a</sup> A. M. 3229.  
them that <sup>o</sup> remove the bound: *there-* B. C. 775.  
*fore* I will pour out my wrath upon them like  
water.

11 Ephraim *is* <sup>p</sup> oppressed and broken in  
judgment because he willingly walked after  
<sup>q</sup> the commandment.

12 Therefore *will* I *be* unto Ephraim as a  
moth, and to the house of Judah <sup>r</sup> as <sup>s</sup> rotten-  
ness.

<sup>a</sup> Josh. vii. 2; Chap. iv. 15.—<sup>b</sup> Judg. v. 14.—<sup>c</sup> Deut. xii. 14; xxvii. 17.—<sup>d</sup> Deut. xxviii. 33.—<sup>e</sup> 1 Kings xii. 28; Mic. vi. 16.—<sup>f</sup> Prov. xii. 4.—<sup>g</sup> Or, a worm.

*After thee, O Benjamin*—Or, *Look behind thee, O Benjamin*: see Pocock. The words present the image of an enemy in close pursuit, ready to fall upon the rear of Benjamin. *Ephraim shall be desolate*—God's judgments shall likewise overtake Israel, or the ten tribes, as well as Judah. *In the day of rebuke*—At the time when God shall punish them for the provocations which he has received. This seems to be intended of the invasion of the kingdom of Israel by Shalmaneser king of Assyria. *Among the tribes of Israel I have made known, &c.*—I have denounced my judgments against the whole kingdom of Israel, as well as that of Judah, and given them warning, that they may escape them by a timely repentance.

Verse 10. *The princes of Judah, &c.*—The prophet in this chapter passes frequently from the one kingdom to the other, that he might set forth the crimes, and foretel the punishments of both, unless they averted them by their repentance. Instead of *the princes*, Bishop Horsley reads, *the rulers of Judah*, observing, "I prefer the word *rulers* to *princes*, because, in the modern acceptance of the word *princes*, royalty, or at least, royal blood, is included in the notion of it. But these מְלָכִים, *sarres*, [*princes*,] of the Old Testament, were not persons of royal extraction, or connected by blood or marriage with the royal family; but the chief priests and elders, who composed the secular as well as the ecclesiastical magistracy of the country." *Like them that remove the bound*—They have violated the most sacred laws of God: upon which, not only the ordinances of his worship, but likewise the rights and properties of men depend, and are become guilty of the same injustice and confusion with those that remove the ancient bounds and landmarks, Ezek. xvi. 18. *Therefore I will pour out my wrath upon them like water*—That is, with great violence, like an impetuous torrent, or the hasty unexpected overflowing of a river, which overwhelms every thing near. Great calamities are often compared to the overflowing of water.

Verses 11, 12. *Ephraim is oppressed and broken in judgment*—He is delivered over to oppressors by God's just judgment. Such were Pul and Tiglath-pileser, kings of Assyria. Archbishop Newcome distinguishes between these phrases thus: *He is op-*

A. M. 3229. 13 When Ephraim saw his sick-  
B. C. 775. ness, and Judah saw his wound,  
then went Ephraim to the Assyrian, and  
sent to King Jareb: yet could he not heal  
you, nor cure you of your wound.

14 For I will be unto Ephraim as a lion,  
and as a young lion to the house of Judah:

<sup>1</sup> Jer. xxx. 12.—<sup>2</sup> 2 Kings xv. 19; Chapter vii. 11; xii. 1.  
<sup>3</sup> Chapter x. 6.—<sup>4</sup> Or, to the king of Jareb, or, to the king that  
should plead.

pressed with a heavy weight of calamity; he is crushed, or broken in his judicial contest with God; because he willingly walked after the commandment—Because he willingly submitted to, or complied with Jeroboam's command, requiring his subjects to worship the calves which he had placed at Dan and Beth-el, and to conform to all his idolatrous institutions, in opposition to the law of God. Of this kind were the statutes of Omri, mentioned Mic. vi. 16. The reading of the LXX. here is different, namely, Κατεπατήσῃ το κριμα, οτι ηρξάτο πορευεσθαι οπισω των ματαιων, *He trode judgment under foot, because he began to walk after vain things; that is, after idols. They seem either to have read שׂוּף, shave, (vanity,) for צַו, tzave, (commandment,) or else to have supposed the latter word to be put for the former, there being frequent instances in the Hebrew text of letters being changed, one for another, which have nearly the same sound: see the Arabic, Syriac, Chaldaic, Houbigant and others, in Poole's Synopsis, who read שׂוּף, vanity. Therefore will I be unto Ephraim as a moth—My judgment shall consume both Israel and Judah as a moth fretteth a garment, or as rottenness consumes the flesh, from small and unperceived beginnings, working slow, but certain and complete destruction.*

Verses 13, 14. *When Ephraim saw his sickness*—When the king of Israel, namely, Menahem, saw himself too weak to contend with Pul, king of Assyria, he sent an embassy to him to make him his ally, and, in order to do it, became his tributary, that his hand might be with him to confirm his kingdom to him, 2 Kings xv. 15. *And Judah his wound*—Hebrew, his ulcer, or corrupted sore. So in like manner shall Ahaz, king of Judah, implore the assistance of Tiglath-pileser against his enemies. For, after the words, *then went Ephraim to the Assyrian*, the word *Judah* should be supplied, and the clause should be read, *And Judah sent, (or, shall send,) to King Jareb.* Thus Secker and Pocock understand the passage. The word *Jareb* means one that will plead for a person, and defend his cause against any that may oppose him, or an avenger, or helper. And it does not appear to be here a proper name. Bishop Horsley renders it, *The king who takes up all quarrels*, and observes, "This describes some powerful monarch who took upon him to interfere in all quarrels between inferior powers, to arbitrate between them, and compel them to make up their differences upon such terms

<sup>5</sup> I, even I, will tear and go away; A. M. 3229.  
I will take away, and none shall B. C. 775.  
rescue him.

15 ¶ I will go and return to my place, till  
they acknowledge their offence, and seek my face: in their affliction they will seek me early.

<sup>1</sup> Lam. iii. 10; Chap. xiii. 7, 8.—<sup>2</sup> Psa. l. 22.—<sup>3</sup> Heb. *will they be guilty.*—<sup>4</sup> Lev. xxvi. 40, 41; Jer. xxix. 12, 13; Ezek. vi. 9; xx. 43; xxxvi. 31.—<sup>5</sup> Psalm lxxviii. 34.

as he thought proper to dictate: whose alliance was, of course, anxiously courted by weaker states. Such was the Assyrian monarch in the times to which the prophecy relates. His friendship was purchased by Menahem king of Israel," (as observed above,) "and in a later period solicited by Ahaz, 2 Kings xvi. 5-9." *Yet could he not heal you, nor cure you of your wound*—Those foreign alliances proved to be of no benefit either to Israel or Judah. It is expressly said of Tiglath-pileser, 2 Chron. xxviii. 20, that when he came to Ahaz, under colour of helping him according to the terms of their agreement, at a time when Judah was brought low, *he distressed him, but strengthened him not.* And though Ahaz gave him presents out of the house of the Lord, out of the house of the king, and of the princes, still he helped him not. And as to the ten tribes, the Assyrian kings were so far from helping them really, that they destroyed numbers of them from time to time, and at last carried them all away into captivity. So weak often is human policy! *I will be unto Ephraim as a lion*—The Vulgate reads, *leæna*, a lioness, and the LXX. *a panther.* The sense of the verse is, that it was in vain for either Israel or Judah to expect help from men, since God had determined to destroy or take them away, as with the impetuosity of a panther flying upon his prey, or the fury of a lion, tearing it in pieces.

Verse 15. *I will go and return to my place*—I will withdraw myself from them, and give them up to exile and punishment, till they acknowledge their offence and seek my face: that is, till they confess their sins, and, by a sincere humiliation, and in fervent prayer, implore my favour. The Chaldee paraphrase expresses the sense thus: "I will take away my majestic presence, or shechinah, from among them, and will return into heaven." Thus Ezekiel describes the destruction of the temple and kingdom, by God's removing his glory from the sanctuary and city: see Ezek. x. 4, and xi. 23. *In their affliction they will seek me early*—That is, without delay, and earnestly; or, with great diligence and assiduity. Observe, reader, when we are under the corrections of the divine rod, our business is to seek God's face, that is, an acquaintance with him, a token of his being at peace with us, and a manifestation of his favour. And it may reasonably be expected that affliction will bring those to God who had gone astray, and kept at a distance from him. For this reason God turns away

from us, that he may turn us to himself, and then may return to us. *Is any among you afflicted? Let him pray.* The first three verses of the next chapter should have been joined to this. So the LXX thought, connecting the last verse of this with the first of the next, by the participle *λεγοντες*, saying.

## CHAPTER VI.

*In this chapter we have, (1.) An exhortation of the prophet; or the resolution of some real penitents to return to God, and the considerations wherewith they encourage themselves in their return, 1-3. (2.) The instability of many of the people, both of Israel and Judah, in their professions and promises of repentance, and the severe course which God, therefore, took with them, 4, 5. (3.) The covenant God made with them, and his expectations from them, 6: and their violation of that covenant, and frustrating of those expectations, 7-11.*

A. M. 3229. **C**OME, and let us return unto the LORD: for <sup>a</sup> he hath torn, and <sup>b</sup> he will heal us; he hath smitten, and he will bind us up.

<sup>a</sup> Deut. xxxii. 39; 1 Sam. ii. 6; Job v. 18; Chap. v. 14.

## NOTES ON CHAPTER VI.

Verse 1. *Come, let us return, &c.*—Bishop Horsley considers the prophet as speaking here in his own person, to the end of the 3d verse, and taking occasion, from the intimation of pardon to the penitent, given in the conclusion of the preceding chapter, to address his countrymen in words of mild, pathetic persuasion, and to exhort them to return to the worship and service of God. But many other commentators rather think these are to be considered as the words of the repenting and returning Jews and Israelites in their exile, who, it is said, in the last clause of the foregoing chapter, would in their affliction seek God, which they are here represented as encouraging one another to do, saying, *Come, &c.*—Not only the LXX., but, according to Houbigant, the Arabic, Syriac, and Chaldee, supply the word *saying*, before this verse. Whether they did this as interpreters, which, says Archbishop Newcome, is my opinion, or whether they read in their copy of the Hebrew text, *לומר*, (*saying*), is uncertain. *Let us return unto the Lord, &c.*—He it is who hath brought us into this estate under which we groan; and he is able, if he think fit, to deliver us from it in a short time: nothing is difficult to him. Full of mercy as he is, he will not permit us to continue long in captivity and oppression, wherein we are buried like the dead in the tomb. *He hath torn, and he will heal us, &c.*—The same God that punisheth us can only remove his judgments, and show us mercy. The expression, *He hath torn*, relates to what was said chap. v. 14.

Verse 2. *After two days he will revive us*—A deliverance from miseries or calamities, from which men had despaired of a recovery, is often represented as restoring them to life after death: see Psa. xxx. 3, and lxxi. 20, and lxxxvi. 13; particularly the restoration of the Jewish nation is often described, as if it were a resurrection from the dead: see note on Ezek. xxxvii. 11. *Two, or three, in*

2 ° After two days will he revive us: in the third day he will raise us up, and we shall live in his sight.

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<sup>b</sup> Jer. xxx. 17.—<sup>c</sup> 1 Cor. xv. 4.

Scripture, denote a small number. *Two* are put for a few, 1 Kings xvii. 12. *One and two* for a few, Isa. vii. 21; Jer. iii. 14. *Two or three* for a few, Isa. xvii. 6. Accordingly, here the expression signifies a short space of time. Compare Luke xiii. 32, 33. The primary and obvious sense, therefore, of this verse, taking it in reference to the others, is, that they expected God would, in a short time after they should repent and turn to him, free them from their captivity, which might be looked upon as a state of death; and would return again to them, and exhibit the signs of his presence among them, his chosen people: so that, being converted and restored, they should live in his sight, and should attain to that true knowledge of God which they had not possessed before. Added to this, Bishop Horsley thinks these days denote three distinct periods of the Jewish people. His view of the subject he explains as follows: "The first day is the captivity of the ten tribes by the Assyrians, and of the other two under the Babylonians, considered as one judgment upon the nation; beginning with the captivity of the ten, and completed in that of the two. The second day is the whole period of the present condition of the Jews, beginning with the dispersion of the nation by the Romans. The third day is the period yet to come, beginning with their restoration, to the second advent. R. Tauchum, as he is quoted by Dr. Pocock, was not far, I think, from the true meaning of the place. 'The prophet,' he says, 'points out two things—and these are, the first captivity, and a second. After which shall follow a third, [time,] redemption: after which shall be no depression or servitude.' And this I take to be the sense of the prophecy, in immediate application to the Jews. Nevertheless, whoever is well acquainted with the allegorical style of prophecy, when he recollects that our Lord's sufferings and death" were endured for our sakes, "and that he, rising on the third day, raised us to the hope of life and immortality, will easily per-

A. M. 3229. 3 <sup>d</sup> Then shall we know, *if* we fol-  
B. C. 775. low on to know the LORD: his going  
forth is prepared \* as the morning; and <sup>f</sup> he  
shall come unto us <sup>g</sup> as the rain, as the latter  
and former rain unto the earth.

4 ¶ <sup>h</sup> O Ephraim, what shall I do unto  
thee? O Judah, what shall I do unto thee?

<sup>d</sup> Isa. liv. 13.—<sup>e</sup> 2 Sam. xxiii. 4.—<sup>f</sup> Psa. lxxii. 6.—<sup>g</sup> Job  
xxix. 23.—<sup>h</sup> Chap. xi. 8.—<sup>i</sup> Or, *mercy, or, kindness.*

ceive no very obscure, though but an oblique, allu-  
sion to our Lord's resurrection on the third day;  
since every believer may speak of our Lord's death  
and resurrection, as a common death and resurrection  
of all mankind."

Verse 3. *Then shall we know, if we follow on,*  
&c.—Hebrew, וְנִרְפָּה נִרְפָּה לְרַעָה, *And we shall  
know, we shall follow on to know the Lord.* Then,  
when we have returned unto the Lord, verse 1, in  
sincerity and truth; when he hath torn and healed  
us, hath smitten and bound us up, hath convinced  
us of and humbled us for our sins, and converted us  
to himself, and created us anew; when he hath re-  
vived us, raised us up, and made us live; then shall  
we experimentally know the Lord, as merciful to  
*our unrighteousness*, Jer. xxxi. 34; we shall taste and  
see that he is good; we shall not only be raised out  
of deep afflictions, wherein we lay as in a state of  
death, but we shall *live in his sight*, a life of union  
and communion with him, a life of faith, love, and  
obedience; we shall know Him whom to know is  
life eternal. And we shall prosecute that knowledge;  
*we shall follow on to know him*, not content with  
any measures of the knowledge of him already at-  
tained. We shall proceed therein, and make pro-  
gress, as the morning light doth to the perfect day.  
For, *his going forth* to visit, deliver, and comfort his  
people, to manifest himself to them, to refresh and  
save them; or, his going forth before his people, in  
his gracious, faithful, holy, just, and wise providence,  
for their benefit and comfort, *is prepared as the  
morning*—As sure, beautiful, grateful, reviving, and  
clear, with a continually increasing light, which  
proclaims his own approach and progress. *And he  
shall come unto us as the rain unto the earth*—  
Which refreshes it, renders it fruitful, beautifies it,  
and gives it a new and smiling face. *As the latter  
and former rain*—Or, as the words should rather be  
rendered, *the harvest rain, and the rain of seed-  
time*: see notes on Deut. xi. 14, and Prov. xvi.  
15. For, as Bishop Horsley justly observes, the  
Hebrew words here used have nothing of *latter* or  
*former* implied in their meaning. And these ex-  
pressions convey a notion just the reverse of the  
truth to the English reader. For what our translation  
here terms *the latter rain*, מְלִקְחָה, is literally, as the  
bishop terms it, *the crop rain*, which fell just before  
the season of the harvest, to plump the grain before  
it was severed: that is, it fell in what we term *the  
spring*, and consider as the former part of the year;  
for the harvest in Judea began about the middle of

for your <sup>1</sup> goodness *is* <sup>i</sup> as a morning  
cloud, and as the early dew it goeth  
away.

5 Therefore have I hewed *them* <sup>k</sup> by the  
prophets; I have slain them by <sup>l</sup> the words of  
my mouth: <sup>2</sup> and thy judgments *are* as the  
light *that* goeth forth.

<sup>1</sup> Chap. xiii. 3.—<sup>k</sup> Jer. i. 10; v. 14.—<sup>l</sup> Jer. xxiii. 29; Heb.  
iv. 12.—<sup>m</sup> Or, *that thy judgments might be.*

our March, according to the old style. The other,  
וְרֵי, which we term *the former rain*, and which is  
literally *the springing rain, or the rain which makes  
to spring*, fell upon the seed newly sown, and  
caused the green blade to shoot up out of the ground:  
that is, it fell about the end, or middle, of our Octo-  
ber, which we consider as the latter end of the year.  
These rains, of seed-time and harvest, are the *veros  
πρωτος και οψιμος, the early and latter rain*, of St.  
James, chap. v. 7. But the apostle's epithets have  
reference to the order of the husbandman's expecta-  
tions, not to the civil division of the year.

Verse 4. *O Ephraim, what shall I do unto thee?*  
—Or rather, *what shall I do for thee?* Here the  
Lord takes up the discourse again in his own person,  
and gives an answer to the prayer, or promises, of  
Judah and Israel: as if he had said, How can I  
give either of you, O Israel and Judah, any tokens  
of my favour, since there is no sincerity or stability  
to be found in you? Such is the essential benefi-  
cence of God, that he delights to bestow favours on  
all his creatures; and here, and elsewhere in the  
Scriptures, represents himself as it were concerned,  
whenever their conduct is such that it becomes in-  
consistent with his attributes, as the *all-righteous  
governor of the universe*, to bestow his blessings  
upon them. Thus we find Christ lamenting over  
Jerusalem, Matt. xxiii. 37; and Isaiah, chap. lix. 1, 2  
representing men's iniquities as the sole cause of  
God's hiding his face from them, and not hearing  
their prayers: see also Deut. v. 29. *Your goodness  
is as a morning cloud, &c.*—Your goodness is of a  
short continuance, and gives way to every tempta-  
tion, like as the cloud of the morning, and the dew,  
are dispersed at the first approach of the sun.

Verse 5. *Therefore have I hewed them by the  
prophets*—Severely reprov'd and threatened them;  
or *cut them off*, as the word, חֲצַבְתִּי, may be properly  
rendered: that is, I have denounced against them  
great destruction. The prophets, and God by the  
prophets, are said to do those things which they  
foretel, or denounce: see notes on Jer. i. 10, and v.  
14. *I have slain them by the words of my mouth*—  
that is, I have declared, or denounced, the slaughter  
of them. God's word is described as *sharper than  
a two-edged sword*, because his judgments, de-  
nounced by his messengers, are like the sentence  
of a judge, which shall certainly be followed with  
execution. *And thy judgments are as the light  
when it goeth forth*—These may be considered as  
the words of the prophet addressing God, and signi-

A. M. 3229. 6 For I desired <sup>m</sup> mercy, and <sup>n</sup> not  
B. C. 775. sacrifice; and the <sup>o</sup> knowledge of God  
more than burnt-offerings.

7 But they <sup>3</sup> like men <sup>p</sup> have transgressed the  
covenant: there <sup>4</sup> have they dealt treacherously  
against me.

<sup>m</sup> 1 Samuel xv. 22; Eccles. v. 1; Micah vi. 8; Matt. ix. 13;  
xii. 7.—<sup>n</sup> Psa. l. 8, 9; Prov. xxi. 3; Isa. i. 11.—<sup>o</sup> Jer. xxii.  
16; John xvii. 3.—<sup>3</sup> Or, like Adam, Job xxxi. 33.

fyng that his judgments against the people were, though gradually, yet as certainly approaching as the morning light; and that the justice of them would appear as clear as the light of the rising sun. Or they may be considered as addressed to Israel, and then the meaning of them must be, The punishment which shall come upon thee, O Israel, will clearly appear to be perfectly just; nor shall any thing happen to thee, but what thou hast been fully and repeatedly warned of. Bishop Horsley, however, connecting these words with the following, gives them a different sense. Taking the word שְׁפָטָה, here rendered *thy judgments*, to signify *thy precepts*, he renders the clause, *And the precepts given thee (namely, given to the people) were as the onward-going light, &c.*, "that is, as light, of which it is the nature and property to go forth, to propagate itself infinitely, and in all directions; a most expressive image of the clearness of the practical lessons of the prophets." The word, adds he, in his *Critical Notes*, "signifies a fixed principle, or rule, in any thing, to which principle and rule can be applied. Here I take it for the practical rules of a moral and godly life, as delivered by the prophets; and so Calvin expounds it: '*Judicia tua, hoc est, ratio piè vivendi.*' Thy judgments, that is, the method of living piously. Significat hic Deus se regulam piè et sancte vivendi monstrasse Israelitis, God here signifies that he had shown to the Israelites the rule of a pious and holy life."

Verse 6. *For I desired mercy, and not sacrifice*—That is, rather than sacrifice, this being spoken comparatively. I am better pleased with true goodness than with the most exact observance of the external duties of religion: see Micah vi. 6-8. The Jews use to express comparison by negatives, or rejecting the thing less worthy: so we are to understand that expression of the Prophet Joel, chap. ii. 13, *Rend your heart, and not your garments*; and those words of Christ, John vi. 27, *Labour not for the meat which perisheth, but for that which endureth to everlasting life*: that is, for this rather than the former. By *mercy* is here meant, not only all that is due from man to man, considered as fellow-creatures, and members of civil society; but also those acts of benevolence, which, though not claimable on principles of justice, yet must be performed by us, as we have opportunity, if we would be the children of our Father who is in heaven: see Matt. vi. 45. Indeed, the word חַסָּד, here used, and rendered *mercy*, includes piety toward God, as well as benevolence to man; or the performance of all the

8 'Gilead is a city of them that A. M. 3229.  
work iniquity, and is <sup>4</sup> polluted with B. C. 775.  
blood.

9 And as troops of robbers wait for a man, so  
<sup>5</sup> the company of priests murder in the way <sup>5</sup> by  
consent: for they commit <sup>6</sup> lewdness.

<sup>p</sup> Chap. viii. 1.—<sup>q</sup> Chap. v. 7.—<sup>r</sup> Chap. xii. 11.—<sup>4</sup> Or,  
cunning for blood.—<sup>5</sup> Jer. xi. 9; Ezek. xxii. 25; Chap. v. 1, 2.  
<sup>5</sup> Heb. with one shoulder, or, to Shechem.—<sup>6</sup> Or, enormity.

duties of the moral law. "I can find no single word," says Bishop Horsley, "to answer to it, but *charity*; for charity, in the evangelical sense, is the love of man, founded upon the love of God, and arising out of it." *And the knowledge of God more than burnt-offerings*—Namely, that knowledge of God, which is his super natural gift, through the influence of his enlightening Spirit, Eph. i. 17; and which is always productive of a filial confidence in him, love to him, and obedience to his commandments; (see Psa. ix. 10; 1 John ii. 3, 4, and iv. 7, 8;) and which is always attended with a true, sincere, internal, spiritual worship of him, and reverence for him. This is infinitely more pleasing to God, and more essential to true religion, than any ceremonial observances whatever; yea, than all sacrifices and burnt-offerings.

Verse 7. *But they like men have transgressed the covenant*—That is, as all corrupt men are prone to do; and as other men, who are not under such strong obligations to keep covenant with me, use to do. In the Hebrew it is, *like Adam*: and it would have been better, it seems, to have rendered it so; the sense appearing to be, that their transgression of the covenant God had made with them, or of the commandments which he had given them, was very similar to the transgression of Adam in paradise. "As Adam transgressed a plain command, so the Israelites transgressed the plainest and the easiest precepts. As Adam's crime was not to be excused by any necessity or want, so the Israelites, secure under the protection of Jehovah, had they continued faithful to him, had no excuse in seeking other aids. Adam revolted from God to Satan; so the Israelites forsook God to worship devils. Adam broke that one command, on which the justification of himself and his posterity depended; so the Israelites broke the one precept of charity," on their observing which depended their continuance in the divine favour, and their right to the blessings of the Mosaic covenant: see Horsley. *There have they dealt treacherously against me*—There, even in that very delightful and plentiful land, which I gave them to encourage them to obedience, a land like unto Eden itself, they have transgressed my law, as Adam did in paradise, and have behaved themselves falsely and ungratefully toward me; and that even with all the advantages of the prophetic teaching, and in spite of all admonition and all warning.

Verses 8, 9. *Gilead is a city of them that work iniquity, &c.*—Archbishop Newcome translates these two verses very literally thus: *Gilead is a city of*

A. M. 3229. 10 I have seen <sup>a</sup> a horrible thing in  
B. C. 775. the house of Israel: there is <sup>a</sup> the  
whoredom of Ephraim, Israel is defiled.

<sup>a</sup> Jer. v. 30.—<sup>a</sup> Chap. iv. 12, 13, 17.—<sup>a</sup> Jer. li. 33;

them that work iniquity: she is marked with foot-  
steps of blood. And as bands wait for a man, a  
company of priests murder in the way to Shechem.  
"If Gilead be put here for Ramoth-gilead, (and I  
know not," says Bishop Horsley, "what other city  
can be meant,) it was a city of refuge, Deut. iv. 43;  
and such also was Shechem, or Sichem, Josh. xx. 7;  
both, therefore, inhabited by priests and Levites.  
By describing the first of these two cities as polluted  
with blood, and the high-road to the other as beset  
with knots of priests, like robbers, intent on blood,  
and murdering on the whole length of the way, up  
to the very walls of the town, the prophet means to  
represent the priests as seducers of the people to that  
idolatry which proved the ruin of the nation. Inso-  
much that, like a man who should be murdered in a  
place of religious retreat, or upon his way to it, the  
people, under the influence of such guides, met their  
destruction in the quarter where, by God's appoint-  
ment, they were to seek their safety." The word  
שכרה, rendered by consent, in verse 9, signifies to-  
ward Shechem. For they commit lewdness—He-  
brew, זמה עשו, they work enormity, or that which  
is wicked and abominable.

Verses 10, 11. *I have seen a horrible thing*—Such  
an apostasy from God as cannot be mentioned with-  
out horror. *There is the whoredom of Ephraim*—  
Or rather, *there*, namely, in the house of Israel, by  
the whoredom of Ephraim, that is, by the idolatry  
of Jeroboam, who was of that tribe, and first began  
the worship of the golden calves; *Israel is defiled*—  
The whole ten tribes are corrupted: for they soon  
all followed the example of Jeroboam in this idola-  
trous worship. *Also, O Judah, he*—That is, Ephraim;  
*hath set a harvest for thee*—For Ephraim, or Israel,  
had corrupted Judah by leading them into idolatry,  
and into the vices connected therewith, in conse-

11 Also, O Judah, <sup>a</sup> he hath set a A. M. 3229.  
harvest for thee, <sup>a</sup> when I returned B. C. 775.  
the captivity of my people.

Joel iii. 13; Micah iv. 12; Rev. xiv. 15.—<sup>a</sup> Psa. cxvi. 1.

quence of which they were made ripe for destruc-  
tion: for that the harvest is often a type of judg-  
ment is evident, among many other passages that  
might be adduced, from those quoted in the margin.  
*When I returned the captivity of my people*—Or  
rather, the Hebrew being in the future tense, *when  
I shall turn, &c.*, (so the Vulgate,) or, more literally,  
and as the Seventy render it, *in my turning* the cap-  
tivity of my people. According to this interpreta-  
tion, the phrase of *turning the captivity* of God's  
people is not to be taken in the sense in which the  
same phrase is generally understood in the Scrip-  
tures, namely, *for bringing them out of captivity*;  
punishment, and not a blessing, being supposed to  
be predicted: but the sense of the expression will be,  
*When I shall return to make captives of my peo-  
ple*; or, as Archbishop Newcome proposes render-  
ing it, *When I lead away the captivity of my people*;  
that is, after I have again caused the Israelites to be  
carried into captivity. Tiglath-pileser first carried  
a part of them into captivity; then Shalmaneser  
carried away the remainder; and after this came  
Sennacherib, who wasted Judea, and laid siege to  
Jerusalem. Some eminent commentators, however,  
are of opinion, that not a judgment, but a blessing, is  
predicted to be conferred on Judah in this passage.  
They therefore translate the verse thus: *But for  
thee, O Judah, a harvest is prepared; then when I  
shall bring back the captivity of my people*: see  
Houbigant and Horsley. Mr. S. Clark's note on the  
verse takes in both interpretations, thus: "And as  
Israel has been drawn to idolatry by Jeroboam,  
(verse 10,) so hast thou, Judah, too: and therefore  
God has prepared a harvest of sorrow and sufferings  
for thee too, by sending thee into captivity; which  
yet afterward shall be turned into a harvest of joy,  
when thou shalt be returned out of captivity again."

CHAPTER VII.

In this chapter we have, (1.) A general charge brought against Israel for those crimes by which they had obstructed the course of God's favours to them, 1, 2. (2.) A particular accusation of the court, the kings, princes, and judges, 3-7. Of the country for various sins and follies, which are particularly mentioned, and for which they are threatened with a severe chastisement to humble them; and if that should not have its desired effect, with utter destruction, particularly of their princes, 8-16.

A. M. 3230. WHEN I would have healed Israel,  
B. C. 765. then the iniquity of Ephraim  
was discovered, and the <sup>1</sup> wickedness of Sama-

ria: for <sup>a</sup> they commit falsehood: and A. M. 3239.  
the thief cometh in, and the troop of B. C. 765.  
robbers <sup>2</sup> spoileth without.

<sup>1</sup> Heb. evils.—<sup>a</sup> Chap. v. 1; vi. 10.

<sup>2</sup> Heb. strippeth.

NOTES ON CHAPTER VII.

Verse 1. *When I would have healed Israel*—  
When I would have reclaimed them from their sins,

and in consequence thereof have averted their judg-  
ments. The Hebrew, כרפאי, is, as I was healing:  
*dum in eo essem ut sanarem*. At the very time

A. M. 3239. 2 And they <sup>3</sup> consider not in their  
B. C. 765. hearts, that I <sup>b</sup> remember all their

wickedness: now <sup>c</sup> their own doings have beset them about; they are <sup>d</sup> before my face.

3 They make the king glad with their wickedness, and the princes <sup>e</sup> with their lies.

4 <sup>f</sup> They are all adulterers, as an oven heated

<sup>3</sup> Heb. say not to. — <sup>b</sup> Jer. xvii. 1. — <sup>c</sup> Psa. ix. 16; Prov. v. 22.  
<sup>d</sup> Psa. xc. 8. — <sup>e</sup> Rom. i. 32.

when I was about to heal them; or, as the Seventy render it, *Ev τω ιασαθαι με τον Ισραηλ*, When I was in the very act of healing Israel. Then the iniquity of Ephraim was discovered—Literally, was uncovered, or made bare, that is, showed itself openly, or was avowed and undisguised. The people gave me fresh provocations, especially the inhabitants of Samaria, the principal seat of the kingdom. For they commit falsehood—Or, carry on delusion; literally, practise deceit, or a lie. “The thing meant here seems to be the carrying on of a premeditated plot, or scheme, for the subversion of the true religion, and the establishment of idolatry. And the lie, falsehood, or delusion which they wrought, was every thing that was seductive in the external rites of the false religions:” see Horsley, who, in a note on this passage, observes, “The particular time alluded to is, I think, the reign of the second Jeroboam, when the kingdom of Israel seemed to be recovering from the loss of strength and territory it had sustained in the preceding reigns, by the encroachments of the Syrians; for Jeroboam restored the coast of Israel from the entering of Hamath unto the sea of the plain, 2 Kings xiv. 25. The successes vouchsafed to this warlike prince against his enemies were signs of God’s gracious inclination to pardon the people, and restore the kingdom to its former prosperity. For the Lord saw the affliction of Israel that it was bitter, &c. See 2 Kings xiv. 26, 27. But these merciful purposes of God were put aside by the wickedness of the king and the people. For this same Jeroboam did that which was evil in the sight of the Lord, he departed not from the sins of Jeroboam the son of Nebat, &c.” And the thief cometh in, and the troop of robbers, &c.—They are guilty both of the secret methods of fraud, and the open violence of rapine and oppression.

Verse 2. And they consider not in their hearts—They do not seriously reflect; that I remember all their wickedness—To call them to an account, and to punish them for it. Now their own doings—Their studied wickedness, their contrived iniquities: their own, not those of their fathers, as the incorrigible are ready to complain; have beset them about—Namely, as an enemy invests a town on every side. The meaning is, the guilt and punishment of their sins shall surround them on all sides, and seize upon them that they shall not escape. Some think that by this expression of besetting them about, the prophet alludes to the future siege of Samaria, wherein these sinners against their own souls were

by the baker, <sup>4</sup> who ceaseth <sup>5</sup> from raising after he hath kneaded the dough, until it be leavened.

5 In the day of our king the princes have made him sick <sup>6</sup> with bottles of wine; he stretched out his hand with scornors.

6 For they have <sup>7</sup> made ready their heart like

<sup>4</sup> Jer. ix. 2. — <sup>4</sup> Or, the raiser will cease. — <sup>5</sup> Or, from waking.  
<sup>6</sup> Or, with heat through wine. — <sup>7</sup> Or, applied.

so straitly beset by the enemy, that they could not flee, nor escape the being either taken or destroyed.

Verse 3. They make the king glad with their wickedness—They study to please their kings and great men, by complying with the idolatry they have set up. The Seventy (with whom agree the Syriac and Arabic) read βασιλευς, kings, in the plural number, meaning the succession of the kings of Israel from Jeroboam. And the princes with their lies—Which they speak to please and flatter them. But the word lie sometimes signifies an idol, and the practice of idolatry, as being set up in direct opposition to the true God and his truth. Bishop Horsley renders the verse, *By their evil doings they pleasure the king, and by their perfidies the rulers*, namely, their perfidies toward God, in deserting his service for idolatry.

Verse 4. They are all adulterers—The expression may be here metaphorical, implying that they were apostates from God, to whose service they were engaged by the most solemn bond and covenant: compare Jer. ix. 2; James iv. 4. If the words be understood literally, the prophet compares the heat of their lust to the flame of an oven heated; or, as Bishop Horsley renders it, “Over-heated by the baker.” *Who ceaseth from raising after he has kneaded the dough, until it be leavened*—Vulgate, *Donec fermentaretur totum*, until the fermentation of it be complete. When an oven is sufficiently heated, the baker does not increase the fire, but thinks what he has made sufficient to keep the oven hot till the dough be fit to be put into it. “An oven in which the heat is so intense as to be too strong for the baker’s purpose, insomuch that it must be suffered to abate before the bread can be set in, is certainly a most apt and striking image of the heart of the sensualist inflamed with appetite by repeated and excessive indulgence, so that it rages by the mere lust of the corrupted imagination, even in the absence of the external objects of desire that might naturally excite it; and works itself up to an excess which is even contrary to the purpose for which the animal appetites are implanted.”—Horsley.

Verses 5-7. In the day of our king—Probably the anniversary of his birth, or coronation; the princes have made him sick with bottles of wine—Or, when the princes began to be hot with wine, (so Newcome,) he stretched out his hand with scornors—Deriders of God and man. Some recent and notorious act of contempt to God, or to his prophets, or

A. M. 3239. an oven, while they lie in wait : their  
B. C. 765. baker sleepeth all the night ; in the  
morning it burneth as a flaming fire.

7 They are all hot as an oven, and have \* de-  
voured their judges ; † all their kings <sup>b</sup> are fallen :  
<sup>i</sup> there is none among them that calleth unto me :

8 Ephraim, he <sup>k</sup> hath mixed himself among  
the people ; Ephraim is a cake not turned.

9 <sup>l</sup> Strangers have devoured his strength, and

\* Fulfilled about 773.—† Chap. viii. 4.—<sup>b</sup> 2 Kings xv. 10, 14,  
25, 30.—<sup>i</sup> Isa. lxiv. 7.—<sup>k</sup> Psa. cvii. 35.—<sup>l</sup> Chap. viii. 7.

to public justice, is here alluded to. "Those," says Bishop Horsley, "who in their cups made a jest of the true religion, and derided the denunciations of God's prophets, the king distinguished with the most familiar marks of his royal favour ; in this way carrying on the plot of delusion." They—Those luxurious and drunken princes ; have made ready their heart like an oven—Hot with concupiscence, ambition, revenge, and covetousness. While they lie in wait—Against the life or estate of some of their subjects. Their baker sleepeth, &c.—As a baker, having kindled a fire in his oven, goes to bed and sleeps all night, and in the morning finds his oven well heated, and ready for his purpose ; so these, when they have laid some wicked plot, though they may seem to sleep for a while, yet the fire is glowing within, and flames out as soon as ever there is opportunity for it. They are all hot as an oven—The whole people are inflamed with bad passions, and have followed the ill example of their princes and great men. Or, the flame of civil discord is spread among the people in general ; and, as fire devours, so has this destroyed their judges and rulers by conspiracies and assassinations. All their kings are fallen—An anarchy continued for eleven years after the death of Jeroboam II., and the six following kings, the last who reigned in Israel, fell by conspirators, namely, Zechariah, Shallum, Menahem, Pekahiah, Pekah, and Hoshea. There is none among them that calleth unto me—And yet these plain signs of my indignation have not brought either kings or people to a due humiliation and sorrow for their sins.

Verses 8–10. Ephraim, he hath mixed among the people—By his alliances with the heathen, and by imitation of their manners, he is himself become one of them. He has thrown off all the distinctions, and forfeited the privileges of the chosen race. "The Hebrew word here rendered people, עַמִּי, is in the plural, and, when applied to bodies politic," says Bishop Horsley, "always signifies the various nations of the earth, the unenlightened nations, in opposition to God's peculiar people, the Israelites." He therefore renders the word peoples here, "though," as he observes, "not without some violation of the propriety of the English language, which disowns the word in the plural form." Ephraim is a cake, or, like a cake, not turned—Burned on one side, and dough on the other, and so good for

he knoweth it not : yea, gray hairs A. M. 3239.  
are <sup>a</sup> here and there upon him, yet he B. C. 765.  
knoweth not.

10 And the <sup>m</sup> pride of Israel testifieth to his  
face : and <sup>n</sup> they do not return to the LORD  
their God, nor seek him for all this.

11 ¶ <sup>o</sup> Ephraim also is like a silly dove with-  
out heart : <sup>p</sup> they call to Egypt, they go to As-  
syria.

<sup>a</sup> Heb. sprinkled.—<sup>m</sup> Ch. v. 5.—<sup>n</sup> Isa. ix. 13.—<sup>o</sup> Ch. xi. 11.  
<sup>p</sup> 2 Kings xv. 19 ; xvii. 4 ; Chap. v. 13 ; ix. 3 ; xii. 1.

nothing on either ; always in one extreme or the other. An apt image of a character that is all inconsistency. Such were the ten tribes of the prophet's day ; worshippers of Jehovah in profession, but adopting all the idolatries of the neighbouring nations, in addition to their own semi-idolatry of the calves. Strangers have devoured his strength, and he knoweth it not—His national strength is impaired and decaying, and he acts as if he were insensible of it. The Syrians, in the time of Jehoahaz, reduced them very low, 2 Kings xiii. 7. Afterward they became tributaries to Pul, king of Assyria ; and at length were carried captives by Shalmaneser, (chap. xvii.,) and yet the afflictions that befell them did not make them sensible of the ill state of their affairs, and that the hand of God was against them. Yea, gray hairs are here and there upon him—The symptoms of decay. He declines in strength and power, like a man worn out with age. Rome, in the midst of great calamities, is thus described by Claudian :

—Humeris vix sustinet ægris  
Squalem clypeum ; laxata casside, prodit  
Canitiem.—

And the pride of Israel testifieth to his face—Or, witnesseth against him. Their insolent and obstinate behaviour, and continuance in sin, notwithstanding the warnings and admonitions they have had, sufficiently show how deserving they are of punishment ; and they do not return, &c., nor seek him for all this—Notwithstanding such severe denunciations against them, and that they are forewarned of approaching calamities, yet they do not return to God in true repentance, nor make their supplication to him to avert his wrath.

Verses 11, 12. Ephraim is like a silly dove without heart—Which has neither courage to defend itself, nor cunning to prevent its falling into the snares that are laid for it. They call to Egypt, &c.—Sometimes they seek the alliance of one nation, and sometimes of another, all equally unserviceable to them ; but are under no concern to seek the favour and protection of God, which alone can be of real and lasting benefit to them. When they shall go—When they shall do every thing their inclinations lead them to do, make the alliances they desire, and seek for safety in all the ways their imaginations can invent ; I will spread my net upon them—I will

A. M. 3239. 12 When they shall go, <sup>9</sup> I will  
B. C. 765. spread my net upon them; I will  
bring them down as the fowls of the heaven; I will chastise them, <sup>7</sup> as their congregation hath heard.

13 Wo unto them! for they have fled from me: <sup>9</sup> destruction unto them! because they have transgressed against me: though <sup>8</sup> I have redeemed them, yet they have spoken lies against me.

14 <sup>4</sup> And they have not cried unto me with

<sup>9</sup> Ezekiel xii. 13.—<sup>7</sup> Leviticus xxvi. 14; Deuteron. xxviii. 15; 2 Kings xvii. 13, 18.—<sup>8</sup> Hebrew, *spoil*.—<sup>4</sup> Micah vi. 4.

entangle and disappoint them in their designs, execute my decrees upon them, and bring them to destruction, like as birds are taken in the snares of the fowler, although they have wings to fly out of danger. *I will chastise them as their congregation hath heard*—I will bring those calamities upon them which I have denounced in my laws against the whole people of Israel, whenever they should forsake me; and also have repeatedly denounced them by my prophets.

Verses 13, 14. *Wo unto them, &c.*—These are words both of menace and lamentation. The prophet at once foretels and bewails their miseries. *For they have fled from me*—As if it had not been enough that they at first left my government, temple, and worship, they have gone still further from me by their sinful and idolatrous courses. *Destruction unto them*—The ruin of their country and commonwealth will be the consequence of their apostacy. *Because they have transgressed against me*—Rebelleously cast off my authority and laws. *Though I have redeemed them, yet they have spoken lies, &c.*—Though I delivered them from the Egyptians, and afforded them many other signal deliverances, yet they have not given me true glory, but have likened me to golden calves, and other images. Idolatry is frequently called in Scripture a lie, because it gives false representations of things; attributing power, &c., to things which, in their own nature, have no such power, or representing the Deity by forms which he is in no way like; therefore it was, properly speaking, *changing the truth and glory of God into a lie, or, speaking lies against him*. They also belied his corrections, as if not deserved; they belied the good which God had done them, as if it were too little, or not done by him, but by their idols. *And they have not cried unto me, when they howled, &c.*—When they bemoaned their calamities, as sick men bewail themselves upon their beds of sickness; yet they did not call upon me heartily and sincerely. *They assemble, &c., for corn and wine, and they rebel, &c.*—When they assemble themselves to deprecate a famine, they still retain the same disobedient temper toward me.

Verses 15, 16. *Though I have bound, &c.*—Though, after bringing them low, I have given them

their heart, when they howled upon A. M. 3239.  
their beds: they assemble themselves B. C. 765.  
for corn and wine, *and* they rebel against me.

15 Though I <sup>10</sup> have bound *and* strengthened their arms, yet do they imagine mischief against me.

16 <sup>8</sup> They return, *but not* to the Most High: <sup>7</sup> they are like a deceitful bow: their princes shall fall by the sword for the <sup>7</sup> rage of their tongue: this *shall be* their derision <sup>2</sup> in the land of Egypt.

<sup>10</sup> Job xxxv. 9, 10; Psa. lxxviii. 36; Jer. iii. 10; Zech. vii. 5. <sup>8</sup> Or, *chastened*.—<sup>7</sup> Ch. xi. 7.—<sup>2</sup> Psa. lxxviii. 57.—<sup>7</sup> Psa. lxxiii. 9.—<sup>7</sup> Chap. ix. 3, 6.

new strength and vigour; *yet do they imagine mischief against me*—Yet they are continually devising some new idolatrous inventions, whereby they may dishonour me. The word כרת, rendered *I have bound them*, more properly signifies, *I have chastised them*, and is so rendered by Archbishop Newcome, Bishop Horsley, and others. The general sense of the verse is, Whether I inflict punishment on them, or show them favour, they are still the same, and reject me for their idols. *They return, but not to the Most High*—Their conversion is only outward, not inward and sincere. When they left the worship of Baal, they turned to the worship of the calves; and now they rest in an external reformation, or some ceremonial observances, and do not come up to true repentance, spiritual worship, or holy obedience. This seems to be the meaning of the clause, according to our translation of it. But the Hebrew text, ישׁוּבוּ לֹא עַל, is very obscure, and variously rendered by interpreters. Grotius and the Vulgate read, *Reversi sunt ut essent absque jugo, They have returned that they might be without yoke*, that is, without the restraint of God's law. Which is thus expounded by Grotius, "Denuo voluerunt esse absque jugo," *They would be again without yoke*. The LXX. render it, ἀπερσθησαν εις ουδεν, *They have been turned away to nothing*. Thus also the Syriac, or, as Bishop Horsley interprets it, *They fall [have fallen] back into nothingness of condition*. On which he remarks as follows: "The situation of the Israelites, as the chosen people of God, was a high degree; a rank of distinction and pre-eminence among the nations of the earth. By their voluntary defection to idolatry, they debased themselves from this exaltation, and returned to the ordinary level of the heathen, so far above which the mercy of God had raised them. As if a man, ennobled by the favour of his sovereign, should renounce his honours, and, of his own choice, mix himself with the lowest dregs of the people. Thus, voluntarily descending from their nobility of condition, the Israelites returned to *not high*; for so the Hebrew literally sounds." The bishop observes elsewhere, that the Hebrew words will certainly bear the interpretation given by Grotius and the Vulgate; "and of all that

have been proposed," says he, "it seems the best sense, next after that which I have given in my translation, which is R. Tanchum's, and in my judgment the best of all. Thus we say in common speech, of a man who by misconduct has lost all esteem and credit in the world, 'He has brought himself to nothing.'" *They are like a deceitful bow—Which seems bent for and aiming at the mark, yet is too weak to carry the shaft to it; or, is false, and instead of directing the arrow straight to the mark, shoots it on one side or the other. Their princes shall fall, &c., for the rage of their tongue—For the*

dishonour which they have done me by blasphemous speeches; or, shall fall by conspiracies, stirred up and fomented by murmurings and seditious expressions. *This shall be their derision in the land of Egypt—Their frequent rebellions and conspiracies against their kings, shall make them the derision of Egypt. Houbigant renders it, For the wantonness of their tongues, they shall be a derision in the land of Egypt. It is probable that many of the ten tribes fled to Egypt when invaded by the Assyrians; and that their blasphemies, and other enormities committed there, brought them under deserved reproach.*

## CHAPTER VIII.

In this chapter the idolatries and other impieties of Israel and Judah are set forth, and the judgments of God are denounced against them, 1-14.

A. M. 3244. **SET** <sup>a</sup> the trumpet to <sup>1</sup> thy mouth.  
B. C. 760.

*He shall come* <sup>b</sup> as an eagle against the house of the LORD, because <sup>c</sup> they have transgressed my covenant, and trespassed against my law.

2 <sup>d</sup> Israel shall cry unto me, My God, <sup>e</sup> we know thee.

<sup>a</sup> Chap. v. 8.—<sup>1</sup> Heb. the roof of thy mouth.—<sup>b</sup> Deut. xxviii. 49; Jer. iv. 13; Hab. i. 8.—<sup>c</sup> Chap. vi. 7.—<sup>d</sup> Psa. lxxviii.

## NOTES ON CHAPTER VIII.

Verse 1. *Set the trumpet to thy mouth*—The Vulgate renders it, *In guttere tuo sit tuba*; that is, *Let thy throat, or mouth, sound like a trumpet*. God speaks in these words, says Grotius, to the prophet, and commands him to proclaim, with a very loud voice, both the sins of the people, and the evils about to come upon them. *He shall come as an eagle against the house of the Lord*—The words, *he shall come*, are not in the Hebrew, and seem to be improperly supplied by the translators; the sense of the words appearing to be, that the prophet should warn the people, and denounce the judgments of God against them for their sins, with a voice so loud that it might be heard as far as the cry of the eagle, flying over, or sitting upon, the top of the temple. *Because they have transgressed*—Or rather, that they have transgressed my covenant. "Hoc enim ipsum est quod proclamari vult Deus;" for this is the thing which God commanded to be proclaimed.—Grotius. Namely, that they had transgressed against God's covenant, and violated his law.

Ver. 2-4. *Israel shall cry unto me*—Namely, when calamities come upon them, *My God, we know thee*—Thou art our God in covenant with us, and we make profession of thy name, and own thee for the only true God: see Matt. vii. 21, 22. *Israel hath cast off the thing that is good*—They have not walked agreeably to their profession, but have cast off

3 Israel hath cast off *the thing that* <sup>A. M. 3244.</sup> is good: the enemy shall pursue him. <sup>B. C. 760.</sup>

4 <sup>f</sup> They have set up kings, but not by me: they have made princes, and I knew it not: <sup>g</sup> of their silver and their gold have they made them idols, that they may be cut off.

5 Thy calf, O Samaria, hath cast thee off;

3; Chap. v. 15.—<sup>f</sup> Titus i. 16.—<sup>g</sup> 2 Kings xv. 13, 17, 25; Shallum, Menahem, Pekahiah.—<sup>h</sup> Chap. ii. 8; xiii. 2.

obedience to my laws. This is a declaration, that all the worship of Israel, or their crying, *My God*, was vain, since their actions were wicked, or they had cast off what was good. Christ has made a declaration to the same purpose, to warn us of falling into the like error, in the passage above referred to. *They have set up kings*—Made a defection from the house of David, formed themselves into a distinct kingdom, and chosen what kings and governors they pleased, without ever asking my advice or consent. *Not by me*—Not by my warrant or order. Shallum, and Menahem, and Pekah, usurped the kingdom by murder and treason, 2 Kings xv. 13, 14, 25, not by any declaration of God's will, as Jeroboam and Jehu did; nor were any of the kings between Jeroboam and Jehu, nor any after the posterity of Jehu, made by God's appointment. *They have made princes and I knew it not*—They have appointed judges, or magistrates, such as I approved not of, and had no hand in raising up to that dignity. *Of their silver, &c., they have made themselves idols*—They have abused their wealth to idolatry, which will be the occasion of their destruction: see chap. ii. 8.

Verses 5, 6. *Thy calf, O Samaria*—Here God himself, who is the speaker, turns short upon Samaria, or the ten tribes; and, in a tone of dreadful indignation, upbraids their corrupt worship. *Hath cast thee off*—That is, "will profit thee nothing in dangers."—Grotius. As if he had said, *As the people of Sa-*

A. M. 3244. mine anger is kindled against them :  
B. C. 760. <sup>b</sup> how long will it be ere they attain  
to innocency ?

6 For from Israel was it also : the workman  
made it ; therefore it is not God : but the calf  
of Samaria shall be broken in pieces.

7 For <sup>i</sup> they have sown the wind, and they

<sup>b</sup> Jeremiah xiii. 27.—<sup>i</sup> Proverbs xxii. 8 ; Chapter x. 12, 13.  
<sup>2</sup> Or, standing corn.

maria hath cast off that which is good, verse 3, so the calf, which they worship, shall not protect or deliver them from the evils coming upon them, now my anger is kindled against them. *How long will it be ere they attain to innocency?*—How long will it be ere they repent and reform? Bishop Horsley renders it, *How long will they bear antipathy to pure religion?* The Hebrew word, נָקִי, signifies *purity*, or *cleanness* generally ; hence moral purity, innocence. But here, says he, “I think it particularly denotes *pure religion*, or the purity of worship ; *pure religion and undefiled*, in opposition both to the superstitious practices of idolaters, and the false show of hypocrites. *For from Israel was it also*—Or, “*from Israel came even this* ; this thing, vile and abominable as it is, was his own invention ; not a thing that he had learned or borrowed from any other nations. Archbishop Newcome indeed says, ‘The Israelites may have originally borrowed this superstition from the Egyptians ;’ for in Egypt, he observes, ‘this species of animals were worshipped, the Apis at Memphis, and the Mnevis at Heliopolis.’ But the prophet expressly says, that the Israelites borrowed this superstition from nobody ; it was all their own. Indeed, what they had seen in Egypt was the worship of a living calf, not of the lifeless image of a calf, or of any other animal.”—Bishop Horsley. *The workman made it, therefore it is not God*—It is no more than the work of man, and therefore there is no divine power in it. *But the calf of Samaria*—Or, the calf of Beth-el, in the kingdom of Samaria, shall be broken in pieces—Whereby it shall be proved to all, that there is nothing divine in it. Horsley renders it, *Verily, the calf of Samaria shall be reduced to atoms*. So also Grotius understands the Hebrew expression, שִׁבְרֵי הַיָּה, interpreting the noun שִׁבְרֵי, as signifying, “minimum quidque in re quâvis : ut scintillæ, fragmenta, segmenta ;” the smallest particle in any thing, as sparks, shivers, shreds ; Jerome says, *atoms*. This was done by the Assyrians, when they made an entire conquest of the ten tribes.

Verse 7. *For they have sown the wind, and they shall reap the whirlwind, &c.*—A proverbial expression, to signify, that as men's works are, so must their reward be ; that they who sow iniquity shall reap vanity, Prov. xxii. 8. Their labour shall be fruitless, or shall turn to their hurt and damage : As if he had said, All the pains which the kings of Israel and their subjects had taken to enrich themselves, and to strengthen their kingdom, being built

shall reap the whirlwind : it hath no <sup>a</sup> meal : <sup>a</sup> stalk : the bud shall yield no meal : <sup>a</sup> if so be it yield, <sup>k</sup> the strangers shall swallow it up.

8 <sup>l</sup> Israel is swallowed up : now <sup>l</sup> shall they be among the Gentiles <sup>l</sup> as a vessel wherein is no pleasure.

<sup>k</sup> Chapter vii. 9.—<sup>l</sup> 2 Kings xvii. 6.—<sup>m</sup> Jeremiah xxii. 23 ;  
alviii. 38.

upon the foundation of apostacy and idolatry, shall turn to no better account, than countrymen expect from a blasted crop of corn ; and whatever advantage they make, it shall at last be a prey to foreigners, to the kings of Syria and Assyria.

Verse 8. *Israel is swallowed up*—Under this image the Hebrew language, the Greek, and our own, describe any sudden destruction, so complete as to leave no visible vestige of the thing remaining. The prophet speaks of what was future, as though it were already present ; and signifies that the Israelites would be as certainly carried captives into Assyria, as if they were already gone thither into captivity. *Now shall they be among the Gentiles as a vessel, &c.*—In a short time they shall be despised, as a vessel or utensil that is broken, or become useless. *For they are gone up to Assyria*—Namely, of their own accord, as the original expression, הִמָּחֵד עִלָּי, seems to imply. So do also the versions of the LXX. and the Vulgate ; the former read, *αυτοι ανεβησαν εις Ασσυριους, ipsi ascendent ad Assur ; they themselves have gone up to Assyria*. This is not meant of their going into captivity. The captivity, though near at hand, was yet to come ; but this going up was past. It was a voluntary going up, and a crime ; a going up both for alliance, and also for idolatrous commerce. The captivity was to be the punishment. *A wild ass alone by himself*—The meaning is, that Ephraim was such ; that is, as Archbishop Newcome interprets it, Ephraim was like the solitary wild ass, he was as untamed to the yoke, and traversed the desert as earnestly in pursuit of idols, as the wild ass in quest of his mates. “Though wild asses,” says Pocock, “be often found in the deserts in whole herds, yet it is usual for some one of them to break away, and separate himself from his company, and run alone at random by himself ; and one so doing is here spoken of.” *Ephraim hath hired lovers*—He alludes to the flagitiousness of adulteresses hiring men to have commerce with them, to which he compares Israel's procuring foreign allies with great expense, and relying on them, and not on God, for succour and protection. And the reference may be, not only to the bargain with Pul, but to the general profusion of the government in forming foreign alliances ; in which the latter kings, both of Israel and Judah, were equally culpable, as appears by the history of the collateral reigns of Ahaz and Pekah. It must be observed, “every forbidden alliance with idolaters was a part of the spiritual incontinence of the nation.”—Horsley.

A. M. 3244. 9 For <sup>a</sup> they are gone up to Assyria, <sup>a</sup> a wild ass alone by himself: Ephraim <sup>b</sup> hath hired <sup>c</sup> lovers.

10 Yea, though they have hired among the nations, now <sup>a</sup> will I gather them, and they shall <sup>b</sup> sorrow <sup>c</sup> a little for the burden of <sup>d</sup> the king of princes.

11 Because Ephraim hath made <sup>a</sup> many altars to sin, altars shall be made unto him to sin.

<sup>a</sup> 2 Kings xv. 19.—<sup>b</sup> Jer. ii. 24.—<sup>c</sup> Isa. xxx. 6; Ezekiel xvi. 33, 34.—<sup>d</sup> Heb. loves.—<sup>e</sup> Ezekiel xvi. 37; Chap. x. 10. <sup>f</sup> Or, begin.—<sup>g</sup> Or, in a little while, as Hag. ii. 6.—<sup>h</sup> Isa. x. 8; Ezek. xxvi. 7; Dan. ii. 37.—<sup>i</sup> Chap. xii. 11.—<sup>j</sup> Deut. iv. 6, 8; Psa. cxix. 18; cxlvii. 19, 20.

Verse 10. *Yea, though they have hired*—Namely, allies; among the nations—And have been no way solicitous to gain my favour or help; now will I gather them—I will now (though they make so little account of my power) bring those very allies, namely, the Assyrians, against them. Here God tells them, that whatever sums they might offer, or expense they might be at, in order to raise armies of foreign auxiliaries, he would embody those armies, he would press the men, paid by their money, into his own service against them. *And they shall sorrow a little*—Or, in a little time; for the burden of the king of princes—“They shall be severely galled by the yoke of the Assyrian king, and of the princes set over his several provinces.”—Newcome. Bishop Horsley, who thinks that the kings and princes, or rulers, of Israel are here intended, renders this clause differently, thus: *And ere long they shall sorrow on account of the burden, the king and the rulers*: that is, “Ere long the king and the rulers will lament the impolitic expense incurred in gifts and presents to their faithless allies, and the burden of taxes for that purpose laid upon the people.” The reading of וְעַל מְלָכֵי, and rulers, “is supported,” says he, “by such a weight of authority, that I cannot but adopt it; and yet there is no difficulty in the construction of the common text. For it might be thus rendered: *And ere long the rulers shall sorrow for the burden of the king*, that is, for the burden imposed by the king [namely, the king of Israel] in taxes.”

Verses 11, 12. *Because Ephraim hath made many altars to sin*—“Since the Israelites, forsaking that one altar at which alone God required them to serve him, idolatrously multiplied altars to themselves,—altars against God’s command; (to do which was manifestly a sin in them;) therefore shall those, their beloved altars, be accordingly occasions of great sin, and as such imputed to them to their condemnation.” The meaning is, that “God would give them up, to run on in their evil courses, till their iniquity was full, and they were ripe for destruction; and then that God would deliver them into the hands of their enemies, who should compel them to do that service at, and to, their idolatrous altars, which should appear a manifest punishment to them for those of their own. So should they

12 I have written to him <sup>a</sup> the great things of my law, but they were counted as a strange thing.

13 <sup>a</sup> They <sup>b</sup> sacrifice flesh for the sacrifices of mine offerings, and eat it; <sup>c</sup> but the LORD accepteth them not; <sup>d</sup> now will he remember their iniquity, and visit their sins: <sup>e</sup> they shall return to Egypt.

14 <sup>a</sup> For Israel hath forgotten <sup>b</sup> his Maker,

<sup>a</sup> Jeremiah vii. 21; Zechariah vii. 6.—<sup>b</sup> Or, In the sacrifice of mine offerings they, &c.—<sup>c</sup> Jer. xiv. 10, 12; Ch. v. 6; ix. 4; Amos v. 22.—<sup>d</sup> Chap. ix. 9; Amos viii. 7.—<sup>e</sup> Deut. xxviii. 68; Chap. ix. 3, 6; xi. 5.—<sup>f</sup> Deut. xxxii. 18.—<sup>g</sup> Isa. xxix. 23; Eph. ii. 10.

be punished by that wherein they had offended.”—Pocock. *I have written to him the great things of my law*—Or, many things, as רַבִּי may be translated. The Vulgate renders it, *multiplices leges meas, my manifold laws*. That law which I gave them by Moses, containing rules excellent in themselves, and such as would have made them great in the eyes of their neighbours, they have disregarded, as if it had neither reason nor authority, and did not concern them: see Deut. iv. 6, 8.

Verse 13. *They sacrifice flesh, &c., and eat it, but the Lord accepteth them not*—They offer sacrifices indeed, but their sacrifices are not acceptable to God, not being offered with a pious and devout mind. Dr. Wheeler translates the clause, *They have sacrificed the choicest sacrifices, and have eaten flesh: Jehovah taketh not delight therein. Now will he remember their iniquity, &c.*—God supported the Jews, that they might support the true religion; which as they had now neglected to do, there was no reason why God should support and defend them against their enemies. *They shall return to Egypt*—Going into Egypt seems to have been a proverbial expression for extreme misery; and may here denote, that they should go into a state of captivity and bondage as bad as that which their forefathers had suffered in Egypt. Or else, taken literally, it might be intended to signify, that they should seek the alliance and friendship of Egypt, contrary to the faith they had given to the Assyrians, which would bring on their destruction. This proved to be the case, as the reader will see by consulting 2 Kings xvii. 4, 5, “The king of Israel sent messengers to So, king of Egypt, and brought no presents to the king of Assyria, as he had done year by year; therefore the king of Assyria shut him up, and bound him in prison. Then the king of Assyria came up throughout the land, took Samaria, and carried Israel away into Assyria.”

Verse 14. *For Israel hath forgotten his Maker*—Hath forgotten him who formed them into a people, preserved and advanced them, and conferred on them all those privileges wherein they excelled all other nations: either they have not remembered him at all, or have done it without reverence, gratitude, love, or consideration of the duty and service which they owe him. *And buildeth temples*—For idolatrous worship. *And Judah hath multiplied*

A. M. 3244. and ° buildeth temples; and Judah  
B. C. 760. hath multiplied fenced cities: but ° I

° 1 Kings xii. 31.

*fenced cities*—To secure themselves from the invasion of the enemy. When the Jews saw what incursions were made upon the Israelites, or the ten tribes, by the Assyrians, they diligently set about fortifying their cities, thinking to find security in so doing, and putting greater confidence in their fortifications than in God's protection. *But I will send a*

will send a fire upon his cities, and it A. M. 3244.  
shall devour the palaces thereof. B. C. 760.

° Jer. xvii. 27; Amos ii. 5.

*fire upon his cities*—My judgments shall destroy them, as surely as if a fire had been kindled in them. Or the threatening may be interpreted literally; for when Sennacherib took all the fenced cities of Judah, except Jerusalem, he undoubtedly set fire to many of them, as conquerors were wont to do in those days.

## CHAPTER IX.

The prophecy contained in this and the following chapter seems to regard the kingdom of Israel principally. Here, (1.) The Israelites, for their idolatry, are threatened with famine, captivity, want of divine ordinances, and the desolation of their country, 1-6. (2.) Because of the wickedness of their prophets and their own, by which they were filling up the iniquities of their fathers, they are condemned to utter ruin, 7-10. (3.) For contempt of God's word and rod, corruption of his worship, and the wickedness of their rulers, they are threatened with the destruction of their children, and the rooting out of their posterity, 11-17.

A. M. 3244. **R**EJOICE not, O Israel, for joy, as  
B. C. 760. other people: for thou ° hast  
gone a whoring from thy God, thou hast loved  
a ° reward ° upon every corn-floor.

2 ° The floor and the ° wine-press shall not

° Chap. iv. 12; v. 4, 7.—° b Jeremiah xliv. 17; Chap. ii. 12.  
° Or, in.—° c Chap. ii. 9, 12.—° Or, wine-fat.—° d Lev. xxv.  
23; Jer. ii. 7; xvi. 18.

### NOTES ON CHAPTER IX.

Verses 1, 2. *Rejoice not, O Israel*—It should seem that this prophecy was delivered at a time when the situation of public affairs was promising; perhaps after some signal success, which had given occasion to public rejoicings. *As other people*—Hebrew, כַּכְּגוֹיִם, as, or like, the nations, that is, the heathen nations, or the peoples, as Bishop Horsley renders it, paraphrasing the words thus: "Those national successes, which might be just cause of rejoicing to other people, are none to thee; for thou liest under the heavy sentence of God's wrath, for thy disloyalty to him; and all thy bright prospects will vanish, and terminate in thy destruction. The Gentiles were not guilty in an equal degree with the Israelites; for, although they sinned, it was not against the light of revelation, in contempt of the warnings of inspired prophets, or in breach of any express covenant." *For thou hast gone a whoring from thy God*—Hast been alienated from the love and service of God, and hast broken covenant with him by serving other gods, and thereby hast exposed thyself to his just displeasure. *Thou hast loved a reward*—Or hire, (such as was given by adulterers to lewd women,) upon every corn-floor—Thou hast loved to see thy floor full, and hast attributed thy plenty to thy idols, and rejoiced before them at the ingathering of thy corn. Bishop Horsley renders the clause, *Thou hast set thy heart upon the fee of prostitution,*

feed them, and the new wine shall A. M. 3244.  
fail in her. B. C. 760.

3 They shall not dwell in ° the LORD's land;  
° but Ephraim shall return to Egypt, and ° they  
shall eat unclean things ° in Assyria.

° Chapter viii. 13; xi. 5; Not into Egypt itself, but into another bondage as bad as that.—° Ezekiel iv. 13; Daniel i. & 2 Kings xvii. 6; Chap. xi. 11.

namely, says he, "the fruits of the earth; which they ascribed to the heavenly bodies, and other physical agents which they worshipped." *The floor*—The corn which is gathered into the floor; and *the wine-press*—The wine that is pressed out into it; *shall not feed them*—Shall not nourish and strengthen the idolaters. *And the new wine shall fail in her*—Samaria and all Israel expect a full vintage; but they expect it from their idols, and therefore shall be disappointed. Archbishop Newcome renders it, *The choice wine shall deceive them, or, shall lie unto them, as the word may be rendered.* We find similar expressions in Horace, as *fundus mendax, the lying farm, and spes mentita seges, the crop-deceiving hope.*

Verse 3. *They shall not dwell in the Lord's land, but Ephraim shall return into Egypt*—God will turn them out of that inheritance he gave to their fathers, and they shall be carried into captivity or become exiles a second time in Egypt. When Salmanser made the ten tribes captive, such as were able to escape the conqueror fled into Egypt, having implored the aid of that country against the Assyrians. *And they shall eat unclean things in Assyria*—They have transgressed my law, in eating unclean things in their own land; and the time shall come when they shall be forced by their imperious masters the Assyrians to eat unclean things, whether they will or not. They will have no choice left

A. M. 3244. 4<sup>b</sup> They shall not offer wine-offer-  
B. C. 760. ings to the LORD, <sup>i</sup> neither shall they  
be pleasing unto him: <sup>k</sup> their sacrifices *shall be*  
unto them as the bread of mourners; all that  
eat thereof shall be polluted: for their bread  
<sup>l</sup> for their soul shall not come into the house  
of the LORD.

5 What will ye do in <sup>m</sup> the solemn day, and  
in the day of the feast of the LORD?

<sup>b</sup> Chapter iii. 4.—<sup>i</sup> Jer. vi. 20; Chapter viii. 13.—<sup>k</sup> Deut.  
xxvi. 14.—<sup>l</sup> Lev. xvii. 11.—<sup>m</sup> Chap. ii. 11.—<sup>n</sup> Heb. *spoil*.  
<sup>o</sup> Chap. vii. 16; Verse 3.

them, but, as slaves, will be forced to eat what is given  
them.

Verse 4. *They shall not offer wine-offerings to the Lord*—They have omitted to make wine-offerings to the Lord when they had it in their power, and when it was their duty to do it; and in the time of their captivity they will be willing to do it, but shall not have it in their power. Wine-offerings were appointed to be offered with the morning and evening sacrifice; the sacrifice representing Christ, and pardon by him, and the wine-offering the Spirit of grace. The daily repetition of the sacrifice continued their pardon and peace. All this, it is here threatened, should be withheld from these captives. *Neither shall they be pleasing unto him: their sacrifices shall be, &c.*—The words in this sentence are somewhat transposed in our translation. They stand otherwise in most other versions, namely, *Neither shall their sacrifices be pleasing unto him, but as the bread of mourners among them*—That is, their sacrifices shall be no more pleasing to God than if they were the bread of mourners, or that which is prepared for those who are mourning for the dead, of which no part was ever offered, or so much as brought into the temple. Mourners for the dead were, during their time of mourning, unqualified to attend upon God's service; and any thing they had eaten of was accounted unfit to be offered to God: see note on Deut. xxvi. 14. *All that eat thereof*—Namely, of the sacrifices here spoken of; *shall be polluted*—Rendered impure. *For their bread for their soul*—The offerings they make for the expiation of their sin, or for an atonement for their souls, (see Lev. xvii. 11,) *shall not come into the house of the Lord*—Shall not be fit to be brought into the temple.

Verses 5, 6. *What will ye do in the solemn day*—What will you do in your captivity, when any of your solemn or festival days come? When you shall find yourselves far from your own country, without temple, without prophets, without priests, without sacrifices, without solemn assemblies; what will be your sentiments? You will doubtless be willing to abstain from labour on those days, as you were wont to do; but your masters will not permit that, but force you to your wonted employments. Though the Israelites of the ten tribes were schismatics, and did not go up to the temple at Jerusalem,

6 For lo, they are gone because A. M. 3244.  
of <sup>3</sup> destruction: <sup>a</sup> Egypt shall gather <sup>B. C. 760.</sup>  
them up, Memphis shall bury them: <sup>4</sup> the <sup>5</sup>  
pleasant *places* for their silver, <sup>o</sup> nettles shall  
possess them: thorns *shall be* in their taber-  
nacles.

7 The days of visitation are come, the days  
of recompense are come; Israel shall know it:  
the prophet is a fool, <sup>6</sup> the <sup>p</sup> spiritual man is

<sup>4</sup> Or, *their silver shall be desired, the nettle, &c.*—<sup>5</sup> Heb. *the desire*.—<sup>o</sup> Isa. v. 6; xxxii. 13; xxxiv. 13; Chap. x. 8.—<sup>6</sup> Heb. *man of the spirit*.—<sup>p</sup> Ezek. xiii. 3; Mic. ii. 11; Zeph. iii. 4.

they omitted not to celebrate, in their own manner, the feasts of the Lord in their own country; and as these solemnities were always accompanied with festivity and rejoicing, it must have been a great mortification to them to be no longer able to celebrate them in the land of their captivity: see Calmet. *For lo, they are gone because of destruction*—Some are already withdrawn, because of the desolation that cometh. A great many of the ten tribes fled into Egypt, when they saw their country laid waste by the Assyrians. The prophet here threatens these, that they should have no better a fate than their brethren who were carried away into Assyria; but should die in Egypt, and never see their native country any more. *Egypt shall gather them up*—Or, *gather them*, as the word is translated Ezek. xxix. 5. It signifies the same in both places, as if it had been said they should be buried there. *The pleasant places, &c., nettles shall possess them*—Their fine houses, which they have purchased at vast prices, shall be ruined, and lie in rubbish till they be overrun with nettles. This signified a vast desolation. These two verses are thus translated by Bishop Horsley: "What will ye do for the season of solemn assembly, and for the festival of Jehovah? Behold, all are gone! Total devastation! Egypt shall gather them. Memphis shall bury them. Their valuables of silver! The nettle shall dispossess them, and the thistle, in their dwellings."

Verse 7. *The days of visitation are come*—The days of punishment, or retribution, are at hand. This resembles the well-known line of Virgil:—

Venit summa dies et ineluctabile tempus  
Dardaniæ.—ÆN. lib. ii. l. 324.

The fatal day, th' appointed hour is come,  
The time of Troy's irrevocable doom.

*Israel shall know it*—The Hebrew is only, *Israel shall know*, namely, that I have spoken the truth; that is, in denouncing misery and calamity against them, as the Chaldee supplies the ellipsis. God's judgments upon the ten tribes shall be so evident, that the most incredulous shall not be able to deny it. Others interpret this clause in connection with the following words, thus: *Israel shall know that the prophet was foolish, that the man of the spirit was mad*, namely, who encouraged the Israelites to continue in their sins, by promising them peace and

A. M. 3244. mad, for the multitude of thine iniquity, and the great hatred.

8 The watchman of Ephraim was with my God: but the prophet is a snare of a fowler in all his ways, and hatred in the house of his God.

9 They have deeply corrupted themselves, as in the days of Gibeah: therefore he will remember their iniquity, he will visit their sins.

10 I found Israel like grapes in the wilderness; I saw your fathers as the first ripe in the fig-tree at her first time: but they went to Baal-

peor, and separated themselves unto that shame; and their abominations were according as they loved.

11 As for Ephraim their glory shall fly away like a bird, from the birth, and from the womb, and from the conception.

12 Though they bring up their children, yet will I bereave them, that there shall not be a man left: yea, wo also to them when I depart from them!

13 Ephraim, as I saw Tyrus, is planted in a pleasant place: but Ephraim shall bring forth his children to the murderer.

<sup>a</sup> Jer. vi. 17; xxxi. 6; Ezek. iii. 17; xxxiii. 7.—<sup>r</sup> Or, against. <sup>r</sup> Isa. xxxi. 6; Chap. x. 9.—<sup>s</sup> Judg. xix. 22.—<sup>t</sup> Chap. viii. 13. <sup>u</sup> Isa. xxviii. 4; Mic. vii. 1.—<sup>v</sup> Chap. ii. 15.—<sup>w</sup> Num. xxv. 3; Psa. cvi. 28.—<sup>x</sup> Chap. iv. 14.—<sup>y</sup> Jer. xi. 13; Judg. vi. 32.

<sup>b</sup> Psalm lxxxi. 12; Ezek. xx. 8; Amos iv. 5.—<sup>c</sup> Job xxvii. 14.—<sup>d</sup> Deut. xxviii. 41, 62.—<sup>e</sup> Deut. xxxi. 17; 2 Kings xxi. 18; Chap. v. 6.—<sup>f</sup> 1 Sam. xxviii. 15, 16.—<sup>g</sup> Ezek. xxi. 27, 28.—<sup>h</sup> Verse 16; Chap. xiii. 16.

prosperity notwithstanding their corrupt manners. Bishop Horsley's translation of the passage is peculiarly spirited and sublime: *The days of visitation are come! The days of retribution are come! Israel shall know it. Stupid is the prophet! The man of the spirit is gone mad!* "Stupid," he remarks, "if he himself discerneth not the signs of the times. Gone mad, if, aware of the impending judgment, he flatters the people with delusive hopes; and by that conduct makes himself an instrument in bringing on that public ruin, in which he himself must be involved." *For the multitude of thine iniquity, and the great hatred*—Namely, which thou deservest. Or probably the sense is, as Bishop Horsley's version gives it, *In proportion to the greatness of thine iniquity, great also is the vengeance.*

Verses 8, 9. *The watchman of Ephraim was with my God*—Or, as some read it, on the authority of divers MSS., אלהיו, his God, or, as the LXX. read it, with God. "The watchman is here evidently a title by which some faithful prophet is distinguished from the temporizers and seducers. But who in particular is this watchman, thus honourably distinguished, and how is he with his God? I think," says Bishop Horsley, "the allusion is to Elijah, and his miraculous translation. 'Elijah, that faithful watchman, that resolute opposer of idolatry in the reign of Ahab and Jezebel, is now with God, receiving the reward of his fidelity in the enjoyment of the beatific vision. But the prevaricating prophets, which now are, are the victims of judicial delusion.'" *They have deeply corrupted themselves, as in the days of Gibeah*—They have not only sinned lightly, or trivially, but have sunk into the deepest wickedness, and have become as bad altogether as the men of Gibeah were in former times: see Judg. xix. 15, &c. *Therefore he will remember their iniquity, &c.*—God, who hateth such workers of iniquity, will not pardon their crimes, but severely punish them.

Verse 10. *I found Israel like grapes in the wilderness*—The sense is, as the traveller, passing through the deserts of Arabia, is greatly delighted if

he happen to find in his way vines bearing grapes, so was Israel anciently delighted in by God. This relates particularly to their first entering into covenant with God, and their promises of ready obedience: see Exod. xix. 8, and xxiv. 3; Deut. v. 27-29. *I saw your fathers*—Whom I brought out of Egypt; *as the first ripe in the fig-tree at her first time*—As figs of the first season, and the earliest of that growth, which are the most valued and desired. *But they went to Baal-peor*—To the temple and worship of the god of the Moabites; and separated themselves unto that shame—That obscenity, so Horsley; that is, they consecrated themselves to that shameful idol; such as its worshippers ought to have been ashamed of, and as finally would cause shame to them. The word גזרו, they were separated, alludes to the order of the Nazarites, who were in a peculiar sense set apart for God's service; and, in like manner, these separated, or dedicated, themselves to the service of that filthy idol, Baal-peor, that shame, or shameful thing, as it is expressed Jer. xi. 13. *And their abominations were according as they loved*—They set up and worshipped other idols, according to their own fancies. Houbigant reads this clause, *Abominations became as their love: and Bishop Horsley, As my love of them, so were their abominations; and he remarks, "the love gratuitous, the abominations without inducement, but from mere depravity; the love the most tender, the abominations enormous."*

Verses 11-13. *As for Ephraim, or, Ephraim! their glory shall fly away like a bird*—What they make their boast of so much shall depart from them. The fruitfulness of their women seems to be the thing here spoken of. *From the birth*—Their children shall die soon after they are born; *from the womb*—They shall be untimely births, or abortions; *and from the conception*—They shall not even be conceived as they were wont to be. Dr. Wheeler renders this clause, *They shall not bring forth, nor bear in the womb, nor conceive. Though they bring up, &c.*—If some of them happen to bring up their children to a state of youth, or manhood, yet will I

A. M. 3244. 14 Give them, O LORD : what wilt  
B. C. 760. thou give? give them <sup>a</sup> a miscarrying womb and dry breasts.

15 All their wickedness <sup>b</sup> is in Gilgal : for there I hated them : <sup>1</sup> for the wickedness of their doings I will drive them out of my house, I will love them no more : <sup>m</sup> all their princes are revoltors.

<sup>1</sup> Luke xxiii. 29.—<sup>a</sup> Heb. *that casteth the fruit.*—<sup>b</sup> Chap. iv. 15 ; xii. 11.—<sup>1</sup> Chap. i. 6.

*bereave them*—Yet still shall they be deprived of them, for they shall be slain in war, or carried away captive. *Yea, wo also to them when I depart from them*—They shall suffer still greater and greater miseries when I wholly withdraw my protection from them, Deut. xxxi. 17 ; 2 Kings xvii. 18–23. *Ephraim, as I saw Tyrus, is planted in a pleasant place*—The situation of Ephraim, and particularly of the royal city, Samaria, is as pleasant as that of Tyre : see Ezek. xxvii. 3. *But Ephraim shall bring forth, &c., to the murderer*—Shall be obliged to deliver up his children to his enemies. Instead of Tyre, some interpreters render the word צור, a rock, which it generally signifies, and translate the passage, *Ephraim, which, when I looked upon him, was as a rock planted in a pleasant place, shall bring forth, &c.* So Houbigant, and to the same sense Newcome and Horsley.

Verse 14. *Give them, O Lord : what wilt thou give?*—The prophet here speaks as one greatly agitated, and at a loss what to say upon what he had just heard ; but at last concludes with beseeching God rather to let the women be barren, or miscarry ; or, if they brought forth children, have no milk in their breasts to give them, that they might die soon after their birth, rather than that they should grow up to be slain by their enemies before their parents' eyes, or carried into captivity ; or, as it is expressed in the foregoing verse, that their parents should be driven to the hard necessity of bringing them forth for the murderer. Some interpret the verse thus : *Give them a miscarrying womb, &c.*, “as a punishment for having inhumanly exposed their infants to death, by sacrificing them to their false gods ; or, for having exposed them to the cruelty of the Assyrians, who destroyed them in war. The present passage is strikingly emphatical. But it is to be considered rather as a prediction of what was to happen as a punishment of their crimes, than as an imprecation.”

Verses 15–17. *All their wickedness is in Gilgal*—Gilgal is notorious, and has been so of old, for the wickedness of its inhabitants. *There I hated them*—*There of old (or therefore)* they were an abomination to me. “The first great offence of the Israelites, after their entrance into the Holy Land, was committed while they were encamped in Gilgal ; namely, the sacrilegious peculation of Achan, (Josh.

16 Ephraim is smitten. their root A. M. 3244  
is dried up, they shall bear no B. C. 760.  
fruit : yea, <sup>n</sup> though they bring forth, yet will I slay *even* <sup>o</sup> the beloved *fruit* of their womb.

17 My God will cast them away, because they did not hearken unto him : and they shall be <sup>o</sup> wanderers among the nations.

<sup>n</sup> Isaiah i. 23.—<sup>o</sup> Verse 13.—<sup>o</sup> Heb. *the desires*, Ezek. xxiv. 21.—<sup>o</sup> Deut. xxviii. 64, 65.

vii.,) and to this, it seems, these words allude. There, says God, of old, was my quarrel with them.” It must be observed further here, that “Gilgal was the place where the armies of Israel, upon their entering Canaan, first encamped ; where Joshua set up the twelve stones, taken by God’s command out of the midst of Jordan, in memorial of the miraculous passage through the river. There the first passover was kept, and the fruits of the promised land first enjoyed. There the captain of the Lord’s host appeared to Joshua. There the rite of circumcision, which had been omitted during the forty years of the wandering of the people in the wilderness, was renewed. And, in the days of the prophet Samuel, Gilgal appears to have been an approved place of worship and burnt-offering. But, in later times, it appears from Hosea, and his cotemporary, Amos, that it became a place of great resort for idolatrous purposes. And these are the wickednesses in Gilgal, of which the prophet here speaks.”—Horsley. *I will drive them out of my house*—That is, I will no longer consider them as my family, my children, and my servants. *All their princes are revoltors*—All their chief men, their rulers and magistrates, have revolted from me and my commands ; either by worshipping false gods, or by likening me to images of their own forming, and by worshipping me under the emblems of them. *Ephraim is smitten, &c.*—Or rather, *shall be smitten*, namely, with barrenness ; for that is the punishment which is here chiefly mentioned. Bishop Horsley renders the clause, *Ephraim is blighted ; their root is dried up, they shall produce no fruit* : or, according to the construction and rendering of the Syriac, *Ephraim is smitten at the root, he is dried up ; so that he shall bear no fruit* ; which is also, in substance, the version of the LXX. *Yea, though they bring forth*—And if any should bring forth ; *yet will I slay the beloved fruit, &c.*—I will soon take away the children, whose birth afforded them great joy and satisfaction, and in whom they placed their delight. *My God will cast them away*—The prophet here calls Jehovah his God ; as much as to say he would no longer be the God of the Israelites in general, and no more own them for his people, but leave them to wander and be dispersed among the other nations. They were afterward called by the name of the Διαιοπορα, or *dispersed* among the Gentiles.

CHAPTER X.

In this chapter, (1,) God charges the people of Israel with many sins: in particular, with gross corruptions in the worship of God, and in the administration of the civil government, and also with imitating the sins of their fathers; on all which accounts he threatens them with humbling and destructive judgments, 1-11. (2,) He earnestly exhorts them to repentance and reformation, and threatens them with ruin if they did not comply with the exhortation, 12-15.

A. M. 3258. B. C. 746. **I**SRAEL is <sup>a</sup> an <sup>1</sup> empty vine, he bringeth forth fruit unto himself: according to the multitude of his fruit <sup>b</sup> he hath increased the altars; according to the goodness of his land <sup>c</sup> they have made goodly <sup>2</sup> images.

2 <sup>3</sup> Their heart is <sup>d</sup> divided; now shall they be

<sup>a</sup> Nah. ii. 2.—<sup>1</sup> Or, a vine emptying the fruit which it giveth. <sup>b</sup> Chap. viii. 11; xii. 11.—<sup>c</sup> Chap. viii. 4.—<sup>2</sup> Heb. statues, or, standing images.

found faulty: he shall <sup>4</sup> break down <sup>A. M. 3258</sup> their altars, he shall spoil their images. <sup>B. C. 746.</sup>

3 <sup>5</sup> For now they shall say, We have no king, because we feared not the LORD; what then should a king do to us?

4 They have spoken words, swearing falsely in making a covenant: thus judgment spring-

<sup>3</sup> Or, He hath divided their heart.—<sup>4</sup> 1 Kings xviii. 21; Matt. vi. 24.—<sup>5</sup> Heb. behead.—<sup>6</sup> Chapter iii. 4; xi. 5; Mic. iv. 9; Verse 7.

NOTES ON CHAPTER X.

Verse 1. *Israel is an empty vine*—The Hebrew, *בִּנְיָן בֶּקֶר*, may either signify, *an empty*, or *emptying vine*. If we take it in the former sense, the meaning is, Israel is a vine which has no fruit on it; that is, that they brought forth no fruit to God, had no true worshippers of him among them, none that truly served and glorified him; for it is said in the following words that he brought forth fruit unto himself. If the expression be understood in the other sense, and be rendered *an emptying vine*, the sense of the clause is, Israel is a vine which casteth its grapes, that is, does not bring them forth to perfection. And by the next words, *he bringeth forth fruit unto himself*, may be understood, not only that they used the blessings which God had given them according to their pleasure, and to the gratification of their lusts, but that their apparent good works proceeded from selfish motives, and not from a regard to the glory and will of God. The LXX. give the expression yet another sense, *ἄμπελος ἐκκληματῶσα*, a vine well furnished with branches: with which accords the Vulgate, *vitis frondosa*. Thus interpreted, the words may be considered as indicative of their national prosperity, increasing population, and military strength. *According to the multitude of his fruit*—By the fruit here spoken of we are not to understand good works, but their abundant crops, numerous flocks and herds, and public opulence; *he hath increased the altars*—When their land yielded a most plentiful harvest, and their flocks, and herds, and wealth increased, this plenty was employed on multiplying their idols. Their idolatrous altars were as numerous as their national prosperity was great, and were increased in proportion thereto. *And according to the goodness, &c., they have made goodly images*—Imagining that the goodness of their land was a blessing from their idols. Bishop Horsley reads here, *Like the beauty of his land he made the beauty of his images*, interpreting the meaning to be, "That the exquisite workmanship of his images was as remarkable as the natural beauty of his country."

Verses 2, 3. *Their heart is divided*—Between God and their idols, or between God and the world. Now

*shall they be found faulty*—As this was their sin, so it is here threatened, that the effects thereof should prove, and be an open manifestation of their guilt. The Hebrew *יִשְׁמָוּ עַתָּה יִשְׁמָוּ*, may be rendered, *now shall they be punished, or, treated as guilty*. So the Vulgate, *nunc interibunt, now, that is, forthwith, shall they perish*. *He shall break down their altars, &c.*—That is, God shall cause their idolatrous altars to be broken down, namely, by the Assyrians. *For now they shall say*—They shall see and feel, and be compelled to own; *We have no king*—Absolutely none, or no such king as we need and expected. This is thought by some commentators to relate to the time of anarchy, or the interregnum which continued for eight or nine years between the murder of Pekah and the settlement of Hoshea on the throne; *because we feared not the Lord*—They shall be sensible that their forsaking the Lord for idols, and their casting off his fear, is the true cause of all their calamities; and particularly of their being deprived of the blessing of a wise, just, and good civil government. *What then*—Or rather, *But what should a king do for us?* A king could not save us without the help of God. The verse, however, seems rather to refer to the time of their captivity, and the sense probably is, "After Israel shall be carried captive into the country of their enemies, and shall have no king over their nation, they shall then acknowledge that this misfortune has happened to them through their own fault, and because they have not feared the Lord. And they shall acknowledge that it would profit them nothing to have kings, without having also the protection of God."—Calmet.

Verse 4. *They have spoken words*—*Mere empty words; swearing falsely in making a covenant*—This may be spoken either of their breaking their solemn covenant with God, (see chap. v. 7,) or of their treachery toward their kings, against whom they had formed several conspiracies: see 2 Kings xv. 10, 14, 25, 30. *Thus judgment*—Divine vengeance; *springeth up as hemlock, &c.*—Destructive calamities, inflicted by the righteous judgment of God, will necessarily abound, as hemlock does in the furrows of a field. Bishop Horsley renders

A. M. 3258. eth up<sup>f</sup> as hemlock in the furrows of  
B. C. 746. the field.

5 The inhabitants of Samaria shall fear because of <sup>g</sup> the calves of <sup>h</sup> Beth-aven: for the people thereof shall mourn over it, and <sup>5</sup> the priests thereof that rejoiced on it, <sup>i</sup> for the glory thereof, because it is departed from it.

6 It shall be also carried unto Assyria, for a present to <sup>k</sup> King Jareb: Ephraim shall receive shame, and Israel shall be ashamed <sup>l</sup> of his own counsel.

<sup>f</sup> Deut. xxix. 18; Amos v. 7; vi. 12; Acts viii. 23; Heb. xii. 15.—<sup>g</sup> 1 Kings xii. 28, 29; Chap. viii. 5, 6.—<sup>h</sup> Chap. iv. 15. <sup>i</sup> Or, *Chemarim*, 2 Kings xxiii. 5; Zeph. i. 4.—<sup>j</sup> 1 Sam. iv. 21, 22; Chap. ix. 11.

the verse, *Negotiate*, (or, *talk words*,) *swear false oaths, ratify a treaty; nevertheless judgment shall sprout up, like hemlock over the ridges of the field.* Which version he paraphrases thus: "Negotiate alliances with one power after another; make a treaty with the Assyrians; bind yourselves to it with an oath; break your oath, and make a new alliance with the Egyptian. In spite of all measures of crooked policy, all acquisitions of foreign aid and support, judgment is springing up."

Verse 5. *The inhabitants of Samaria*—That is, the kingdom of Israel; *shall fear*—"Be in a consternation."—Horsley. *Because of the calves of Beth-aven*—The Jewish writers have a tradition, that the golden calf at Dan was taken away by Tiglath-pileser, when he subdued Galilee, 2 Kings xv. 29; and the other at Beth-el, (here called Beth-aven: see note on chap. iv. 15,) by order of Shalmaneser, of which probably this is a prophecy. *For the people thereof shall mourn over it*—Hebrew, אכל עליו, *shall grieve for him; and the priests thereof that rejoiced in it*—Being fed, clothed, and enriched by it, shall now sorrow over it; *for the glory thereof*—The riches of its temple; *because it is departed*—The Assyrians either broke it, or carried it away into Assyria. Both priests and people shall mourn and be distressed when they see it disgraced.

Verses 6-8. *It*—The golden calf; *shall be carried into Assyria*—It was the custom of the eastern people, and also of the Romans, to carry away the gods of the conquered countries. *For a present to King Jareb*—See note on chap. v. 13. *The king of Assyria* is meant, whose dependant and tributary the king of Israel now was. *Ephraim shall receive shame*—They shall be ashamed to find that the idol in which they trusted could not defend them or itself from being disgraced and taken away. Bishop Horsley's version here is, *Ephraim shall be overtaken in sound sleep*, namely, in a dream of security, when nothing will be less in his thoughts than danger; *and Israel shall be disgraced by his own politics*; that is, the politics of the treaties of alliance, mentioned verse 4. An impolitic alliance with the king of Egypt was the immediate occasion of Shalmaneser's rupture with Hoshea, which ended in the captivity of the ten tribes. *As for Samaria, her king*

7 <sup>m</sup> As for Samaria, her king is cut off as the foam upon <sup>n</sup> the water. A. M. 3258. B. C. 746.

8 <sup>o</sup> The high places also of Aven, <sup>p</sup> the sin of Israel, shall be destroyed: <sup>q</sup> the thorn and the thistle shall come up on their altars; <sup>r</sup> and they shall say to the mountains, Cover us; and to the hills, Fall on us.

9 <sup>s</sup> O Israel, thou hast sinned from the days of Gibeah: there they stood: <sup>t</sup> the battle in Gibeah against the children of iniquity did not overtake them.

<sup>k</sup> Chap. v. 13.—<sup>l</sup> Chap. xi. 6.—<sup>m</sup> Verses 3, 15.—<sup>n</sup> Heb. *the face of the water*.—<sup>o</sup> Chap. iv. 15.—<sup>p</sup> Deut. ix. 21; 1 Kings xii. 30.—<sup>q</sup> Chap. ix. 6.—<sup>r</sup> Isa. ii. 19; Luke xxiii. 30; Rev. vi. 16; ix. 6.—<sup>s</sup> Chap. ix. 9.—<sup>t</sup> Judg. xx.

*is cut off*—Or, more literally, according to the Hebrew, *Samaria is cut off*, (or destroyed,) with *her king*; or, by a small alteration of the pointing, *Her king is as the foam upon the water*—Namely, as a bubble, which no sooner swells than it bursts: as if he had said, Many of her kings have rapidly passed away by assassination: and Hoshea shall soon be cut off by the king of Assyria. *The high places also*—The temples and altars dedicated to idolatrous worship, and usually placed on hills and mountains; *of Aven*—Or, *Beth-aven*; *the sin of Israel*—That is, the temples and altars, in and by which Israel has so greatly sinned, shall be destroyed, shall be entirely demolished; so that *the thorn and the thistle shall come upon their altars*—That is, their altar shall become such heaps of ruins, and the places around them be made so desolate, that thorns and thistles shall overrun and cover them. *And they shall say to the mountains, Cover us*—These words express the confusion and despair to which the Israelites should be reduced by the destruction of their country. Our Lord has made use of the same words, to denote the extremity of the Jews in the last siege of Jerusalem; and St. John, in the Revelation, to set forth the terror of the wicked in the day of judgment. They express also the great consternation of the wicked when any of God's singular judgments overtake them, whose guilt prompts them to endeavour to hide themselves, and they even run into the darkest caves and holes of rocks to secure themselves.

Verse 9. *O Israel, thou hast sinned from the days of Gibeah*—This is not the first of thy sinning, O Israel, for long ago there was the greatest corruption of manners, and the most flagrant wickedness in Gibeah; and thou hast continued to be wicked ever since that time: see Judg. xix. Some render the words, *Thou hast sinned more than in the days of Gibeah*. Thou hast been guilty of more atrocious crimes than that committed in that place. *There*—That is, upon that occasion, namely, the quarrel with the tribe of Benjamin, on account of the outrage of the men of Gibeah. *They stood*—*Israel stood there in array*, prepared for the attack. This relates to the war which the rest of the Israelites made against the Benjamites, because they would not deliver up

A. M. 3258. 10 <sup>1</sup> *It is* in my desire that I  
B. C. 746. should chastise them; and <sup>2</sup> the peo-  
ple shall be gathered against them, <sup>3</sup> when  
they shall bind themselves in their two fur-  
rows.

11 And Ephraim is as <sup>4</sup> a heifer that is  
taught, and loveth to tread out the corn; but I

<sup>1</sup> Deut. xxviii. 63.—<sup>2</sup> Jer. xvi. 16; Ezek. xxiii. 46, 47; Ch.  
viii. 10.—<sup>3</sup> Or, when I shall bind them for their two transgres-

sions, or, in their two habitations.—<sup>4</sup> Jer. i. 11; Micah iv. 11.  
<sup>5</sup> Heb. the beauty of her neck.—<sup>6</sup> Prov. xviii. 21.—<sup>7</sup> Jer. iv. 3

the men of Gibeah, who had so shamefully and  
cruelly abused the Levite's concubine: see Judg. xx.  
*The battle in Gibeah, &c., did not overtake them*—  
By them here is meant not the children of iniquity,  
but the Israelites who warred against the Benjamites,  
because they would not deliver up these sinners;  
and the sense of the expression, *the battle did not  
overtake them*, is, that they were not overcome in this  
their attempt to inflict a just punishment on the per-  
petrators of a flagrant iniquity; for, though they  
were overcome in two battles, yet at last they gained  
an entire victory, and cut off all the Benjamites but  
six hundred: see notes on Judg. xx.

Verse 10. *It is my desire that I should chastise  
them*—Then I protected and gave them success, but  
now it is my desire that they should suffer due pun-  
ishment; and I will bring punishment upon them.  
*And the people shall be gathered against them*—  
Either the Assyrians, whose alliance they formerly  
sought after; or those people whose idolatry they  
had complied with. *When they shall bind them-  
selves in their two furrows*—The LXX. give a much  
plainer and easier sense of the words, who follow  
the marginal reading of the Hebrew, and render it,  
*When I shall chastise them for their two iniquities*;  
namely, the calves of Dan and Beth-el. Bishop  
Horsley, however, understands the passage in a  
sense somewhat similar to that given in our transla-  
tion. His version of it is, *When they are tethered  
down to their two furrows*, which he explains as  
follows: "When they are tied to their two faults;  
that is, when they are reduced to a situation of such  
difficulty and danger, as to have no hope of deliver-  
ance by any measures of human policy, in which  
alone they place their confidence, but by choosing  
one or other of two alliances, the Egyptian or the  
Assyrian; in the forming of either of which they are  
criminal, having been repeatedly warned against all  
foreign alliances."

Verse 11. *Ephraim is a heifer that is taught*—  
Or, that is teachable; and loveth to tread out the  
corn—In opposition to ploughing; that is, loves the  
booty not gained by its own labour; or to tread out,  
and freely eat of the corn which is not its own. The  
mouth of the ox which trod out the corn was not  
muzzled. *But I passed over*—Or caused a yoke to  
pass over; *her fair neck*—Laid a light yoke upon  
her. Ephraim being here compared to a heifer,  
every thing that is said about him is therefore ex-  
pressed in the same way as if a heifer were really  
spoken of. The meaning, laying aside the figurative  
expression, is, that God imposed a law upon Eph-

passed over upon <sup>8</sup> her fair neck: I <sup>9</sup> will make Ephraim to ride; Judah  
shall plough, and Jacob shall break his clods.

12 <sup>7</sup> Sow to yourselves in righteousness, reap  
in mercy; <sup>8</sup> break up your fallow ground: for it  
is time to seek the LORD, till he come and rain  
righteousness upon you.

raim, or the Israelites, to direct and govern them.  
*Will make Ephraim to ride*—It seems this should  
rather be rendered, *I will ride upon Ephraim*, that  
is, I will be his ruler or director: those who had the  
management of oxen or heifers in those countries,  
used often to ride upon them. Thus Bishop Hors-  
ley: "This and the following clause give the image  
of a husbandman mounting his bullock to direct it  
over the corn." *Judah shall plough, and Jacob  
shall break his clods*—By Jacob here is meant Israel,  
or the ten tribes, as separated from the two tribes of  
Judah and Benjamin; and the clause seems to sig-  
nify that the kingdom of Judah should be superior  
to that of Israel. Or, the general sense of the verse  
may be, that the descendants of Jacob should be  
employed in servile offices by their enemies. Bishop  
Horsley interprets this difficult passage differently,  
thus: "The first three clauses of this verse ex-  
press what had been done for the instruction of  
Ephraim by the Mosaic institution. The last two  
predict the final conversion of the Ephraimites, with  
the rest of the people, and their restoration to a con-  
dition of national splendour and prosperity. As if  
he had said, Notwithstanding the judgments that are  
to fall upon Ephraim, he was long under the train-  
ing of my holy law; and the effect of that early dis-  
cipline shall not be ultimately lost. I will, in the  
end, bring Ephraim to obedience. Judah shall be  
diligent in the works I prepare for him; and the  
whole race of Jacob shall take part in the same la-  
bours of the spiritual field, with profit and advantage  
to themselves."

Verse 12. *Sow to yourselves in righteousness*—  
Exercise yourselves in the works of righteousness  
and holiness, in the performance of all duties due  
both to God and man. *Reap in mercy*—And then  
God, of his grace and mercy, will, in due time, be-  
stow an abundant reward upon you. *Break up your  
fallow ground*—Your hearts are as ground overrun  
with weeds, which have need to be ploughed and  
broken up by conviction, humiliation, and godly sor-  
row for sin, that good seed may be sown in them.  
*For it is time*—High time, if you mean to do it at  
all, and a fit season for it, 2 Cor. vi. 2, now that trou-  
bles are near; *to seek the Lord*—To seek recon-  
ciliation and peace with him, to seek his favour, and  
a conformity to his will. Seek him, with earnest  
desire and persevering diligence, in the use of  
all the means which he hath appointed. *Till he  
come and rain righteousness upon you*—That is,  
pour down his grace and blessings upon you, ac-  
cording to what he has promised.

A. M. 3258. 13 <sup>a</sup> Ye have ploughed wickedness,  
B. C. 746. ye have reaped iniquity; ye have eaten  
the fruit of lies: because thou didst trust in thy  
way, in the multitude of thy mighty men.

14 <sup>b</sup> Therefore shall a tumult arise among thy  
people, and all thy fortresses shall be spoiled, as

<sup>a</sup> Job iv. 8; Proverbs xxii. 8; Chapter viii. 7; Gal. vi. 7, 8.  
<sup>b</sup> Chap. xiii. 16.

Verses 13-15. *Ye have ploughed wickedness*—Instead of working righteousness, (verse 12,) you have taken a great deal of pains in the service of sin, to compass your wicked designs. *Ye have reaped iniquity*—Ye have, in return, received the fruit of iniquity, namely, punishment, or calamity. *Ye have eaten the fruit of lies*—Fed yourselves with vain hopes, which have deceived and will deceive you. Or, you have trusted to that which has been only specious, not really satisfying or profitable. *Because thou didst trust in thy way*—Thy own carnal projects and sinful contrivances, particularly the idolatry at Dan and Beth-el. *In the multitude of thy mighty men*—The next lie, or false ground of thy confidence, was the wisdom and valour of their great men. *Therefore shall a tumult arise*—A terrible outcry, as of men affrighted at the news of the enemies' approach. *And all thy fortresses shall be spoiled, &c.*—This seems to be a prophecy of the taking of Samaria by Shalmaneser, which put a final period to the kingdom of Israel, 2 Kings xvii. 6. It held out a siege of three years, which probably provoked Shalmaneser to treat it with the severity which he used, when he made himself master of it. The only difficulty in this verse is, what place or person is alluded to by the words, *as Shalman spoiled Beth-arbel in the day of battle*. It is supposed that by Shalman is meant Shalmaneser; and that Beth-arbel was a place in Armenia which he took and spoiled, putting the inhabitants to the sword without any distinction either of age or sex. But it cannot be said with certainty, that this supposition is founded on fact. Some other conquest, by some other person, might possibly be meant. But it is not material to know this. It was some place which had been treated with great severity by the conqueror, and such treatment the prophet denounces Samaria should meet with. It is worthy of remark,

Shalman spoiled <sup>c</sup> Beth-arbel in the A. M. 3258.  
day of battle: <sup>d</sup> the mother was dash- B. C. 746.  
ed in pieces upon *her* children.

15 So shall Beth-el do unto you because of  
<sup>e</sup> your great wickedness: in a morning <sup>f</sup> shall  
the king of Israel utterly be cut off.

<sup>c</sup> 2 Kings xviii. 34; xix. 13.—<sup>d</sup> Chap. xiii. 16.—<sup>e</sup> Heb. *the evil of your evil*.—<sup>f</sup> Verse 7.

however, that the Vulgate, St. Jerome, and the LXX. (see the Alexandrine MS.) suppose that the history alluded to is Gideon's destruction of Zalmunna. *So shall Beth-el do unto you*—"This is the fruit of your worshipping the golden calves at Beth-el and Dan. As it happened to the city above mentioned, so shall it happen to you, because of your iniquities." *In a morning*—That is, suddenly, quickly, and unexpectedly; or after a night of adversity, when they thought the morning of prosperity was come; *shall the king of Israel be cut off*—And the whole state and government of Israel be put an end to along with him. This seems to be spoken of Hoshea, the last king of Israel, who, in the sixth year of his reign, was shut up in prison by the king of Assyria, who, in three years more, made himself master of the whole kingdom of Israel, and carried the inhabitants of it into captivity. The Vulgate, (which, with the LXX. and the Syriac, carries this clause to the next chapter,) instead of *בַּבֹּרֶךְ*, *in the morning*, seems to have read *בַּבֹּרֶךְ*, *as the morning*, rendering the clause, *sicut mane transit, pertransit rex Israel*: "As the morning passes away, so passes away the king of Israel." This reading Bishop Horsley adopts, and translates to nearly the same sense, thus: *As the morning is brought to nothing, to nothing shall the king of Israel be brought*: observing, "The sudden and total destruction of the monarchy of the ten tribes is compared to the sudden and total extinction of the beauties of the dawn in the sky, by the instantaneous diffusion of the solar light: by which the ruddy streaks in the east, the glow of orange-coloured light upon the horizon, are at once obliterated, absorbed, and lost in the colourless light of day. The change is sudden even in these climates; it must be more sudden in the tropical; and in all it is one of the most complete that nature presents."

## CHAPTER XI.

In this chapter we have, (1,) The great goodness of God toward his people Israel, and their ungrateful conduct toward him, with threatenings of wrath against them for their ingratitude and treachery, 1-7. (2,) Mercy remembered in the midst of wrath, 8, 9. (3,) Promises of what God would yet do for them, 10, 11. (4,) An honourable character given of Judah, 12.

A. M. 3274.  
B. C. 730.

WHEN <sup>a</sup> Israel was a child, then I loved him, and <sup>b</sup> called my <sup>c</sup> son out of Egypt.

2 As they called them, so they went from them: <sup>d</sup> they sacrificed unto Baalim, and burned incense to graven images.

3 <sup>e</sup> I taught Ephraim also to go, taking them

<sup>a</sup> Chapter ii. 15.—<sup>b</sup> Matthew ii. 15.—<sup>c</sup> Exodus iv. 22, 23. <sup>d</sup> 2 Kings xvii. 16; Chap. ii. 13; xiii. 2.—<sup>e</sup> Deut. i. 31; xxxii. 10, 11, 12; Isa. xlvi. 3.

## NOTES ON CHAPTER XI.

Verse 1. *When Israel was a child, &c.*—"The Israel of this chapter is the whole people, composed of the two branches, Judah and the ten tribes. But the *house of Israel* is the kingdom of the ten tribes, as distinct from the other branch."—Horsley. By the time of Israel's childhood is meant the patriarchal age, and the time of their continuance under the Egyptian bondage. *Then I loved him*—Manifested a tender and paternal affection to him, increasing him in numbers, wealth, and honour. *And called my son out of Egypt*—Namely, by Moses, whom God commanded to acquaint the Israelites that they must remove out of Egypt. Israel is called God's son, and his firstborn, Exod. iv. 22, 23; and therein was an eminent figure of the Messiah, in whom all God's promises were fulfilled. This prophecy, therefore, is applied by St. Matthew, chap. ii. 15, to our Lord's return out of Egypt, after his being taken thither by his parents in his infancy, and kept there some time for fear of Herod. And the strict, literal sense of the words, more properly belongs to him than to Israel. And this is observable in many other prophecies, which can but improperly be applied to those of whom they were at first spoken; and, taking them in their strict, literal sense, are only fulfilled in Christ: see particularly Psal. xxii. 16, 18. "Although the son," says Bishop Horsley, "here immediately meant, is the natural Israel, called out of Egypt by Moses and Aaron; there can be no doubt that an allusion was intended by the Holy Spirit to the call of the infant Christ out of the same country. In reference to this event, the passage might be thus paraphrased: 'God in such sort set his affection upon the Israelites, in the infancy of their nation, that, so early as from their first settlement in Egypt, the arrangement was declared of the descent of the Messiah from Judah, and of the calling of that son from Egypt.'"

Verse 2. *As they called them, so, &c.*—Or, *The more they called them, or, they were called, so much the more they went from him*; that is, the more earnestly the prophets called upon them to cleave steadfastly to the true God, (see verse 7,) the more they were bent to depart from him to the worship of idols. *They sacrificed to Baalim*—See note on chap. ii. 13. *And burned incense to graven images*—"We read frequently, in our English Bibles, of graven images, and of molten images. And the words are become so familiar, as names of idolatrous images, that, although they are not well chosen to express the Hebrew names, it seems not advisable

by their arms; but they knew not that I healed them.

4 I drew them with cords of a man, with bands of love: and I was to them as they that take off the yoke on their jaws, and I laid meat unto them.

5 ¶ He shall not return into the land of

<sup>f</sup> Exodus xv. 26.—<sup>g</sup> Leviticus xxvi. 13.—<sup>h</sup> Hebrew, lift up.—<sup>i</sup> Psalm lxxviii. 25; Chapter ii. 8.—<sup>j</sup> Chapter viii. 13; ix. 3.

to change them for others, that might more exactly correspond with the original. The graven image was not a thing wrought in metal by the tool of the workman we should now call an engraver; nor was the molten image an image made of metal, or any other substance melted, and shaped in a mould. In fact, the graven image and the molten image are the same thing under different names. The images of the ancient idolaters were first cut out of wood by the carpenter, as is very evident from the Prophet Isaiah. The figure of wood was overlaid with plates, either of gold or silver, or sometimes, perhaps, of an inferior metal. And in this finished state it was called a graven image, (that is, a carved image,) in reference to the inner solid figure of wood, and a molten (that is, an overlaid, or covered) image in reference to the outer metalline case, or covering. And sometimes both epithets are applied to it at once: see Nah. i. 14; Hab. ii. 18, and Bishop Horsley.

Verses 3, 4. *I taught Ephraim also to go*—Hebrew, *וְיָדַעְתִּי לְאֶפְרַיִם*, *I directed the feet of Ephraim*. In this time of Ephraim's childhood, I supported and directed his steps, as a mother or nurse those of a child whom she is teaching to walk. *Taking them by their arms*—To guide them, that they might not stray from the right way; and to hold them up, that they might not stumble and fall: see notes on Deut. i. 31, and xxxii. 11, 12; Isa. lxiii. Thus did God deal with Israel in the wilderness; and thus he directs and supports the steps of his spiritual Israel, amidst all their difficulties and dangers. *But they knew not that I healed them*—They did not acknowledge this my care over, and kindness to, them. *I drew them with cords of a man*—I made use of those means of drawing them to myself, which were most proper to work upon them as creatures possessed of understanding and affection. The explanation in the Chaldee is just and beautiful: "As beloved children are drawn, I drew them by the strength of love." *And I was to them as they that take off the yoke on their jaws*—Or rather, on their cheek. As a careful husbandman, in due season, takes the yoke from his labouring oxen, and takes off the muzzle with which they were kept from eating when at work; so compassionately did I give relief to, and provide sustenance for Israel. *I laid meat unto them*—Brought them provision in their wants. God seems here to allude to the manna and quails which he provided for his people in the wilderness.

Verses 5, 6. *He shall not return into the land of Egypt*—They were desirous of making their escape

A. M. 3274. Egypt, but the Assyrian shall be his  
B. C. 730. king, <sup>k</sup> because they refused to return.

6 And the sword shall abide on his cities, and shall consume his branches, and devour *them*, <sup>l</sup> because of their own counsels.\*

7 And my people are bent to <sup>m</sup> backsliding from me: <sup>n</sup> though they called them to the Most High, <sup>o</sup> none at all would exalt *him*.

8 ¶ How shall I give thee up, Ephraim? how shall I deliver thee, Israel? how shall I make thee as <sup>p</sup> Admah? how shall I set thee as

\* 2 Kings xvii. 13, 14.—Chapter x. 6.—\* About 728, they became tributaries to Salmaneser.—<sup>m</sup> Jer. iii. 6; viii. 5; Chap. iv. 16.—<sup>n</sup> Chap. vii. 16.—<sup>o</sup> Heb. *together they exalted not*.—<sup>p</sup> Jer. ix. 7; Chap. vi. 4.

thither, and many families perhaps effected it: see note on chap. ix. 6. But it is here threatened, that the nation in a body should not be permitted so to escape. *But the Assyrian shall be his king*—They shall be wholly in the power of the king of Assyria, and be carried away captive into his dominions; *because they refused to return*—Namely, to the true worship of God, and obedience to his laws, notwithstanding the many calls, reproofs, admonitions, and exhortations given them by the prophets. Their obstinacy is the cause of all the calamities coming upon them. *And the sword shall abide on his cities*—His cities shall be destroyed by the conqueror's sword; *and shall consume his branches*—The lesser towns and villages. Thus the word כר is expounded, in a marginal note of the Bishops' Bible. It often means the *arms*, or principal *branches*, of a great tree, and is twice translated *staves*, Ex. xxvii. 6. In this place some interpreters render it *bars*; and Abaranel expounds it of the strong and valiant men of the nation, observing, that the chief branches of the people in a kingdom are the valiant men. Rabbi Tanchum explains it of their children; the branches, as he observes, springing from their fathers. The word, however, also signifies *lies*, and is so rendered Isa. xvi. 6, and Jer. xlvi. 30. Bishop Horsley translates it *diviners*, deriving it from כרר, *he was solitary*, because they affected a solitary, ascetic life; a sense which he thinks, of all others, most apposite to the context. He acknowledges, however, that to render it *branches*, *limbs*, or *bars*, is admissible, and may very well suit the place.

Verse 7. *My people are bent to backsliding from me*—Many versions render this clause, *Nevertheless, my people are in suspense* (or hesitate) *about returning to me; though they called them to the Most High*—Though my prophets, and other pious persons, invited and exhorted them to return to my worship and service; *none at all would exalt him*—Scarce any would hearken and obey. The word *him* not being in the Hebrew, some versions read, *None would raise himself up, or advance*; that is, come forward to obey and serve me.

Verses 8, 9. *How shall I give thee up, Ephraim? To utter destruction? God's mercy is here pathetic*

Zeboim? <sup>q</sup> my heart is turned within  
me, my repentings are kindled together.

9 I will not execute the fierceness of mine anger, I will not return to destroy Ephraim. <sup>r</sup> For I am God, and not man; the Holy One in the midst of thee: and I will not enter into the city.

10 They shall walk after the LORD: <sup>s</sup> he shall roar like a lion: when he shall roar, then the children shall tremble <sup>t</sup> from the west.

<sup>q</sup> Genesis xiv. 8; xix. 24, 25; Deut. xxix. 23; Amos iv. 11. <sup>r</sup> Deut. xxxii. 36; Isa. lxiii. 15; Jer. xxxi. 20.—<sup>s</sup> Num. xxiii. 19; Isaiah lv. 8, 9; Mal. iii. 6.—<sup>t</sup> Isa. xxxi. 4; Jer. xxv. 30; Joel iii. 16; Amos i. 2.—<sup>u</sup> Zech. viii. 7.

ically described as contending with his justice, to show that he does not willingly destroy, or even *afflict, or grieve, the children of men*, Lam. iii. 33. *How shall I make thee as Admah? &c.*—How shall I give thee up to a perpetual desolation? Admah and Zeboim were two cities which were wholly destroyed, together with Sodom and Gomorrah. *My heart is turned within me*—Or, *upon me*; so Horsley. *My repentings are kindled together*—Not that God is ever fluctuating or unresolved; but these are expressions after the manner of men, to show what severity Israel had deserved, and yet how divine grace would be glorified in sparing them. Thus God's compassion toward sinners is elsewhere expressed by the sounding, or yearning, of his bowels, Isa. lxiii. 15; Jer. xxxi. 20; a metaphor taken from the natural affection which parents have for their children. *I will not execute the fierceness of mine anger*—I will not punish to the utmost strictness of justice; *I will not return to destroy Ephraim*—I will not carry it so far as to make a second destruction of Ephraim; so as to cut off those who escaped the first infliction of my punishments, and thereby wholly destroy them. Conquerors, that plunder a conquered city, carry away the wealth of it, and, after some time, often return to burn it. God will not thus utterly destroy Israel. *For I am God, and not man*—Therefore my compassions fail not; *the Holy One in the midst of thee*—A holy God, and in covenant, though not with all, yet with many among you, and present with you to preserve a remnant to be my faithful servants. *And I will not enter into the city*—As an enraged enemy to destroy your cities, as I did Sodom.

Verses 10, 11. *They shall walk after the Lord*—The remnant shall hearken to God's call, and shall comply with his commands, when he shall convert them by the powerful preaching of his gospel, and the efficacious influence of his grace. *He shall roar like a lion*—That is, he will show terrible signs of his anger, and then they will fear and obey him. God's voice is elsewhere compared to the roaring of a lion, because of the terror which accompanies it: see the margin. The Chaldee says, *The word of the Lord shall roar as a lion*, and the words may be in

A. M. 3274. 11 They shall tremble as a bird out  
B. C. 730. of Egypt, and as a dove out of the  
land of Assyria: and I will place them in  
their houses, saith the LORD.

<sup>a</sup> Isa. lx. 8; Chap. vii. 11.—<sup>2</sup> Ezek. xxviii. 25, 26; xxxvii.

terpreted of the powerful voice of the gospel, sent forth, and sounding all over the world, and calling sinners to repentance. "The most learned commentators agree," says Bishop Horsley, "that this roaring of the lion is the sound of the gospel; and that the subject of this and the following verse is, its promulgation and progress, the conversion of the Gentiles, and the final restoration of the Jews. 'Clara et maxima voce predicabit evangelium,' With a loud and most powerful voice shall he preach the gospel, says Piscator. And to the same effect Rivetus and Bochart. As a lion, by its roaring, calls animals of its own kind to a participation of the prey; so Christ, by the powerful voice of the gospel, shall call all nations to the fellowship of eternal life.—Livelye. The preaching of the gospel, reaching the remotest corners of the earth, is frequently represented under the image of the loudest sounds. And this loudness of the sound alone might justify the figure of the roaring lion. But a greater propriety of the figure will appear, if we recollect, that the first demonstrations of mercy to the faithful will be, the judgments executed on the anti-christian persecutors; to whom the sound of the gospel will be a sound of terror." *When he shall roar, then the children shall tremble from the west*—The word יחררו, rendered, *shall tremble*, describes the motion which a bird makes with its wings when it flies. Dr. Waterland renders it, *shall come fluttering*, and Bishop Horsley, *shall hurry*. The primary sense of the passage may be, that at this efficacious call of God, the remnant of Israel, who shall be accounted his children, and heirs of the promises made to their fathers, shall come in haste from the several places of their dispersions, and particularly from the western parts of the world, (see Zech. viii. 7,) called the *sea* in the original, and expressed in Isaiah by the *islands of the sea*: see Isa. xi. 11, and xxiv. 14. *They shall tremble as a bird out of Egypt*—That is, fly with haste, as above. *As a dove out of the land of Assyria*—Great numbers of the Jews were exiles in Egypt and Assyria; and therefore, when the restoration of the Jews is spoken of, Egypt and Assyria are mentioned as countries from whence a great number of them should return. *And I will place them in their houses*—I will bring them back to their own country and habitations, like as the stork returns to her nest, and the dove to the dove-cot. This prophecy may be considered as receiving its completion in part when some of the Israelites, being recovered to the worship of the true God, returned to Judea with the two tribes of Judah and Benjamin, brought back to their own land from their captivity in Babylon. But the full accomplishment of it will not take place till the latter days, when the *fulness of the Gentiles* being brought in by the preaching of the gospel, *all Israel shall be saved*.

12 ¶ Ephraim compasseth me A. M. 3274.  
about with lies, and the house of Is- B. C. 730.  
rael with deceit: but Judah yet ruleth with  
God, and is faithful with the saints.

21, 25.—<sup>7</sup> Chap. xii. 1.—<sup>3</sup> Or, *with the most holy*.

Thus Bishop Horsley. These verses "contain a wonderful prophecy of the promulgation and progress of the gospel, and the restoration of the race of Israel. The first clause of the tenth verse states generally that they shall be brought to repentance. In what follows, the circumstances and progress of the business are described. First, Jehovah shall roar; the roaring is unquestionably the sound of the gospel. Jehovah himself shall roar; the sound shall begin to be uttered by the voice of the incarnate God himself. The first effect shall be, that children shall come fluttering from the west; a new race of children, converts of the Gentiles." For, "it is remarkable, that the expression is neither *their children*, nor *my children*, but simply *children*. The first would limit the discourse to the natural Israel exclusively; the second would be nearly of the same effect, as it would express such as were already children at the time of the roaring. But the word *children*, put nakedly, without either of these epithets, expresses those who were neither of the natural Israel, nor children at the time of the *roaring*, but were roused by that sound, and then became children, that is, adopted children, by natural extraction Gentiles." These shall come "chiefly from the western quarters of the world, or what the Scriptures call the west; for no part, I think, of Asia Minor, Syria, or Palestine, is reckoned a part of the east, in the language of the Old Testament. Afterward the natural Israel shall hurry from all the regions of their dispersion, and be settled in their own dwellings. It is to be observed that the roaring is mentioned twice. It will be most consistent with the style of the prophets to take this as two roarings; and to refer the hurrying of the children from the west to the first, the hurrying from Egypt and Assyria to the second. The times of the two roarings are, the first and second advent. The first brought children from the west; the renewed preaching of the gospel, at the second, will bring home the Jews. And perhaps this second sounding of the gospel may be, more remarkably even than the first, a roaring of Jehovah in person." With this verse the chapter is closed in the Hebrew text and the Syriac version, and the following verse is given to the next chapter. But the division of the LXX., Vulgate, and Chaldee, which our public translation follows, seems preferable.

Verse 12. *Ephraim compasseth me about with lies*—Ephraim and Israel are hypocrites; they promise much and perform nothing; they draw near to me with their lips, but their hearts are far from me. *But Judah yet ruleth with God*—Judah kept close to that kingly government which God had settled in David's family, and faithfully observed those ordinances which God had given to his people, here termed saints, as they are also Deut. xxxiii. 3; and else-

where a holy nation, and peculiar people. This seems to relate to the times of Hezekiah, who restored the pure worship of God in Judah; at which time the ten tribes were flagrantly wicked, and wholly addicted to an idolatrous worship. Instead of *saints*, Bishop Horsley reads, *holy ones*, and interprets the expression of the persons of the Trinity. His translation of the verse is, "Ephraim hath compassed me about with treachery, and the house of Israel with deceit. But Judah shall yet obtain dominion with God, and

shall be established with the holy ones." He considers the expression, *shall obtain dominion, &c.*, as "a promissory allusion to a final restoration of the Jewish monarchy;" and the remaining clause, *shall be established, &c.*, as signifying "either the constancy of Judah's fidelity to the *Holy Ones*, or the firmness of the support which he shall receive from them." And he thinks that "by the use of this plural word, *Holy Ones*, the prophecy clearly points to the conversion of the Jewish people to the Christian faith."

## CHAPTER XII.

In this chapter, (1.) God reproveth Ephraim and Judah for their sins, particularly their covenanting with the Assyrians, and declares his resolution to punish them, 1, 2. (2.) By his former mercies he exhorts them to repentance, 3-6. (3.) He charges Ephraim with the sin of fraud, injustice, and ingratitude, as particularly provoking to God, and calling for wrath and punishment, 7-14.

A. M. 3279. EPHRAIM <sup>a</sup> feedeth on wind, and followeth after the east wind: he daily increaseth lies and desolation; <sup>b</sup> and they do make a covenant with the Assyrians, and <sup>c</sup> oil is carried into Egypt.

2 <sup>d</sup> The LORD hath also a controversy with

<sup>a</sup> Chapter viii. 7.—<sup>b</sup> 2 Kings xvii. 4; Chapter v. 13; vii. 11. <sup>c</sup> Isa. xxx. 6; lvii. 9.—<sup>d</sup> Chap. iv. 1; Mic. vi. 2.

## NOTES ON CHAPTER XII.

Verses 1, 2. *Ephraim feedeth on wind*—Flatters himself with vain, delusive hopes, of receiving effectual support from the alliances which he forms. It is a proverbial expression to signify labour in vain, or pursuing such measures as will bring damage rather than benefit. *And followeth the east wind*—Pernicious, destructive counsels and courses. The east wind was peculiarly parching and noxious, blasting the fruits of the earth; thence it denotes desolation and destruction. *He daily increaseth*—Hebrew, רכר, *multiplieth, lies and desolation*—Or, *falsehood and destruction*; so Horsley: that is, in multiplying his falsehood, he multiplies the causes of his own destruction. *And they do make a covenant with the Assyrians, and oil is carried into Egypt*—Here is an example given of their falsehood, or deceit: while they were in covenant with the Assyrians, having engaged themselves to be tributaries to them, they were secretly and perfidiously seeking to make an alliance with the Egyptians, and for that purpose sent oil as a present to the king of Egypt, endeavouring to persuade him to assist them in shaking off the yoke of the king of Assyria: see the margin. The land of Judah abounded with excellent oil, which was much wanted in Egypt. *The Lord hath also a controversy with Judah*—Though Hezekiah had abolished idolatry, and restored God's worship in the temple, 2 Chron. xxix. 3, and xxxi. 1, yet there were much hypocrisy and great corruption in the manners of

Judah, and will <sup>1</sup> punish Jacob according to his ways; according to his doings will he recompense him.

3 ¶ He took his brother <sup>e</sup> by the heel in the womb, and by his strength he <sup>2</sup> had <sup>f</sup> power with God:

<sup>1</sup> Heb. *visit upon*.—<sup>e</sup> Gen. xxv. 26.—<sup>2</sup> Heb. *was a prince, or, behaved himself princely*.—<sup>f</sup> Gen. xxxiii. 21.

his subjects; for which God's judgments are here threatened, and the invasion of Sennacherib was actually inflicted, 2 Kings xviii. 13, &c.

Verse 3. *He took his brother by the heel in the womb*—From the mentioning of Jacob in the foregoing verse, the prophet takes occasion to put his posterity in mind of the particular favours God had bestowed upon him; partly with a view to encourage them to imitate him in endeavouring to obtain the like blessings, and partly to convince them of their ingratitude and degeneracy from him. His taking *his brother by the heel*, signified his striving, by a divine instinct, for the birthright and blessing. Even before his birth he reached forth his hand to catch hold of it, as it were, and if possible to prevent his brother. It denoted, also, that he should prevail at last, gain his point, and in process of time become greater than his brother. And this prognostic of his prevalence and superiority was the effect of God's will and power, and not of Jacob's, who was not then in a capacity of acting of himself: see note on Gen. xxv. 26. It is justly observed here, by Bishop Horsley, that his "taking his brother by the heel is not mentioned in disparagement of the patriarch. On the contrary, the whole of these two verses is a commemoration of God's kindness for the ancestor of the Israelites, on which the prophet finds an animated exhortation to them, to turn to that God from whom they might expect so much favour. *By his strength he had power with God, &c.*"—This alludes to his

A. M. 3279. 4 Yea, he had power over the an-  
B. C. 725. gel, and prevailed: he wept, and made  
supplication unto him: he found him in <sup>a</sup> Beth-  
el, and there he spake with us;

<sup>a</sup> Gen. xxviii. 12, 19; xxxv. 9, 10, 15.—<sup>b</sup> Exod. iii. 15.

wrestling with the angel, as recorded Gen. xxxii. That bodily strength, wherewith he was endued by God, and enabled to wrestle with this heavenly being, was a token of the strength of his faith, and of the fervency of his spirit in prayer. This is mentioned here by the prophet, as another instance of God's favour to Jacob. He not only, when an infant in the womb, was enabled to perform the emblematical action just mentioned; but, in his adult age, he was endued with such supernatural strength of mind and body, that he was enabled to continue wrestling till he obtained the blessing. The prophet, in this clause, alludes to those words of his, *I will not let thee go except thou bless me*; intimating the strength of his faith, and prevalency of his prayers with God. The words, *He had power with God*, and those that follow, *He had power over the angel*, are equivalent; and plainly prove that this person, who assumed a human shape, was really God, that is, *the Son of God*, and the *angel of the covenant*, by whom all the divine appearances recorded in the Old Testament were performed; the affairs of the church being ordered by him from the beginning. This subject is learnedly handled by Dr. Allix in his *Judgment of the Jewish Church, against the Unitarians*, chap. xiii.-xv., by Archbishop Tenison in his *Discourses of Idolatry*, chap. xiv., and by Bishop Bull in his *Defence of the Nicene Faith*.

Verses 4, 5. *He had power over the angel*—Called God, verse 3, and Jehovah, God of hosts, verse 5, namely, God by nature and essence, and an angel by office and voluntary undertaking. *He wept and made supplication unto him*—He prayed with tears from a sense of his own unworthiness, and with earnestness for the mercy he desired. Jacob's wrestling with the angel was, as has been just intimated, not only a corporal conflict, but likewise a spiritual one; from bodily wrestling he betook himself to spiritual weapons; he poured forth tears with earnest supplications and prayers, and strove, not so much for victory, as for a blessing: the only way for a feeble, impotent creature, to prevail over his Creator. The observations of Luther, upon this extraordinary conflict between Jacob and the person called the angel, are so excellent, that the intelligent reader will be glad to be presented here with a translation of them. "Different views are wont to be entertained concerning the nature of this wrestling. But the history shows that Jacob had come into imminent danger of his life, and was assaulted by an unknown antagonist with his whole power. He therefore himself also exerted his bodily strength to the utmost against this antagonist, that he might defend his life. Nevertheless, he did not contend only with the strength of his body; his

5 Even the LORD God of hosts; the LORD is his <sup>b</sup> memorial. A. M. 3279.  
B. C. 725.

6 Therefore, turn thou to thy God: keep mercy and judgment, and <sup>k</sup> wait on thy God continually.

<sup>i</sup> Chap. xiv. 1; Mic. vi. 8.—<sup>k</sup> Psa. xxxvii. 7.

faith also wrestled: and first, in such an immediate danger, he comforted himself that he had been ordered by God to return into the land of Canaan [to which country, in obedience to God, he was now journeying.] Then with his whole heart he laid hold on the promise made him by the Lord in Beth-el, where he was fully assured of the divine protection. When therefore he was in distress, and assaulted by an unknown enemy with all his might, although he used his own strength, yet he contended more strenuously by faith, beholding the promise, and concluding with certainty that God, according to his word, would be present with him in so great a danger, and would save him. And with this faith, [so to speak,] he prevailed over God; for although Christ tried Jacob in this conflict, nevertheless he could do nothing against, or contrary to, his word, on which Jacob relied." Jacob's supplication and tears, here mentioned, probably refer to those earnest prayers which he poured out to God, as is recorded Gen. xxxii. 9-11. The conflict here spoken of, in which Jacob had power with God, ended in an assurance that his prayers were answered. *He found him in Beth-el*—This refers to God's appearing to Jacob after the former vision, as is related Gen. xxxv. 9, 14, when God renewed his promise of giving the land of Canaan to his posterity. The prophet takes particular notice of the place where God appeared to him: as if he had said, He appeared in that very place where you worship a golden calf as your god! *And there he spake with us—Who were then in Jacob's loins.* The Alexandrian copy, however, of the LXX. reads, *There he spake with him*; as if the expression alluded to the above-mentioned passage, where God is said to have talked with Jacob. But the present Hebrew reading contains a very important meaning, signifying, that God did not only speak to him there, but likewise did, by so doing, instruct his posterity to the latest generation. Certainly the things spoken concerned Jacob's posterity, as much, or more, than himself. *Even the Lord God of hosts*—He that appeared and spake, who promised the blessing, and commanded the reformation at Beth-el, was Jehovah, the eternal and unchangeable God; who can perform his promise, and execute his threat; who is a most terrible enemy, and a most desirable friend. *The Lord is his memorial*—That is, the name *Jehovah* is God's memorial; his appropriate, perpetual, incommunicable name, expressing his essence; the name by which he will be known and remembered to all generations; the name which especially distinguishes him from all false gods, and sets forth his glory more than any other name whatsoever: see note on Exod. iii. 14.

Verse 6. *Therefore turn thou to thy God*—"Thou

A. M. 3279. 7 ¶ *He is* <sup>3</sup>a merchant, <sup>1</sup>the balances of deceit *are* in his hand: he loveth to <sup>4</sup>oppress.

8 And Ephraim said, <sup>m</sup>Yet I am become rich, I have found me out substance: <sup>6</sup>*in* all my labours they shall find none iniquity in me <sup>6</sup>that *were* sin.

9 And <sup>a</sup>*I that am* the LORD thy God from

<sup>3</sup> Or, *Canaan*; Ezek. xvi. 3.—<sup>1</sup> Prov. xi. 1; Amos viii. 5.  
<sup>4</sup> Or, *deceive*.—<sup>m</sup> Zech. xi. 5; Rev. iii. 17.—<sup>6</sup> Or, *all my labours suffice me not*, he shall have *punishment of iniquity in whom is sin*.

therefore, O Israel, encouraged by the memory of God's love to thy progenitor, and by the example which thou hast in him, of the efficacy of weeping and supplication, turn to thy God in penitence and prayer, and in the [practice of] works of righteousness."—Horsley. Leave your idolatries and all your sins. Jacob worshipped God alone, do you so; he cast all idols out of his family, do you so too; be Jacob's children herein. *Keep mercy and judgment*—Show kindness to all who need it, and do wrong to none; but, with justice in all your dealings, in judicatures, and public offices, render to all their due. *And wait on thy God continually*—In public worship, and private duties, serve and trust in God alone: let not idols have either sacrifice, prayer, praise, or trust from you, and let your hope and worship be ever continued.

Verses 7, 8. *He is a merchant, &c.*—Bishop Horsley renders this verse thus: *Canaan the trafficker! The cheating balances in his hand! He has set his heart upon over-reaching!* On which the bishop observes, "God says to the prophet, Instead of turning to me, and keeping to works of charity and justice, he is a mere heathen huckster. Thou hast miscalled him *Jacob*: he is *Canaan*. Not *Jacob* the godly, the heir of the promise: *Canaan* the cheat, the son of the curse." The Hebrew word *יָרַד*, rendered *merchant*, is both a proper name and an appellative. And to preserve the ambiguity in his translation, the bishop joins the appellative and the proper name together. Without this, as he justly observes, the whole spirit of the original would be lost to the English reader. All the ancient versions, except the Chaldee, give the proper name. The first words of the verse, *He is*, not being in the Hebrew, some interpreters, without supplying any thing, render the clause, *The balances of deceit are in the hand of the merchant*; that is, instead of practising just and fair dealing, which was the way to please God, they made use of unjust weights and measures, and practised frauds, deceits, and cunning, in buying and selling; depreciating those things they wanted to buy, below what they knew they were really worth; and setting a greater value on, and saying more in praise of, those things they wanted to sell, than they really deserved. These deceits in buying and selling are but too much used among us now, though God has so strongly declared his abhorrence of them in the Scriptures.

the land of Egypt <sup>o</sup>will yet make thee to dwell in tabernacles, as in the days of the solemn feasts.

10 <sup>p</sup>I have also spoken by the prophets, and I have multiplied visions, and used similitudes, <sup>7</sup>by the ministry of the prophets.

11 <sup>a</sup>*Is there* iniquity in Gilead? surely they are vanity: they sacrifice bullocks in <sup>r</sup>Gilgal;

<sup>o</sup> Hebrew, *which*.—<sup>p</sup> Chapter xiii. 4.—<sup>o</sup> Lev. xxiii. 42, 43; Neh. viii. 17; Zech. xiv. 16.—<sup>p</sup> 2 Kings xvii. 13.—<sup>7</sup> Heb. *by the hand*.—<sup>a</sup> Chapter v. 1; vi. 8.—<sup>r</sup> Chapter iv. 15; ix. 15; Amos iv. 4; v. 5.

*He loveth to oppress*—The Hebrew rather signifies, *He loveth to defraud*; to use the arts of cozenage. *And Ephraim said*—Rather, *Nevertheless Ephraim said, I am become rich*—I have gotten riches, however, by my cunning and deceit, and as that is the case, I have no need to concern myself; for, so I have but riches, none will ask how I came by them. In this description of Ephraim, we may see but too like a picture of many in our times; for riches are too generally and too much the pursuit of mankind, and are generally too much prized; so that if men have but riches, they think they have every thing that is to be desired. Bishop Horsley presents us with a different interpretation of this verse, thus: *Nevertheless, Ephraim shall say*, that is, the time will come when Ephraim will repent, and say, *Although I became rich, I acquired to myself [only] sorrow; all my labours procured not for me what may expiate iniquity*. Thus interpreted, the words contain the penitent confession of the Ephraimites in the latter days, wrought upon at last by God's judgments and mercies.

Verses 9, 10. *I that am the Lord thy God from the land of Egypt*—From the time I brought thee out of it: *will yet make thee to dwell in tabernacles*—That is, in thy habitations, quietly and joyfully, as in festival times. The word *tabernacles* is here put for *houses*, or habitations; because at first the Israelites dwelt in tabernacles, or tents. This must be taken as a promise of the restoration of the Israelites to their own land, after their being carried into captivity, provided they turned to God, and to his worship and service, in true repentance, and new obedience. *I have also spoken by the prophets, &c.*—"Here are three species of prophecy distinctly mentioned: 1st, Immediate suggestion, or inspiration, when God dictates the very words which the prophet is to deliver: 2d, *Vision*, or a representation made of external objects to the imagination, in as lively a manner as if they were conveyed to the senses: and, 3d, *Parables*, and apt resemblances, such as that of God's church to a *vineyard*, Isa. v. 1, of the destruction of Jerusalem to a *forest set on fire*, Ezekiel xx. 46, 49, and to a *seething-pot*, chapter xxiv. 3. Hosea himself was a parable, or type, to the Jews, in taking a *wife of whoredoms*, to represent the idolatries of the house of Israel."—Lowth.

Verses 11-13. *Is there iniquity in Gilead?*—Or

A. M. 3279. yea, \* their altars are as heaps in the  
B. C. 725. furrows of the fields.

12 And Jacob † fled into the country of Syria,  
and Israel † served for a wife, and for a wife he  
kept sheep.

13 † And by a prophet the LORD brought

\* Chapter viii. 11; x. 1.—† Genesis xxviii. 5; Deut. xxvi. 5.  
‡ Gen. xxix. 20, 28.—§ Exod. xii. 50, 51; xiii. 3; Psa. lxxvii.  
20; Isa. lxiii. 11; Mic. vi. 4.

*Was there idolatry in Gilead?* as the word גִּלְגַּל often signifies. *Surely they are vanity, &c., in Gilgal*—The tribes settled about Gilead beyond Jordan, were already captivated by Tiglath-pileser. And God declares here by the prophet, that the idolatry still practised in Gilgal was equally abominable, and would bring down similar judgments upon the remaining tribes on the west of Jordan. *Yea, their altars are as heaps*—Notwithstanding this judgment of God upon Gilead, they continue to offer sacrifices to their idols in Gilgal; and their altars stand so thick, that they are discernible as stones gathered up, and laid in heaps in the fields. Some understand the sentence as containing a threatening that their altars should be demolished, and become so many ruinous heaps, 2 Kings xix. 25. *But Jacob fled into the country of Syria, &c.*—“So opposite to yours was the conduct of your father Jacob, that he fled into Syria to avoid an alliance with any of the idolatrous families of Canaan; and, in firm reliance on God’s promises, submitted to the greatest hardships.” *And therefore by a prophet, &c.*—“And, in reward of his faith, God did such great things for his posterity, bringing them out of the land of Egypt,

Israel out of Egypt, and by a prophet A. M. 3279  
was he preserved. B. C. 725.

14 † Ephraim provoked him to anger † most bitterly: therefore shall he leave his † blood upon him, † and his † reproach shall his Lord return unto him.

† 2 Kings xvii. 11–18.—‡ Hebrew with bitterness.—§ Heb. bloods, Ezek. xviii. 13; xxiv. 7, 8.—¶ Dan. xi. 18.—‡ Deut. xviii. 37.

and leading them through the wilderness like sheep by the hand of his servant Moses.”—Horsley.

Verse 14. *Ephraim provoked him to anger, &c.*—Notwithstanding all God’s favours showed to these people and their ancestors, they provoked him by their idolatries and other sins in a most outrageous manner. The word חַמְדֵּי, translated, *most bitterly*, some render, *with his bitterness*; that is, by his wicked or impious deeds; and Schindler renders it, *by his heaps*, that is, his altars. *Therefore shall he leave his blood upon him*—The Chaldee paraphrase renders it, *His blood shall return upon him*. Ephraim’s wickedness, and in particular the innocent blood he has shed, shall bring down punishment or destruction upon him. *And his reproach shall his Lord return unto him*—The reproach which Ephraim hath cast upon the prophets, upon the worshippers of God, and on God himself, in preferring idols before him, shall God, who is Lord of all, recompense upon him, in making him a reproach and by-word among the heathen. Instead of *his Lord*, Bp. Horsley reads, *his Master*, that is, says he, “his conqueror, who shall hold him in servitude, and be the instrument of God’s just vengeance to him.”

CHAPTER XIII.

*In this chapter, (1.) The people of Israel are reproved and threatened for their idolatry, 1–4. (2.) For their wantonness, pride, luxury, and other abuses of their wealth and prosperity, 5–8. (3.) The ruin that is coming upon them for these, and all their other sins, is foretold as very terrible, 12, 13, 15, 16. (4.) Those among them who yet retained a respect for their God are encouraged to hope that he would yet appear for their relief, though their kings and princes, and all their other supports and succours, failed them, 9–11, 14.*

A. M. 3279. **WHEN** Ephraim spake trembling,  
B. C. 725. he exalted himself in Israel;

but † when he offended in Baal, he A. M. 3279  
died. B. C. 725.

\* 2 Kings xvii. 16, 18;

Chapter xi. 2.

NOTES ON CHAPTER XIII.

Verse 1. *When Ephraim spake trembling, he exalted himself*—While he behaved himself submissively and obediently, and humbled himself before God, he was reckoned among the principal tribes of Israel. Here Ephraim is spoken of as distinct from the other tribes: in other places of this prophecy he is put for the whole kingdom of the ten tribes. *But when he offended in Baal, he died*—When he

gave himself to idolatry, his strength immediately declined, and had manifest symptoms of ruin and destruction. Bishop Horsley’s version of the verse is, *When Ephraim spake there was dread: he was exalted in Israel. But he offended in Baal and died*—“The former part of the verse describes the consequence and pre-eminence of Ephraim in his own country, and among the neighbouring nations; the latter part, his diminution and loss of consequence”

A. M. 3279. 2 And now <sup>1</sup> they sin more and  
B. C. 725.

more, and <sup>b</sup> have made them molten images of their silver, and idols according to their own understanding, all of it the work of the craftsmen: they say of them, Let <sup>2</sup> the men that sacrifice <sup>c</sup> kiss the calves.

3 Therefore they shall be <sup>d</sup> as the morning cloud, and as the early dew that passeth away, <sup>e</sup> as the chaff that is driven with the whirlwind out of the floor, and as the smoke out of the chimney.

4 ¶ Yet <sup>f</sup> I am the LORD thy God from the land of Egypt, and thou shalt know no god

<sup>1</sup> Hebrew, they add to sin.—<sup>b</sup> Chap. ii. 8; viii. 4.—<sup>c</sup> Or, the sacrifices of men.—<sup>d</sup> 1 Kings xix. 18.—<sup>e</sup> Chapter vi. 4.  
<sup>f</sup> Dan. ii. 35.—<sup>g</sup> Isa. xliii. 11; Chap. xii. 9.—<sup>h</sup> Isa. xliii. 11; xiv. 21.—<sup>i</sup> Deut. ii. 7; xxxii. 10.

by his idolatry." The word *Baal* is here taken in a general sense for all false gods or idolatrous ways of worship, so as to comprehend the worship of the golden calves, though they were designed for symbolical representations of the true God.

Verse 2. *And now they sin more and more*—They did not content themselves with worshipping the golden calves only, which they made to be symbols of Jehovah the true God, but made themselves images of various idols after the manner of the heathen nations; which were nothing more than merely pieces of handicraft work. They at first worshipped Jehovah under the images of the golden calves, but at last they came to worship the mere images themselves. Thus do men sink deeper and deeper into vice, folly, and ignorance, whenever they depart from the right way! Instead of, according to their own understanding, Bishop Horsley reads, *In their great wisdom they made themselves images, &c.*, considering the words as spoken ironically. *They say of them*—Of the idols; *Let the men that sacrifice, kiss the calves*—Let all that bring their offerings to these idols worship and adore, and show they do so by kissing the calves. Among the ancient idolaters, to kiss the idol was an act of the most solemn adoration. Thus we read, 1 Kings xix. 18, *of all the knees which have not bowed to Baal, and every mouth which hath not kissed him.* And so Job describes the adoration which the idolaters of his time paid to the heavenly bodies, chap. xxxi. 27. Tully mentions a brazen statue of Hercules at Agrigentum, in which the workmanship of the mouth was sensibly worn by the frequent kisses of the worshippers. And, in allusion to this rite, the holy psalmist, calling upon the apostate faction to avert the wrath of the incarnate God, by a full acknowledgment of his divinity, bids them *kiss the Son*, that is, worship him.

Verses 3-5. *Therefore they shall be as the morning cloud, &c.*—All the comparisons in this verse are intended to express a quick destruction, or that they should soon come to nothing. *Yet I am the Lord thy God, &c.*—Notwithstanding thy recourse

but me: for <sup>2</sup> there is no saviour <sup>3</sup> A. M. 3279.  
B. C. 725.

besides me. 5 <sup>b</sup> I did know thee in the wilderness, <sup>i</sup> in the land of <sup>3</sup> great drought.

6 <sup>k</sup> According to their pasture, so were they filled; they were filled, and their heart was exalted: therefore <sup>1</sup> have they forgotten me.

7 Therefore <sup>m</sup> I will be unto them as a lion: as <sup>n</sup> a leopard by the way will I observe them.

8 I will meet them <sup>o</sup> as a bear that is bereaved of her whelps, and will rend the caul of their heart, and there will I devour them like a lion: <sup>4</sup> the wild beast shall tear them.

<sup>1</sup> Deut. viii. 15; xxxii. 10.—<sup>2</sup> Heb. droughts.—<sup>3</sup> Deut. viii. 12, 14; xxxii. 15.—<sup>4</sup> Chap. viii. 14.—<sup>5</sup> Lam. iii. 10; Chap. v. 14.—<sup>6</sup> Jeremiah v. 6.—<sup>7</sup> 2 Sam. xvii. 8; Prov. xvii. 12.  
<sup>8</sup> Heb. the beast of the field.

to idols, I am the Lord thy God, who delivered thee out of the bondage of Egypt. *And thou shalt know*—That is, thou oughtest to acknowledge; *no god but me*—For thou hast never yet proved, and thou never wilt prove by experience, the power and protection of any other. Those whom thou callest thy gods will be able to do nothing for thee; *for there is no saviour besides me*—No one who can deliver, or preserve thee from evil as I have done. *I did know thee in the wilderness, &c.*—That is, I acknowledged thee as my peculiar people, by my watchful care of thee. I was attentive to thee, protecting thee in all dangers, and supplying all thy wants.

Verses 6-8. *According to their pasture, &c.*—As I was their shepherd, and provided pasture for them, so they were fully fed; they had an abundant plenty of all things. *And their heart was exalted*—The consequence of their having this plenty was, that from thence they grew proud and high-minded. *Therefore they have forgotten me*—They so abused my kindness to them, as to make it the occasion of their ingratitude; "for in the pride of their heart, which the miraculous supply of their wants for so long a time produced in them, they forgot their benefactor." *Therefore I will be unto them as a lion*—That suddenly seizes upon and tears his prey: that is, I will utterly consume them from being a nation, and give them up into the hands of such enemies as will show them no mercy; *as a leopard by the way*—That lies in wait by the way; *will I observe them*—Watch for them, that I may be sure to take them, or watch all opportunities to destroy them. *I will meet them as a bear, &c.*—In the greatest fury imaginable; *bereaved of her whelps*—A circumstance which adds a particular degree of fierceness. "They never venture to fire upon a young bear when the mother is near: for if the cub drop, she becomes enraged to a degree little short of madness; and if she get a sight of the enemy, will only quit her revenge with her life."—*Cook's Voyage*, vol. iii. page 307. *And will rend the caul of their heart*—The seat of the blood, with which wild beasts love to glut

A. M. 3279. 9 ¶ O Israel, <sup>p</sup> thou hast destroyed  
B. C. 725. thyself; <sup>q</sup> but in me <sup>s</sup> is thy help.

10 <sup>6</sup> I will be thy king: <sup>r</sup> where *is any other*  
that may save thee in all thy cities? and thy  
judges, of whom <sup>a</sup> thou saidst, Give me a king  
and princes?

¶ Proverbs vi. 32; Chap. xiv. 1; Malachi i. 9.—<sup>4</sup> Verse 4.  
• Heb. *in thy help*.—<sup>6</sup> Rather, *Where is thy king?* King Hoshea  
being then in prison, 2 Kings xvii. 4.

themselves. *The wild beast shall tear them*—The Assyrian shall prove as a wild beast to them. The word *תִּפְּקֵם*, here used, signifies, *shall cleave them, or rip them*. Bishop Horsley renders it, *shall tear them limb from limb*; observing, “The verb expresses a violent distraction and severing of united parts in any manner; and is to be differently rendered with regard to the particular agent and patient. When the agent is a wild beast, and the patient the beast’s prey, it must be tearing *limb from limb: tearing, by itself, is inadequate.*”

Verse 9. *O Israel, thou hast destroyed thyself*—Thy sins have brought down destruction upon thee, and it is from me only thou canst expect any help, which I will in due time afford thee. The Hebrew of this verse is capable of different versions. That of the Vulgate, *Destruction is thy own, O Israel: only in me is thy help*, seems one of the most literal; unless, taking *שָׁחַת* for a verb, we prefer rendering the first clause, *It has destroyed thee, O Israel*; that is, all that sin and folly of thine, with which thou hast been before charged. As thy own wickedness has many a time corrected thee, so it has now at length destroyed thee. Observe, reader, wilful sinners are self-destroyers; obstinate impenitence is the grossest self-murder. Those that are destroyed of the destroyer, have their blood upon their own heads: they have destroyed themselves. Observe, also, that the case of such is not yet desperate: God will be their help if they will make application to him. This is a plank thrown out after shipwreck; and greatly magnifies not only the power of God, that he can help when things are at the worst, can help those that cannot help themselves; but the riches of his grace, that he will help those who have destroyed themselves, and therefore might justly be left to perish, and even those that had long refused his help. Dr. Pocock reads this verse, *O Israel, this has destroyed thee, that in me is thy help*. And R. Tanchum interprets it to the same effect. They understand the sentiment to be, “that the cause of the destruction of Israel was, his presuming upon God’s readiness to help him. They hardened themselves in their corrupt practices, in the confidence that God would never give them up; that, notwithstanding the severity of his threatenings, he would interpose, as upon so many occasions he before had done, to rescue them from their enemies when things came to an extremity. The passage, thus understood is a cool reflection upon the fatal effects of God’s kindness upon the perverse minds of the Israelites.”—Horsley.

11 <sup>1</sup> I gave thee a king in mine <sup>A. M. 3279.</sup>  
anger, and took *him* away in my <sup>B. C. 725.</sup>  
wrath.

12 <sup>2</sup> The iniquity of Ephraim is bound up;  
his sin is hid.

13 <sup>3</sup> The sorrows of a travailing woman shall

¶ Deut. xxxiii. 38; Chap. x. 3; Verse 4.—<sup>1</sup> 1 Sam. viii. 1, 19.—<sup>1</sup> 1 Sam. viii. 7; x. 19; xv. 22, 23; xvi. 1; Chap. x. 2  
¶ Deut. xxxiii. 34; Job xiv. 17.—<sup>2</sup> Isa. xlii. 8; Jer. xxx. 6.

Ver. 10, 11. *I will be thy king*—I would have been thy king to save and govern thee, but thou refusedst me in both respects: yet I will be thy king to judge me and punish thee. The LXX. and all the ancient versions interpret the clause differently, and give the interrogative, *Where? Where is thy king now, that he may serve thee?* They seem to have taken the word *אֶהְיֶה*, *I will be*, for *אֵיךְ*, *where*, by a transposition of letters, as the same word is used again, verse 14. Bishop Horsley understands the words in the same sense, and reads, *Where is thy king? Where now is he? To save thee forsooth in all thy cities—and thy judges?*—“This vehement, redoubled interrogation,” says he, “seems to suppose a denial, on the part of the Israelites, of the helpless, ruined state, asserted in the former verse, as the consequence of God’s withdrawing his protection. Do you deny this? Do you pretend that you have still means of defence, hope of deliverance! You rely upon the policy or prowess of your monarch. Where is he, this wise and mighty king? Tell me in what quarter? Your judges, your provincial rulers, where are they? Let us see what deliverance this king and these rulers can effect.” The words seem to be spoken with a reference to the Israelites desiring a king to be set over them, instead of continuing under the theocracy, or the immediate government of God, who raised them up from time to time, as he saw most fit for them. Defenders and protectors, and endued them with extraordinary abilities for the purpose. But the Israelites foolishly thought they should thrive better under a kingly government, such as the rest of the nations around them were under, which is expressed in the latter part of this verse, *Of whom thou saidst, Give me a king and princes*—That is, a king and such principal officers as he shall appoint. This is what is meant by the word *judges* in this verse. *I gave thee a king in mine anger*—Being angry at your sins and provocations, I gave you a king at first, and have since suffered you, by seditions and conspiracies, to change your kings according as you pleased, whereby your state hath received more and more damage, and now I will take away your present king by the hand of the Assyrians.

Verses 12, 13. *The iniquity of Ephraim is bound up*—This verse may be better rendered, *The iniquity of Ephraim is treasured up, his sin is laid up*—That is, laid up in my memory, as that which ought to be punished at a proper time. The sentence is manifestly equivalent to that expression in Job xiv. 17, *My transgression is sealed up in a bag*;

A. M. 3279. come upon him : he is <sup>7</sup> an unwise  
B. C. 725. son ; for he should not <sup>2</sup> stay <sup>7</sup> long  
in the place of the breaking forth of children.

14 \* I will ransom them from <sup>8</sup> the power of  
the grave ; I will redeem them from death :  
<sup>6</sup> O death, I will be thy plagues, O grave, I will  
be thy destruction : <sup>9</sup> repentance shall be hid  
from mine eyes.

15 ¶ Though <sup>d</sup> he be fruitful among his bre-  
thren, <sup>9</sup> an east wind shall come, the wind of

<sup>7</sup> Prov. xxii. 3.—<sup>2</sup> Kings xix. 3.—<sup>7</sup> Heb. a time.—<sup>8</sup> Isa.  
xxv. 8 ; Ezek. xxxvii. 12.—<sup>9</sup> Heb. the hand.—<sup>b</sup> 1 Cor. xv.  
54, 55.—<sup>c</sup> Jeremiah xv. 6 ; Romans xi. 29.—<sup>d</sup> Genesis xli.  
52 ; xlviii. 19.

that is, thou keepest an exact account of it, as men  
do of money which they seal up in a bag, to be forth-  
coming on a proper occasion. To the same purpose  
are those words, Deut. xxxii. 34, *Is not this laid up  
in store for me, and sealed among my treasures?  
To me belongs vengeance, &c. The sorrows of a  
travailing woman*—Grievous sorrows, or pains,  
shall come upon him—Great calamities are often  
compared to the pains of child-bearing. *He is an  
unwise son: for he should not—Or rather, else he  
would not, stay long, &c.*—As a child, if it could be  
supposed to have understanding, would deliver itself  
out of the womb, and not tarry there to the manifest  
danger of itself and the mother; so if Ephraim or  
Israel had acted wisely, they would have prevented  
their approaching destruction by a speedy reformation.  
Horsley's version is, *He is of the thoughtless  
race, for it is the critical moment, when he ought  
not to stand still; the children are in the aper-  
ture*: Hebrew, *in the breach*. "They are actually  
passing through the opening of the parts distended  
by the throes of labour. It is the very moment  
when the pains must terminate in the delivery or  
the death of the woman. A proverbial expression,  
for a crisis of extreme danger and doubtful catas-  
trophe: see Isa. xxxvii. 3. At such a moment as  
this, thoughtless Ephraim is supine and uncon-  
cerned."

Verse 14. *I will ransom them from the power of  
the grave*—If we apply this promise to Ephraim, or  
the Israelites spoken of before, it may signify, that  
though they should be in never so desperate a con-  
dition, God would in due time deliver them out of  
it: see the like expressions, Psa. xxx. 3, and lxxi.  
20, and lxxxvi. 13. But there is a more sublime and  
spiritual sense contained in the words, as appears  
by the following clause. *O death, I will be thy  
plagues*—It is usual for the prophets, when they  
foretel temporal deliverances, to be carried away  
by the influence of the prophetic spirit, to predict  
the greater mercies and deliverances which belong to  
the gospel state: so here the prophet takes occa-  
sion, from foretelling temporal mercies, to enlarge his  
views, and set forth that great and final deliverance  
of the faithful from the power of sin and death, which  
shall be completed by Christ, when he shall swallow

the Lord shall come up from the A. M. 3279.  
wilderness, and his spring shall be- B. C. 725.  
come dry, and his fountain shall be dried up:  
he shall spoil the treasure of all <sup>9</sup> pleasant  
vessels.

16 \* Samaria shall become desolate ; <sup>f</sup> for she  
hath rebelled against her God : <sup>6</sup> they shall fall  
by the sword : their infants shall be dashed in  
pieces, and their women with child shall be  
ripped up.

<sup>9</sup> Jeremiah iv. 11 ; Ezekiel xvii. 10 ; xix. 12 ; Chapter iv. 19.  
<sup>6</sup> Heb. vessels of desire, Nahum ii. 9.—<sup>\*</sup> Fulfilled about B. C.  
721 ; 2 Kings xvii. 6.—<sup>f</sup> 2 Kings xviii. 12.—<sup>6</sup> 2 Kings viii. 12 ;  
xv. 16 ; Isa. xlii. 16 ; Chap. x. 14, 15 ; Amos i. 13 ; Nah. iii. 10.

*up death in victory*, 1 Cor. xv. 54. That St. Paul un-  
derstood the words in this sense appears from the  
next verse of the same chapter, *O death, where is  
thy sting? O grave, where is thy victory?* which  
is almost an exact quotation of the Septuagint trans-  
lation of this passage of the prophet. For the word  
וָיָא, which we translate, *I will be*, is rendered by  
them, *where*, as it also signifies, verse 10th of this  
chapter. The apostle, indeed, seems to have quoted  
the text from his memory, and therefore rather gives  
the sense than keeps exactly close to the letter of it.  
*Repentance shall be hid from mine eyes*—I will  
never alter my purpose concerning these mercies  
prepared for my people.

Verse 15. *Though he be fruitful among his  
brethren*—The name Ephraim denotes fruitfulness,  
and this tribe answered its name, being the most  
numerous of all the ten tribes. *An east wind shall  
come*—The east wind was often pestilent and de-  
structive in Judea and the countries about it; there-  
fore this expressed that destruction was coming  
upon Ephraim and likewise pointed out the quarter  
from whence it was to come, namely, from Assyria,  
which lay eastward of Judea. It is called *the wind  
of the Lord*, in the next words, because the destruc-  
tion which the king of Assyria was to make of  
Ephraim was to be brought about by the divine will  
and providence. It is said to *come up from the wil-  
derness*, because the way of the Assyrian army to  
Samaria lay through the desert part of Syria. *His  
spring shall become dry, &c.* The Assyrian king  
being spoken of as an east wind, which in those  
countries is very hot and drying; therefore the de-  
struction, or desolation he was to make, is described  
by drying up the springs and fountains. *He shall  
spoil the treasure*—The same enemy shall plunder  
all their treasures and take away their rich and costly  
furniture, as the word וָיָא is translated, Nah. ii. 9.

Verse 16. *Samaria shall become desolate, for she  
hath rebelled, &c.*—The prophet foretels the final  
destruction of Samaria, for her idolatry and other  
impieties, by Shalmaneser, king of Assyria. *Their  
infants shall be dashed in pieces, &c.*—These were  
the barbarous practices of conquerors when they  
took cities by storm, or put all to the sword without  
distinction of age or sex: see the margin.

CHAPTER XIV.

In this chapter we have, (1.) Directions how to repent, 1-3. (2.) Encouragements to repent, 4-9.

A. M. 3279. O ISRAEL, <sup>a</sup> return unto the LORD  
B. C. 725. thy God; <sup>b</sup> for thou hast fallen  
by thine iniquity.

2 Take with you words, and turn to the LORD: say unto him, Take away all iniquity, and <sup>1</sup> receive us graciously: so will

<sup>a</sup> Chapter xii. 6; Joel ii. 13.—<sup>b</sup> Chapter xiii. 9.—<sup>1</sup> Or, give good.—<sup>c</sup> Heb. xiii. 15.—<sup>d</sup> Jeremiah xxxi. 18; Chap. v. 13; xii. 1.

NOTES ON CHAPTER XIV.

Verses 1, 2. *O Israel, return unto the Lord thy God*—O Israel, return now at length, after thou hast suffered so many evils, to the Lord by true repentance and reformation of conduct. The whole family of Israel, in both its branches, seems to be here addressed. *For thou hast fallen*—From God's love and favour into his displeasure, and consequently into misery, *by thine iniquity*—Which has involved thee in endless troubles, and will be the cause of thy destruction. *Take with you words*—Make your confessions, present your petitions, and signify your promises and resolutions unto God, not only in your thoughts, but also by words well chosen and digested; sanctioned by the Holy Scriptures, and agreeable to the will of God. The prophet here prescribes a form of confession, petition, and supplication very proper to be used upon their repentance and conversion. It implies in substance, Confess your sins, entreat for pardon, and promise amendment. *And turn to the Lord*—In heart and life, in faith, love, and new obedience, otherwise your confessions and prayers will be to little purpose. *Say, Take away all iniquity, &c.*—Deliver us from the guilt and power of our sins, internal and external; take entirely away the sinful principle within us, the carnal heart of the old Adam. *Create in me a clean heart, O God, and renew a right spirit within me; and receive us graciously*—Accept our persons and performances of thy mere grace and favour, thy unmerited mercy and love. But this clause may be rendered, *Give us what is good*; that is, bestow thy grace and blessing upon us: or, *accept the good*; that is, when we are begotten again unto holiness by thy Spirit, accept, as good, what we, thus regenerated, shall be enabled to perform. *So will we render the calves of our lips*—That is, the sacrifices of praise and thanksgiving uttered by our lips. By calling vocal devotions *calves*, (or *bullocks*, as Bishop Horsley renders the word פָּרִים,) "as is shown, that this form of supplication is prepared for those times, when animal sacrifices will be abolished, and prayer and thanksgiving will be the only offering."

Verse 3. *Asshur shall not save us*—We will not rely on Assyria for protection and help. The Israelites frequently sought the alliance of the Assyrians, and are often reproved by the prophets for so doing. *We will not ride upon horses*—We will not implore the help of Egypt, as we did formerly, nor depend

we render the <sup>o</sup> calves of our lips. A. M. 3279.  
B. C. 725.

3 <sup>d</sup> Asshur shall not save us; <sup>e</sup> we will not ride upon horses: <sup>f</sup> neither will we say any more to the work of our hands, *Ye are our gods*: <sup>g</sup> for in thee the fatherless findeth mercy.  
4 ¶ I will heal <sup>h</sup> their backsliding, I will love

<sup>e</sup> Deut. xvii. 16; Psa. xxxiii. 17; Isaiah xxx. 2, 16; xxxi. 1. <sup>f</sup> Chap. ii. 17; Verse 8.—<sup>g</sup> Psa. x. 14; lxxviii. 5.—<sup>h</sup> Jer. v. 6; xiv. 7; Chap. xi. 7.

on horses brought thence, or on any of our military preparations. It was chiefly on account of their cavalry that the Jews and Israelites courted the help of Egypt, having no cavalry of their own. This is the first part of the people's repentance. It consists in their renouncing all dependance on foreign alliances, and on every arm of flesh. The second is, their renouncing every species of idolatry and image-worship, expressed in the next clause. *Neither will we say, &c., to the work of our hands, Ye are our gods*—This is often spoken of in the prophets, as an introduction to that state of the church which is to commence from the time of the conversion of the Jews: see notes on chap. ii. 17; and Isa. i. 29. *For in thee the fatherless findeth mercy*—Thou art the helper of the weak and friendless; of us, who are unable to help ourselves, and are exposed to the injuries of others, having none to defend us. Observe, reader, God never fails to be the helper of all that are destitute of strength in themselves, and destitute of help from others: and who, being sensible of their helpless condition, look for it from God, who hath sufficient power, mercy, and wisdom to help.

Verse 4. *I will heal their backsliding*—I will deliver them from a backsliding heart and way, and remove those judgments they have brought upon themselves thereby. The Lord says, *I will heal, &c.*, a usual metaphor in Scripture, because sin is our *disease*, and God is the physician who healeth us, Psa. ciii. 3; Jer. iii. 22; and he doth it through Christ, in whom this promise is made to returning backsliders. God makes this promise to the Israelites by his prophet, to encourage them to hearken to his advice, given in the preceding verses. *I will love them freely*—That is, of my own mere grace, and favour, and liberality. Bishop Horsley renders this verse, *I will restore their conversion*; (that is, as he understands it, their converted race, taking *conversion* as a collective noun for *converts*; like *captivity* for the *captives*; and *dispersion* for the *dispersed*;) *I will love them gratuitously; for mine anger is departed from me.* In these words, God promises, he says, to restore the converted nation [of the Israelites] to his favour, and a situation of prosperity and splendour. On the word *gratuitously* he quotes the following passage from Luther's commentary on this chapter: "Are good works then nothing? you will say. Is there no place at all for them in the doctrine of repentance? I answer, that hitherto the

A. M. 3279. them <sup>1</sup> freely : for mine anger is turn-  
B. C. 725. ed away from him.

5 I will be as <sup>2</sup> the dew unto Israel : he shall  
<sup>2</sup> grow as the lily, and <sup>3</sup> cast forth his roots as  
Lebanon.

6 His branches <sup>4</sup> shall spread, and <sup>1</sup> his beauty

<sup>1</sup> Eph. i. 6.—<sup>2</sup> Job xxix. 19; Prov. xix. 12.—<sup>3</sup> Or, blossom.  
<sup>4</sup> Heb. strike.—<sup>5</sup> Heb. shall go.

discourse hath been about remission of sins, and the gift of the Holy Ghost. These are entirely gratuitous, and not of our merit, but simply of the inexhaustible goodness and compassion of God. Therefore, when we speak of the remission of sins, it is right to be silent about our own works; which, because they are done without the Holy Spirit, although with regard to civil society they may not be bad, yet cannot be called good, and ought not, because of the unclean heart from which they proceed. But when through faith we have received remission of sins, and, together with that, the gift of the Holy Ghost, forthwith from the heart, as from a pure fountain, come forth works also good, and well-pleasing to God. For although, by reason of the remains of original sin, the obedience even of the saints is not perfectly pure, yet, on account of faith in Christ, it is pleasing and acceptable to God."

Verses 5, 6. *I will be as the dew unto Israel*—These verses contain gracious promises of God's favour, and of blessings upon Israel's conversion, represented by different metaphors. These are first described by that refreshment which copious dews give to the grass in the heat of summer. And if we consider the nature of the climate, and the necessity of dews in so hot a country, not only to refresh, but likewise to preserve life; if we consider also the beauty of the oriental lilies, the fragrance of the cedars which grow upon Lebanon, the beautiful appearance which the spreading olive-trees afforded, the exhilarating coolness caused by the shade of such trees, and the aromatic smell exhaled by the cedars; we shall then partly understand the force of the metaphors here employed by the prophet; but their full energy no one can conceive, till he feels both the want, and enjoys the advantage of the particulars referred to, in that climate where the prophet wrote. See Bishop Lowth's xiith and xixth *Prelection*. Mr. Harmer's illustration of this passage will be acceptable to the reader. "The image in general," says he, "made use of here by Hosea, is the change that takes place upon the descent of the dew of autumn on the before parched earth, where every thing appeared dead or dying; upon which they immediately become lively and delightful. Israel, by their sins, reduced themselves into a wretched, disgraceful state, like that of the earth, when no rain or dew has descended for a long time; but God promised he would heal their backslidings, and restore them to a flourishing state. The gentleman that visited the holy land in autumn 1774, found the dews very copious then, as well as the rain, and

shall be as the olive-tree, and <sup>m</sup> his A. M. 3279.  
smell as Lebanon. B. C. 725.

7 <sup>n</sup> They that dwell under his shadow shall  
return; they shall revive *as the corn*, and  
<sup>o</sup> grow as the vine: the <sup>o</sup> scent thereof *shall be*  
as the wine of Lebanon.

<sup>1</sup> Psa. lii. 8; cxxviii. 3.—<sup>m</sup> Gen. xxvii. 27; Canticles iv. 11.  
<sup>n</sup> Psa. xci. 1.—<sup>o</sup> Or, blossom.—<sup>o</sup> Or, memorial.

particularly observed, in journeying from Jerusalem, a very grateful scent arising from the aromatic herbs growing there, such as rosemary, wild thyme, balm, &c. If the fragrant herbs between Jerusalem and Joppa afforded such a grateful smell, as to engage this ingenious traveller to remark it in his journal, the scent of Lebanon must have been exquisite; for Mr. Maundrell found the great rupture in that mountain, in which Canobin is situated, had 'both sides exceeding steep and high, clothed with fragrant green from top to bottom, and everywhere refreshed with fountains, falling down from the rocks, in pleasant cascades; the ingenious work of nature.'" This sufficiently illustrates the clause, *His smell*, that is, his fragrance, shall be like that of *Lebanon*. To illustrate the clause, *He shall grow as the lily, and cast forth his roots as Lebanon*, Mr. Harmer quotes a passage from Dr. Russell's account of the natural history of Aleppo, vol. i. c. 3: "After the first rains in the autumn, the fields everywhere throw out the autumnal lily daffodil; and the few plants which had stood the summer now grow with fresh vigour." The other trees of Lebanon, as well as the cedars, are admired by travellers on account of their enormous size. So de la Roque, describing his ascending this mountain, says, the farther they advanced, the loftier were the trees, which, for the most part, were plane-trees, cypresses, and ever-green oaks. And Rauwolff, after mentioning several kinds of trees and herbs which he found there, goes on; But chiefly, and in the greatest number, were the maple-trees, which are large, high, and expand themselves very much with their branches: but, above all, the size of the cedar attracts admiration. "I measured," says Maundrell, "one of the largest, and found it twelve yards six inches in girth, and yet sound; and thirty-seven yards in the spread of its boughs. At about five or six yards from the ground it was divided into five limbs, each of which was equal to a great tree." The beauty of the olive-tree is frequently mentioned in Scripture, and has come under our observation before: see note on Psa. cxxviii. 3.

Verse 7. *They that dwell under his shadow shall return*—"Not only was Israel to regain its former prosperity, but those smaller tribes of people that were connected with Israel, and shared in its depression, which are here described by dwelling under his shadow." But many versions translate this clause, *They shall return and dwell under his shadow*. That is, they shall return to their own country, and rest safely under the protection of the Almighty. *They shall revive as the corn*—They

A. M. 3879. B. C. 725. 8 Ephraim shall say, ° What have I to do any more with idols? ° I have heard him, and observed him: I am like a green fir-tree. ° From me is thy fruit found.

° Verse 3.—Jer. xxxi. 18.—James i. 17.—Psa. cvii. 43; Jer. ix. 12; Dan. xii. 10; John viii. 47; xviii. 37.

shall arise out of their calamities: this is properly expressed by *reviving as the corn*, because the corn is buried, and lies as it were dead in the earth, till, after some time, it springs forth. *And grow as the vine*—Which in winter seems dead, but yet has life, sap, and a fructifying virtue in it. The reference here is to a vine that had been stripped of its leaves, and afterward flourishes again, recovering its lost verdure. A lively emblem this of the Jewish nation, arising from a state of great depression and affliction, and recovering its former prosperity and dignity. And a still more lively image of the revival and increase of true religion in the church of God, and of the graces and virtues of its members after a time of barrenness and unprofitableness. *The scent thereof shall be as the vine of Lebanon*—Their wisdom, holiness, and usefulness, their piety and virtue, shall diffuse an agreeable fragrance far and wide, and shall be acceptable both to God and man. Mr. Harmer produces several testimonies in proof of the excellence of the wine of Lebanon above all the wines of that part of the world: and indeed above those which have been most celebrated elsewhere.

Verse 8. *Ephraim shall say, &c.*—The words, *shall say*, are not in the Hebrew. The clause is therefore translated thus by Bishop Horsley, *Ephraim! What have I to do any more with idols*, “an exultation,” says he, “of Jehovah over idols. Ephraim! even he is returned to me. I have no more contest to carry on with idols. They are completely overthrown. My sole Godhead is confessed.” *I have heard him, and observed him*—It is I, not his idols, who have heard his petitions and watched over him to preserve him. *I am like a green fir-tree*—If these be understood as the words of God, the meaning is, It is I, who am ever-existing, and have it in my power to give my people blessings at all times; as the fir is ever green and flourishing, and affords its shelter, not only in the summer, but in the winter too, when all the rest of the trees are stripped of their leaves and can afford no shelter at all. In other words, As a weary traveller finds rest and safety under a green, thick, and flourishing tree, so there are safety and refreshment under the protection of Jehovah. But some understand these as the words of Ephraim, or Israel, acknowledging that he is in a flourishing condition; and then God reminds him in the next words, that his fruitfulness and prosperity are wholly owing to the divine blessing. Thus the church of God, and all the members thereof, how much soever they may abound in the fruits of righteousness, and in the comforts connected therewith, must confess, that from Christ the true and

9 ° Who is wise, and he shall understand these things? prudent, and he shall know them? for ° the ways of the Lord are right, and the just shall walk in them: but the transgressors shall fall therein.

° Proverbs x. 29; Luke ii. 34; 2 Corinthians ii. 16; 1 Peter ii. 7, 8.

living vine is their fruit found; and they must not fail to give him the glory thereof, remembering, that *without him they can do nothing* excellent or praiseworthy; nothing that will ultimately promote the glory of God, or their own salvation.

Verse 9. *Who is wise, &c.*—That is, who is so truly wise as duly to weigh and consider the important things contained in this prophecy, the duties prescribed, the blessings promised to the obedient, and the judgments threatened to the disobedient? The prophet's words imply, that there were but few that were endued with such spiritual wisdom and understanding as to do so; but that those who were, would seriously consider and be affected by these things. *He shall understand—he shall know them*—Those that set themselves to understand and know these things, thereby make it appear that they are truly wise and prudent, and will thereby be made more so; and that many do not understand and know them, is because they are inconsiderate and unwise. Those that are wise in the doing of their duty, that are prudent in practical religion, are most likely to know and understand both the truths and providences of God, which are a mystery to others. *The secret of the Lord is with them that fear him. For the ways of the Lord are right*—“The ways of the Lord are both the ways which he himself takes in his moral government of the world, and the ways of godliness which he prescribes to man. These, taken together, are the ways of the Lord, and they are right, or straight,” (as ישרים may be properly rendered,) “because they go straight forward, without deviation, to the end,—the happiness of man, and the glory of God.” *And the just shall walk therein*—The truly righteous will conform to the will of God, both in his precepts and in his providences, and shall have the comfort of so doing. They shall well understand the mind of God, both in his word and in his works, shall be well reconciled to both, and shall accommodate themselves to God's intention in both. The righteous shall walk in those ways toward their great end, and shall not come short of it. Bishop Horsley renders this clause, *And in them shall the justified proceed, but reollers shall stumble*. “In the ways of God,” says he, “as they have been described, the justified, those who by faith in Christ have obtained remission of their sins and the gift of the Holy Ghost, shall proceed; they will be making daily and hourly approaches to their journey's end. They shall be able to advance continually in the understanding of the ways of Providence, and of the way laid out by Jehovah for them. But to the incorrigible enemies of God, the

very scheme of mercy itself will be a cause of error, confusion, and ruin." Thus also Mr. Lowth: "They who are sincerely desirous to know and do the will of God, will be fully satisfied of the reasonableness of his laws, and the methods of his providence, and will readily comply with the directions of both, to the securing of their own eternal happiness; whereas men of perverse and disobedient tempers take offence at God's commands, and repine against his providence, to their own ruin and perdition. The same sense is expressed in that observation of the son of Sirach, *Ecclus. xxxix. 24, As God's ways are plain to the holy, so they are stumbling-*

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*blocks to the workers of iniquity.* To the same purpose are those words of Christ, *Every one that is of the truth heareth my voice*, John xviii. 37; and, *He that is of God heareth God's word*, chap. viii. 47. And St. Peter says, that Christ is become *a stone of stumbling and a rock of offence to the disobedient*, 1 Pet. ii. 8. The observation of Grotius is very remarkable upon this subject, *De Verit. Christian. Relig.*, lib. ii. c. ult. The doctrine of the gospel was designed to be 'tanquam lapis Lydius, ad quem ingenia sanabilia explorarentur,' as a touchstone to try the tempers of men, whether they were corrigible or not."

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THE  
B O O K O F J O E L.

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ARGUMENT.

There is much uncertainty as to the exact time when Joel prophesied. Some think he was cotemporary with Hosea : and that as Hosea prophesied chiefly to the *ten tribes*, so Joel addressed chiefly the *two tribes* of Judah and Benjamin. It seems most probable, from some parts of this prophecy, that it was delivered in the reign of Ahaz, after the Edomites had smitten Judah, and used great violence ; (compare 2 Chron. xxviii. 17, and Joel iii. 19 ;) and after the Philistines had invaded their cities, and slain or expelled their inhabitants, (compare 2 Chron. xxviii. 18, and Joel iii. 4,) and were both of them triumphing in their success : upon which account God particularly threatens them by this prophet. And as to the Philistines, Joel's prediction was executed against them in Hezekiah's reign, who succeeded Ahaz ; it being expressly predicted of him by Isaiah, chap. xiv. 29, that he should dissolve and destroy them, which we find from his history he actually did. The prophecy consists of *four parts* : 1st, The prophet describes and bewails the destruction which should be made by locusts, and the distress the country should be in through an excessive drought, chap. i.-ii. 12. 2dly, He calls the people to repentance, to which he encourages them with promises of a removal of the judgment, and of God's taking them into his favour on their complying with his exhortation, chap. ii. 12-27. 3dly, He foretels the plentiful effusion of the Holy Spirit, which should take place in the latter days, namely, in the days of the Messiah, chap. ii. 28-32. 4thly, He proclaims God's judgments against the neighbouring nations, which had unjustly invaded, plundered, and carried his people into captivity : and foretels glorious things of the gospel Jerusalem, and of the prosperity and perpetuity of it, chap. iii.

The style of Joel is essentially different from that of Hosea ; but the general character of his diction, though of a different kind, is not less poetical. He is elegant, perspicuous, copious, and fluent ; he is also sublime, animated, and energetic. In the first and second chapters he displays the full force of the prophetic poetry, and shows how naturally it inclines to the use of metaphors, allegories, and comparisons. Nor is the connection of the matter less clear and evident than the complexion of the style : this is exemplified in the display of the impending evils which gave rise to the prophecy ; the exhortation to repentance ; the promises of happiness and success, both terrestrial and eternal, to those who become truly penitent ; the restoration of the Israelites ; and the vengeance to be taken of their adversaries. But while we allow this just commendation to his perspicuity, both in language and arrangement, we must not deny that there is sometimes great obscurity observable in his subject, and particularly in the latter part of the prophecy. See Bishop Lowth, *De Sacra Poesi Hebræorum*, Prælec. xxi.

CHAPTER I.

*In this chapter is contained, (1.) A description of an unparalleled devastation of the country by locusts, caterpillars, &c., 1-7. (2.) A call to drunkards and persons of all ranks, afflicted by the calamity, to consider and bewail it, 5, 8-13. (3.) An exhortation to the people to fast and pray, and humble themselves before God, on account of the famine and drought, which the very beasts of the field are represented as bewailing, 14-20*

A. M. 3262. THE word of the LORD that came  
B. C. 742. to Joel the son of Pethuel.

2 Hear this, ye old men, and give ear, all ye

\* Chap.

inhabitants of the land. \* Hath this  
been in your days, or even in the  
days of your fathers?

ii. 2.

NOTES ON CHAPTER I.

Verses 1-3. *Hear this, ye old men*—Ye that have seen and remember many things. *Hath this been*

*in your days, &c.*—Give attention ; and when you have heard and considered, say whether any thing like the calamities which I am about to denounce

A. M. 3262. 3 <sup>b</sup>Tell ye your children of it, and  
B. C. 742. let your children tell their children,  
and their children another generation.

4 <sup>c</sup>That <sup>1</sup> which the palmer-worm hath left  
hath the locust eaten; and that which the locust  
hath left hath the canker-worm eaten; and that  
which the canker-worm hath left hath the  
caterpillar eaten.

5 Awake, ye drunkards, and weep; and howl,  
all ye drinkers of wine, because of the new  
wine; <sup>d</sup> for it is cut off from your mouth.

6 For <sup>e</sup> a nation is come up upon my land,  
strong, and without number, <sup>f</sup> whose teeth are  
the teeth of a lion, and he hath the cheek teeth  
of a great lion.

7 He hath <sup>g</sup> laid my vine waste, and <sup>2</sup> barked  
my fig-tree: he hath made it clean bare, and

<sup>b</sup> Psalm lxxviii. 4.—<sup>c</sup> Deuteron. xxviii. 38; Chapter ii. 25.  
<sup>1</sup> Hebrew, the residue of the palmer-worm.—<sup>d</sup> Isaiah xxxii. 10.  
<sup>e</sup> Proverbs xxx. 25, 26, 27; Chap. ii. 2, 11, 25.—<sup>f</sup> Rev. ix. 8.  
<sup>g</sup> Isaiah v. 6.

hath ever happened in your days, or in the days of  
your fathers. In this way the prophet shows how  
great and unparalleled this dearth, which he fore-  
tels, would be. *Tell ye your children*—Let these  
prophecies be handed down to distant generations,  
and also an account of the events; that, the events  
being compared with the prophecy, it may be seen  
how exactly they were foretold.

Verse 4. *That which the palmer-worm hath left  
hath the locust eaten*—A succession of noxious  
creatures hath perfectly destroyed the fruits of the  
earth; which makes this judgment so strange and  
remarkable. It is usual with the prophets to speak  
of things which were certainly about to take place,  
as already come to pass; and it is likely that the  
prophet speaks thus here; and that the sense is, *That  
which the palmer-worm shall leave the locust shall  
eat*. Bochart hath assigned many probable reasons  
to show that the four Hebrew words here used sig-  
nify four species of locusts.

Verse 5. *Awake, ye drunkards*—From the long  
sleep occasioned by your intoxication. Kimchi  
comments thus on the place: "You, who accustom  
yourselves to get drunk with wine, awake out of  
your sleep, and weep night and day; for the wine  
shall fail you, because the locust shall devour the  
grape." The exhortation implies, that the calamity  
should particularly affect those who were given to  
an excess of drinking, and that it should touch them  
in a tender part; the wine which they loved so well  
should be cut off from their mouths. Observe,  
reader, it is just with God to take away those com-  
forts which are abused to luxury and excess.

Verse 6. *For a nation is come up upon my land*  
—Insects are described as a nation or people march-  
ing in order under their leaders, both by sacred and  
profane writers, because of their power to do mis-  
chief, and their being irresistible by human strength

cast it away; the branches thereof A. M. 3262.  
are made white. B. C. 742.

8 <sup>h</sup>Lament like a virgin girded with sack-  
cloth for <sup>1</sup> the husband of her youth.

9 <sup>k</sup>The meat-offering and the drink-offering  
is cut off from the house of the LORD; the  
priests, the LORD's ministers, mourn.

10 The field is wasted, <sup>1</sup> the land mourneth;  
for the corn is wasted: <sup>m</sup> the new wine is <sup>3</sup> dried  
up, the oil languisheth.

11 <sup>n</sup>Be ye ashamed, O ye husbandmen;  
howl, O ye vine-dressers, for the wheat and for  
the barley; because the harvest of the field is  
perished.

12 <sup>o</sup>The vine is dried up, and the fig-tree  
languisheth; the pomegranate-tree, the palm-  
tree also, and the apple-tree, *even all the trees*

<sup>h</sup> Hebrew, laid my fig-tree for a barking.—<sup>i</sup> Isaiah xxii. 12.  
<sup>1</sup> Prov. ii. 17; Jer. iii. 4.—<sup>k</sup> Verse 13; Chap. ii. 14.—<sup>l</sup> Jer.  
xii. 11; xiv. 2.—<sup>m</sup> Isa. xxiv. 7; Verse 12.—<sup>n</sup> Or, ashamed.  
<sup>o</sup> Jer. xiv. 3, 4.—<sup>o</sup> Verse 10.

or art. *Whose teeth are the teeth of a lion*—They  
devour every thing that comes in their way, and  
there is no possibility of rescuing it from them.  
Pliny and other writers tell us, that they will not  
only destroy the leaves and fruits of the trees on  
which they fasten, but will even devour the very  
bark and stock thereof.

Verse 8. *Lament, &c.*—The prophet here calls  
upon the inhabitants of Judea to deprecate this  
grievous judgment, by humiliation and unfeigned  
sorrow for their sins; *like a virgin for the husband  
of her youth*—That is, bitterly, and from the very  
heart; for the grief of a woman is generally very  
poignant and sincere for the loss of her first husband,  
to whom she was married in her youth. The ex-  
pression is still stronger, if we suppose it spoken of a  
virgin betrothed to a man she loves, and whom she  
loses before they come together as man and wife.

Verses 9, 10. *The meat-offering and the drink-  
offering*—These offerings always accompanied the  
daily sacrifice: see Num. xxviii. 4, 7. The word  
here and elsewhere translated *meat-offering*, pro-  
perly signifies the *bread-offering*, which was made  
of flour. It is here foretold, that these daily sacri-  
fices could not be offered as they were wont to be,  
on account of the scarcity of corn and wine. *The  
field is wasted, &c.*—The fields and the whole land  
have a mournful appearance, being altogether bare,  
and destitute of fruit for the food of either man or  
beast. *The oil languisheth*—The olive-tree fadeth  
and produceth no fruit.

Verses 11, 12. *Be ye ashamed, O ye husbandmen*  
—Be struck with confusion to see all your hopes dis-  
appointed, and no fruit arising from your labour; to  
find nothing of that which you had made yourselves  
sure of. *Howl, O ye vine-dressers*—This is to be  
referred to what is said in the next verse, and not to  
the words immediately following, which belong to

A. M. 3262. of the field, are withered: because  
B. C. 742. <sup>2</sup> joy is withered away from the sons  
of men.

<sup>3</sup> <sup>1</sup> Gird yourselves, and lament, ye priests: howl, ye ministers of the altar: come, lie all night in sackcloth, ye ministers of my God: for <sup>2</sup> the meat-offering and the drink-offering is withholden from the house of your God.

<sup>4</sup> <sup>1</sup> Sanctify ye a fast, call <sup>2</sup> a <sup>3</sup> solemn assembly, gather the elders *and* <sup>4</sup> all the inhabitants of the land *into* the house of the LORD your God, and cry unto the LORD.

<sup>5</sup> <sup>1</sup> Alas for the day! for <sup>2</sup> the day of the LORD is at hand, and as a destruction from the Almighty shall it come.

<sup>6</sup> Is not the meat cut off before our eyes,

<sup>1</sup> Isaiah xxiv. 11; Jer. xlviii. 33; Psalm iv. 7; Isaiah ix. 3. <sup>2</sup> Verse 8; Jer. iv. 8.—<sup>3</sup> Verse 9.—<sup>4</sup> 2 Chronicles xx. 3, 4; Chap. ii. 15, 16.—<sup>5</sup> Levit. xxiii. 36.—<sup>6</sup> Or, day of restraint. <sup>7</sup> 2 Chron. xx. 13.—<sup>8</sup> Jer. xxx. 7.

the husbandmen, as the subject for their lamentation; as the vine, being dried up, was the cause of the sorrow of the vine-dressers. *Because joy is withered away from the sons of men*—Through want of food and wine. Or, he refers to the joy they used to show at the gathering in of the fruits of the earth.

Verse 13. *Gird yourselves*—Namely, with sackcloth; *and lament, ye priests*—Because the meat-offerings and drink-offerings were cut off: see verse 9. *Lie all night in sackcloth*—Let those priests, whose turn it is to keep the night-watches in the temple, cover themselves with sackcloth, as is usual in times of the greatest calamity; and let them not put it off when they betake themselves to rest, but sleep in sackcloth instead of their ordinary garments.

Verse 14. *Sanctify ye a fast, &c.*—In order to avert God's wrath and deprecate his judgments. *Gather the elders, &c., into the house of the Lord*—The house where God hath placed his name, and where he hath promised to hear the prayers which are addressed to him by his people, when they are afflicted with judgments of this kind: see 1 Kings viii. 37.

Verses 15–17. *Alas for the day!*—Wo to us! The time in which God will inflict on us the punishments we have long deserved is now near; and if they be not averted by our repentance, they will fall upon us in an irresistible manner, and will end in our utter destruction, as coming from a God who is infinite in power, and terrible in his judgments. *Is not the meat cut off before our eyes*—Hebrew, *before your eyes*, namely, devoured by locusts or withered with drought. *Yea, joy and gladness from the house of our God*—The dearth hath obliged us to discontinue our daily offerings for want of corn and wine; and has deprived us of those rejoicings, wherewith we used to keep our solemn feasts at

*yea, joy and gladness from the* A. M. 3262.  
house of our God? B. C. 742.

<sup>17</sup> The <sup>2</sup> seed is rotten under their clods, the garners are laid desolate, the barns are broken down; for the corn is withered.

<sup>18</sup> How do <sup>1</sup> the beasts groan! the herds of cattle are perplexed, because they have no pasture; yea, the flocks of sheep are made desolate.

<sup>19</sup> O LORD, <sup>2</sup> to thee will I cry: for <sup>3</sup> the fire hath devoured the <sup>4</sup> pastures of the wilderness, and the flame hath burned all the trees of the field.

<sup>20</sup> The beasts of the field <sup>1</sup> cry also unto thee: for <sup>2</sup> the rivers of waters are dried up, and the fire hath devoured the pastures of the wilderness.

<sup>1</sup> Isaiah xiii. 6, 9; Chapter ii. 1.—<sup>2</sup> Deut. xii. 6, 7; xvi. 11, 14, 15.—<sup>3</sup> Heb. *grains*.—<sup>4</sup> Hosea iv. 3.—<sup>5</sup> Psa. l. 15. <sup>6</sup> Jer. ix. 10; Chap. ii. 3.—<sup>7</sup> Or, *habitations*.—<sup>8</sup> Job xxxviii. 41; Psa. civ. 21; cxlv. 15.—<sup>9</sup> 1 Kings xvii. 7; xviii. 5.

Jerusalem, and partake of the sacrifices there offered. It must be remembered, that the prophet all along speaks of the calamity as present, although, most probably, as was said before, this is a prophecy of what was to come. *The seed is rotten under the clods*—The corn which is sown dies away and rots in the ground, so that the barns and granaries become useless and desolate.

Verse 18. *How do the beasts groan!*—“How grievous will be the distress of the beasts of the field! How sadly will they complain through the vehemency of thirst! How will the herds of cattle be troubled and perplexed! For their verdant pastures shall be all scorched up, and they will have none wherein to feed. The flocks also shall be desolate, and ready to perish.” Scarce any thing can be more strongly or more movingly descriptive of the effects of a dearth and drought than this is.

Ver. 19, 20. *O Lord, to thee will I cry*—The prophet carries on the beautiful hypotyposis, (or description of the calamity, painted in such strong and bright colours as rendered it, as it were, present before the eyes of the people,) by representing himself as a sharer in the calamity. And by crying to God himself, he endeavours to stir up the people to cry to him. *For the fire hath devoured the pastures of the wilderness*—The fiery drought hath burned up all the pasture-grounds. The wilderness is sometimes opposed to the hills and mountains, and then it signifies the plains and places for pasture. Or, if the expression be here understood of deserts, it must be observed, that there were spots in them where flocks and herds might feed. *The beasts of the field also cry unto thee*—Even the cattle and wild beasts utter their complaints, and express their want of food by the mournful noise which they make, as it were beseeching thee to have pity on them and relieve their wants. Even they have a voice to cry,

as well as an eye to look to God. *The rivers of water are dried up*—The drought drying up the springs, the rivers have failed, and have little or no water in them. Thus, throughout the chapter, the

prophet foretels a drought, as well as a plague of locusts; and these two calamities often go together, a great increase of locusts, according to Pliny and Bochart, being occasioned by heat.

## CHAPTER II.

This chapter contains, (1.) A further description of the desolation of the land, 1–11. (2.) An earnest call to repentance, 12–17. (3.) A promise of all good things to the penitent, 18–27. (4.) A prophecy of the Messiah's kingdom, 28–32.

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**BLOW** \* ye the <sup>1</sup> trumpet in Zion, and <sup>b</sup> sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for <sup>c</sup> the day of the LORD cometh, for it is nigh at hand;

<sup>2</sup> <sup>d</sup> A day of darkness and of gloominess, a day of clouds and of thick darkness, as the

<sup>a</sup> Jeremiah iv. 5; Verse 15.—<sup>1</sup> Or, *cornet*.—<sup>b</sup> Numbers x. 5, 9.—<sup>c</sup> Chapter i. 15; Obadiah 15; Zephaniah i. 14, 15.  
<sup>d</sup> Amos v. 18, 20.

## NOTES ON CHAPTER II.

Verse 1. *Blow ye the trumpet in Zion*—The prophet, having in the preceding chapter described the locusts and caterpillars as a mighty army sent by God, in pursuance of this metaphor now exhorts the people to prepare to meet them, in the same terms as if they were alarmed to oppose an enemy, which was always done by the sound of the trumpet. Danger is proclaimed in this way, Ezek. xxxiii. 3, 5; Hos. v. 8; Amos iii. 6. Natural means were wont to be used, to prevent the devastations of locusts; pits and trenches were dug, bags were provided, and combustible matter was prepared and set on fire: see *Shaw's Travels*, 4to. p. 187. *Let all the inhabitants of the land tremble*—Let them be seized with as terrible an apprehension of this approaching judgment, as if they saw an enemy invading their country.

Verse 2. *A day of darkness and of gloominess*—A day of great calamity and trouble, which is often expressed in the Scripture by darkness. Or, perhaps, the prophet's words are to be taken here in the literal sense; for it is certain that, in the eastern countries, locusts will sometimes, on a sudden, cover the sky like a cloud, intercept the light of the sun, and diffuse a darkness on the tract of country over which they are flying. "Solem obumbrant," *They darken the sun*, says Pliny, *Nat. Hist.* lib. xi. 28. Thuanus, (lib. xxxiv. 7, p. 364, vol. v.,) describing a calamity of this kind, says, *Laborabat eo tempore, &c.* "Syria was afflicted at that time with the want of every kind of forage and provisions, on account of such a multitude of locusts as was never seen before in the memory of man, which, like a thick cloud, darkening the light in mid-day, flying to and fro, devoured the fruits of the ground everywhere." And Adanson, in his *Voyage to Senegal*, p. 127, says,

morning spread upon the mountains: A. M. 3262.  
B. C. 742.  
\* a great people and a strong; <sup>f</sup> there hath not been ever the like, neither shall be any more after it, *even* to the years <sup>g</sup> of many generations.

<sup>3</sup> <sup>h</sup> A fire devoureth before them; and behind them a flame burneth: the land is as <sup>i</sup> the

<sup>a</sup> Verses 5, 11, 25; Chap. i. 6.—<sup>f</sup> Exodus x. 14.—<sup>g</sup> Heb. of generation and generation.—<sup>h</sup> Chap. i. 19, 20.—<sup>i</sup> Gen. ii. 8; xiii. 10; Isa. li. 3.

"Suddenly there came over our heads a thick cloud, which darkened the air and deprived us of the rays of the sun. We soon found that it was owing to a cloud of locusts." And in Chandler, on verse 10, Hermanus is quoted, as saying that "locusts obscure the sun for the space of a mile;" and Aloysius, "for the space of twelve miles." For a further account of them, see note on Exod. x. 5, 13. *As the morning spread upon the mountains*—This signifies, that the darkness occasioned by the locusts should be very diffusive or general; that they should spread themselves everywhere, as the rays of the morning do upon the mountains. *A great people and strong*—The locusts, being represented as a great army coming to destroy, are here termed a great and strong people: see note on chap. i. 6. *There hath not been ever the like, &c.*—The locusts which plagued Egypt are described after the same manner, Exod. x. 14. The expression in both places seems to be proverbial, and intended to set forth the extraordinary greatness of the judgment; but is not to be understood too strictly, according to the grammatical sense of the words. Thus we read of Hezekiah, that *after him there was none like him among all the kings of Judah*, 2 Kings xviii. 5; and yet the same character is given of Josiah, chap. xxiii. 25.

Verse 3. *A fire devoureth before them, &c.*—They consume like a general conflagration. "They destroy the ground," says Sir Hans Sloane, (*Natural History of Jamaica*, i. 29,) "not only for the time, but burn trees for two years after." "Wheresoever they feed, says Ludolphus, (*History of Ethiopia*, lib. i. c. 13,) "their leavings seem, as it were, parched with fire." Pliny bears the same testimony, xi. 29, *Multa contactu adurentes*, "Burning things up by the touch." *The land is as the garden of Eden before them, &c.*—The land of Judea, so famous for

A. M. 3262. garden of Eden before them, <sup>i</sup> and  
B. C. 742. behind them a desolate wilderness;  
yea, and nothing shall escape them.

4 <sup>k</sup> The appearance of them is as the appearance of horses; and as horsemen so shall they run.

5 <sup>l</sup> Like the noise of chariots on the tops of mountains shall they leap, like the noise of a flame of fire that devoureth the stubble, <sup>m</sup> as a strong people set in battle-array.

<sup>1</sup> Zechariah vii. 14.—<sup>2</sup> Revelation ix. 7.—<sup>3</sup> Revelation ix. 9.  
<sup>m</sup> Verse 2.

its fertility and pleasantness, shall be turned into a desolate wilderness by the ravages they will make. *The garden of Eden* is a proverbial expression for a place of pleasure and fruitfulness, in which sense we commonly use the word *paradise*. *And nothing shall escape them*—Namely, which the ground produces. “After devouring the herbage,” says Adanson, as above, “with the fruits and the leaves of the trees, they attacked even the buds and very bark. They did not so much as spare the reeds with which the huts were thatched.” Thus also Ludolphus: “Sometimes they enter the very bark of trees, and then the spring itself cannot repair the damage.” “*Omnia morsu erodentes, et fores quoque tectorum,*” says Pliny, xi. 20. “Consuming all things, even the doors of the houses.” In the *Philosophical Transactions*, No. 112, A. D. 1686, we have an account of the locusts in Languedoc, being about an inch in length, of a gray colour. “The earth,” it is observed, “in some places, was covered four inches thick with them, in the morning, before the heat of the sun was considerable; but as soon as it began to grow hot they took wing, and fell upon the corn, eating up both leaf and ear; and that with such expedition, by reason of their number, that in three hours they would devour a whole field, after which they again took wing, and their swarms were so thick, that they covered the sun like a cloud, and were whole hours in passing. After having eaten up the corn, they fell upon the vines, the pulse, the willows, and even the hemp, notwithstanding its great bitterness; after this these insects died, and stunk very much.”

Verses 4-6. *The appearance of them is as the appearance of horses*—Bochart and many other writers mention the resemblance which the head of a locust bears to that of a horse; whence the Italians call them *cavalette*. *Like the noise of chariots on the mountains shall they leap*—Or, as the clause may be better rendered, *They shall leap on the tops of mountains with the noise of chariots*. The locusts being represented as an army attacking the country, and chariots being anciently a part of warlike preparations, the text says that these locusts shall resemble them in their swiftness, noise, and terror. Pliny mentions (*Natural History*, lib. xl. cap. 29) locusts “making a noise with their wings, as if they were winged fowls.” *Like the noise of a flame of*

6 Before their face the people shall be much pained: <sup>a</sup> all faces shall gather <sup>b</sup> blackness.

7 They shall run like mighty men; they shall climb the wall like men of war; and they shall march every one on his ways, and they shall not break their ranks:

8 Neither shall one thrust another; they shall walk every one in his path: and *when* they fall upon the <sup>c</sup> sword, they shall not be wounded.

<sup>a</sup> Jeremiah viii. 21; Lam. iv. 8; Nahum ii. 10.—<sup>b</sup> Heb. *pan*.  
<sup>c</sup> Or, *dart*.

*fire, &c.*—Like the crackling of the fire burning up stubble. Cyril says of them, that while they are breaking their food with their teeth, the noise is like that of flame driven about by the wind. See Bochart on the place. The Baron de Tott, quoted by Harmer, speaking of the clouds of locusts coming from Tartary toward Constantinople, observes, “To the noise of their fight succeeds that of their devouring activity; it resembles the rattling of hail-stones, but its consequences are infinitely more destructive. Fire itself eats not so fast, nor is there a vestige of vegetation to be found, when they again take their flight, and go elsewhere to produce like disasters.” *As a strong people set in battle array*—Their noise is like that of the shouts of an army going to be engaged. These expressions are undoubtedly hyperbolic; but yet the noise which such a vast multitude of locusts would make must needs be very great. *Before their face the people shall be much pained*—At seeing their vast multitudes, and the havoc they make of the fruits of the earth, the inhabitants of the land shall be in great pain and anguish, and shall be seized with such a dread and fear as shall make their visage look black and ghastly, like that of persons who are dying.

Verses 7, 8. *They shall run like mighty men*—They shall proceed everywhere like stout and mighty men, who are afraid of nothing. The description here given agrees perfectly to locusts, as Bochart has shown. “First, *They shall run*. Now their manner of fighting is thus described: They strike, or wound, not as they stand, but as they run. Secondly, *They run as mighty men*. What are more innumerable or strong than locusts, says St. Jerome, which no human pains can resist? Thirdly, *They shall march every one in his way, and not break their ranks*: and in the next verse, *Neither shall one thrust or press his comrade*. St. Jerome, in his notes on this place, observes, ‘This we lately saw in our part of the country; for when swarms of locusts came and filled the lower region of the air, they flew in such order, by the divine appointment, and kept their places as exactly, as when several tiles, or party-coloured stones, are skillfully placed in a pavement, so as not to be a hair’s breadth out of their several ranks.’” The same is observed by other writers cited by Bochart: and what is further remarkable, before the body of them come to any

A. M. 3262. 9 They shall run to and fro in the  
B. C. 742. city; they shall run upon the wall,  
they shall climb up upon the houses; they shall  
° enter in at the windows ° like a thief.

10 ° The earth shall quake before them; the  
heavens shall tremble: ° the sun and the moon  
shall be dark, and the stars shall withdraw their  
shining:

11 ° And the LORD shall utter his voice before  
° his army: for his camp is very great: ° for  
he is strong that executeth his word: for the  
° day of the LORD is great and very terrible;  
and ° who can abide it?

° Jer. ix. 21.—° John x. 1.—° Ps. xviii. 7.—° Isa. xiii. 10; Ezek. xxxii. 7; Verse 31; Chap. iii. 15; Matt. xxiv. 29.  
° Jer. xxv. 30; Chap. iii. 16; Amos i. 2.—° Ver. 25.—° Jer. l. 34; Rev. xviii. 8.—° Jer. xxx. 7; Amos v. 18; Zeph. i. 15.  
° Numbers xxiv. 23; Mal. iii. 2.—° Jer. iv. 1; Hosea xii. 6;

place, they send scouts and messengers, as it were, to view the ground, and measure it out for their use; as the same last-mentioned writer remarks from Sigibertus, concerning the locusts which destroyed France in the year 874. *When they fall upon the sword they shall not be wounded*—By reason of their lightness and nimbleness, and the hardness and smoothness of the outward coat of their skin. It “refers,” says Newcome, “to the scales with which locusts are covered as with a coat of mail.” “Most animals retreat at the sight of a man, but it is the reverse with locusts, for they will studiously attack. Where they collect in numbers, the inhabitants retire into their dwellings as fast as possible, lest by appearing abroad they might provoke their anger. They show no fear, and, from their slender shape, frequently elude the blow aimed at them.”

Verses 9, 10. *They shall run to and fro in the city*—No place shall be inaccessible to them, nor free from them. “Every place,” says St. Jerome, “lies open to them; for they infest not only the fields, and the fruits of the earth, but creep into cities, houses, and the most secret recesses.” *The earth shall quake before them*—The inhabitants of the land of Judea shall be seized with a horrible dread at their approach. The heavens shall look dark and dismal, because they shall come in such swarms as to intercept the rays of the sun, and the light of the moon and stars. By the expression, *The heavens shall tremble*, is either meant, that the whole state of the kingdom of Judah, of the very highest in rank and dignity, as well as the meanest, should be struck with a panic at this unusual judgment; or else that the locusts should so fill the sky, that, at a great height, it would appear as if the heavens themselves trembled.

Verse 11. *And the Lord shall utter his voice before his army*—God, who can make the meanest parts of the creation the instruments of his vengeance, is here sublimely introduced, like a leader or general, commanding and animating this his army by his voice. *For his camp is very great*—That is, his

12 ¶ Therefore also now, saith the A. M. 3262.  
LORD, ° Turn ye even to me with B. C. 742.  
all your heart, and with fasting, and with weeping, and with mourning:

13 And ° rend your heart, and not ° your garments, and turn unto the LORD your God: for he is ° gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil.

14 ° Who knoweth if he will return and repent, and leave ° a blessing behind him; even ° a meat-offering and a drink-offering unto the LORD your God?

xiv. 1.—° Psalm xxxiv. 18; li. 17.—° Genesis xxxvii. 34; 2 Sam. i. 11; Job i. 20.—° Exod. xxxiv. 6; Psa. lxxxvi. 5, 15; Jonah iv. 2.—° Josh. xiv. 12; 2 Sam. xii. 22; 2 Kings xix. 4; Amos v. 15; Jonah iii. 9; Zeph. ii. 3.—° Isaiah lxx. 8; Hag. ii. 19.—° Chap. i. 9, 13.

army is very great and terrible, making whatsoever havoc he orders them, and wheresoever. *For the day of the Lord is great, &c.*—The time of God’s particular judgments, as well as that of his general one, is commonly expressed by *the day of the Lord*, the former being an earnest and imperfect representation of the latter.

Verses 12–14. *Therefore, also now, &c.*—Or, *Nevertheless, also now, saith the Lord, &c.*—Here a method is pointed out, whereby they might still have hopes of avoiding the calamity denounced against them, namely, by turning to God sincerely, and publicly testifying their inward repentance and grief for their sins, by outward expressions of sorrow and humiliation. *And rend your heart*—Rending of the garments was customary in times of great sorrow and affliction, not only among the Jews and Israelites, but among almost all the ancient nations. The prophet here does not absolutely forbid their using this outward sign of sorrow, but exhorts them to attend more to inward contrition and humiliation, without which the outward signs of them were of no signification before God. The Hebrew writers often signify the preference that is due to one thing above another in terms which express the rejecting of that which is less worthy. Thus we read, Hos. vi. 6, *I will have mercy and not sacrifice*; that is, I require mercy rather than sacrifice. In the same sense we are to understand the text before us. God prefers a broken and a contrite heart far before all outward expressions of humiliation and grief. *For he is gracious and merciful, &c.*—These words allude to God’s own declaration of himself, Exod. xxxiv. 6, on which they might with good reason ground hopes of forgiveness on their repenting unfeignedly of their sins, and bringing forth fruit worthy of repentance. *And repenteth him of the evil*—That is, of the evil which he had threatened to inflict in case those, against whom his threatenings were denounced, did not turn to him in true repentance. God is in Scripture said to repent when the humiliation of sinners and the reformation of their

A. M. 2862. 15 ¶ <sup>a</sup> Blow the trumpet in Zion, <sup>b</sup> sanctify a fast, call a solemn assembly :

16 Gather the people, <sup>1</sup> sanctify the congregation, <sup>2</sup> assemble the elders, <sup>3</sup> gather the children, and those that suck the breasts : <sup>4</sup> let the bridegroom go forth of his chamber, and the bride out of her closet.

17 Let the priests, the ministers of the LORD,

<sup>a</sup> Num. x. 3 ; Verse 1. — <sup>b</sup> Chap. i. 14. — <sup>c</sup> Exodus xix. 10, 22. — <sup>d</sup> Chapter i. 14. — <sup>e</sup> 2 Chron. xx. 13. — <sup>f</sup> 1 Cor. vii. 5. <sup>g</sup> Ezek. viii. 16 ; Matt. xxiii. 35.

conduct make it unfit that he should inflict the punishment threatened by him. *Who knoweth if he will return, and repent*—God's own nature, and the former instances we have found of his merciful disposition, encourage us to hope, that our sincere repentance may avail to avert his wrath, and engage him to restore his blessings upon us and our land. The prophet expresses himself between hope and fear of what might be the event, lest he should fill them with too much security on one hand, or drive them on the other, by a despair of pardon, to have no thoughts of repentance or amendment, but to go on still in their sins. *Even a meat-offering and a drink-offering unto the Lord your God*—At least sufficient provision to supply the necessary parts of God's public worship, which since the dearth had been necessarily omitted.

Verses 15, 16. *Blow the trumpet in Zion*—This was a signal for assembling the people at the solemn times of public worship. *Sanctify a fast, call a solemn assembly*—Or, *appoint ye a fast, proclaim a solemn day* : so Archbishop Newcome. *Sanctify the congregation*—Let the people prepare themselves for this solemn time of humiliation, not only by washing themselves and their clothes, and cleansing themselves from all legal impurities, as is required Exod. xix. 10–15, but by true contrition of heart, godly sorrow for, and forsaking all known sin, as also by abstaining from all sensual pleasures, however innocent and allowable at other times. Absolute self-denial is but a reasonable preparation for keeping a day of solemn humiliation before God, on account of national sins or calamities. This kind of abstinence was recommended among the heathen as a necessary preparation for solemn worship. *Assemble the elders, gather the children, and those that suck the breasts*—Let both young and old join in this duty, for all ages joining in it will add much to the solemnity of it, and is very proper to work in men's minds that sincere contrition, which may avert those judgments which threaten the whole nation, and in which their posterity may suffer. *Let the bridegroom go forth of his chamber, and the bride out of her closet*—Even on the day of their marriage, or during the marriage-feast. Let newly-married persons disregard the concerns and enjoyments peculiar to their situation, and afflict themselves with the rest of the people.

weep <sup>1</sup> between the porch and the altar, and let them say, <sup>2</sup> Spare thy people, O LORD, and give not thy heritage to reproach, that the heathen should <sup>3</sup> rule over them : <sup>4</sup> wherefore should they say among the people, *Where is their God ?*

18 ¶ Then will the LORD <sup>a</sup> be jealous for his land, <sup>b</sup> and pity his people.

19 Yea, the LORD will answer and say unto

<sup>a</sup> Exod. xxxii. 11, 12 ; Deut. ix. 26–29. — <sup>b</sup> Or, *use a by-word against them.* — <sup>c</sup> Psa. xlii. 10 ; lxxix. 10 ; cxv. 2 ; Mic. vii. 10. <sup>d</sup> Zech. i. 14 ; viii. 2. — <sup>e</sup> Deut. xxxii. 36 ; Isa. lx. 10.

Verse 17. *Let the priests, the ministers of the Lord, weep between the porch and the altar*—The priests, being in a peculiar sense the Lord's servants, are here required to take the lead in this sacred work of penitence, and to stand weeping and praying between the porch and the altar ; that is, in the open court, just before the porch of the temple built by Solomon, (see 1 Kings vi. 3,) and the altar of burnt-offerings. This was called the priests' court, and was the place where the greatest part of those, whose course it was, gave their attendance. Hereupon this is mentioned as the most proper place for the priests to stand in, while they addressed their prayers and intercessions to God in behalf of the people ; because here they could best be seen and heard by all the assembly, and here they had before offered the sacrifices proper for such an occasion. *And let them say, Spare thy people, O Lord*—It was usual to prescribe certain forms of prayer or praise to the priests, in their public ministrations : see Hos. xiv. 2 ; 1 Chron. xvi. 36. Such was this here mentioned, wherein they beseech God to deliver his people, not for any merit of theirs, but for his own glory, lest the heathen round about them should take occasion to blaspheme his name, as if he were not able to protect his worshippers. *That the heathen should rule over them*—This translation of the Hebrew verb *מלכו*, favours their interpretation, who understand by the army, at the beginning of the chapter, an invading human enemy. But if expounded of a plague of locusts, still this translation, as Archbishop Newcome justly observes, may be supported, because, when the people were distressed by the locusts, they would be an easier prey to their enemies. But, *to make a proverb of them, or to use a by-word against them*, as the margin reads, is the more natural translation : for to have their country destroyed by locusts would naturally make them the subject of their enemies' scorn and derision, as if they were forsaken by the God whom they worshipped ; and the Hebrew verb above mentioned is indifferently taken in either sense.

Verses 18–20. *Then will the Lord be jealous for his land*—If you do what I propose to you, if you sincerely humble yourselves before God, confess your sins, and truly repent of them, turning to God in newness of life, then will the Lord be concerned for the honour and welfare of that land which he

A. M. 3262. his people, Behold, I will send you  
B. C. 742. "corn, and wine, and oil, and ye shall  
be satisfied therewith: and I will no more  
make you a reproach among the heathen:

20 But "I will remove far off from you "the  
northern army, and will drive him into a land

\* Chapter i. 10; Malachi iii. 10, 11, 12.—† Exodus x. 10.  
" Jeremiah i. 14.

has chosen to settle his worshippers in. *Yea, the Lord will say, Behold, I will send you corn, &c.*—I will restore your former plenty, and the nations about you shall have no more occasion to reproach your desolate condition. *But I will remove far off from you the northern army*—Or, enemy, nation, or people; that is, the locusts, which might enter Judea by the north, as Circassia and Mingrelia abound with them. Because Joel represents this army as coming from the north, some have been ready to imagine, that he was speaking not of *real locusts*, but of the Chaldeans, or some other desolating army of men that should come from that quarter. "But the Baron de Toit assures us, in a late publication of his, that he found locusts coming in great numbers from Tartary toward Constantinople, which lies to the south of that country. 'I saw,' says he, 'no appearance of culture on my route, because the Nougais (the Tartars) avoid the cultivation of frequented places. Their harvest by the sides of roads would serve only as pasture to travellers' horses. But if this precaution preserves them from such kind of depredation, nothing can protect their fields from a much more fatal scourge. Clouds of locusts frequently alight on their plains; and, giving the preference to their fields of millet, ravage them in an instant. Their approach darkens the horizon, and so enormous is their multitude, it hides the light of the sun. When the husbandmen happen to be sufficiently numerous, they sometimes divert the storm by their agitation and cries; but when they fail, the locusts alight on their fields, and there form a bed of six or seven inches thick. This plague, no doubt, would be more extensive in countries better cultivated; and Greece and Asia Minor would be more frequently exposed, did not the Black sea swallow up most of those swarms which attempt to pass that barrier. I have often seen the shores of the Pontus Euxinus, toward the Bosphorus of Thrace, covered with their dried remains, in such multitudes, that one could not walk along the strand without sinking half-leg deep into a bed of these skinny skeletons. Curious to know the true cause of their destruction, I sought the moment of observation, and was a witness of their ruin by a storm, which overtook them so near the shore, that their bodies were cast upon the land while yet entire. This produced an infection so great, that it was several days before they could be approached.'—*Memoirs*, part ii. p. 58–60. They frequently then, according to this writer, in that part of the world, pass, or attempt to pass, from north to south. In Judea they have been supposed to go from the south-

barren and desolate, with his face A. M. 3262.  
" toward the east sea, and his hinder B. C. 742.  
part " toward the utmost sea; and his stink  
shall come up, and his ill savour shall come  
up, because " he hath done great things.

21 ¶ Fear not, O land; be glad and rejoice:

\* Ezekiel xlvii. 18; Zech. xiv. 8.—† Deut. xi. 24.—" Heb.  
he hath magnified to do.

eastward in a contrary direction. And if this is the common route they take there, it must have struck the Jews very much, when they found the prophet predicting the going of the locusts to the southward; and still more so when they found it exactly accomplished, as it was a demonstration of the perfect foreknowledge of Jehovah, perhaps of his guiding and directing those vast bodies of insects. *The locusts*, it is said, *have no king, yet go they forth by bands*, Prov. xxx. 27. But if they have no king of their own species, they are undoubtedly under the direction of the God that made them: he is their king."—Harmer, vol. iv. obs. 146.

Some of the locusts, which here are the subject of Joel's prophecy, were to be driven by the wind into the desert, or, as it is here styled, a land barren and desolate; some into the Dead sea, called here *the east sea*, lying eastward of Jerusalem; some into the Mediterranean, or western sea, called here *the utmost sea*. *By his face toward the east sea, and his hinder part toward the utmost sea*, is described the extent of the body, or army of locusts; and *the face* meaning the foremost of them, and *the hinder part* the hindmost of them. *And his stink shall come up*—"That a strong and pestilential smell," says Newcome, "arises from putrefied heaps of locusts, whether driven upon land or cast up from the sea in which they have perished, appears from the testimony of many writers. Among various other authorities to the same effect, St. Jérôme is quoted by Bochart as saying, that in his time those troops of locusts which covered Judea were cast by the wind in mare primum et novissimum; and that, when the waters threw them up, their smell caused a pestilence. Thevenot says of them, They live not above six months; and when dead, the stench of them so corrupts and infects the air, that it often occasions dreadful pestilences.—*City Remem.* i. 123. There came such a stench from those which appeared at Novogorod in 1646, as not only offended the nose, but the brain: it was not to be endured: men were forced to wash their noses with vinegar, and hold handkerchiefs dipped in it continually to their nostrils, *Ibid.* 125. In Ethiopia, when they die and rot, they raise a pestilence.—*Mead*, i. 36." *Because he hath done great things*—That is, committed great devastation. Or rather, *although he hath done great things*: though this army of insects, by God's appointment, has made such destruction in the land, yet it shall come to this shameful end.

Verses 21, 22. *Fear not, O land, &c.*—"In the former part of this prophecy the land is elegantly represented as mourning, the beasts groaning, and

A. M. 3262. for the LORD will do great things.  
B. C. 742. 22 Be not afraid, \* ye beasts of the field: for \* the pastures of the wilderness do spring, for the tree beareth her fruit, the fig-tree and the vine do yield their strength.

23 Be glad then, ye children of Zion, and <sup>b</sup>rejoice in the LORD your God: for he hath given you <sup>7</sup>the former rain <sup>8</sup>moderately, and he <sup>9</sup>will cause to come down for you <sup>d</sup>the rain, the former rain, and the latter rain in the first month.

24 And the floors shall be full of wheat, and the fats shall overflow with wine and oil.

\* Chap. i. 18, 20.—<sup>a</sup>Zech. viii. 12; Chap. i. 19.—<sup>b</sup>Isaiah xli. 16; lxi. 10; Hab. iii. 18; Zech. x. 7.—<sup>7</sup>Or, a teacher of righteousness.—<sup>8</sup>Heb. according to righteousness.—<sup>c</sup>Levit. xxvi. 4; Deut. xi. 14; xxviii. 12.

the herds of cattle as greatly distressed; the rivers of water dried up, and the pastures of the wilderness as all consumed. In the same elegant strain he calls upon the land to rejoice, and the beasts of the field to be glad; because the rain should descend, the trees yield their increase, the earth its plenty, and every thing minister to the joy and comfort of the inhabitants: so that though the threatening ran, that the land (which looked, before the locusts invaded it, like the garden of Eden) should appear behind them like a desolate wilderness; the blessing intimated upon their repentance is, that the desolate wilderness should be again turned into a garden of Eden, and abound with every thing for usefulness and pleasure." *For the Lord will do great things*—God will magnify himself, and show his power as much in acts of mercy as he did before in the strokes of his justice. *Be not afraid, ye beasts of the field*—As the cattle and the wild beasts had their share in the dearth, (chap. i. 18, 20,) so now even they shall receive comfort, in the return of plenty. *The fig-tree and the vine do yield their strength*—That is, bear fruit according to their kind, in great abundance.

Verse 23. *He hath given you the former rain moderately*—The season of the former rain was about the middle of October. The Hebrew word לצרקה, rendered *moderately*, literally signifies, according to righteousness, and is equivalent with according to judgment. Archbishop Newcome renders it, in just proportion: and he will cause to come the latter rain in the first month—Which was Nisan, partly answering to our March. The regular season for this rain was three months before harvest, Amos iv. 7; that is, before wheat-harvest, which was later than the barley-harvest in Judea. Of the former and latter rain, see note on Hosea vi. 3.

Verses 25–27. *And I will restore to you the years that the locust hath eaten*—I will compensate you, or make you amends, for what the locusts have eaten in the foregoing years, by an extraordinary plenty

25 And I will restore to you the <sup>A. M. 3262.</sup> years \* that the locust hath eaten <sup>B. C. 742.</sup> the canker-worm, and the caterpillar, and the palmer-worm, <sup>f</sup>my great army which I sent among you.

26 And ye shall <sup>8</sup>eat in plenty, and be satisfied, and praise the name of the LORD your God, that hath dealt wondrously with you: and my people shall never be ashamed.

27 <sup>b</sup>And ye shall know that I *am* <sup>i</sup>in the midst of Israel, and *that* <sup>k</sup>I *am* the LORD your God, and none else: and my people shall never be ashamed.

<sup>d</sup> James v. 7.—<sup>e</sup> Chap. i. 4.—<sup>f</sup> Verse 11.—<sup>g</sup> Lev. rri. 5; Psa. xxii. 26; Lev. xxvi. 26; Mic. vi. 14.—<sup>h</sup> Chap. iii. 17. <sup>i</sup> Lev. xxvi. 11, 12; Ezek. xxxvii. 26, 27, 28.—<sup>j</sup> Isa. xlv. 5, 21, 22; Ezek. xxx. 22, 28.

of the fruits of the earth. This verse proves, beyond a doubt, that they mistake who interpret this prophecy of a hostile invasion of Judea; for it seems to be a general rule in the prophecies, that when any thing of a common nature is expressed by metaphors, that which is the literal sense of these metaphors is generally signified in the conclusion, that there may be no mistake about it. Of this many instances have been given; and perhaps no instances of the use of metaphors in the prophetic writings, about things of a common nature, can be brought, but that in the end the metaphor is explained, and what is meant by it expressly declared. But here, instead of any indication in the conclusion of a metaphor's being used, or what is meant by that metaphor, the locust is literally spoken of as being the cause of that calamity, and, indeed, in such very express terms, that the passage cannot, without great violence, be interpreted of a hostile invasion. "We have here," says Archbishop Newcome, "a key to the grand and beautiful description which runs through these two chapters. And if we consider verse 7, and the propriety of the adjuncts, as applicable to locusts, and often to locusts only, there can remain no doubt but that the prophet is to be understood in a literal sense, as foretelling a plague of locusts. Every reader of taste must be struck with the poetical and sublime manner in which the allegory is conducted. There is not a more splendid piece of poetry extant." *And my people shall never be ashamed*—Provided they continue to serve me. *And ye shall know that I am in the midst of Israel*—God's giving tokens of his especial blessing and protection to his people, is expressed by his dwelling among them, or in the midst of them, chap. iii. 17; Lev. xxvi. 11, 12; Ezek. xxxvii. 28. This is a favour he never promises, but upon condition of their sincere and steady obedience, as appears in the fore-cited places. *And that I am the Lord your God, and none else*—You will then be convinced that I am always ready to protect you, and you need not apply yourselves to any other gods in your wants or

A. M. 3262. 28 ¶<sup>1</sup> And it shall come to pass  
B. C. 742. afterward, that I<sup>m</sup> will pour out my  
Spirit upon all flesh; <sup>a</sup> and your sons and  
<sup>o</sup> your daughters shall prophesy, your old men  
shall dream dreams, your young men shall see  
visions :

<sup>1</sup> Isa. xli. 17; xlv. 3; Ezek. xxxvi. 25; xxxix. 29; Acts ii. 17.  
<sup>m</sup> Zechariah xii. 10; John vii. 39.—<sup>a</sup> Isa. liv. 13.

troubles. *And my people shall never be ashamed*—  
Shall not be any more disappointed of the trust they  
place in me, nor be reproached by the heathen, as if  
I had forsaken them.

Verses 28, 29. *And it shall come to pass afterward*  
—Some versions begin the third chapter with this  
verse; and indeed the subject which is begun here  
is of so different a nature from what goes before, that  
it seems evident a new chapter ought to be begun  
here. The Jewish Rabbi Kimchi says here, that the  
expression *afterward* signifies the same as *in the  
latter days*, Isa. ii. 2, and that whenever the words  
occur, they denote the times of the Messiah; and  
therefore he refers this prophecy to his days, and  
makes it descriptive of the event which is foretold  
Isa. xi. 9, *The earth shall be full of the knowledge  
of the Lord*. This is unquestionably the true mean-  
ing of it, and thus it is explained by St. Peter, Acts  
ii. 17. "And though the things here prophesied of  
were not to happen till several ages afterward, yet  
was the prophecy highly proper to encourage the  
minds of the pious Jews; as it was an assurance to  
them that, let them be brought ever so low by this  
or any other calamity, yet God would preserve them  
a people, till all the promises made to their fore-  
fathers should be actually accomplished; and espe-  
cially till the Messiah should come, under whom the  
knowledge of God should spread itself among all  
the nations of the earth, and the gifts of the Spirit of  
God should be poured out in a much more abundant  
manner than ever they were before." see Chandler.  
*I will pour out my Spirit*—In extraordinary gifts on  
the first preachers of the gospel, and in various  
graces on all believers; *upon all flesh*—Upon be-  
lieving Gentiles, as well as believing Jews. In former  
times those gifts were confined to one particular  
nation, but now they shall be extended to those of  
all nations that will apply unto God for them through  
faith in the Messiah. The plentiful effusion of the  
Holy Spirit is often represented by the prophets as  
the peculiar character of the gospel state, and is else-  
where compared to the pouring out of waters upon  
the thirsty ground, and thereby rendering it fruitful:  
see the passages referred to in the margin, and com-  
pare them with John vii. 39. That this prophecy  
was in a great measure fulfilled in the days of the  
apostles and first messengers of the Lord Jesus, we  
have abundant proof from the Acts of the Apostles  
and the epistles of the New Testament. We need  
not, however, confine this prophecy to those early  
times, but, since many prophecies have gradual com-  
pletions, we may understand this as implying that  
there shall be another remarkable effusion of the

29 And also upon <sup>p</sup> the servants A. M. 3262.  
and upon the handmaids in those B. C. 742.  
days will I pour out my Spirit.

30 And <sup>q</sup> I will show wonders in the heavens  
and in the earth, blood, and fire, and pillars of  
smoke.

<sup>o</sup> Acts xxi. 9.—<sup>p</sup> 1 Corin. xii. 13; Gal. iii. 28; Col. iii. 11.  
<sup>q</sup> Matt. xxiv. 29; Mark xiii. 24; Luke xxi. 11, 25.

Holy Spirit upon the Jews, in order to their conver-  
sion in the latter times of the world. This exposi-  
tion, which is favoured by some expressions in this  
prophecy, renders its connection with the contents  
of the following chapter more manifest. *And your  
sons and your daughters shall prophesy*—The gift  
of prophecy was bestowed upon some women under  
the Old Testament, as upon Miriam, Exod. xv. 20;  
upon Deborah, Judg. iv. 14; and Huldah, 2 Kings  
xxii. 14. But this gift was more frequently conferred  
upon that sex in the times of the New Testament.  
Thus we read of four daughters of Philip the Evan-  
gelist who prophesied, Acts xxi. 9; and church history  
affords us several other instances; such as Perpetua  
and Felicitas, who were martyrs for the Christian  
faith; Potamiana, mentioned by Eusebius, lib. iv.  
cap. 5, and others. *Your old men shall dream  
dreams*—Divine dreams, either imparting unto them  
the knowledge of future events, or discovering to  
them the will of God in other respects. By this meth-  
od God often made known his will to the patriarchs  
and prophets, impressing their minds, while they  
were asleep, with the things he intended to commu-  
nicate; sometimes directly, without any parabolical  
representation, which was a pure dream; as to Solo-  
mon and others: sometimes under representations  
and images, which might be a vision and dream  
mixed, as in the case of Pharaoh, Joseph, Daniel,  
and others. *Your young men shall see visions*—In  
*visions*, distinguished from dreams, the inspired per-  
son was awake, but his external senses being bound  
up, and, as it were, laid in a trance, (see Num. xxiv.  
4.) he had a distinct knowledge of the things re-  
vealed to him, and that sometimes accompanied with  
external representations: such was that vision of St.  
Peter's, mentioned Acts x. 11. And in this way St.  
John seems to have received all his revelations.  
From *visions* being applied to *young men*, and  
*dreams* to old men, some have observed that the  
imagination is stronger in those that are young than  
in the old; so that their senses need not be bound  
up with sleep, in order to make them capable of re-  
ceiving heavenly visions. *Also upon the servants  
and upon the handmaids*—Even persons of the  
lowest condition shall be made partakers of the  
saving graces of the Holy Spirit, and in many in-  
stances also of his extraordinary gifts. The poor  
have the gospel preached to them, and all the bless-  
ings of the gospel, whether ordinary or extraordi-  
nary, are as free for the poor as the rich, and are  
more commonly desired and received by them than  
by the rich.

Verse 30. *And I will show wonders in the heavens*

A. M. 3262. 31 <sup>r</sup>The sun shall be turned into  
B. C. 742. darkness, and the moon into blood,  
<sup>r</sup>before the great and the terrible day of the  
LORD come.

32 And it shall come to pass, *that* <sup>r</sup>whoso-

<sup>r</sup> Verse 10; Isaiah xiii. 9, 10; Chapter iii. 1, 15; Matthew xiv. 29; Mark xiii. 24; Luke xxi. 25; Revelation vi. 12.  
<sup>r</sup> Malachi iv. 5.

and in the earth, &c.—Whoever will be at the pains to compare this prediction with the prophecy of Christ, Matt. xxiv., and Luke xxi., will have no doubt concerning the application of it. It principally and evidently refers to the destruction of the city and temple of Jerusalem, and the desolation of Judea by the Romans; a judgment justly inflicted upon the Jewish nation for their rejecting and crucifying their Messiah, resisting the Holy Spirit, contemning the gospel and the means of grace connected therewith, and persecuting the apostles and God's other messengers. Thus Malachi, after he had foretold the coming of the Messiah, preceded by that of his forerunner John the Baptist, (chap. iii. 1,) immediately adds, that his coming should be attended with terrible judgments upon the disobedient, verses 2-5, and chap. iv. 1. The prophet in the next clause predicts also the extraordinary signs which were to be forerunners of that destruction, by *blood*, and *fire*, and *pillars of smoke*, meaning probably the great slaughter which should be made of men, and the burning of the towns and cities of Judea, events which preceded that last and finishing stroke of the divine vengeance, the destruction of Jerusalem. He may also refer, perhaps, in the last expression, to the comet which hung over their city, and the fearful sights seen in the air some time before, which are mentioned by Josephus, and were foretold by Christ, Luke xxi. 11; and of which the reader may see an account in the note on Isa. lxvi. 6.

Verse 31. *The sun shall be turned into darkness, and the moon into blood, &c.*—Particular judgments upon kings and nations are often described in such terms as properly belong to the general judgment and conflagration of the heavens and the earth, as has been observed on verse 10th of this chapter. The expressions here used, in their literal sense, import the failing of light in the sun and moon, whether by eclipses or any other cause, such as perhaps, at the time here referred to, by the prodigious quantity of smoke arising from the burning of cities, towns, and villages on every side, and also of Jerusalem itself, which undoubtedly was sufficient to obscure the heavenly luminaries for some time. Or, the expression in this verse may be interpreted figuratively of the dark and melancholy state of public affairs before and at the destruction of the Jewish nation by the Romans, and of the utter overthrow of their state and government: see note on Isa. xiii. 9, 10. The last destruction of Jerusalem, the desolation of Judea, and the prodigious slaughter made of the Jews, might with great propriety be called, as it is here, *The great and terrible day of the*

ever shall call on the name of the A. M. 3262.  
LORD shall be delivered: for <sup>r</sup>in B. C. 742.  
mount Zion and in Jerusalem shall be deliver-  
ance, as the LORD hath said, and in <sup>r</sup>the  
remnant whom the LORD shall call.

<sup>r</sup> Rom. x. 13.—<sup>r</sup> Isaiah xlvi. 13; lix. 20; Obad. 17; Rom. xi. 26.—<sup>r</sup> Isa. xi. 11, 16; Jer. xxxi. 7; Mic. iv. 7; v. 3, 7, 8; Rom. ix. 27; xi. 5, 7.

*Lord*; since the divine justice was then executed with a severity which had never been used before toward the Jewish people. The calamities of those times were indeed dreadful, almost beyond description, and seem to have exceeded any thing that any other nation had ever suffered; which was agreeable to what Moses, in the very beginning of their state, had foretold should happen to them, if ever, by their disobedience to God's commands, and their other crimes, they should fill up the measure of their iniquity: see notes on Deut. xxviii.

Verse 32. *And whosoever shall call on the name of the Lord*—Whosoever, having heard the gospel, shall repent and believe in Christ, and call on him, or shall make application to God in prayer through him, *shall be delivered*—Namely, from temporal and eternal destruction: thus St. Paul interprets this passage, Rom. x. 13. For to believe in Christ, give ourselves up to him, and profess ourselves his disciples, is the most effectual, and indeed the only effectual means of escaping the judgments coming upon the unbelieving and disobedient, and likewise of being preserved from the wrath to come. The prediction, as it stands here in the prophecy, chiefly refers to those in Jerusalem who believed in Jesus as the true Messiah; for these, having a firm faith in what he had said, upon seeing some of the signs come to pass which he had foretold should precede the destruction of Jerusalem, they quitted the city in time, and so saved their lives, and escaped all those dreadful calamities which the unbelieving Jews suffered during the siege. *For in mount Zion, &c., shall be deliverance*—The gospel is described as taking its rise from Jerusalem, and as being from thence carried to all nations. The deliverance, therefore, here said to be in mount Zion, is deliverance by embracing the gospel, which had its rise there. Or mount Zion and Jerusalem may be here put for the gospel church, the mystical Jerusalem, the city of the Messiah, the only place of salvation present and eternal. *As the Lord hath said*—That is, according to his promises and declarations by his prophets. *And in the remnant*—Or, among the remnant, whom the Lord shall call—Namely, to believe in Christ, and by him to wait for eternal life. Or, whom the Lord shall appoint to be preserved. This may primarily be understood of those who were converted by the preaching of Christ and his apostles, and who therefore escaped the vengeance which involved the rest of the nation, Acts ii. 40; 1 Thessalonians ii. 16. These are called the *σώζουμαι*, such as should be saved, or delivered, Acts ii. 47. But there is another remnant of the Jews included

in this promise, who shall be converted at the end of the world, when the obstinate and incorrigible shall be destroyed. In this sense the word *remnant* is often understood: see the margin. This sense of the word agrees well with what follows in the next chapter.

## CHAPTER III.

*This chapter contains a prophecy, (1.) Of God's reckoning with the enemies of his people, 1-8. (2.) Of his openly judging all nations, 9-17. (3.) Of the provision he has made for his people, 18-21. These contents of the chapter have been partly fulfilled in the several deliverances of the Jews, and will have their full accomplishment at the great day of final accounts.*

A. M. 3262. **F**OR behold, <sup>a</sup> in those days, and  
B. C. 742. in that time, when I shall bring  
again the captivity of Judah and Jerusalem,

2 <sup>b</sup> I will also gather all nations, and will  
bring them down into <sup>c</sup> the valley of Jehoshaphat, and <sup>d</sup> will plead with them there for my

<sup>a</sup> Jeremiah xxx. 3; Ezekiel xxxviii. 14.—<sup>b</sup> Zechariah xiv. 2, 3, 4.

## NOTES ON CHAPTER III.

Verses 1, 2. *For, &c.*—This particle shows the connection of this chapter with the latter part of the preceding: as if he had said, As an earnest of the accomplishment of these predictions, my people shall be restored to their own land, and then their enemies shall be humbled: see note on chap. ii. 28. *In those days, when I shall bring again*—Namely, out of Babylon, (to which deliverance this promise seems primarily to refer,) *the captivity of Judah and Jerusalem*—As the type of the whole remnant which shall be saved. *I will also gather all nations*—In the type the expression means, all those nations that had oppressed Judah; in the antitype, all the nations that had been enemies to Christ and his church. *And will bring them down into the valley of Jehoshaphat*—That is, into the place of judgment; for the word *Jehoshaphat* signifies *divine judgment*, or, *the place where Jehovah will execute judgment*. Thus the *valley of Jezreel* signifies the place where God's arm, or strength, would exert itself. The expression likewise alludes to *the valley of Berachah*, or of blessing, as it was afterward called, mentioned 2 Chron. xx. 26, the place in which Jehoshaphat obtained a remarkable victory; or, where God, by his miraculous interposition, so infatuated the enemies of his people, that they destroyed one another, and few or none of them that came against Judah escaped. Archbishop Newcome considers it as a prediction of an extraordinary battle which was to be won in that valley, probably, he thinks, by Nebuchadnezzar, which would utterly discomfit the ancient enemies of the Jews, and resemble that victory of Jehoshaphat. But it seems more probable that the prediction principally refers to a general discomfiture of the enemies of God's church in the latter days, probably to that foretold Isa. lxvi. 16, or to

people and *for my heritage Israel*, A. M. 3262.  
whom they have scattered among B. C. 742.  
the nations, and parted my land.

3 And they have <sup>e</sup> cast lots for my people; and have given a boy for a harlot, and sold a girl for wine, that they might drink.

<sup>e</sup> 2 Chron. xx. 26; Verse 12.—<sup>d</sup> Isa. lxvi. 16; Ezek. xxxviii. 22.—<sup>f</sup> Obad. 11; Nah. iii. 10.

the battle of Gog and Magog, described Ezek. xxxix., and that of Armageddon, spoken of Rev. xvi. 14, 16. *And I will plead with them*—I will require of them the reason why they thus used my people. God pleads with men, and vindicates the cause of oppressed truth and righteousness by his judgments. Then the consciences of the guilty fly in their faces, and force them to acknowledge the justice of the punishments they suffer. *For my people and for my heritage Israel, &c.*—The prophets in the Old Testament often denounced judgments against Edom, Moab, and other hostile neighbours of the Jews, who took advantage of their calamities to vent their spite against them. But since all nations are summoned to answer the impeachment here mentioned, we may suppose the word *Israel* to comprehend the faithful of all ages; and then we may observe, that the judgments denounced against the church's enemies, are chiefly for their hatred and cruelty toward God's servants.

Verse 3. *They have cast lots for my people*—It was customary with conquerors, in those days, to divide the captives, taken in war, among themselves by lot, and so did these enemies of the Jews. *And have given a boy for a harlot*—By this is meant, that they exchanged, or gave away, Jewish boys, instead of money, for harlots. *And sold a girl for wine, that they might drink*—For a draught of wine, as it were; that is, at a very vile and low rate. These instances are mentioned, to signify the contempt in which these enemies of the Jews held the worshippers of the true God; they parted with them, when they had taken them captives, upon the vilest terms, as setting little or no value upon them. In Mingrelia, according to Sir John Chardin, they sell captive children for provisions and for wine: see Harmer vol. ii. p. 374.

A. M. 3262. 4 Yea, and what have ye to do  
B. C. 742.

with me, <sup>f</sup>O Tyre, and Zidon, and all the coasts of Palestine? <sup>g</sup>will ye render me a recompense? and if ye recompense me, swiftly and speedily will I return your recompense upon your own head;

5 Because ye have taken my silver and my gold, and have carried into your temples my goodly <sup>1</sup>pleasant things.

6 The children also of Judah and the children of Jerusalem have ye sold unto <sup>2</sup>the Grecians, that ye might remove them far from their border.

<sup>f</sup> Amos i. 6, 9. — <sup>g</sup> Ezek. xxv. 15, 16, 17. — <sup>h</sup> Heb. *desirable*, Dan. xi. 38. — <sup>i</sup> Heb. *the sons of the Grecians*. — <sup>k</sup> Isa. xliii. 5, 6; xlix. 12; Jer. xxiii. 8.

Verse 4. *O Tyre, and Zidon, &c.*—"When the Babylonians, the appointed instruments of my vengeance, afflict my land, why do you also, and the bordering nations, assist them? Do you take this occasion of avenging the former victories of my people over you? If so, this your act of revenge shall be speedily punished."—Newcome. The expression which he here uses, *What have ye to do with me?* signifies the same as that other so common in the sacred books, *What have I to do with you?* that is, What is the reason of your so frequently invading and plundering my land and people?

Verse 5. *Because ye have taken my silver and my gold*—Have taken out of my temple the silver and golden vessels dedicated to my service; and have carried into your temples my goodly pleasant things—Hebrew, *my desirable goodly things*. God's temple was several times despoiled of its ornaments by the Chaldeans. Once in the reign of Jehoiakim, 2 Chron. xxxvi. 7. Then in the short reign of Jehoiachin, 2 Kings xxiv. 13, before the last destruction of it, recorded 2 Kings xxv. 13. Some part of the furniture might probably be sold to the merchants of Tyre and Sidon. The profanation of God's temple, and the sacrilegious robbing it of its vessels and ornaments, were crimes remarkably punished by God in heathen and infidels: see Jer. i. 28, and li. 11. So it was in Belshazzar, Dan. v. 1; in Antiochus Epiphanes, 1 Mac. vi. 12; and afterward in Pompey and Crassus. And no wonder, for God had given remarkable proofs of his divine presence being in that place; and the heathen themselves might have discovered, by the light of nature, that there was but one true and living God.

Verse 6. *The children also of Judah, &c., have ye sold unto the Grecians*—The descendants of Javan, Gen. x. 2, 5. They trafficked with Tyre, and traded in slaves, Ezek. xxvii. 13. It was customary for the merchants of the neighbouring countries, particularly of Tyre and Sidon, to buy the children of Israel for slaves of their conquerors, in order to sell them again: see 1 Mac. iii. 41. The histories which re-

7 Behold, <sup>h</sup>I will raise them out of A. M. 3262.  
the place whither ye have sold them, B. C. 742.  
and will return your recompense upon your own head:

8 And I will sell your sons and your daughters into the hand of the children of Judah, and they shall sell them to the <sup>i</sup>Sabeans, to a people <sup>k</sup>far off: for the LORD hath spoken it.

9 <sup>1</sup>Proclaim ye this among the Gentiles; <sup>3</sup>Prepare war, wake up the mighty men, let all the men of war draw near; let them come up:

10 <sup>m</sup>Beat your plough-shares into swords, and

<sup>h</sup> Ezekiel xxiii. 42. — <sup>i</sup> Jer. vi. 20. — <sup>j</sup> Isa. viii. 9, 10; Jer. xlv. 3, 4; Ezek. xxxviii. 7. — <sup>k</sup> Heb. *sanctify*. — <sup>l</sup> Isa. ii. 4; Micah iv. 3.

cord the calamities of the Jews, speak of great numbers of them being made captives, and then sold and dispersed into foreign countries. Thus forty thousand were sold by Antiochus Epiphanes, 2 Mac. v. 14; and about ninety-seven thousand at the destruction of Jerusalem by Titus.

Verses 7, 8. *Behold, I will raise them, &c.*—I will restore them, or their posterity, out of their several captivities whither their enemies have dispersed them. Grotius on this place mentions, that Alexander and his successors set at liberty many Jews, who were slaves in Greece. Many also, on occasion of Cyrus's decree, might return to their country, from such parts of Asia Minor and the Ionian islands as were subject to that monarch. *And will return your recompense upon your own head*—Will inflict upon you the punishments mentioned in the following verse. *I will sell your sons, &c.*—This was fulfilled when Alexander took Gaza, Zidon, and Tyre, and made a great multitude of captives, of whom he is said to have sold thirty thousand for slaves. These captives the Jews, who were in favour with him, had the liberty of buying, and probably afterward sold many of them, by way of traffic, to the Arabians, here meant by the Sabeans.

Verses 9, 10. *Proclaim ye this among the Gentiles*—"God having foretold these judgments against Tyre and Sidon, the Philistines, and the neighbouring nations, who had used the Jews with injustice and cruelty, proceeds here to confirm his people in the belief of the certainty of their destruction; which he tells them should be as sure as though they themselves had gathered them together by proclamation for it: for so are these words, *Proclaim ye, &c.*, to be understood. Not as commanding what they were actually to do, but in order to excite their attention, and to let them know that God was as certainly preparing to bring this vengeance on their enemies, as though he had actually sent messengers from the Jews to proclaim it among them:" see Chandler. *Prepare war, wake up the mighty men*—Rouse and bring forward into the field your strong and valiant men. In these words the prophet, in an

A. M. 3262. your <sup>4</sup> pruning-hooks into spears: <sup>a</sup> let  
B. C. 742. the weak say, I *am* strong.

11 <sup>o</sup> Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither <sup>6</sup> cause <sup>p</sup> thy mighty ones to come down, O LORD.

12 Let the heathen be wakened, <sup>a</sup> and come up to the valley of Jehoshaphat: for there will I sit to <sup>r</sup> judge all the heathen round about.

13 <sup>a</sup> Put ye in the sickle, for <sup>t</sup> the harvest is ripe: come, get you down; for the <sup>a</sup> press is full, the fats overflow; for their wickedness is great.

<sup>4</sup> Or, *scythes*.—<sup>a</sup> Zech. xii. 8.—<sup>o</sup> Verse 2.—<sup>5</sup> Or, *the LORD shall bring down*.—<sup>p</sup> Psalm ciii. 20; Isaiah xliii. 3. <sup>6</sup> Verse 2.—<sup>r</sup> Psa. xcvi. 13; xcvi. 9; cx. 6; Isa. ii. 4; iii. 13; Mic. iv. 3.—<sup>a</sup> Matt. xiii. 39; Rev. xiv. 15, 18.—<sup>t</sup> Jer. li. 33; Hos. vi. 11.

ironical manner, encourages them to make their utmost effort to oppose the designs of Providence; but signifies that it should be all in vain. For, should they strengthen themselves by all the means in their power, yet they should be overcome and punished. *Beat your plough-shares into swords, &c.*—That is, make all the provision and preparation for war, or for your own defence, that you possibly can. For a people to beat their very plough-shares into swords, &c., signifies a general arming of themselves, much beyond what had been usual.

Verses 11, 12. *Thither cause thy mighty ones to come down, O Lord*—After the prophet has given warning, in the way of irony, to the nations to provide for their defence by all possible means, and to assemble themselves together from all parts, that they might strive with their united force; he, in the conclusion of the verse, calls upon God to cause those to come whom he had appointed to overcome these nations. Some, however, render the clause, *the Lord shall cause thy mighty ones to come down*, or to be brought low. *Let the heathen be awakened*—Let their courage be roused up; and come to the valley of Jehoshaphat—To the place of divine judgment.

Verse 13. *Put ye in the sickle*—Ye executioners of divine vengeance: begin to reap; cut down sinners ripe for judgment; let the king of Assyria and his soldiers cut down Syria and its king, for their violence against my people. Let Cyaxares and his armies cut down Assyria. Let Nebuchadnezzar cut down Moab, Ammon, mount Seir, Egypt, Tyre, Zidon, and the Philistines. After this, let Cyrus destroy the Babylonians, and Alexander the Medes and Persians. And let the divided Grecian captains cut down one another, till the Romans cut them down. And when this is done, God will have mighty ones still to cut down his enemies till the final judgment, wherein they all shall ever be destroyed. *For the harvest is ripe*—That is, they are fit for destruction, as the ripened corn for reaping. *Come, get you down*—Namely, into the appointed valley; as though they were going into a vineyard to gather grapes. Here the prophet uses another metaphor to

14 Multitudes, multitudes in <sup>a</sup> the A. M. 3262.  
valley of <sup>6</sup> decision: for <sup>r</sup> the day of B. C. 742.  
the LORD is near in the valley of decision.

15 The <sup>a</sup> sun and the moon shall be darkened, and the stars shall withdraw their shining.

16 The LORD also shall <sup>a</sup> roar out of Zion, and utter his voice from Jerusalem; and <sup>b</sup> the heavens and the earth shall shake: <sup>o</sup> but the LORD will be the <sup>r</sup> hope of his people, and the strength of the children of Israel.

17 So <sup>d</sup> shall ye know that I *am* the LORD your God dwelling in Zion <sup>o</sup> my holy moun-

<sup>a</sup> Isaiah lxiii. 3; Lam. i. 15; Rev. xiv. 19, 20.—<sup>x</sup> Verse 2. <sup>6</sup> Or, *concision*, or, *thrashing*.—<sup>r</sup> Chap. ii. 1.—<sup>2</sup> Chap. ii. 10, 31.—<sup>a</sup> Jer. xxv. 30; Chap. ii. 11; Amos i. 2.—<sup>b</sup> Hag. ii. 6. <sup>o</sup> Isa. li. 5, 6.—<sup>r</sup> Heb. *place of repair*, or, *harbour*.—<sup>d</sup> Chap. ii. 27.—<sup>o</sup> Dan. xi. 45; Obad. 16; Zech. viii. 3.

express the cutting off the church's enemies; for the press is full; the fats overflow—That is, as it is immediately explained, *their wickedness is great*—It is come to its full measure. And as the grapes in the press are trodden, so the enemies of God's people are to be trodden in the wine-press of his displeasure.

Verses 14, 15. *Multitudes, &c.*—These are Joel's words, exclaiming, with prophetic warmth and agitation, *Multitudes, multitudes in the valley of decision!*—As though he had said, See what astonishing numbers are brought together for their destruction! The sentence, thus abrupt and broken, is very strong and emphatical. The place is called the valley of decision, because in it the cause would be decided between God and his enemies, and there he would execute judgment upon them. Houbigant reads, *the valley of excision*, that is, of cutting off: and Chandler, *the appointed valley*, namely, where God had appointed to execute his judgments. *The sun and the moon shall be darkened*—States and kingdoms shall be overthrown; and the stars shall withdraw their shining—Kings and princes shall be cast down from their state of dignity and pre-eminence, and shall be deprived of their power and glory. Or the meaning is, This particular judgment shall be a forerunner of the general one, when the whole frame of nature shall be dissolved.

Verse 16. *The Lord shall roar out of Zion*—He shall strike the enemies of his people with astonishment, as the roaring of the lion astonishes the weaker beasts of the forest. *And the heavens and the earth shall shake*—The destruction shall be as certain and dreadful as though God's enemies were destroyed by thunder and lightning from heaven. *But the Lord will be the hope of his people*—Though the heaven and the earth pass away, his word and promise, given to his servants, shall not pass away.

Verse 17. *So shall ye know that I am the Lord dwelling in Zion*—Very graciously present with you, and ever watching over you and delighting to save you. *Then shall Jerusalem be holy*—After the church's enemies are destroyed, the Messiah is

A. M. 3262. tain : then shall Jerusalem be <sup>g</sup> holy, B. C. 742. and there shall <sup>f</sup> no strangers pass through her any more.

18 ¶ And it shall come to pass in that day, that the mountains shall <sup>e</sup> drop down new wine, and the hills shall flow with milk, <sup>h</sup> and all the rivers of Judah shall <sup>o</sup> flow with waters, and <sup>i</sup> a fountain shall come forth of the house of the LORD, and shall water <sup>k</sup> the valley of Shittim.

<sup>g</sup> Heb. holiness.—<sup>f</sup> Isa. xxxv. 8; lii. 1; Nah. i. 15; Zech. xiv. 21; Rev. xxi. 27.—<sup>e</sup> Amos ix. 13.—<sup>h</sup> Isaiah xxx. 25. <sup>o</sup> Heb. go.—<sup>i</sup> Psa. xlvi. 4; Ezek. xlvi. 1; Zech. xiv. 8; Rev. xxii. 1.—<sup>k</sup> Num. xxv. 1.

come, and the remnant saved, the people of God shall be holy. *There shall no strangers pass through her*—No profane or unclean person shall be found in the church of Christ.

Verse 18. *The mountains shall drop down new wine*—Namely, the vines planted upon the mountains. *The hills shall flow with milk*—So fruitful shall the hills be, that milk shall abound everywhere. *And all the rivers, &c.*—These expressions are all figurative, and highly poetical, and, according to Calmet, symbolical of the doctrine of the gospel; which, accompanied by the Spirit of grace, was to flow forth from Jerusalem, and to water the Gentile world, which had been as a barren and uncultivated land.

Verses 19, 20. *Egypt shall be a desolation, and Edom, &c.*—These two people were remarkable for the spite they bore to the Jews. The Egyptians were their oppressors when they first became a nation, and afterward exercised great cruelties upon them, during the reign of the Egyptian kings who were Alexander's successors. The Idumeans are often reproved and threatened with judgments by the prophets, for the malice they took all occasions to vent against the Israelites, though nearly related to them: see the margin. These two nations,

19 <sup>l</sup> Egypt shall be a desolation, and <sup>m</sup> Edom shall be a desolate wilderness, for the violence *against* the children of Judah, because they have shed innocent blood in their land.

20 But Judah shall <sup>10</sup> dwell <sup>n</sup> for ever, and Jerusalem from generation to generation.

21 For I will <sup>o</sup> cleanse their blood that I have not cleansed: <sup>p</sup> for <sup>11</sup> the LORD dwelleth in Zion.

<sup>l</sup> Isa. xix. 1, &c.—<sup>m</sup> Jer. xlix. 17; Ezek. xxxv. 12, 13; Amos i. 11; Obad. 10.—<sup>10</sup> Or, *abide*.—<sup>n</sup> Amos ix. 15.—<sup>o</sup> Isa. iv. 4.—<sup>p</sup> Ezek. xlvi. 35; Verse 17; Rev. xxi. 3.—<sup>11</sup> Or, *was I the LORD that dwelleth in Zion*.

therefore, are taken, in a general sense, for the enemies of God's people. *But Judah*—The redeemed of the Lord, his church, *shall dwell*, or continue, *for ever*—Free from the annoyance of enemies. The Christian Church is evidently intended, including probably the conversion and final restoration of the Jews.

Verse 21. *I will cleanse their blood, &c.*—The word *blood* seems here to signify pollution in general; and the promise implies, that God would perfectly purge away the guilt and defilement of all the sins of his people, by a free pardon and entire sanctification. Calmet, who applies this to the times of the gospel, thus interprets the verse: "Jesus Christ cleanses, by the new law, the blood which remained unclean under the old. We find in the sacrament of the new law that real purity, of which the legal ceremonies and purifications were only a figure." *For the Lord dwelleth in Zion*—And his presence shall be a source of purity, as well as of consolation to his people. "It is uncertain," says Archbishop Newcome, "whether we have the key to this difficult chapter; which may not be fully understood till Jerusalem is rebuilt, and till the prophecies, Ezekiel xxxix. 5, 11; Revelation xx. 8, 9, are accomplished."

THE  
B O O K O F A M O S.

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ARGUMENT.

Amos was a herdsman of Tekoa, a small town about four miles southward of Jerusalem, and a gatherer of sycamore fruit. Rural employments, however, were general and honourable among his countrymen. When he says, "I was no prophet, neither was I the son of a prophet," chap. vii. 14, he seems to distinguish himself from those who were educated in the schools instituted by Samuel. God, however, constituted him a prophet, and sent him, in the reign of Jeroboam the son of Joash, to utter his prophecies in the kingdom of Israel, in which he seems to have dwelt, (see chap. vii. 12,) though born and brought up in the tribe of Judah. He appears to have been cotemporary with Hosea; although it is likely he began to prophesy before him, and continued in his office a much shorter time. Some have confounded him with Amoz, the father of Isaiah; but their names, in the original, are very different, and their families too of a different character; for Isaiah was a courtier, Amos a countryman. St. Jerome gives this character of him, that "though he was rude in speech, yet not in knowledge." And many, following the authority of St. Jerome, have spoken of him as if he were quite rude and ineloquent, and destitute of all the embellishments of composition. The matter, however, is far otherwise. Let any person, who has candour and perspicacity enough to judge, not from the man, but from his writings, open the volume of his predictions, and he will find that this shepherd is *not a whit behind the very chief of the prophets*. He will agree, that as, in elevation of sentiments and loftiness of spirit, he is almost equal to the greatest; so in splendour of diction, elegance of expression, and beauty of composition, he is scarcely inferior to any. The same celestial Spirit, indeed, actuated Isaiah and Daniel in the court, and Amos in the sheepfolds; constantly selecting such interpreters of the divine will as were best adapted to the occasion; and sometimes, from the mouths of babes and sucklings, perfecting praise: occasionally employing the natural eloquence of some, and occasionally making others eloquent. See Bishop Lowth, *De Sacra Poesi Hebræorum*, Prælec. xxi. "He borrows," says Archbishop Newcome, "many images from the scenes in which he had been engaged; but he introduces them with skill, and gives them force and dignity by the eloquence and grandeur of his manner. We shall find in him many affecting and pathetic, many elegant and sublime passages. No prophet has more magnificently described the Deity; or more gravely rebuked the luxurious; or reproved injustice and oppression with greater warmth, and a more generous indignation." He begins with predictions of ruin to the Syrians, Philistines, Tyrians, Edomites, Ammonites, and Moabites. He next inveighs against the idolatry, the oppression, carnal confidence, wantonness, selfishness, and obstinacy of Israel and Judah; and threatens them with distress, ravage, captivity, and desolation, on account thereof; and particularly predicts, that the family of Jeroboam, however then prosperous, should be quickly cut off by the sword. He concludes his work with a prophecy of the Jews' return from Babylon; of the gathering of the Gentiles to Christ; and of the conversion of Israel and Judah; and their restoration to, and establishment in their land, in the beginning of the glorious millennium. It is probable he lived to see a great part of his predictions fulfilled, namely, in the civil wars that took place in Israel, and the captivity of the ten tribes.

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CHAPTER I.

*In this chapter we have the general title and scope of this prophecy, 1, 2. God's controversy with Syria, 3-5; with Palestine, 6-8; with Tyre, 9, 10; with Edom, 11, 12; and Ammon, 13-15.*

A. M. 3217. **T**HE words of Amos, <sup>a</sup> who was among the herdmen of <sup>b</sup> Tekoa, which he saw concerning Israel <sup>c</sup> in the days of Uzziah king of Judah, and in the days of <sup>d</sup> Jeroboam the son of Joash king of Israel, two years before the <sup>e</sup> earthquake.

2 And he said, The LORD will <sup>f</sup> roar from Zion, and utter his voice from Jerusalem; and the habitations of the shepherds shall mourn, and the top of <sup>g</sup> Carmel shall wither.

3 ¶ Thus saith the LORD; For three transgressions of <sup>h</sup> Damascus, <sup>i</sup> and for four, I will

<sup>a</sup> Chap. vii. 14.—<sup>b</sup> 2 Sam. xiv. 2; 2 Chron. xx. 20.—<sup>c</sup> Hos. i. 1.—<sup>d</sup> Chapter vii. 10.—<sup>e</sup> Zech. xiv. 5.—<sup>f</sup> Jer. xxv. 30; Joel iii. 16.—<sup>g</sup> 1 Sam. xxv. 2; Isa. xxxiii. 9.—<sup>h</sup> Isa. xvii. 4; xvii. 1; Jer. xlix. 23; Zech. ix. 1.—<sup>i</sup> Or, yea, for four.

## NOTES ON CHAPTER I.

Verse 1. *The words of Amos*—This inscription, and some similar ones prefixed to some of the books of the prophets, seem to have been formed by those who collected their writings together. *Which he saw*—Received by revelation; *concerning Israel*—Namely, the kingdom of the ten tribes, to which this prophecy chiefly refers; although the prophet briefly denounces God's judgments against Judah, and also against the Syrians, Philistines, and other neighbouring countries. *In the days of Uzziah king of Judah*—Called Azariah in the second book of Kings, chap. xv. *And in the days of Jeroboam*—The great-grandson of Jehu. *Two years before the earthquake*—Of which only this text, and Zech. xiv. 5, make particular mention; but it is thought to be referred to, Isa. v. 25. And Josephus, who attributes it to Uzziah's invasion of the priest's office, recorded 2 Chron. xxvi. 16, gives us some account of its effects.

Verse 2. *The Lord will roar from Zion*—This and the next clause occur, Joel iii. 16, and a similar one, Jer. xxv. 30, where see the notes. The meaning is, that God would soon spread terror, like beasts of prey when they roar, chap. iii. 8: or, that he would soon display his power in executing judgment. *And utter his voice from Jerusalem*—The city God had chosen, where he dwelt; the seat of his instituted worship, and the royal seat of the kingdom, as God had settled it, but from which, in both respects, the ten tribes had revolted. *The habitations of the shepherds shall mourn*—The shepherds were wont to pitch their tents where they found pasturage, and to dwell therein, that they might attend their flocks. But it is here foretold, that the pasture-ground should wither and become barren, through a drought which would take place, and of which the prophet speaks, chap. iv. 7, 8. *Carmel* was a mountainous tract of ground, which ran through the two tribes of Issachar and Zebulon. It is often described as one of the most fruitful places in all Judea: see Isa. xxxiii. 9, and xxxv. 2: upon which account the word is sometimes taken appellatively, and translated a fruitful field.

not <sup>2</sup> turn away the punishment <sup>A. M. 3217</sup> thereof; <sup>1</sup> because they have thrashed <sup>B. C. 787.</sup> Gilead with thrashing instruments of iron:

4 <sup>k</sup> But I will send a fire into the house of Hazael, which shall devour the palaces of Ben-hadad.

5 I will break also the <sup>l</sup> bar of Damascus, and cut off the inhabitant from <sup>3</sup> the plain of Aven, and him that holdeth the sceptre from <sup>4</sup> the house of Eden: and <sup>m</sup> the people of Syria shall go into captivity <sup>n</sup> unto Kir, saith the LORD.

<sup>2</sup> Or, convert it, or, let it be quiet, and so verse 6.—<sup>3</sup> 2 Kings x. 33; xiii. 7.—<sup>k</sup> Jer. xvii. 27; xlix. 27; Verses 7, 10, 12; Chap. ii. 2, 5.—<sup>l</sup> Jer. li. 30; Lam. ii. 9.—<sup>m</sup> Or, Bikathara.—<sup>n</sup> Or, Beth-eden.—<sup>o</sup> Fulfilled, 2 Kings xvi. 9.—<sup>p</sup> Chap. ix. 7.

Verse 3. *For three transgressions, &c.*—The prophet first denounces judgments against foreign countries, and afterward comes to Judah and Israel. He begins with Syria, the head or capital city of which was Damascus. By the expression, *for three transgressions and for four*, used here, and repeatedly afterward, he means, many or multiplied transgressions, a certain number being put, according to a very common way of speaking, for an uncertain. So we read, Job. v. 19, *He shall deliver thee in six troubles; yea, in seven no evil shall touch thee*: see the like phrase, Prov. vi. 16; Eccl. xi. 2; Mic. v. 5. *Once and twice* are used, Psa. lxii. 11; *twice and thrice*, Job xxxiii. 29, (Heb.) So that the meaning here is, that on account of the frequent transgressions of Damascus, God was now resolved no longer to spare it. *Because they have thrashed Gilead, &c.*—This alludes to the thrashing-drag, or thrashing-wain, used in the eastern countries, and described in the note on Isa. xxviii. 27, which see. These instruments, being drawn by horses, or oxen, over the corn-sheaves spread on the floor, were proper and significant emblems of the tyrannical power of Syria, which cruelly oppressed and crushed the weak Gileadites, and other Israelites. It is probable that the cruelties exercised on them by Hazael and Ben-hadad, kings of Syria, are chiefly intended. The fact is recorded 2 Kings x. 32, 33, and xiii. 3-7, where it is said that Hazael *made them like the dust by thrashing*.

Verses 4, 5. *But I will send a fire into the house of Hazael*—God's judgments are often compared to fire. But perhaps the expression may here signify, that the fine palaces of Hazael, and his son and successor Ben-hadad, should be burned down, as they probably were in the taking of Damascus by Tiglath-pileser. *I will break also the bar of Damascus*—The gates and fortifications thereof, in which its strength consists, shall be broken down: *and cut off the inhabitant from the plain of Aven*—Or, *Bikath-aven*. The word signifies, *the plain of vanity*; from whence some conjecture it was a place in Syria remarkable for idolatry, as *Beth-el* was called *Beth-aven* for the idolatry practised.

A. M. 3217. 6 ¶ Thus saith the LORD; For B. C. 787. three transgressions of °Gaza, and for four, I will not turn away the *punishment* thereof: because they <sup>b</sup> carried away captive the whole captivity, <sup>p</sup> to deliver *them* up to Edom:

7 <sup>a</sup> But I will send a fire on the wall of Gaza, which shall devour the palaces thereof:

8 And I will cut off the inhabitant <sup>r</sup> from Ashdod, and him that holdeth the sceptre from Ashkelon, and I will <sup>s</sup> turn my hand against Ekron: and <sup>t</sup> the remnant of the Philistines, shall perish, saith the Lord God.

9 ¶ Thus saith the LORD; For three transgressions of <sup>u</sup> Tyrus, and for four, I will not turn away the *punishment* thereof: <sup>x</sup> because they

<sup>o</sup> 2 Chron. xxviii. 18; Isa. xiv. 29; Jer. xlvii. 4, 5; Ezekiel xxv. 15; Zeph. ii. 4.—<sup>p</sup> Or, *carried them away with an entire captivity*, 2 Chronicles xxi. 16, 17; Joel iii. 6.—<sup>q</sup> Verse 9. <sup>r</sup> Jeremiah xlvii. 1.—<sup>s</sup> Zeph. ii. 4; Zech. ix. 5.—<sup>t</sup> Psalm lxxxi. 14.—<sup>u</sup> Jeremiah xlvii. 4; Ezekiel xxv. 16.—<sup>v</sup> Isaiah xxxiii. 1; Jeremiah xlvii. 4; Ezek. xxvi.; xxvii.; xxviii.; Joel iii. 4, 5.—<sup>w</sup> Verse 6.

there. *And him that holdeth the sceptre from the house of Eden*—That is, the house of pleasure. Probably one of the pleasant palaces of the kings of Syria is intended. But *Eden* was likewise a country bordering on Syria, mentioned 2 Kings xix. 12; Ezek. xxvii. 23. *And the people of Syria shall go into captivity*—All this was fulfilled when Tiglath-pileser took Damascus, and carried the people captive to Kir, and slew Rezin their king: see the margin.

Verses 6-8. *For three transgressions of Gaza, &c.*—From Syria he passes to Palestine, upon the coast of which Gaza was situated. It is one of the places threatened by Joel, chap. iii. 6. *Because they carried away the whole captivity*—Or, *a peaceable captivity*, as Mr. Locke renders שלמה גלות; that is, a captivity not taken in war, but by deceit: or, *a perfect captivity*, that is, not to be recovered. It appears, from 2 Chron. xxi. 16, and xxviii. 18, that the Philistines (for the town of Gaza belonged to them) made frequent incursions upon the Jews and Israelites. And it is probable from this passage that they were guilty of some injustice and cruelty, beyond the usual practice of war, in making captives, perhaps taking the peaceable inhabitants and all without distinction, the old and infirm as well as the young and healthy: or, making these incursions when Judah and Israel were at peace with them. Or, perhaps, their cruelty consisted in selling those they made captives to the Edomites, whom they knew to be mortal enemies of the Jews, and consequently, they might reasonably suppose, would treat them with great severity and tyranny. *But I will send a fire, &c.*—What is here foretold respecting the destruction of the cities of the Philistines, was fulfilled by Hezekiah, 2 Kings xviii. 8. The same was predicted by Isaiah, chap. xiv. 29. *And the*

delivered up the whole captivity to A. M. 3217. Edom, and remembered not <sup>o</sup> the B. C. 787. brotherly covenant:

10 <sup>v</sup> But I will send a fire on the wall of Tyrus, which shall devour the palaces thereof.

11 ¶ Thus saith the LORD; For three transgressions of <sup>z</sup> Edom, and for four, I will not turn away the *punishment* thereof: because he did pursue <sup>a</sup> his brother <sup>b</sup> with the sword, and <sup>c</sup> did cast off all pity, <sup>d</sup> and his anger did tear perpetually, and he kept his wrath for ever:

12 But <sup>e</sup> I will send a fire upon Teman, which shall devour the palaces of Bozrah.

13 ¶ Thus saith the LORD; For three transgressions of <sup>f</sup> the children of Ammon, and for four, I will not turn away the *punishment*

<sup>o</sup> Heb. *the covenant of brethren*, 2 Samuel v. 11; 1 Kings v. 1; ix. 11-14.—<sup>v</sup> Verses 4, 7.—<sup>z</sup> Isaiah xxi. 11; xxxiv. 5; Jer. xlix. 8, &c.; Ezekiel xxv. 12, 13, 14; xxxv. 2; Joel iii. 19; Obad. 1; Mal. i. 4.—<sup>a</sup> Gen. xxvii. 41; Deut. xxxiii. 7; Mal. i. 2.—<sup>b</sup> 2 Chron. xxviii. 17.—<sup>c</sup> Heb. *corrupted his compassions*. <sup>d</sup> Ezek. xxxv. 5.—<sup>e</sup> Obad. 9, 10.—<sup>f</sup> Jer. xlix. 1, 2; Ezek. xxv. 2; Zeph. ii. 9.

remnant of the Philistines shall perish—These were cut off by the Assyrians: see Isa. xx.

Verse 9. *For three transgressions of Tyrus, &c.*—This prediction is probably to be understood of the destruction of Tyre by Nebuchadnezzar, as foretold by Isaiah, Jeremiah, and Ezekiel: see the margin. *Because they delivered up the whole captivity to Edom*—Without doubt the Edomites used the Jewish captives with great barbarity, as the delivering of these captives up to them is also assigned as a principal reason of the punishment of Tyre, as it was of the punishment of Damascus, verse 6. *And remembered not the brotherly covenant*—That strict league and friendship begun between David and Hiram, king of Tyre, and afterward continued by Solomon, (see the margin,) Hiram giving Solomon the title of *My brother*, as we read 1 Kings ix. 13.

Verses 11, 12. *For three transgressions of Edom, &c.*—The Edomites, or Idumeans, are often threatened for their enmity against the Israelites, because they took all occasions to oppress and insult over them in their distress. *Because he did pursue his brother with the sword*—The Edomites retained the same hatred and animosity against their brethren, the Israelites, which their father Esau had expressed against his brother Jacob. *But I will send a fire upon Teman, &c.*—Teman and Bozrah were two principal cities of Idumea. The destruction here denounced against them was afterward brought upon them, in some degree, by Sennacherib, but more especially by Nebuchadnezzar: see notes on Jer. xlix. 7-22, and Ezek. xxv. 15.

Verses 13-15. *For three transgressions of the children of Ammon*—The Ammonites descended from Lot: see Gen. xix. 38. Their country lay to the east of Jordan, in the neighbourhood of Gilead. *Because they have ripped up the women with child*

A. M. 3217. thereof: because they have <sup>o</sup> ripped  
B. C. 787. <sup>f</sup> up the women with child, of Gilead,  
<sup>g</sup> that they might enlarge their border:

14 But I will kindle a fire in the wall of  
<sup>h</sup> Rabbah, and it shall devour the palaces there-

<sup>o</sup> Or, *divided the mountains.*—<sup>f</sup> Hosea xiii. 16.—<sup>g</sup> Jeremiah xlix. 1.

—Hazeal, king of Syria, grievously afflicted the Israelites that lay eastward of Jordan, particularly the Gileadites: see 2 Kings x. 33. The low condition to which these countries were hereby reduced, might probably encourage the Ammonites to possess themselves of Gilead, and to destroy the inhabitants in the cruel manner here stated. *But I will kindle a fire in the wall of Rabbah*—The chief city of the Ammonites. *With shouting in the day of battle*—

of, <sup>i</sup> with shouting in the day of A. M. 3217.  
battle, with a tempest in the day of B. C. 787.  
the whirlwind:

15 And <sup>k</sup> their king shall go into captivity, he  
and his princes together, saith the LORD.

<sup>h</sup> Deut. iii. 11; 2 Sam. xii. 26; Jeremiah xlix. 2; Ezek. xxv. 5  
<sup>i</sup> Chap. ii. 2.—<sup>k</sup> Jer. xlix. 3.

This was intended to express the great violence with which this city should be attacked; and with a tempest in the day of the whirlwind—The destructions of war are often compared to the devastations caused by whirlwinds and tempests; and the metaphor is here introduced very naturally and sublimely. *And their king shall go into captivity, he and his princes together, saith the Lord*—Foretold also, Jeremiah xlix. 3.

CHAPTER II.

We have here God's controversy with Moab, 1-3; with Judah, 4, 5; and with Israel, 6-8. The aggravations of their sins, 9-12. God complains of them, and threatens their ruin, 13-16.

A. M. 3217. **T**HUS saith the LORD; For three  
B. C. 787. transgressions of <sup>a</sup> Moab, and for  
four, I will not turn away the punishment  
thereof, because he <sup>b</sup> burned the bones of the  
king of Edom into lime:

2 But I will send a fire upon Moab, and it  
shall devour the palaces of <sup>c</sup> Kiriath: and  
Moab shall die with tumult, <sup>d</sup> with shouting,  
and with the sound of the trumpet:

3 And I will cut off <sup>e</sup> the judge from the

<sup>a</sup> Isa. xv., xvi.; Jeremiah xlvi.; Ezek. xxv. 8; Zeph. ii. 8.  
<sup>b</sup> 2 Kings iii. 27.—<sup>c</sup> Jer. xlviii. 41.—<sup>d</sup> Ch. i. 14.—<sup>e</sup> Num.

NOTES ON CHAPTER II.

Verses 1-3. *For three transgressions of Moab*—Moab and Ammon being nearly related, (see Gen. xix. 37,) and bordering upon each other, they are usually joined together in the threatenings of the prophets. *Because he burned the bones of the king of Edom to lime*—*To plaster the walls of his house with it*, as the Chaldee paraphrase explains the text, which was most ungenerously and cruelly insulting over the dead. A like story is told by Sir Paul Rycout (*Present State of the Greek Church*, chap. ii.) of the walls of the city Philadelphia, made of the bones of the besieged, by the prince that took it by storm. *I will send a fire upon Moab*—Moab was conquered by Nebuchadnezzar, Jer. xxvii. 3, 6. *It shall devour the palaces of Kiriath*—A principal city of this country. *And Moab shall die with tumult*—The Moabites shall be destroyed in the tumult of war. *And I will cut off the judge in the midst thereof*—Probably the chief magistrate or king is intended.

Verses 4, 5. *For three transgressions of Judah,*

midst thereof, and will slay all the A. M. 3217.  
princes thereof with him, saith the B. C. 787.  
LORD.

4 ¶ Thus saith the LORD; For three transgressions of Judah, and for four, I will not turn away the punishment thereof; <sup>f</sup> because they have despised the law of the LORD, and have not kept his commandments, and <sup>g</sup> their lies caused them to err, <sup>h</sup> after the which their fathers have walked:

xxiv. 17; Jer. xlviii. 7.—<sup>f</sup> Leviticus xxvi. 14, 15; Daniel ix. 11.  
<sup>g</sup> Isa. xxviii. 15; Rom. i. 25.—<sup>h</sup> Ezek. xx. 13, 16, 18, 24, 30.

&c.—Having denounced judgments against the heathen nations, he now proceeds to denounce them against God's professing people, who were more guilty and inexcusable, as sinning against greater light, and abusing greater advantages than those with which the heathen were favoured. *Because they have despised the law of the Lord*—The law which was holy, just, and good, and which raised them in dignity above every other nation. In despising this law they despised the wisdom, justice, and goodness of the Law-maker; and this they did, in effect, when they observed not the commandments of it, and made no conscience of keeping them, or acquainting themselves therewith. *And their lies*—Vulgate, *Idola sua*, their idols, or fictitious deities, *have caused them to err*—Their idolatry blinded them, partly from the natural tendency of this sin, and partly from the just judgment of God. *After the which*—Idols; *their fathers have walked*—Successively, one generation after another, notwithstanding all the warnings I have given them by

A. M. 3217. 5 <sup>i</sup> But I will send a fire upon Ju-  
B. C. 787. dah, and it shall devour the palaces  
of Jerusalem.

6 ¶ Thus saith the LORD; For three transgressions of Israel, and for four, I will not turn away *the punishment* thereof: because <sup>k</sup> they sold the righteous for silver, and the poor for a pair of shoes;

7 That pant after the dust of the earth on the head of the poor, and <sup>l</sup> turn aside the way of the meek: <sup>m</sup> and a man and his father will go

<sup>i</sup> Jeremiah xvii. 27; Hosea viii. 14.—<sup>k</sup> Isaiah xxix. 21; Chapter viii. 6.—<sup>l</sup> Isaiah x. 2; Chapter v. 12.—<sup>m</sup> Ezekiel xxii. 11.—<sup>n</sup> Or, *young woman*.—<sup>o</sup> Lev. xx. 3; Ezek. xxxvi. 20; Rom. ii. 24.

prophets. *But I will send a fire upon Judah, &c.*—Nebuchadnezzar's army was this fire, that burned many cities of Judah, and at last Jerusalem itself.

Verses 6, 7. *For three transgressions of Israel*—Amos, having first prophesied against the Syrians, Philistines, &c., who dwelt in the neighbourhood of the twelve tribes, and who had occasionally become their enemies and oppressors; and having thus not only taught his countrymen that the providence of God extended to other nations, but conciliated attention to himself by such interesting predictions; “he briefly mentions the idolatries and consequent destruction of Judah, and then passes on to his proper subject, which was to reprove and exhort the kingdom of Israel, and to denounce judgments against it. The reason why that kingdom was particularly addressed seems to have been, that Pul invaded it in the reign of Uzziah, 2 Kings xv. 19; and that in less than half a century after the first Assyrian invasion, it was subverted by Shalmaneser, 2 Kings xvii. 6.”—Newcome. *Because they sold the righteous for silver, &c.*—They perverted the cause of the righteous, and gave forth unjust sentences against them for bribes of the smallest value, even for a pair of shoes or sandals. *That pant after the dust of the earth*—That is, silver and gold, white and yellow dust: they covet it earnestly, and levy it on the heads of the poor by their unjust exactions. The Vulgate, however, gives another sense to this sentence. *Qui conterunt super pulverem terræ capita pauperum: who tread down the heads of the poor into the dust of the earth:* that is, they throw them into the dust and then trample upon them. *And turn aside the way of the meek*—From right and justice. They contrived to do injuries to those who they knew were mild and patient, and would bear injuries; invading their rights, and obstructing the course of justice. Observe, reader, the more patiently men bear the injuries that are done them, the greater is the sin of those that injure them, and the more occasion they have to expect that God will do his people justice, and take vengeance for them. *And a man and his father will go in to the same maid*—Or, young woman; *to profane my holy name*—To the great reproach of my name and religion:

in unto the *same* <sup>1</sup> maid, <sup>2</sup> to profane A. M. 3217.  
my holy name: B. C. 787.

8 And they lay *themselves* down upon clothes <sup>o</sup> laid to pledge <sup>p</sup> by every altar, and they drink the wine of <sup>2</sup> the condemned *in* the house of their god.

9 ¶ Yet destroyed I the <sup>q</sup> Amorite before them, <sup>r</sup> whose height *was* like the height of the cedars, and he *was* strong as the oaks; yet I <sup>s</sup> destroyed his fruit from above, and his roots from beneath.

<sup>o</sup> Exod. xxii. 26.—<sup>p</sup> Ezek. xxiii. 41; 1 Cor. viii. 10; x. 21. <sup>q</sup> Or, *such as have fined, or, mulcted*.—<sup>r</sup> Num. xxi. 24; Deut. ii. 31; Josh. xxiv. 8.—<sup>s</sup> Num. xiii. 28, 32, 33.—<sup>t</sup> Isa. v. 24; Mal. iv. 1.

being such an instance of fornication as is scarce heard of among the more civilized heathen, as St. Paul observes, 1 Cor. v. 1.

Verse 8. *They lay themselves down upon clothes laid to pledge*—The Jews as well as the Romans used to lie along at their meals on couches, as appears by this verse, compared with chap. vi. 4: a custom which was continued in after times, as is evident by divers passages in the gospels, read in the original, which speak, not of persons *sitting*, but *lying down*, or *reclining*, at meat. As the prophet here speaks of their laying themselves down *by every altar*, it is manifest he refers to the feasts which were made of part of their idolatrous sacrifices, and were eaten in some of the apartments of their temples, according to the custom both of the Jews and Gentiles. And the prophet reproves them for three abuses. 1st, That they kept the clothes which they had received as pledges from the poor, contrary to the law, which commanded that the clothes received in pledge should be returned by the going down of the sun: see Exod. xxii. 6. 2d, That they made feasts in the houses, or temples, of their idols, or golden calves, no longer coming to the temple at Jerusalem; and, as if to insult the holiness of God's laws, and to carry the marks of their iniquity even to the feet of their altars, they sat down in their temples upon the garments which they had received in pledge from the poor. 3d, That they caroused at the expense of those on whom they had unjustly laid fines, or, as it is expressed in the text, *They drank the wine of the condemned in the house of their god*—As drink-offerings, made with wine, were a necessary part of the sacrifices, so some portion of these was likewise reserved for the entertainments that followed. And this the prophet here signifies was bought with the fines or mulcts laid on the innocent.

Verse 9. *Yet destroyed I the Amorite before them*—Namely, when they came out of Egypt. The Amorites include the rest of the Canaanites, and are here mentioned rather than the others, as being the mightiest nation of them all. Here the benefits which God had bestowed upon the Israelites are mentioned that it might appear how great their ingratitude was

A. M. 3217. 10 Also <sup>1</sup> I brought you up from the  
B. C. 787. land of Egypt, and <sup>2</sup> led you forty  
years through the wilderness, to possess the  
land of the Amorite.

11 And I raised up of your sons for prophets,  
and of your young men for <sup>3</sup> Nazarites. *Is it*  
not even thus, O ye children of Israel? saith  
the LORD.

12 But ye gave the Nazarites wine to drink;  
and commanded the prophets, <sup>4</sup> saying, Pro-  
phesy not.

13 <sup>5</sup> Behold, <sup>6</sup> I am pressed under you, as a

<sup>1</sup> Exodus xii. 51; Micah vi. 4.—<sup>2</sup> Deuteron. ii. 7; viii. 2.  
<sup>3</sup> Numbers vi. 2; Judges xiii. 5.—<sup>4</sup> Isa. xxx. 10; Jer. xi. 21;  
Chap. vii. 12, 13; Mic. ii. 6.—<sup>5</sup> Isa. i. 14.

toward him. *Whose height was like that of the cedars—Who were men of a vast stature, and remarkable strength. The image is a grand and natural one. Virgil makes the same comparison, speaking of the Titans, Æneid, lib. iii. verse 677.*

“Concilium horrendum, quales cum vertice celso,  
Aeræ quercus, aut coniferæ Cyparissi  
Constiterunt, sylva alta Jovis, lucusve Dianæ.”

“A dreadful council, with their heads on high,  
Not yielding to the tow’ring tree of Jove,  
Or tallest cypress of Diana’s grove.” DRYDEN.

*Yet I destroyed his fruit from above, and his roots from beneath—The prophet diversifies and continues the image with great beauty. See similar ones, Homer’s II., xii. 389, and Hor. Od., l. iv. 6. So Virgil compares the destruction of Troy to the cutting down a mountain ash; and the fall of Entellus to that of a pine. Æn., ii. 626; v. 447.*

Verses 11, 12. *I raised up your sons for prophets—Such were Moses, Joshua, Samuel, and many others; and of your young men for Nazarites—Who, by devoting themselves to my service in a peculiar manner, and by observing peculiar rites, were an honour to you. But ye gave the Nazarites wine—*

cart is pressed *that is full of sheaves.* A. M. 3217.

14 <sup>7</sup> Therefore the flight shall perish  
from the swift, and the strong shall not  
strengthen his force, <sup>8</sup> neither shall the mighty  
deliver <sup>9</sup> himself:

15 Neither shall he stand that handleth the  
bow; and *he that is swift of foot shall not deli-*  
*ver himself:* <sup>10</sup> neither shall he that rideth the  
horse deliver himself.

16 And *he that is* <sup>11</sup> courageous among the  
mighty shall flee away naked in that day, saith  
the LORD.

<sup>7</sup> Or, *I will press your place, as a cart full of sheaves presseth.*  
<sup>8</sup> Ch. ix. 1, &c.; Jer. ix. 23.—<sup>9</sup> Psa. xxxiii. 16.—<sup>10</sup> Heb. *his soul, or, life.*—<sup>11</sup> Psa. xxxiii. 17.—<sup>12</sup> Heb. *strong of his heart.*

Ye tempted the Nazarites to violate their vow and contemn God’s law, persuading them to drink wine; and commanded the prophets, saying, *Prophesy not—* You bid the prophets hold their peace, and not speak against your actions, nor denounce any punishments against you for them. An example of this we have in Amos himself, chap. vii.

Ver. 13–16. *Behold I am pressed under you—* Your sins have quite tired out my patience, and I am weary with bearing them: compare Isa. xliiii. 24; Mal. ii. 17. In this sense the clause is understood by the LXX. and Vulgate. The marginal reading, however, is preferred by many commentators. Archbishop Newcome renders the verse, *Behold, I will press your place as a loaded corn-wain presseth its sheaves;* and Secker observes, The next verse being joined to this by the connective particle (*and*) makes it more natural that this should begin to express their punishment. *Therefore flight shall perish from the swift—* Even flight shall not secure the swift, for their enemies shall be swifter than they. *The strong shall not strengthen his force—* Their natural strength of body shall not deliver them. *And he that is courageous shall flee away naked—* Having cast away his armour, or upper garments, for greater expedition.

CHAPTER III.

Here, (1,) Judgments are denounced against Israel, 1–8. (2,) They are shown, that unless they repented and reformed their conduct, those judgments would certainly fall upon them, 9–15.

A. M. 3217. HEAR this word that the LORD  
B. C. 787. hath spoken against you, O  
children of Israel, against the whole family

which I brought up from the land A. M. 3217.  
of Egypt, saying, B. C. 787.

2 <sup>1</sup> You only have I known of all the families

<sup>1</sup> Deut. vii. 6; x. 15;

Psalm cxlvii. 19, 20.

NOTES ON CHAPTER III.

Verses 1, 2. *Hear this word against the whole family, &c.—* All that family of which Jacob, or Israel, was the head. The word *family* is equivalent

to *people* here and in the following verse. *You only have I known—* Acknowledged, by revealing myself to you, protecting you, and conferring on you peculiar privileges. *Therefore will I punish you—* Your

A. M. 3217. of the earth : <sup>b</sup> therefore I will <sup>1</sup> punish  
B. C. 787. you for all your iniquities.

3 Can two walk together, except they be agreed?

4 Will a lion roar in the forest, when he hath no prey? will a young lion <sup>2</sup> cry out of his den, if he have taken nothing?

5 Can a bird fall in a snare upon the earth, where no gin is for him? shall *one* take up a snare from the earth, and have taken nothing at all?

6 Shall a trumpet be blown in the city, and

<sup>b</sup> Daniel ix. 12; Matthew xi. 22; Luke xii. 47; Rom. ii. 9; 1 Pet. iv. 17.—<sup>1</sup> Heb. *visit upon*.—<sup>2</sup> Heb. *give forth his voice*.  
<sup>3</sup> Or, *not run together*.—<sup>c</sup> Isa. xlv. 7.

sins, therefore, shall be punished, and that in an exemplary manner; because you have sinned against greater light and higher obligations than other nations are or have been favoured with; and you have manifested an ungrateful, as well as a disobedient spirit. For the same reason the angel is commanded to begin his execution at the *sanctuary*, Ezek. ix. 6; and St. Peter observes, that *judgment must begin at the house of God*, 1 Pet. iv. 17: see also the margin.

Verse 3. *Can two walk together*—Comfortably as friends; *except they be agreed*—Except they be in peace with each other? So neither can I conduct myself toward you as a friend or benefactor, nor can you have my presence with you, while you walk so contrary to me, and act in such perfect opposition to my nature and laws.

Verses 4-6. *Will a lion roar, &c., when he hath no prey?*—“Naturalists assert that when the lion sees his prey, he roars before he rushes on it; and that at this roaring many animals show great fear. He likewise roars over his prey. The sense seems to be, As the lion roareth on account of his prey, so by my prophets I cry aloud against you, because ye are the objects of my vengeance.”—Newcome. *Can a bird fall in a snare where no gin is for him?*—As a bird does not fall into a snare, unless one has been laid for him, so the people of Israel and Judah would not fall into the calamities coming upon them, had not God, for their ingratitude and other sins, brought these punishments upon them. Figuratively speaking, the Assyrians and Chaldeans were gins or snares which God had laid to take the Israelites. *Shall one take up a snare and have taken nothing?*—As it is not usual for the fowler or hunter to take up the snares he has laid, till he has taken something in them; so neither will the enemies which God will bring upon Israel and Judah depart from them without executing the purpose for which they were brought, namely, making a conquest of the country, and spoiling its inhabitants. Or, God will not remove his judgments when they have begun to take place, till they have attained their proper end, the people's repentance and reformation. *Shall a trumpet be blown and the people not be afraid?*—Will not the people

the people <sup>3</sup> not be afraid? <sup>o</sup> shall A. M. 3217.  
there be evil in a city, <sup>4</sup> and the LORD B. C. 787.  
hath not done it?

7 Surely the Lord God will do nothing, but <sup>d</sup> he revealeth his secret unto his servants the prophets.

8 <sup>o</sup> The lion hath roared, who will not fear? the Lord God hath spoken, <sup>f</sup> who can but prophesy?

9 ¶ Publish in the palaces at Ashdod, and in the palaces of the land of Egypt, and say, Assemble yourselves upon the mountains of

<sup>4</sup> Or, *and shall not the LORD do somewhat?*—<sup>d</sup> Gen. vi. 13; xviii. 17; Psa. xxv. 14; John. xv. 15.—<sup>o</sup> Chap. i. 2.—<sup>f</sup> Acts iv. 20; v. 20, 29; 1 Cor. ix. 16.

of the city, when they first hear the alarm-trumpet blown, be affected with the danger, and run to their arms? and will not ye be moved by the warnings God gives you of approaching judgments? and will ye not be stirred up to repent and amend your ways? *Shall there be evil*—Such as famine, plague, and war; *in a city*—Or country; *and the Lord hath not done it?*—Either immediately by his own hand, or by the hands of those whom he employs. Whoever are the instruments of chastising a people, God is the principal agent. The meaning here is, You may be assured that the calamities you feel, or have just cause to fear, are not the effect of chance, but come upon you by the special direction of Providence.

Verses 7, 8. *The Lord will do nothing, but he revealeth, &c.*—As if he had said, You cannot complain of your not being forewarned of these calamities coming upon you, for God hath not done, nor will do any thing, without revealing it to his prophets, and by them to you; so that you have now warning of all that he intends to do, unless you prevent it by an alteration in your behaviour. It may be observed further on this verse, that there was no great revolution in the affairs, either of the kingdoms of Judah and Israel, or in those of the neighbouring nations, which the prophets of God did not foretel; in order that the Jews might constantly be reminded of their God, either as a rewarder or punisher. *The lion hath roared, who will not fear?*—As when a lion roars, no one who hears can avoid fearing, so now, God having threatened, all who are made acquainted with the threatening ought to be alarmed and to stand in awe. *The Lord God hath spoken, who can but prophesy?*—When God himself speaks, or commands, who will dare to do otherwise than obey? or, what prophet will have courage to refuse or forbear uttering what God reveals to him, and orders him to utter; for if the anger of a lion is to be feared, how much more the anger of God?

Verses 9-11. *Publish in the palaces at Ashdod, &c.*—God here orders the prophet to invite the Philistines and Egyptians, the inveterate enemies of God's Israel, to come and behold what great wick-

A. M. 3217. Samaria, and behold the great tumults in the midst thereof, and the oppressed in the midst thereof.

10 For they know not to do right, saith the LORD, who store up violence and robbery in their palaces.

11 Therefore thus saith the Lord God; An adversary there shall be even round about the land; and he shall bring down thy strength from thee, and thy palaces shall be spoiled.

12 Thus saith the LORD: As the shepherd taketh out of the mouth of the lion two legs, or a piece of an ear: so shall the children of

<sup>a</sup> Or, oppressions.—<sup>s</sup> Jer. iv. 22.—<sup>6</sup> Or, spoil.—<sup>h</sup> 2 Kings xvii. 3, 6; xviii. 9, 10, 11.—<sup>7</sup> Heb. delivereth.

edness was among them, and what cause he had to execute what he had threatened, and to mark the calamities coming upon them, as the punishment of that wickedness, that these heathen might hereby take warning. *Say, Assemble yourselves upon the mountains of Samaria*—That is, in the kingdom of the ten tribes, whose capital city was Samaria, built upon a hill of the same name. Or, *the mountains of Samaria* may be equivalent to the *mountains of Israel*, mentioned Ezek. xxxvi. 8, and xxxvii. 22; Samaria being often taken for the whole kingdom of Israel. *Behold the great tumults in the midst thereof*—The seditious councils and rebellious conspiracies among them. *And the oppressed in the midst thereof*—The multitude of oppressed ones throughout the whole kingdom; for the usurpers took it to be their interest to crush all they feared or suspected. *For they know not to do right*—That is, they will not know nor learn to do their duty. *Who store up violence, &c.*—Who store up in their houses riches gotten by violence and injustice. *Therefore, An adversary shall be even round about the land*—Shalmaneser the king of Assyria shall invade the land on every side, shall dismantle its fortresses, and plunder its wealthy palaces.

Verse 12. *As the shepherd taketh out of the mouth of the lion two legs, &c.*—When a lion hath for some time ravaged the flock, but is at last frightened away by the noise of the shepherds and their dogs, or by darts and other offensive weapons thrown at him, then all that, in such a case, the shepherd can hope to save will be but some poor remains of the prey that the lion hath seized. And thus shall it be at the taking of Samaria: only a small remainder

Israel be taken out that dwell in Samaria in the corner of a bed, and in Damascus in a couch.

13 Hear ye, and testify in the house of Jacob, saith the Lord God, the God of hosts,

14 That, in the day that I shall visit the transgressions of Israel upon him, I will also visit the altars of Beth-el: and the horns of the altar shall be cut off, and fall to the ground.

15 And I will smite the winter-house with the summer-house; and the houses of ivory shall perish, and the great houses shall have an end, saith the LORD.

<sup>a</sup> Or, on the bed's feet.—<sup>9</sup> Or, punish Israel for.—<sup>i</sup> Jer. xxxv. 22.—<sup>h</sup> Judg. iii. 20.—<sup>1</sup> 1 Kings xxii. 39.

of the inhabitants shall escape the search of their enemies, though they try to hide themselves in their most retired apartments. *In the corner of a bed*—In some dark corner behind a bed; and *in Damascus*—Supposing some of them have fled thither; in a couch—Some few of the poor may escape when the enemy finds them sick upon their couches. But the marginal reading, *on the bed's feet*, is thought by some to give a better sense: or, as the word rendered Damascus also signifies a corner, the clause may be properly rendered, *In the side or corner of a couch*, an interpretation approved by Aben. Ezra. See Buxtorf.

Verses 13–15. *Hear ye, and testify, &c.*—These words are directed to the prophets whom God sends to declare his will. *In the day that I shall visit, &c.*—In the general destruction of the ten tribes, my judgments will be particularly visible upon the places dedicated to idolatrous worship, especially Beth-el, the principal place of that kind. *And the horns of the altar shall be cut off*—These were squares placed at the four corners of the altar, and hollow in the middle, into which some of the blood of the sacrifices was poured. *And I will smite the winter-house with the summer-house*—The kings and great men had different houses and apartments for spending the winter and summer in. These were placed and made suitable to those different seasons. *And the houses of ivory shall perish*—We read 1 Kings xxii. 49, that King Ahab built himself an ivory house, that is, a house ceiled or wainscoted with ivory, or at least inlaid in some parts of it with ivory; and it is probable that other great men followed his example.

#### CHAPTER IV.

In this chapter we have, (1.) Threatenings denounced against oppressors, 1–3. (2.) A declaration that idolaters are abandoned to their idolatry, 4, 5. (3.) A representation of the incorrigibility of the people of Israel, 6–11. (4.) They are called to humble themselves before God in the view of the terrible judgments which were approaching, 12, 13.

A. M. 3217. **H**EAR this word, ye <sup>a</sup> kine of Bashan, that *are* in the mountain of Samaria, which oppress the poor, which crush the needy, which say to their masters, Bring, and let us drink.

2 <sup>b</sup> The Lord God hath sworn by his holiness, that lo, the days shall come upon you, that he will take you away <sup>c</sup> with hooks, and your posterity with fish-hooks.

3 And <sup>d</sup> ye shall go out at the breaches, every

<sup>a</sup> Psalm xxii. 12; Ezekiel xxxix. 18.—<sup>b</sup> Psalm lxxxix. 35. <sup>c</sup> Jer. x. 16; Hab. i. 15.—<sup>d</sup> Ezekiel xii. 5, 12.—<sup>e</sup> Or, ye shall cast away the things of the palace.—<sup>f</sup> Ezekiel xx. 39. <sup>g</sup> Hos. iv. 15; xii. 11; Chap. v. 5.

NOTES ON CHAPTER IV.

Verse 1. *Hear this word, ye kine of Bashan*—Bashan was famous for its flocks and herds, Deut. xxxii. 14; Ezek. xxxix. 18. The proud and luxurious matrons of Israel may be here described. In this sense the words are understood by Grotius, and some other commentators. Thus rich, proud, and tyrannical men are compared, Psa. xxii. 13, to the *bulls of Bashan*; because cattle fed in the pastures of Bashan, which were remarkably rich, were more than commonly large, and wanton, or headstrong, by reason of their full feeding. *Which say to their masters*—To their husbands; *Bring, and let us drink*—From these expressions we may infer the dissoluteness and intemperance of the women. And it may be observed here also, that even the women are accused of oppressing the poor, and crushing the needy; from whence we may gather to how great a height cruelty, oppression, and insolence were grown among them, since even the women were guilty of these vices. Some, however, think that the description contained in this verse is not to be confined to the matrons, but that the rich, luxurious, and profligate rulers and nobles are also and even especially intended; and that these might be represented as kine rather than bulls, in order to reprove their effeminacy and cowardice when assaulted by their enemies; while at the same time they crushed and trampled on their unresisting brethren, and sold them for slaves, saying to the masters who bought them, *Bring, and let us drink*. Having made the iniquitous bargain, perhaps, on low terms, they required from the purchaser to be treated with wine. This is Mr. Scott's view of the passage.

Verse 2. *The Lord hath sworn by his holiness*—As sure as God is holy and true, so certainly will he bring the threatened judgment upon you; *that he will take you away with hooks*—"The original word in the masculine is used for *thorns*; but in the feminine it signifies *shields*. So that, perhaps, a fishing instrument may be denoted, which, like some now in our use, resembled a shield, or a basket, in its form. Our translators render the word *hooks*, from their analogy to *thorns*."—Newcome. *And your posterity*—Or remainder; *with fish-hooks*—Invaders and spoilers are often compared to fishers. The

*cow at that which is* before her; and <sup>A. M. 3217. B. C. 787.</sup> ye shall cast *them* into the palace, saith the LORD.

4 ¶ <sup>a</sup> Come to Beth-el and transgress: at Gilgal multiply transgression; and <sup>b</sup> bring your sacrifices every morning, <sup>c</sup> and your tithes after <sup>d</sup> three years:

5 <sup>e</sup> And <sup>f</sup> offer a sacrifice of thanksgiving with leaven, and proclaim *and* publish <sup>g</sup> the free-offerings: <sup>h</sup> for <sup>i</sup> this liketh you, O ye

<sup>a</sup> Num. xxviii. 3, 4.—<sup>b</sup> Deut. xiv. 28.—<sup>c</sup> Heb. *three years of days*.—<sup>d</sup> Lev. vii. 13; xxiii. 17.—<sup>e</sup> Heb. *offer by burning*.—<sup>f</sup> Lev. xxii. 18, 21; Deut. xii. 6.—<sup>g</sup> Psa. lxxxix. 12.—<sup>h</sup> Heb. *so ye love*.

sense here seems to be, that the several invaders of Israel, coming after one another, should make an entire riddance of the whole nation, so that their posterity, or remainder, which had escaped the first invaders, should certainly fall into the hands of those that came after.

Verse 3. *And ye shall go out at the breaches, every cow, &c.*—The prophet pursues the metaphor taken from the *kine of Bashan*, verse 1, and tells the people, that as cattle strive to get out at every breach they can find in a mound or fence, so should they, with all possible haste, endeavour to make their escape at the several breaches which should be made in the walls of Samaria. *And ye shall cast them into the palace*—The marginal reading is preferable, *Ye shall cast away the things*; namely, the riches and ornaments, *of the palace*. Or the clause may be rendered, *Ye shall cast out yourselves*, that is, ye shall with haste betake yourselves to *Harmon*: so the Vulgate, *Et projiciemini in Armon*, that is, says Grotius, "into Armenia. So the Hebrews understand it."

Verses 4, 5. *Come to Beth-el*—The known place of the calf-worship; *and transgress*—A strong irony, giving them over as incorrigible: like that of Ezek. xx. 39, *Go ye, serve every man his idols*. *At Gilgal multiply transgression*—This place also, as well as Beth-el, was the scene of idolatry, as appears from the cotemporary Prophet Hosea. *And bring your sacrifices every morning*—According to the law of the daily burnt-offering, Num. xviii. 4, which they observed in the worship of the golden calves. The prophet continues in the same strain of irony to reprove their idolatry, though in it they imitated the instituted worship at Jerusalem. *And your tithes after three years*—God had commanded, Deut. xiv. 28, that every third year all the tithe of that year should be brought and laid up in a public storehouse, upon which account the third year is called the year of tithing. *And offer a sacrifice of thanksgiving with leaven*—Or, with leavened bread, as the law prescribes, Lev. vii. 13. *And proclaim the free-offerings*—Or freewill-offerings, as the word is translated in other places. *For this liketh you, &c.*—Vulgate, *sic enim voluistis, for such is your will, or so it pleases you to act*. Your hearts are so set upon

A. M. 3217. children of Israel, saith the Lord  
B. C. 787. God.

6 ¶ And I also have given you cleanness of teeth in all your cities, and want of bread in all your places: <sup>m</sup> yet have ye not returned unto me, saith the LORD.

7 And also I have withholden the rain from you, when *there were* yet three months to the harvest: and I caused it to rain upon one city, and caused it not to rain upon another city: one piece was rained upon, and the piece whereupon it rained not withered.

8 So two or three cities wandered unto one city, to drink water; but they were not satisfied: <sup>n</sup> yet have ye not returned unto me, saith the LORD.

9 ° I have smitten you with blasting and mildew: <sup>o</sup> when your gardens, and your vine-

<sup>m</sup> Isaiah xxvi. 11; Jeremiah v. 3; Hag. ii. 17; Verses 8, 9.  
<sup>n</sup> Verses 6, 10, 11.—<sup>o</sup> Deut. xxviii. 22; Hag. ii. 17.—<sup>p</sup> Or, *the multitude of your gardens, &c., did the palmer-worm.*—<sup>q</sup> Joel i. 4; ii. 25.—<sup>r</sup> Or, *in the way.*

your idolatrous worship, that it is in vain to use any arguments to dissuade you from it.

Verses 6-8. *And I also have given you*—Or, for this cause I have given you, *cleanness, of teeth*—An expression signifying a scarcity of food, or a famine. The famine which we read of 2 Kings viii. 1, seems to be that which is here referred to. *Yet have ye not returned unto me*—Nevertheless ye have not been brought to a sense of your sins, to any sorrow for them, or to any sincere purpose of amendment. *Also I have withholden the rain, when there were yet three months to the harvest*—At a season when your country most needed it, and when it had been wont to fall most plentifully. *And I caused it to rain upon one city, and not upon another*—And, to make it more remarkable, I caused it to rain upon cities or places adjoining to yours, at the same time that the drought was so great on all your territories. This may import that God punished them with drought at the same time when he sent rain upon the cities of Judah; making a remarkable difference between Israel and Judah, like that which he formerly made between Egypt and the land of Goshen. *One piece was rained upon, &c.*—This seems to be spoken of those parts which lay quite contiguous to the lands of other nations, of which parts, though they touched each other, yet rain fell upon the one and not upon the other; the consequence of which was, that the one piece of land was withered, or scorched up for want of moisture, while the adjoining one was green and flourishing. *So two or three cities wandered, &c.*—So the inhabitants of several of your cities went to some city or other without your territories for the sake of getting water to quench their thirst. *But they were not satisfied*—They could not obtain a sufficient quantity.

yards, and your fig-trees, and your olive-trees increased, <sup>p</sup> the palmer-worm devoured *them*: yet have ye not returned unto me, saith the LORD.

10 I have sent among you the pestilence <sup>q</sup> after <sup>r</sup> the manner of Egypt: your young men have I slain with the sword, <sup>s</sup> and have taken away your horses; and I have made the stink of your camps to come up unto your nostrils: <sup>t</sup> yet have ye not returned unto me, saith the LORD.

11 I have overthrown *some* of you, as God overthrew <sup>u</sup> Sodom and Gomorrah, <sup>v</sup> and ye were as a fire-brand plucked out of the burning: <sup>w</sup> yet have ye not returned unto me, saith the LORD.

12 Therefore, thus will I do unto thee, O Israel: *and* because I will do this unto thee,

<sup>q</sup> Exod. ix. 3, 6; xii. 29; Deut. xxviii. 27, 60; Psalm lxxviii. 50.—<sup>r</sup> Heb. *with the captivity of your horses*, 2 Kings xiii. 7.  
<sup>s</sup> Verse 6.—<sup>t</sup> Genesis xix. 24, 25; Isa. xlii. 19; Jer. xli. 18.  
<sup>u</sup> Zech. iii. 2; Jude 23.—<sup>v</sup> Verse 6.

Verses 10, 11. *I have sent among you the pestilence after the manner of Egypt*—I have sent such pestilence among you as I formerly sent upon Egypt: Or, such as has frequently taken place in Egypt. “The unwholesome effluvia, on the subsiding of the Nile, caused some peculiarly malignant diseases in this country.”—Newcome. Maillet also tells us, (*Lett. i. page 14,*) that “the air is bad in those parts, where, when the inundations of the Nile have been very great, this river, in retiring to its channel, leaves marshy places, which infect the country round about. The dew is also very dangerous in Egypt.” *Your young men have I slain, &c.*—I have caused your young men to fall in battle with your enemies. *And have taken away your horses*—Have enabled your enemies to take them from you. Horses being very scarce in the land of Israel, the loss of them was a great affliction. *I have made the stink of your camps, &c.*—I have sent diseases into your camps; so that they have been rendered quite noisome by the smell of the dead carcasses, or so great has been the slaughter in your camps, that there were not a sufficient number left alive to bury the slain. The Syrians made frequent incursions on the Israelites, which obliged the latter to be often encamped. *I have overthrown some of you, &c.*—Some of your cities I have caused to be burned with fire and utterly consumed, as Sodom and Gomorrah were. *And ye were as a firebrand plucked out of the burning*—Those that remained very narrowly escaped. A proverbial expression, used both by sacred and profane authors, to signify a narrow escape out of imminent danger.

Verses 12, 13. *Therefore thus will I do unto thee*—I will continue to send these several judgments upon thee till I entirely destroy thee. *And because,*

A. M. 3217. <sup>a</sup> prepare to meet thy God, O Israel.  
B. C. 787. 13 For lo, he that formeth the mountains, and createth the <sup>b</sup> wind, <sup>c</sup> and declareth unto man what *is* his thought, <sup>d</sup> that

<sup>e</sup> Ezekiel xiii. 5; xxii. 30; Luke xiv. 31, 32.—<sup>f</sup> Or, *spirit*.  
<sup>g</sup> Psa. cxxxix. 2; Dan. ii. 28.

or, *forasmuch, as I will do this unto thee, prepare to meet thy God, O Israel*—Expect that he will come to take full vengeance upon thee, and consider whether thou art able to contend with him; (so the expression of meeting an adversary is understood, Luke xiv. 31;) or if that be impossible, endeavour to avert his anger by confession of sin, humiliation, repentance, and reformation, before it actually break out upon thee. *For lo, he that formeth the mountains, &c.*—*For lo, I am he that formeth the mountains, and createth the wind*—I am the former of all things, both those which are seen, and those which are so fine and subtle as to escape the discernment of man. *And declareth unto man what is his thought*—Who can search into the very thoughts of man, and declare what they are before they are put into execution, or are expressed in words. *That*

maketh the morning darkness, <sup>a</sup> and treadeth upon the high places of the earth, <sup>b</sup> The LORD, The God of hosts *is* his name.

<sup>c</sup> Chap. v. 8; viii. 9.—<sup>d</sup> Deut. xxxii. 13; xxxiii. 29; Mic. i. 3.  
<sup>e</sup> Isa. xlvi. 4; Jer. x. 16; Chap. v. 8; ix. 6.

*maketh the morning darkness*—The Vulgate reads, *Forming the morning cloud*. Houbigant and Grotius, however, with some others, read, *He that maketh the morning, and the darkness*, namely, the day and the night, or, as the latter interprets it, gives prosperity to the godly, and adversity to the wicked, as the Chaldee here explains it. *And treadeth upon the high places of the earth*—That is, says Grotius, Who treadeth under foot the proud: in other words, who can humble the great and mighty, and overthrow the strongest fortresses, or places of strength. *The Lord, The God of hosts is his name*—Whose sovereign power all creatures obey, and act for or against us as he willeth. Let us humble ourselves before this God, and give all diligence to make him *our God*. For happy are the people whose God he is, and who have all this power engaged for them!

## CHAPTER V.

In this chapter we have, (1.) *The deplorable condition of Israel, 1-3.* (2.) *An exhortation to them to seek God, 4-15.* (3.) *Judgments denounced, 16-20; notwithstanding their outward services, 21-27.*

A. M. 3217. **H**EAR ye this word which I <sup>a</sup> take  
B. C. 787. up against you, *even* a lamentation, O house of Israel.

2 The virgin of Israel is fallen; she shall no more rise: she is forsaken upon her land; *there is none* to raise her up.

<sup>a</sup> Jeremiah vii. 29;

## NOTES ON CHAPTER V.

Verses 1-3. *Hear ye, &c.*—It is justly observed by Grotius, that this verse would be translated more according to the Hebrew thus; *Hear ye this word, even a lamentation, which I take up over you*—It alludes to the lamentations made at funerals: so here the prophet bemoans the state of the kingdom of Israel as dead. *The virgin of Israel*—Such she was when first espoused to God, a chaste virgin to a husband: she was then peculiarly beloved and delighted in, and was under the peculiar protection and care of her heavenly Lord; but she is now fallen from her glory and felicity, and for her idolatries and other sins delivered up to the will of her enemies. *She shall no more rise*—That is, says Grotius, *non iterum surget*; she shall not rise again, namely, if she so goes on in the wicked way in which she now walks: for it was always understood in God's threatenings against the Jewish people, that if they turned to him in true repentance they might, by that means,

3 For thus saith the Lord GOD; A. M. 3217.  
B. C. 787. The city that went out *by* a thousand shall leave a hundred, and that which went forth *by* a hundred shall leave ten, to the house of Israel.

4 ¶ For thus saith the LORD unto the house

Ezek. xix. 1; xxvii. 2.

avert the judgments threatened. And there are repeated promises of the restoration of Israel as well as Judah; but these were all made on the condition of their repentance and reformation, which as they never performed in general, so they have not been restored in general, as the two tribes of Judah and Benjamin were. *She is forsaken upon her land*—She is abandoned of all, and there is none to assist her to rise up again: like an infant that is fallen upon the ground and hath none to take it up; or, broken to pieces upon her own land; and so left, as a broken vessel. *The city that went out by a thousand, &c.*—A city which was able to send out a thousand men fit for war, shall have but a hundred of them left. And so it shall be in proportion for any less number; only one in ten of them shall escape the sword and other chances of war.

Verses 4, 5. *For*—Or rather, *nevertheless, seek ye me, and ye shall live*—That is, ye shall be prosperous again; for life, in the Scripture language, is

A. M. 3217. of Israel, <sup>b</sup> Seek ye me, <sup>c</sup> and ye shall live :  
B. C. 787.

5 But seek not <sup>d</sup> Beth-el, nor enter into Gilgal, and pass not to <sup>e</sup> Beer-sheba : for Gilgal shall surely go into captivity, and <sup>f</sup> Beth-el shall come to naught.

6 <sup>g</sup> Seek the LORD, and ye shall live ; lest he break out like fire in the house of Joseph, and devour it, and *there be none to quench it* in Beth-el.

7 Ye who <sup>h</sup> turn judgment to wormwood, and leave off righteousness in the earth,

8 *Seek him* that maketh the <sup>i</sup> seven stars and

<sup>b</sup> 2 Chron. xv. 2 ; Jer. xxix. 13 ; Verse 6.—<sup>c</sup> Isaiah lv. 3. <sup>d</sup> Chapter iv. 4.—<sup>e</sup> Chapter viii. 14.—<sup>f</sup> Hosea iv. 15 ; x. 8. <sup>g</sup> Verse 4.—<sup>h</sup> Chap. vi. 12.

used to express prosperity, or happiness. This shows, that what was said in the 2d verse, of their being fallen to *rise no more*, is to be taken as it is there explained ; namely, in case they did not repent, but continued in their wickedness. *But seek not Beth-el, nor enter into Gilgal, &c.*—The places here named, it is probable, were all seats of idolatrous worship. The sense of the verse, therefore, is, that if they continued in their idolatries they should certainly be carried into captivity, *and come to naught*—For it was only by returning and seeking God's favour by true repentance and humiliation, and ceasing from their idolatry, that they could be saved from ruin.

Verse 6. *Seek the Lord, and ye shall live*—He repeats his exhortation, and also the promise of a good issue on their complying with it. *Lest he break out like fire in the house of Joseph*—That is, the kingdom of the ten tribes, the chief whereof was Ephraim the son of Joseph. *And there be none to quench it in Beth-el*—As if he had said, If once this fire break out, all your idols in Beth-el shall not be able to quench it. A proper caution this to the Israelites, not to trust in their idolatrous worship for their safety, because it would be so far from averting the divine wrath, or saving them from God's judgments, that it would provoke that wrath still more, and hasten the execution of his judgments.

Verses 7-9. *Ye who turn judgment to wormwood*—Or into hemlock, as the word here used is translated, chap. vi. 12. Ye judges and rulers that pervert the law that was designed to protect innocence, and under colour of it exercise the greatest oppression. True or just judgment is *sweet or pleasing* ; corrupt judgment, *mere bitterness*. *And leave off righteousness*—That is, leave off to practise it, or make it to cease in your courts of judicature. *Seek him that maketh the seven stars and Orion*—Concerning these constellations see notes on Job ix. 9 ; and xxxviii. 31. These and the other constellations were commonly thought to have great influence upon the seasons ; and therefore their rising and setting used to be particularly taken notice of by husbandmen and shepherds ; whose employments lying abroad,

Orion, and turneth the shadow of A. M. 3217. death into the morning, <sup>k</sup> and maketh <sup>l</sup> the day dark with night : that <sup>m</sup> calleth for the waters of the sea, and poureth them out upon the face of the earth : <sup>n</sup> The LORD is his name :

9 That strengtheneth the <sup>o</sup> spoiled against the strong, so that the spoiled shall come against the fortress.

10 <sup>p</sup> They hate him that rebuketh in the gate, and they <sup>q</sup> abhor him that speaketh uprightly.

11 Forasmuch, therefore, as your treading is upon the poor, and ye take from him burdens

<sup>k</sup> Job ix. 9 ; xxxviii. 31.—<sup>l</sup> Psalm civ. 20.—<sup>m</sup> Job xxxviii. 34 ; Chap. ix. 6.—<sup>n</sup> Chap. iv. 13.—<sup>o</sup> Heb. *spoil*.—<sup>p</sup> Isaiah xxix. 21.—<sup>q</sup> 1 Kings xxii. 8.

made them more observant of the appearances of the heavenly bodies. So this was a dispensation of providence, which it was very suitable for one of Amos's profession to mention. "But in Arabia and the neighbouring countries, to this present day, not only the shepherds, but the men in general, the women and children, know the names of the stars. Sanctius assures us, that the shepherds in Spain know perfectly well the stars of Ursa Major, Orion, the Pleiades, &c., and that they generally measure the time of night by the course of these stars."—Dodd. *And turneth the shadow of death into the morning*—The greatest adversity into as great prosperity ; and *maketh the day dark with night*—Changes prosperity into adversity : *that calleth for the waters of the sea, and poureth them upon the earth*—Who commandeth the seas and the rivers to overflow the earth in great inundations ; or rather, commands the vapours to ascend from the sea, turns them into rain, and then pours it from the clouds, to render the earth fruitful. *That strengtheneth the spoiled against the strong*—Who giveth strength to him that hath been conquered and spoiled, and enables him to subdue his conquerors, and become master even of the strongest places. This was very properly mentioned here as one act of God's great power, because it implied, that the deplorable state of the Israelitish affairs might be retrieved if they sought to him.

Verse 10. *They hate him that rebuketh in the gate*—The usual place of administering justice, and of reproving and passing judgment on iniquity. The prophet now, after having descanted upon God's wondrous power, returns to enumerate the crimes of the Israelites ; and begins with telling them, that they in general hated the judges who reproved them for their injurious conduct and acts of fraud or violence, and endeavoured to do justice to the oppressed. And besides this, they hated the prophets and private persons who rebuked ungodliness and unrighteousness, and exhorted men to the practice of piety and virtue.

Verses 11-13. *Forasmuch, therefore, as your treading is upon the poor*—It appears by this, that

A. M. 3217. of wheat : <sup>p</sup> ye have built houses of  
B. C. 787. hewn stone, but ye shall not dwell in  
them ; ye have planted <sup>2</sup> pleasant vineyards,  
but ye shall not drink wine of them.

12 For I know your manifold transgressions  
and your mighty sins : <sup>a</sup> they afflict the just,  
they take <sup>3</sup> a bribe, and they <sup>r</sup> turn aside the  
poor in the gate *from their right*.

13 Therefore, <sup>\*</sup> the prudent shall keep silence  
in that time ; for it is an evil time.

14 Seek good, and not evil, that ye may live :  
and so the LORD, the God of hosts, shall be with  
you, <sup>t</sup> as ye have spoken.

15 <sup>u</sup> Hate the evil, and love the good, and

<sup>p</sup> Deut. xxviii. 30, 38, 39 ; Mic. vi. 15 ; Zeph. i. 13 ; Hag. i. 6.  
<sup>a</sup> Heb. vineyards of desire.—<sup>4</sup> Chap. ii. 26.—<sup>3</sup> Or, a ransom.  
<sup>r</sup> Isa. xxix. 21 ; Chap. ii. 7.—<sup>5</sup> Chap. vi. 10.—<sup>6</sup> Mic. iii. 11.  
<sup>u</sup> Psa. xxxiv. 14 ; xvii. 10 ; Rom. xii. 9.

their acts of oppression were more than ordinarily proud and tyrannical. They were the effect of fraud executed with insolence, as the word *treading*, and the subsequent clause, added in explanation of it, signify. *And ye take from him burdens of wheat*—This expresses the most grievous inhumanity, implying that they took from the poor their very sustenance by acts of injustice and violence. *Ye have built houses of hewn stone, but shall not dwell in them*—God often threatens to deprive men of the enjoyment of their ill-gotten substance. *For I know your manifold transgressions and mighty sins*—Your daring impieties, your sins of the first magnitude, such as idolatry and oppression, reprov'd in the foregoing part of this chapter. *Therefore the prudent shall keep silence in that time*—So great is the corruption of manners, and such the insolence of power, that the prudent man, though he be virtuous, and abhor such doings, yet will incline to be silent, perceiving that his speaking by way of reproof or exhortation to others will only bring danger on himself, and be of no real use.

Verses 14, 15. *Seek good, and not evil*—Give your minds to the practice of true piety and virtue. Do that which is just and good, and endeavour to make others do the same. *That ye may live*—That it may be well with you, your families, and the whole kingdom. *And so the Lord God of hosts*—The eternal, glorious God, who is Lord of all, and can help you, having all the hosts of heaven and earth at his disposal ; *shall be with you*—To bless and save you yet, notwithstanding all your former sins. *As ye have spoken*—You have boasted of his being with you, you think he is with you, and is bound to be with you, and own you : so he will indeed, but it is on condition that you repent and turn from your idols and violence. *Hate the evil*—Practised either by yourselves or others. *And love the good*—Cleave to and practise it yourselves, and commend, encourage, defend, and reward it in others. Let your hearts be toward good things and good men. *Es-*

establish judgment in the gate : <sup>\*</sup> it A. M. 3217.  
B. C. 787. may be that the LORD God of hosts  
will be gracious unto the remnant of Joseph.

16 Therefore the LORD, the God of hosts, the Lord, saith thus ; Wailing *shall be* in all streets ; and they shall say in all the highways, Alas ! alas ! and they shall call the husbandman to mourning, and <sup>v</sup> such as are skilful of lamentation to wailing.

17 And in all vineyards *shall be* wailing : for <sup>\*</sup> I will pass through thee, saith the LORD.

18 <sup>\*</sup> Wo unto you that desire the day of the LORD ! to what end is it for you ? <sup>b</sup> the day of the LORD is darkness, and not light.

<sup>\*</sup> Exodus xxxii. 30 ; 2 Kings xix. 4 ; Joel ii. 14.—<sup>7</sup> Jer. ix. 17.—<sup>8</sup> Exod. xii. 12 ; Nah. i. 12.—<sup>9</sup> Isaiah v. 19 ; Jer. xvii. 15 ; Ezek. xii. 22, 27 ; 2 Pet. iii. 4.—<sup>b</sup> Jer. xxx. 7 ; Joel ii. 2 ; Zeph. i. 15.

*establish judgment in the gate*—Set up honest and upright judges in the gates of your cities, and see that true judgment be there administered. By this it is evident, that the prophet speaks chiefly to governors and persons in authority among them. *It may be the Lord will be gracious to the remnant of Joseph*—To those small remains of the ten tribes which the civil wars and the invasions of your enemies have spared. As if he had said, Your case is not so desperate but repentance may yet avert God's judgments, and he may show himself gracious to those that are left of you.

Verses 16, 17. *Therefore the Lord saith thus*—The prophet, foreseeing their obstinacy, proceeds in denouncing judgments against them : and the word *therefore*, which introduces his threatenings, is to be referred to the twelfth verse, and not to the verses immediately foregoing. As if he had said, It is on account of your evil deeds, and because you will not be persuaded to hate the evil and love the good, that the Lord saith thus. *Wailing shall be in all streets, and in all the highways*—There shall be a general lamentation of all orders and degrees of men ; of the citizens, for the loss of their wealth and substance, plundered by the conquerors ; of the husbandmen and vine-dressers, for the loss of the fruits of the earth, destroyed or eaten up by the enemies' army. *And such as are skilful of lamentation*—Let those, whose profession it is to make lamentation at funerals, join in this public mourning, to make it more solemn. *And in all vineyards shall be wailing*—Where there used to be shouting and rejoicing, when the summer-fruits were gathered in. *For I will pass through thee, saith the Lord*—To punish all everywhere : I will act like an enemy that invades and destroys a country as he marches through it.

Verses 18–20. *Wo unto you that desire the day of the Lord*—Scoffingly, not believing any such day will come : for this seems to be spoken of some among them, who, in mockery, expressed a desire

A. M. 3217. 19 ° As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him.

20 *Shall* not the day of the LORD be darkness, and not light? even very dark, and no brightness in it?

21 ¶ ° I hate, I despise your feast-days, and ° I will not ° smell in your solemn assemblies.

22 ° Though ye offer me burnt-offerings and

° Jer. xlvi. 44. —<sup>d</sup> Prov. xxi. 27; Isa. i. 11-16; Jer. vi. 20; Hosea vi. 6; viii. 13. —<sup>e</sup> Lev. xxvi. 31. —<sup>f</sup> Or, *smell your holy days.* —<sup>g</sup> Isa. lxvi. 3; Mic. vi. 6, 7.

of seeing those things which the prophet predicted brought to pass. Or, it may respect those who, notwithstanding all the prophet had said, still expected God would appear in their favour, not to their destruction: see Isa. v. 19. *To what end is it for you?*—To what purpose should you desire to see the day of the Lord? *The day of the Lord is darkness*—Adversity, black and doleful, and not light—No joy or comfort in it. It will certainly be a very dismal time to you, and indeed to all in the country, when evils shall succeed one another so fast, that he who seeks to escape one, shall fall into a greater. *As if a man did flee from a lion*—A creature that has something of generosity in his nature; and a bear met him—Which never spares any thing that comes in its way. *Or went into the house*—Namely, for fear of being devoured by beasts, or to avoid some other danger which threatened him without; and a serpent bit him—And a viper, whose sting is incurable, should creep out of the wall and bite him. Serpents sometimes concealed themselves in the holes and chinks of the walls of the eastern houses. *Shall not the day of the Lord be darkness*—It might indeed well be described as darkness; even very dark, without any brightness in it—Since it was to be no less than the destruction of the towns and cities, the desolation of the country, the slaughtering of the people, or the carrying of them into captivity, and even the overturning of the whole kingdom.

Verses 21-24. *I hate and despise your feast-days*—This and the three following verses are the same in sense with Isa. i. 11-16, and the other texts referred to in the margin, on which the reader is desired to consult the notes. They all show of how little signification the external rites of religion are, unless they be accompanied with living faith in, and sincere love to God, and a universal obedience to his will; or without holiness of heart and life. *Take away from me the noise of thy songs*—The psalms and hymns sung with vocal and instrumental music, the usual accompaniments of sacrifices among the Jews and heathen. As the worshippers at Beth-el imitated the temple worship in other particulars, (see chap. iv. 4,) so it is likely they did in this part of the public worship: see chap. viii. 3. The prophet calls

your meat-offerings, I will not accept <sup>A. M. 3217.</sup> them; neither will I regard the <sup>B. C. 787.</sup>

° peace-offerings of your fat beasts.

23 Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols.

24 ° But let judgment ° run down as waters, and righteousness as a mighty stream.

25 ° Have ye offered unto me sacrifices and offerings in the wilderness forty years, O house of Israel?

° Or, *thank-offerings.* —<sup>a</sup> Hosea vi. 6; Mic. vi. 8. —<sup>b</sup> Heb. roll. —<sup>c</sup> Deut. xxxii. 17; Josh. xxiv. 14; Ezek. xx. 8, 16, 24; Acts vii. 42, 43; Isa. xliii. 23.

their songs a noise, like that of an untuneful voice, because their melody, not proceeding from a true principle of religion, was not grateful to God. There are great authority and majesty in this passage, verses 21-24; and the grandeur of the image in the following words, with which it closes, must strike every reader. *But let judgment run down as waters*—Rather, let justice have its free course, so that the meanest persons may feel the benefit of it; and let your benignity be great and universal to your fellow-creatures.

Verse 25. *Have ye offered*—Or, *did you offer, unto me sacrifices and offerings*—“*Verborum emphasis in MHI sita est,*” says Spencer: The emphasis of the passage lies in ME. “*Did ye offer such sacrifices as were acceptable to ME; such an entire and undivided service as I enjoin?*”—Newcome. Certainly they did not. They offered sacrifices indeed, but in general did not offer them in a right manner, in a true spirit of piety; in the genuine fear and love of God, and with an upright intention to glorify him. On the contrary, they joined the worship of idols with the worship of God, and thereby polluted it, and rendered it insignificant in God’s sight. Thus Dr. Whitby: “*This question is a strong negative, importing, that though they really did offer sacrifices, as he had commanded, yet he did not accept, or look upon them, as offered to him.* The expression is like that of the Prophet Zechariah, chap. vii. 5, *When ye fasted, &c., did ye at all fast to me, even to me?* And this is here denied, 1st, Because God will accept of no worship as done unto him, which is not done unto him alone; and when any other is worshipped with him, he looks upon himself as not worshipped at all. So, of those nations which came from Assyria into the cities of Samaria, it is said, 2 Kings xvii. 33, *They feared the Lord, and served their own gods;* and then it is added, verse 34, *They feared not the Lord.* 2d, Because God will not own any worship as performed to him, while men continue in their disobedience to his laws, and in their hearts depart from him. Thus the Jews, in Zechariah, are said not to fast to him, because they would not hearken to nor obey his words; and he is said to have been angry with them in the wilderness forty years, because they erred from him in their

A. M. 3217. 26 But ye have borne <sup>7</sup> the tabernacle <sup>1</sup> of your Moloch and Chiun your images, the star of your god, which ye made to yourselves.

<sup>7</sup> Or, *Siccuth your king.*—<sup>1</sup> 2 Kings xi. 33.

hearts; that is, says the Chaldee, *they had their idols in their hearts.*"

Verse 26. *But ye have borne, or did bear, the tabernacle of your Moloch and Chiun*—Your ancestors manifested their want of true devotion toward me, in that they were so prone to practise those idolatries which they learned in Egypt, or which they saw practised in the countries through which they passed: see Num. xxv. 2; Josh. xxiv. 14; Ezek. xx. 7, 16; and xxiii. 3, 8. As these words are quoted by St. Stephen, (Acts vii. 42, 43,) to prove that *God gave them up to worship the host of heaven*, it is probable that by *Moloch* is meant *the sun*, which the whole East worshipped in ancient times, called also, as almost all interpreters agree, *Baal, Bel, or Belus: Baal, the Lord*, (as the word signifies,) and *Moloch, the king of heaven*, being the same. As for the other word, *Chiun*, rendered by the LXX. *Rephan* or *Remphan*, according to Vossius, it signifies *the moon*; but Aben Ezra understands it of *Saturn*, an interpretation which many learned men approve: see particularly Lud. de Dieu, upon Acts vii. 43, and Dr. Spencer, *De Leg. Hebr.*, lib. iii. cap. 3, where it is shown that Saturn was called *Rephan*,

27 Therefore will I cause you to go into captivity <sup>2</sup> beyond Damascus, saith the LORD, <sup>1</sup> whose name is The God of hosts.

<sup>2</sup> 2 Kings xvii. 6.—<sup>1</sup> Chap. iv. 13.

or *Remphan*, by the Egyptians. *Your images*—They had images of these supposed deities, that of Moloch representing the sun, and that of Chiun the star Saturn: see Seldon, ii. 396. These images were placed in shrines, here termed מוֹלֹךְ, a tabernacle, or tabernacles, and these they used to carry about with them, as Grotius and Dr. Hammond, on Acts vii. 43, have proved.

Verse 27. *Therefore will I cause you to go into captivity beyond Damascus, saith the Lord, whose name is, &c.*—Ye shall be removed further from your own country, than when Hazael, king of Syria, carried away so many Israelites captives to Damascus, (see 2 Kings x. 32, 33,) and consequently shall have less hopes of returning home. The king of Assyria carried the ten tribes captive as far as Media, 2 Kings xvii. 6. Therefore St. Stephen, in the passage above quoted, expressing rather the sense than the words, reads, *I will carry you away beyond Babylon*, Media being at a much greater distance than Babylon. Both readings imply, that the captivity of the ten tribes would be far worse than that of the two remaining, and likely to be of much longer duration.

## CHAPTER VI.

Here, (1.) *The people of Israel and Judah, confiding in their privileges and power, and wallowing in carnal pleasure, are represented as contemning God's threatenings, and the judgments which had already begun to be executed, 1-6. (2.) God shows what terrible calamities hung over their heads, and would certainly fall heavy upon, and overwhelm them and their country, 7-14.*

A. M. 3217. WO <sup>a</sup> to them that <sup>1</sup> are at ease in Zion, and trust in the

<sup>a</sup> Luke vi. 24.—<sup>1</sup> Or, *are secure.*

## NOTES ON CHAPTER VI.

Verse 1. *Wo to them that are at ease in Zion*—Who are *secure*, as the margin reads, continuing in their sins, fearless of God's judgments, and resolved to indulge themselves in that voluptuousness and ease which their riches give them an opportunity of enjoying, notwithstanding the evident tokens of God's displeasure against the whole nation, both Israel and Judah. For these and the following words contain a threatening against both kingdoms, although the chief design of this prophecy is against the kingdom of Israel. Because the word מְנַחֵם, which our translation renders *at ease*, signifies also to be *insolent*, therefore the LXX. translate the clause, Οὐαὶ τοῖς εὐθυμένοις Σιών, *Wo unto them that despise Zion*, in which sense the words may filly

mountain of Samaria, which are named <sup>b</sup> chief <sup>2</sup> of the nations, to

<sup>b</sup> Exod. xix. 5.—<sup>2</sup> Or, *first-fruits.*

belong to the ten tribes, who despised Zion, and the temple, though God had chosen it to place his name there. *And trust in the mountain of Samaria*—In the strength of their capital city, built on the hill of Samaria. *Which are named chief of the nations, to whom the house of Israel came*—“Zion, or Jerusalem, and Samaria, were the chief seats of the two kingdoms, whither there was the greatest resort of the whole nation. The Chaldee interprets it, ‘Who give names to their children, according to the names of the chief of the heathen, to whom the house of Israel apply themselves for protection.’ Thus, in later times, some of the Jews took the names of Alexander, Antipater, Agrippa, and the like, to compliment some great men among the Greeks or Romans of those names.”—Lowth.

A. M. 3217. whom the house of Israel came!  
B. C. 787.

2 ° Pass ye unto ° Calneh, \* and see ;  
and from thence go ye to ° Hamath the great :  
then go down to ° Gath of the Philistines :  
° be they better than these kingdoms ? or their  
border greater than your border ?

3 Ye that ° put far away the ° evil day, ° and  
cause ° the ° seat of violence to come near ;

4 That lie upon beds of ivory, and ° stretch  
themselves upon their couches, and eat the  
lambs out of the flock, and the calves out of the  
midst of the stall ;

° Jeremiah ii. 10.—<sup>d</sup> Isa. x. 9.—\* Taken about B. C. 794.  
° 2 Kings xviii. 34.—<sup>f</sup> 2 Chron. xxvi. 6.—<sup>g</sup> Nahum iii. 8.  
<sup>h</sup> Ezek. xii. 27.—<sup>i</sup> Chapter v. 18 ; ix. 10.—<sup>k</sup> Chapter v. 12 ;  
Verse 12.

Verse 2. *Pass ye unto Calneh*—To check their pride and carnal security, the prophet bids them consider the state of those cities in the neighbourhood of Canaan that had been as illustrious in their time as ever Zion and Samaria were, and yet had been destroyed. *Calneh*, called *Calno*, (Isa. x. 9,) was a city in the land of Shinar, or the territory of Babylon, (Gen. x. 10,) supposed by St. Jerome to be the same as Ctesiphon; and, it seems, had been taken and destroyed, probably by some king of Assyria, not long before the uttering of this prophecy. *Thence go ye to Hamath the great*—A city of Syria, on the Orontes. It was conquered by Jeroboam, 2 Kings xiv. 25; and by the Assyrians, chap. xix. 34. It is called here *Hamath the great*, to distinguish it from another Hamath, mentioned verse 14, which was the northern boundary of Palestine. *Then go down to Gath*—This city was taken by Uzziab, in whose reign Amos prophesied, 2 Chron. xxvi. 6. *Be they better than these kingdoms?*—The kingdoms of Judah and Israel? The answer seems to be, Yes; they were better, and their border greater than your border. So that they had more reason to be confident of their safety than you have; yet you see what is become of them, and dare you be secure? Thus Nahum asks Nineveh, (chap. iii. 8,) *Art thou better than populous No, that was situate among the rivers, whose rampart was the sea? &c.; yet she was carried away, she went into captivity.* By these examples, then, learn to amend your ways, or expect to perish in them. Or, the sense may be, Were these cities more favoured of God than Israel and Judah? or had they a larger and more fertile country to live in, and therefore were more deserving of the wrath of God for their ingratitude? or had they greater riches to tempt the avarice of invaders? In this sense Archbishop Newcome seems to have understood the passage, and therefore supposes the prophet to ask, "Why then do ye worship their gods? and why are ye not grateful to Jehovah?" The prophet, however, seems to have intended rather to check and reprove their presumption than their ingratitude, as appears by the next verse.

5 ° That ° chant to the sound of A. M. 3217.  
the viol, and invent to themselves in- B. C. 787.  
struments of music, ° like David ;

6 That drink ° wine in bowls, and anoint  
themselves with the chief ointments: ° but  
they are not grieved for the ° affliction of  
Joseph.

7 ¶ Therefore now shall they go captive  
with the first that go captive, and the banquet  
of them that stretched themselves shall be  
removed.

8 ° The Lord God hath sworn by himself,

<sup>1</sup> Psa. xciv. 20.—<sup>2</sup> Or, habitation.—<sup>3</sup> Or, abound with super-  
fluities.—<sup>4</sup> Isa. v. 12.—<sup>5</sup> Or, quaver.—<sup>6</sup> 1 Chron. xxiii. 5.  
<sup>7</sup> Or, in bowls of wine.—<sup>8</sup> Gen. xxxvii. 25.—<sup>9</sup> Heb. breach  
<sup>10</sup> Jer. li. 14; Heb. vi. 13. 17.

Verses 3-6. *Ye that put far away the evil day*—Ye who persuade yourselves that God's judgments will not overtake you so soon as the predictions of the prophet import. *And cause the seat of violence to come near*—Who take every opportunity of perverting justice by pronouncing unrighteous decrees, and of turning the seat of justice into the seat of oppression. Or, this latter clause may be interpreted of the Israelites' bringing the Assyrians, who were to be their destroyers, upon them, by continuing in their sins, and thereby provoking God's wrath more and more; or by their imprudence, such as that of Menahem, who, having got possession of the throne by slaying Shallum, gave Pul, the king of Assyria, a thousand talents of silver, that *his hand might be with him to confirm the kingdom in his hand*, 2 Kings xv. 19. *That lie upon beds of ivory*—This and the two following verses are an elegant description of the bad use men too often make of a plentiful fortune; so that it shuts out all serious consideration, and makes them void of compassion toward persons in want and misery, and to regard nothing but their present gratification; *eat the lambs out of the flock*—The choicest and best of them. *That chant to the sound of the viol, &c.*—Who, though but private persons, make use of all manner of musical instruments, the same as David did, when he was a king; and employ as great a variety of music for their own diversion as he did in the service of God. *That drink wine in bowls*—Not in small, but in large vessels; that is, who drink to excess, and in all respects live very luxuriously. *But they are not grieved for the affliction of Joseph*—Do not humble themselves under God's afflicting hand, nor lay to heart the calamities which the divine judgments have brought, and are still bringing more and more upon the kingdom of Israel, called by the name of Joseph. The words allude to the afflicted state of Joseph, when he was sold by his brethren into Egypt.

Verses 7, 8. *Therefore now shall they go captive with the first, &c.*—As they were reckoned the first among the people, and claimed the preference in every thing, so now shall they be the first that shall

A. M. 3217. saith the LORD, the God of hosts, I  
B. C. 787. abhor <sup>a</sup> the excellency of Jacob, and  
hate his palaces : therefore will I deliver up the  
city with all <sup>b</sup> that is therein.

9 And it shall come to pass, if there remain  
ten men in one house, that they shall die.

10 And a man's uncle shall take him up,  
and he that burneth him, to bring out the  
bones out of the house, and shall say unto  
him that is by the sides of the house, *Is there  
yet any with thee?* and he shall say, No.  
Then shall he say, <sup>c</sup> Hold thy tongue : <sup>d</sup> for  
<sup>e</sup> we may not make mention of the name of the  
LORD.

11 For behold, <sup>f</sup> the LORD commandeth, <sup>g</sup> and

<sup>a</sup> Psa. xlviii. 4; Ezek. xxiv. 21; Chap. viii. 7.—<sup>b</sup> Heb. the  
fulness thereof.—<sup>c</sup> Chap. v. 13.—<sup>d</sup> Chap. viii. 3.—<sup>e</sup> Or,  
they will not, or, have not.

be carried into captivity. *And the banquet of them  
that stretched themselves shall be removed*—They  
who indulged themselves in ease and luxury shall  
have no more costly banquets spread before them :  
all their luxurious living shall be at an end. *The  
Lord hath sworn by himself*—And will not violate  
his oath; *I abhor the excellency of Jacob*—What-  
ever the kingdoms of Israel and Judah value them-  
selves for is hateful to me, as having been abused by  
them, and made instrumental in dishonouring me.  
Or, the words should rather be rendered, *I abhor the  
pride of Jacob*. Inhumanity and hardness of heart, as  
well as many other vices, are generally the compan-  
ions of pride; and therefore God always expresses,  
in the Scriptures, the utmost abhorrence of that  
sin. *Therefore I will deliver up the city*—Name-  
ly, the city of Samaria first, and then that of Jeru-  
salem.

Verses 9-11. *If there remain ten men in one house,  
&c.*—Those that escape the hands of the enemy  
shall die by the pestilence. *And a man's uncle (or  
kinsman) shall take him up*—Some friend or rela-  
tion, whose duty it is to perform the last offices for  
the deceased, shall *take him up* directly and *burn  
him*: for so it should be rendered, and not, *and he that  
burneth him*. The meaning is, that he should not stay  
to perfume the body with rich ointments, as was the  
usual custom; nor should he bury it, but burn it to  
ashes, to prevent infection. *To bring out the bones  
out of the house, &c.*—Or rather, that *he may bring  
out, &c.*, that is, that he may, as soon as possible,  
cleanse the house by the removal of the body. All  
that is said here, is strongly expressive of what is  
the case where a deadly pestilence rages. *And shall  
say unto him that is by the sides of the house*—Or  
near the house, out of which the bones are carried;  
*Is there any yet with thee*—Is there any yet living  
besides thyself belonging to this house? *And he  
shall say, No*—All the inhabitants of the house are  
dead. *Then shall he say, Hold thy tongue; for we  
may not make mention of the name of the Lord*—

he will smite the great house with <sup>A. M. 3217.</sup>  
<sup>B. C. 787.</sup> <sup>10</sup> breaches, and the little house with  
clefts.

12 ¶ Shall horses run upon the rock? will  
*one plough there with oxen?* for <sup>2</sup> ye have  
turned judgment into gall, and the fruit of  
righteousness into hemlock :

13 Ye which rejoice in a thing of naught,  
which say, Have we not taken to us horns by  
our own strength?

14 But behold, <sup>7</sup> I will raise up against you a  
nation, O house of Israel, saith the LORD, the  
God of hosts; and they shall afflict you from  
the <sup>8</sup> entering in of Hamath unto the <sup>11</sup> river of  
the wilderness.

<sup>1</sup> Isa. lv. 11.—<sup>2</sup> Chap. iii. 15.—<sup>10</sup> Or, droppings.—<sup>11</sup> Hos.  
x. 4; Chap. v. 7.—<sup>7</sup> Jer. v. 15.—<sup>8</sup> Num. xxxiv. 8; 1 Kings  
viii. 65.—<sup>11</sup> Or, valley.

As this clause has no immediate connection with, or  
relation to, the negative answer contained in the pre-  
ceding clause, it is to be supposed that when the per-  
son has given that answer, and said that there was  
none left alive in the house, he utters, as is natural,  
some prayer to God for mercy or deliverance; on  
which the other speaks to him in this manner: as  
much as to say, It is in vain now to pray, or make  
supplication; for God will not now hear us, but we  
also shall be cut off by this dreadful pestilence, as  
the rest have been. Archbishop Newcome puts a  
different sense on the last clause, thus: "Solitude  
shall reign in the house; and if one is left, he must  
be silent (see chap. viii. 3) and retired, lest he be  
plundered of his scanty provisions." *For behold,  
the Lord commandeth*—Gives forth his commands  
to the enemy, namely, the Assyrians, to come against  
Israel. *And he will smite the great house, and the  
little house, &c.*—People of all ranks, high and low,  
shall be sufferers in the common calamities.

Verse 12. *Shall horses run upon the rock?*—*Is  
it possible that horses should run upon the steep and  
craggy cliffs?* So impossible is it that ye Israelites  
should continue to prosper, while ye remain thus  
sinful.—Bishop Hall. Or, "as horses and oxen are  
useless in such places, so are ye evidently useless to  
God."—Grotius. Several other interpretations are  
given of this obscure verse. Mr. Scott's is, "It was  
as perilous to endeavour to reform the people as it  
would be to ride a race on the top of a craggy rock,  
where both horses and horsemen would be in dan-  
ger of being killed; and as vain as to plough there  
with oxen, when no impression could be made or  
increase expected." *For ye have turned judgment  
into gall, &c.*—Ye have rendered the administration  
of public justice as bitter as gall, and *the fruit of  
righteousness*, or the observance of religious cere-  
monies, as poisonous as *hemlock*.

Verses 13, 14. *Ye which rejoice in a thing of  
naught*—Ye who place confidence in your strength,  
which will avail you nothing when God withdraws

his blessing from you; which say, *Have we not taken to us horns by our strength?*—Have we not, by our strength, been victors over our neighbours? This boast seems chiefly founded upon the success which Jeroboam II. had in restoring the ancient dominion of Israel, and recovering it from the Syrians, who had brought them very low: see 2 Kings xiii. 3, 7, and xiv. 15. *But behold, I will raise up against you a nation, &c.*—The Assyrians were the nation

here spoken of, who, it is here denounced, should afflict them from one end of the land to the other; which they accordingly did some time after, making an entire conquest of the country. Hamath was the boundary of the land of Israel to the north: see Num. xxxiv. 8; 2 Kings xiv. 25: and *the river of the wilderness*, by which is meant the river Nile, or, as it is called, Josh. xv. 47, *the river of Egypt*, was the southern boundary.

## CHAPTER VII.

*This chapter represents, (1.) God contending with the Israelites by lesser judgments, and removing them at the prayer of Amos, 1-6; but at last abandoning them, as incorrigible, to utter destruction, 7-9. (2.) Amaziah, the idolatrous priest of Beth-el, accusing the prophet to King Jeroboam, and advising him, and charging him to leave the country and return to Judea, 10-13. (3.) Amos vindicating his office, and denouncing ruin to Amaziah, and his family and nation, 14-17.*

A. M. 3217. **THUS** hath the Lord GOD showed  
B. C. 787.

unto me; and behold, he formed<sup>1</sup> grasshoppers in the beginning of the shooting up of the latter growth; and lo, *it was* the latter growth after the king's mowings.

2 And it came to pass, *that* when they had made an end of eating the grass of the land, then I said, O Lord GOD, forgive, I beseech thee: <sup>a</sup> by <sup>2</sup> whom shall Jacob arise? for he is small.

<sup>1</sup> Or, green-worms.—<sup>a</sup> Isaiah li. 19; Verse 5.—<sup>2</sup> Or, who of (or, for) Jacob shall stand?

## NOTES ON CHAPTER VII.

Verse 1. *Thus hath the Lord showed unto me*—The Lord also showed me the following things. Here the prophet mentions the first of five prophetic representations of what was coming upon this people. *He formed grasshoppers in the beginning of the latter growth*—He appeared to me as bringing a vast multitude of grasshoppers upon the land at the season when the grass begins to shoot again after the first mowing. Though this be spoken in a literal sense of a plague of grasshoppers, yet some commentators think it is to be understood metaphorically, and that by the grasshoppers is meant the army of Pul, king of Assyria, mentioned 2 Kings xv. 19. *After the king's mowings*—It is supposed that the first crop of grass was set apart for the use of the king's stables.

Verses 2, 3. *When they had made an end of eating the grass*—With us grasshoppers are not hurtful, but those in our text were locusts, as the word ׀ׁ, here used, is rendered, Isa. xxxiii. 4: in which sense the word is understood by the Vulgate and Houbigant: see also Nah. iii. 17. *By whom shall Jacob arise?*—Or, who shall raise up Jacob; for he is small?—If thou suffer these calamities to proceed to extremities, by what means shall the small re-

3 <sup>b</sup> The LORD repented for this: A. M. 3217.  
It shall not be, saith the LORD. B. C. 787.

4 ¶ Thus hath the Lord GOD showed unto me: and behold, the Lord GOD called to contend by fire, and it devoured the great deep, and did eat up a part.

5 Then said I, O Lord GOD, cease, I beseech thee: <sup>c</sup> by whom shall Jacob arise? for he is small.

6 The LORD repented for this: This also

<sup>b</sup> Deuteron. xxxii. 36; Verse 6; Jonah iii. 10; James v. 16.  
<sup>c</sup> Verses 2, 3.

mains of the riches and strength of the kingdom be rescued from utter destruction? *The Lord repented for this, &c.*—The prophet here informs us, that it was represented to him in his vision, that the Lord was pleased to hearken to his earnest supplication, and to promise that the threatened judgment should not proceed to an utter destruction of the whole kingdom. Those who suppose all this to be metaphorically expressed, understand this of Pul's being induced by a sum of money to depart out of the land, as we read 2 Kings xv. 20: but it may be understood of a threatened judgment of locusts and other insects, which was deprecated by the prophet's prayers, and so not executed.

Verses 4-6. *The Lord God called to contend by fire, &c.*—This represented a sorer judgment than the former, and, in the opinion of some expositors, denoted the invasion of Tiglath-pileser, who carried a great part of Israel away captive, 2 Kings xv. 29, and so was properly represented by a raging fire, which consumed the sea by turning it into vapours, and then devoured a great part of the land. *Then said I, O Lord God, cease, I beseech thee, &c.*—Here the prophet observes, that upon this judgment being represented to him in his vision, he made supplication to God as he had done before, and that God heark-

A. M. 3217. shall not be, saith the Lord God.  
B. C. 787.

7 ¶ Thus he showed me: and behold, the LORD stood upon a wall *made* by a plumb-line, with a plumb-line in his hand.

8 And the LORD said unto me, Amos, what seest thou? and I said, A plumb-line. Then said the LORD, Behold, <sup>d</sup> I will set a plumb-line in the midst of my people Israel: <sup>e</sup> I will not again pass by them any more:

9 <sup>f</sup> And the high places of Isaac shall be desolate, and the sanctuaries of Israel shall be laid waste; and <sup>g</sup> I will rise against the house of Jeroboam with the sword.

10 ¶ Then Amaziah <sup>h</sup> the priest of Beth-el sent to <sup>i</sup> Jeroboam king of Israel, saying, Amos hath conspired against thee in the midst of the

<sup>d</sup> 2 Kings xxi. 13; Isatah xxviii. 17; xxxiv. 11; Lam. ii. 8. • Chap. viii. 2; Micah vii. 18.—<sup>e</sup> Beer-sheba, Gen. xxvi. 25; xlvii. 1; Chapter v. 5; viii. 14.—<sup>f</sup> Fulfilled, 1 Kings xv. 10. <sup>h</sup> 1 Kings xii. 32.—<sup>i</sup> 2 Kings xiv. 23.

ened to him in this instance also, and promised that this judgment should not be executed, or should have a stop put to it.

Verses 7-9. *The Lord stood upon a wall made by a plumb-line*—A wall strongly and beautifully built. God's judgments are sometimes represented in Scripture by a line and a plummet, to denote that they are measured out by the exactest rules of justice. *Behold, I will set a plumb-line in the midst of my people Israel*—I will exactly measure my people Israel; I will take a particular view of the whole kingdom of the ten tribes, and notice how far it is right, or how far it is out of order, and will judge and punish according to their sins. *I will not again pass by them any more*—I will not any longer pass over their transgressions. *The high places of Isaac shall be desolate*—The idolatrous altars and groves which they have erected at Beer-sheba, where their holy ancestor Jacob erected an altar to the true God, and devoutly worshipped him, shall be entirely spoiled and made desolate. *And the sanctuaries of Israel shall be laid waste*—All the other places in Israel, set apart for idolatrous worship, shall also be entirely destroyed.

Verses 10, 11. *Then Amaziah the priest of Beth-el sent to Jeroboam*—This was a priest not of the tribe of Levi, but such a one as those were whom Jeroboam I. had consecrated to perform the idolatrous services at Beth-el: see 1 Kings xii. 31. *Amos hath conspired against thee in the midst, &c.*—That is, in an open and barefaced manner. He represents the prophet as exciting sedition, because he denounced destruction against the kingdom, and threatened the house of Jeroboam. The same crime was objected to Jeremiah, chap. xxvi. 9, 10; to Christ, Luke xxiii. 2; and to St. Paul, Acts xxiv. 5. *The land is not able to bear all his words*—The friends of the government cannot patiently hear his words, and the enemies of it will take advantage from them

house of Israel: the land is not able to bear all his words. A. M. 3217  
B. C. 787.

11 For thus Amos saith, Jeroboam shall die by the sword, and Israel shall surely be led away captive out of their own land.

12 Also, Amaziah said unto Amos, O thou seer, go flee thee away into the land of Judah, and there eat bread, and prophesy there:

13 But <sup>k</sup> prophesy not again any more at Beth-el: <sup>l</sup> for it is the king's <sup>m</sup> chapel, and it is the <sup>n</sup> king's court.

14 ¶ Then answered Amos, and said to Amaziah, I was no prophet, neither was I <sup>o</sup> a prophet's son; <sup>p</sup> but I was a herdman, and a gatherer of <sup>q</sup> sycamore fruit:

15 And the LORD took me <sup>r</sup> as I followed the

<sup>k</sup> Chap. ii. 12.—<sup>l</sup> 1 Kings xii. 32; xiii. 1.—<sup>m</sup> Or, sanctuary. <sup>n</sup> Heb. house of the kingdom.—<sup>o</sup> 1 Kings xx. 35; 2 Kings ii. 5; iv. 38; vi. 1.—<sup>p</sup> Chap. i. 1; Zech. xiii. 5.—<sup>q</sup> Or, wild figs. <sup>r</sup> Heb. from behind.

to make some disturbance. If he proceed to speak in this manner, the inhabitants will be moved to take up arms against each other. *For Amos saith, Jeroboam shall die by the sword*—This was a perverting of the prophet's words; for he did not prophesy against the king himself, but against his family, or posterity.

Verses 12, 13. *Amaziah said, O thou seer, go flee, &c.*—Thou that sayest thou art a prophet, get thee hence, where thou signifyest that thou art so much displeased with the actions of the people, and go into the land of Judah—Where it is likely thou wilt be better entertained than thou art here. *And there eat bread, &c.*—There they will feed thee well, because thou pretendest to be a prophet. *Prophesy not at Beth-el, for it is the king's chapel, &c.*—This is the place where the king performs his religious worship in person, and often resides here with his court, that he may the better attend upon the service performed at this place; (see 1 Kings xiii. 1;) and therefore thou oughtest to reverence it, and not utter thy sham prophecies here.

Verses 14, 15. *I was no prophet*—Not originally, or by study, or by any human designation; *neither was I a prophet's son*—Neither was I bred up at the schools of the prophets; as those usually were who took that office upon them. *But I was a herdman*—By breeding and occupation I was, and still am, a herdman; *and a gatherer of sycamore fruit*—I got my livelihood also in part by gathering wild figs for those who had occasion for them. *The Lord took me, &c.*—As I was following my flock, and thinking of nothing else; *and said unto me*—By an extraordinary irradiation, or impulse of his Divine Spirit; *Go, prophesy unto my people*—Go, and as a prophet divinely commissioned, reprove, instruct, exhort, and warn my people of the calamities impending over them, and which will assuredly fall upon them, unless they avert them by turning to me in true repentance.

A. M. 3217. flock, and the LORD said unto  
B. C. 787. me, Go, prophesy unto my people  
Israel.

16 ¶ Now, therefore, hear thou the word of  
the LORD: Thou sayest, Prophecy not against  
Israel, and ° drop not *thy word* against the  
house of Isaac.

° Ezekiel xxi. 2; Micah ii. 6.—P Jeremiah xxviii. 12; xxix.  
21, 25, 31, 32.

Verses 16, 17. *Now, hear thou the word of the Lord*—Who hath sent me, and whom thou contradictest; from him I have a message to thee also, which much concerns thee. *Thou sayest, Prophecy not against Israel*—Thou usest thy power to silence me; therefore thus saith the Lord—Because thou hast so directly and wilfully opposed the Lord; *Thy wife shall be a harlot in the city*—Shall be treated as a harlot in this very city of Beth-el. The meaning probably is, that she should be abused, or ravished,

17 P Therefore thus saith the LORD; A. M. 3217.  
B. C. 787. Thy wife shall be a harlot in the city, and thy sons and thy daughters shall fall by the sword, and thy land shall be divided by line; and thou shalt die in a polluted land: and Israel shall surely go into captivity forth of his land.

¶ Isaiah xiii. 16; Lamentations v. 11; Hosea iv. 13; Zechariah xiv. 2.

by the Assyrian soldiers, when they should take Beth-el. *Thy land shall be divided by line*—Conquerors were used to divide conquered lands in portions among their soldiers, which was done by measuring out every one's part by a line; so that this expression signified, his land should be divided among the enemy. *And thou shalt die in a polluted land*—Thou shalt be carried captive from thine own country, and die in a land where the inhabitants are idolatrous.

## CHAPTER VIII.

In this chapter, (1.) By the vision of a basket of summer fruit, the prophet is shown the certainty and nearness of the destruction of the ten tribes, 1-3. (2.) For their oppression of the poor, profanation of the sabbath, and injustice in traffic, they are threatened with the most ruinous and mournful calamities, 4-10. (3.) For their idolatrous worship they are threatened with an utter deprivation of the word and ordinances of God, 11-14.

A. M. 3217. **T**HUS hath the Lord God showed  
B. C. 787. unto me: and behold a basket  
of summer fruit.

2 And he said, Amos, what seest thou? And I said, A basket of summer fruit. Then said the LORD unto me, ° The end is come upon

° Ezek. vii. 2.—b Chap. vii. 8.—c Chap. v. 23.

### NOTES ON CHAPTER VIII.

Verses 1, 2. *Behold a basket of summer fruit*—This symbolically denoted that Israel's sins were now ripe for judgment, and that as the fruit, when it is ripe, is taken from the trees, so, their iniquity being now ripe, they should be taken off the land in which they dwelt. The two Hebrew words, קַיִץ, *kaits*, summer fruit, and קֵץ, *kets*, an end, have an affinity in their sound. Such paronomasias occur in other passages of Scripture: see Isaiah xxiv. 17; Jer. i. 11. Instead of *summer fruit*, Houbigant reads, "*autumnal fruit*, or, *fruit of the last season of the year*; and so in the next verse, where, instead of *the end*, he reads the *last end*, in order to keep up the allusion, and the play of the words in the original: whereby is signified, that as after the autumnal fruits, no others are produced from the earth, or gathered from the tree, so should it come to pass, that the kingdom of Israel should no more produce any fruit, nor flourish in the following years. After

my people of Israel; b I will not A. M. 3217.  
B. C. 787. again pass by them any more.

3 And ° the songs of the temple 1 shall be howlings in that day, saith the Lord God: there shall be many dead bodies in every place; d they shall cast them forth 2 with silence.

1 Heb. shall howl.—d Chap. vi. 9, 10.—° Heb. be silent.

Jeroboam II. all things became worse and worse, till the kingdom of Israel was totally destroyed." see Jer. xxiv.

Verse 3. *And the songs of the temple shall be howlings, &c.*—Houbigant renders it, *And the singers of the palace shall howl*, the word קַיִץ, signifying *palace* as well as *temple*; and as Amos prophesied against Israel, not against Judah, the temple, properly so called, could not be meant here. *There shall be many dead bodies in every place*—In cities, towns, and the country; in all places shall the bloody effects produced by the enemies' sword, and by famine and pestilence, be seen. *They shall cast them forth with silence*—The enemy will make such slaughter among the people, and the dead will be so numerous, that there will be no opportunity of using public mournings, or lamentations, at funerals, as had been usual in other cases; but the friends of the deceased will be glad to hurry them to their graves with as much silence and privacy as possible.

A. M. 3217. 4 ¶ Hear this, O ye that swallow  
B. C. 787. up the needy, even to make the poor  
of the land to fail,

5 Saying, When will the new-moon be  
gone, that we may sell corn? and the sabbath,  
that we may set forth wheat, making the  
ephah small, and the shekel great, and falsify-  
ing the balances by deceit?

\* Psalm xiv. 4; Prov. xxx. 14.—<sup>3</sup> Or, month.—<sup>4</sup> Neh. xiii.  
15, 16.—<sup>5</sup> Heb. open.—<sup>6</sup> Mic. vi. 10, 11.

Verses 4-6. *Hear, O ye that swallow up the needy*—That greedily and cruelly devour such as would have been objects of your compassion, had you been just and merciful as well as rich and great. He alludes to the greater fish swallowing up the lesser. *To make the poor of the land to fail*—Either to root them out or to enslave them. *Saying, When will the new-moon be gone*—This was one of their solemn feasts, the use of which they retained with their idolatrous worship; *that we may sell corn*—It seems they were prohibited during this feast, and probably in their other solemn feasts, from every kind of traffic, even the selling of corn; and these covetous wretches thought the time during which they were so restrained long and tedious, wishing to be again at liberty to trade and get gain. *Making the ephah small, and the shekel great*—The ephah was the measure whereby they sold corn, &c., containing about one of our bushels. This they made smaller than the just standard, and so cheated in the quantity of what they sold. The shekel was the money they received for the price of their goods, and by weighing this by too heavy a weight, they diminished its real value, and so cheated also in the sum they received. So that both ways they over-reached those that dealt with them, who received less of what they bought than it was their right to receive, and paid more than they ought to pay for it. *That we may buy the poor for silver*—That we may, by these unjust dealings, soon get the poor so much into our debt, that they may not be able to discharge it, but be obliged to surrender themselves to us as slaves, and that for a very trifling consideration in reality. So that these avaricious and merciless men wished the new-moon and sabbaths to be over, that they might go to market, as it were, and buy the poor; and when these poor owed but for a very trifling article, as suppose a pair of shoes, they would take advantage against them, and make them sell themselves to pay the debt. Or, to buy any thing for a pair of shoes, was a proverbial expression to signify getting it at a very vile, or low price. It was the custom of those times when a man could not discharge his debts, for him to surrender up himself and family to his creditor as bond-servants. By this the rich increased their power, as well as their wealth; and such was their inhumanity, that they practised every art of fraud and extortion to reduce the needy to this miserable condition. *Yea, and sell the refuse of the wheat*—Not content with de-

6 That we may buy the poor for silver, and the needy for a pair of shoes; yea, and sell the refuse of the wheat?

7 The LORD hath sworn by the excellency of Jacob, Surely I will never forget any of their works.

8 Shall not the land tremble for this, and every one mourn that dwelleth therein? and

<sup>5</sup> Heb. perverting the balances of deceit, Hos. xii. 7.—<sup>6</sup> Chap. ii. 6.—<sup>7</sup> Chap. vi. 8.—<sup>8</sup> Hos. viii. 13; ix. 9.—<sup>9</sup> Hos. iv. 3.

frauding in the measure and price, ye mix the chaff, or refuse, such as is not fit to make bread, and sell it together with the wheat. This was another kind of oppression; corrupted wares were sold to those that were necessitous.

Verse 7. *The Lord hath sworn by the excellency of Jacob*—That is, by himself; *Surely I will never forget any of their works*—God is said to remember men's sins when he punishes them. We may learn by this passage, and many others in Scripture, that however slightly men may think of it, God takes particular notice of, and will certainly punish, all extortions and over-reachings in trade, and more particularly when they are used in regard of the poor. They shall have judgment without mercy, who have showed no mercy. It is to be wished that persons would always consider themselves as the fathers of the poor, when they deal with them; and rather give them *measure pressed down and running over*, than mete to them with a scanty hand.

Verse 8. *Shall not the land tremble*—Shall not the state, or government, and all the people of the land, be terribly afraid, and greatly troubled; *for this*—This, that you have done, O house of Israel, in sinning, and this that God will do in punishing? *And every one mourn that dwelleth therein*—Shall not all be deeply concerned and distressed, since all have sinned and deserved punishment, and all will suffer in the approaching calamity? Certainly they shall. Observe, reader, those that will not tremble and mourn as they ought for national sins, shall be made to tremble and mourn for national judgments; those that look unconcerned upon the sins of oppressors, which should make them tremble, and upon the miseries of the oppressed, which should make them mourn, God will find out a way to make them tremble at the fury of those that oppress them, and mourn for their own losses and sufferings by it. *And it shall rise up wholly as a flood*—The LXX. read, with a very small alteration in the Hebrew points, *και αναβησεται ως ποταμος συντελεια*, *Destruction shall rise up like a flood*; that is, the judgment, the calamity of a hostile invasion by the Assyrians, shall be like an inundation, which in a short time overflows a whole country. *And it shall be cast out and drowned*—The inhabitants of the land shall be cast out of their possessions, or the land itself shall be overwhelmed as by the flood, or rather, the river of Egypt, that is, as Egypt is by the inundation of the river Nile. Thus the Chaldee paraphrase:

A. M. 3217. it shall rise up wholly as a flood : and  
B. C. 787. it shall be cast out and drowned, <sup>m</sup> as  
by the flood of Egypt.

B. C. 791. 9 And it shall come to pass in that  
day, saith the Lord God, <sup>n</sup> that I will  
cause the sun to go down at noon, and I will  
darken the earth in the clear day :

10 And I will turn your feasts into mourning,  
and all your songs into lamentation ; <sup>p</sup> and I

<sup>m</sup> Chap. ix. 5.—<sup>n</sup> Job v. 14 ; Isaiah xiii. 10 ; lix. 9, 10 ; Jer. xv. 9 ; Micah iii. 6.—<sup>p</sup> Isaiah xv. 2, 3 ; Jer. xlviii. 37 ; Ezek.

*He shall make a king come up against it [the land] with a numerous army like a flood, and he shall drive out the inhabitants thereof, and [the land itself] shall be drowned as when the flood of Egypt [overflows.]*

Verse 9. *I will cause the sun to go down at noon*—Calamitous times are often expressed in the Scriptures by the failing of the light of the sun, and the day's being overspread with darkness. So Israel's sun did begin to go down, as at noon, under the dark cloud of conspiracies and civil wars by Shallum, Menahem, Pekah, and Hoshea, till it entirely set, and total darkness came on through the Assyrian invasions by Pul, Tiglath-pileser, and Shalmanezar, and by the entire desolation and destruction of the country produced thereby. *And I will darken the earth*—By bringing a thick cloud of troubles and afflictions over it ; *in the clear day*—When they think all is safe, well settled, and hopeful.

Verse 10. *I will turn your feasts into mourning*—God commanded the Jews to celebrate their festivals with joy and gladness ; but this it would be impossible for them to do under such melancholy circumstances and manifestations of the divine displeasure. *And all your songs into lamentation*—The particular psalms and hymns which used to be sung at the great festivals are here alluded to. *And I will bring up sackcloth upon all loins*—All sorts of persons shall put on mourning. *And baldness upon every head*—Shaving the head and beard was a sign of the greatest sadness. *I will make it as the mourning, rather, as in the mourning of [or for] an only son*—That is, a most heavy mourning ; for the death of an only son generally occasions the severest grief ; *and the end thereof as a bitter day*—A sorrowful day, which you shall wish you had never seen, shall succeed your dark night. In other words, the calamities shall increase more and more ; so that the last part of these greivous times shall be far more distressing than any that had preceded. This undoubtedly was the case, as the carrying them into captivity would occasion a separation of friends from friends, children from parents, wives from husbands, than which it is not easy to conceive any thing more deplorable.

Verse 11. *Behold the days come, saith the Lord*—This is spoken of events which were yet at some distance. *That I will send a famine in the land, not of bread, &c., but of hearing the words of the*

will bring up sackcloth upon all loins, A. M. 3217.  
and baldness upon every head ; <sup>q</sup> and <sup>r</sup> and

I will make it as the mourning of an only son,  
and the end thereof as a bitter day.

11 ¶ Behold, the days come, saith the Lord  
God, that I will send a famine in the land, not  
a famine of bread, nor a thirst for water, but  
<sup>r</sup> of hearing the words of the LORD :

12 And they shall wander from sea to sea,

vii. 18 ; xxvii. 31.—<sup>q</sup> Jeremiah vi. 26 ; Zechariah xii. 10.  
<sup>r</sup> 1 Sam. iii. 1 ; Psa. lxxiv. 9 ; Ezek. vii. 26.

*Lord*—When Amos prophesied, and for a considerable time after, there were several prophets, and abundant opportunities of hearing the word of the Lord, in season and out of season : they had *precept upon precept and line upon line*. Prophecy was their daily bread ; but they despised it as Israel did the manna in the wilderness ; and therefore God threatens that he would hereafter deprive them of this privilege. It appears that there were not so many prophets in the land of Israel, about the time that their destruction came upon them, as there were in the land of Judah ; and after the ten tribes were carried away captive, they *saw not their signs* ; there were *no more any prophets* among them ; none to show them *How long* ; Psa. lxxiv. 9. The Jewish church also, after Malachi, had no prophets for many ages. Now, 1st, This was the departure of a great part of their glory : what especially made their nation great and high was, that *to them were committed the oracles of God* : but when these were taken from them their beauty was stained, and their honour laid in the dust. 2d, This was a token of God's highest displeasure against them : surely he was angry indeed with them, when he would no more speak to them as he had done ; and had abandoned them to ruin, when he would no more reprove them for their sins, and call them to repentance by his messengers. 3d, This made all the other calamities that were upon them truly melancholy ; that they had no prophets to instruct and comfort them from the word of God, nor to give them any hopeful prospect. We should say at any time, and shall be compelled to say in a time of trouble, that a famine of the word of God is, of all others, the sorest famine—the heaviest judgment. It is not improbable that this threatening was intended to look further than to the judgment now referred to, even to the *blindness* which has *in part happened to Israel*, in the days of the Messiah, and the veil that is on the hearts of the unbelieving Jews. They reject the gospel, and the ministers of it, which God sends to them, and covet to have prophets of their own, as their fathers had ; but they shall have none, the kingdom of God being taken from them and given to another people.

Verses 12, 13. *And they shall wander from sea to sea*—From the sea of Tiberias to the great sea, from one border of the country to another. *And from the north even to the east*—The prophet omits naming

A. M. 3217. and from the north even to the east ;  
B. C. 787. they shall run to and fro to seek the  
word of the LORD, and shall not find it.

13 In that day shall the fair virgins and  
young men faint for thirst.

<sup>a</sup> Hosea iv. 15.—<sup>1</sup> Deut. ix. 21.—<sup>2</sup> Heb. way, Acts

the south, because the idolaters, to whom he directs his discourse, would choose to inquire anywhere rather than of the true prophets of the Lord, who dwell in the tribe of Judah, which was situated to the south of the ten tribes. *They shall run to and fro, to seek the word of the Lord*—To inquire if there be any prophet, any prophecy, any message from God, any divine direction what course to take in their distress—any encouragement to expect deliverance from their calamities, and happier times. *In that day shall the fair virgins, &c.*—They who are in the bloom of their youth and in the strength of their age, shall faint, and be dispirited like those that want necessary refreshment.

Verse 14. *They that swear by the sin of Samaria*—That is, by the calf which Jeroboam set up as an object of worship at Beth-el, not far from Samaria, committing a great sin in so doing, and making Israel to sin. Swearing, according to the sense in which the word is here taken, is a solemn invocation of the

14 They that <sup>a</sup>swear by <sup>b</sup>the sin of A. M. 3217.  
Samaria, and say, Thy god, O Dan, B. C. 787.  
liveth ; and, The <sup>c</sup>manner <sup>d</sup>of Beer-sheba  
liveth ; even they shall fall and never rise up  
again.

ix. 2 ; xviii. 25 ; xix. 9, 23 ; xxiv. 14.—<sup>a</sup> Chap. v. 5.

name of God, and an appeal to him ; and, as such, is a proper part of divine worship, (see Deut. vi. 13, and x. 20,) and therefore ought not to be given to idols. *And say, Thy God—Or, As thy God, O Dan, liveth*—That is, who say in the way of an oath, *As the god who is worshipped in Dan liveth* : at Dan was placed another of Jeroboam's calves. *And, The manner of Beer-sheba liveth*—The LXX. render it, *the god of Beer-sheba liveth* ; expressing the sense rather than the words of the original. The way or manner signifies the same with the way of worship ; so that the people swore by the religion of Beer-sheba, or the manner of worship used there, which they looked upon as sacred. Thus the Papists swear by the mass : but they who thus give that honour to idols which is due to God alone, will find the God whom they thus affront is made their enemy. *And they shall fall, &c.*—And the gods they serve cannot raise them up ; so that without better help *they shall never rise again*.

## CHAPTER IX.

In this chapter we have, (1.) Judgments threatened which sinners shall not escape, 1-4 ; which shall be inflicted by an Almighty power, 5, 6 ; and are deserved by the people, 7, 8 ; which nevertheless should not be the utter ruin of their nation, for a remnant of pious persons should escape them, while the wicked should perish, 9, 10. (2.) Mercy, a restoration, and great prosperity promised, 11-15 ; which blessings were to be bestowed in the latter days, the days of the Messiah, Acts xv. 16 ; and with these comfortable promises, after the foregoing rebukes and threatenings, the book concludes.

A. M. 3217. I SAW the LORD standing upon the  
B. C. 787. altar : and he said, Smite the  
<sup>1</sup> lintel of the door, that the posts may shake :  
and <sup>2</sup> cut <sup>a</sup> them in the head all of them ; and

I will slay the last of them with the A. M. 3217.  
sword : <sup>b</sup> he that fleeth of them shall B. C. 787.  
not flee away, and he that escapeth of them  
shall not be delivered.

<sup>1</sup> Or, chapter, or, knop.—<sup>2</sup> Or, wound them.

<sup>a</sup> Psa. lxxviii. 21 ; Hab. iii. 13.—<sup>b</sup> Chap. ii. 14.

## NOTES ON CHAPTER IX.

Verse 1. *I saw*—Namely, in a vision or ecstasy ; *the Lord*—That is, the glory and majesty of the Lord, as Isaiah did, chapter vi. 1, or a bright glorious light, indicating the presence of God ; *standing upon the altar*—Resting upon, or over the altar. The altar of burnt-offering seems to be meant here, and the glory of God resting upon it to have denoted that his justice demanded the lives of the sinners here spoken of to be cut off. "He stands upon the altar," says Henry, "to show that the ground of his controversy with this people was their profanation of his holy things : here he stands to avenge the quarrel of his altar ; as also to signify, that the sin

of the house of Israel, like that of the house of Eli, should not be purged with sacrifice nor offering for ever." *And he said*—To an angel, as Jerome explains it ; or rather God here speaks to his people's enemies, and gives them a commission to destroy them and their temple. *Smite the lintel of the door*—This signified that the temple, which was then represented to the prophet, should be destroyed. Whether this was the temple at Beth-el, or that of Jerusalem, is not quite certain. The Chaldee understands the vision of the kingdom of Judah ; if so, the temple at Jerusalem is undoubtedly intended. And even if the vision relates, as most suppose, to the kingdom of Israel, yet still the temple of Jerusalem may be

A. M. 3217. 2 ° Though they dig into hell,  
B. C. 787. thence shall my hand take them;  
° though they climb up to heaven, thence will  
I bring them down :

3 And though they hide themselves in the  
cop of Carmel, I will search and take them out  
thence ; and though they be hid from my sight  
in the bottom of the sea, thence will I command  
the serpent, and he shall bite them :

4 And though they go into captivity before  
their enemies, ° thence will I command the  
sword, and it shall slay them : and † I will set

° Psalm cxxxix. 8.—<sup>d</sup> Job xx. 6 ; Jeremiah li. 53 ; Obad. 4.  
• Lev. xxvi. 33 ; Deut. xxviii. 65 ; Ezek. v. 12.—<sup>f</sup> Lev. xvii.  
10 ; Jer. xlv. 11.

here spoken of, and the scene be laid there, because  
Israel had forsaken this altar and temple and set up  
others in opposition to them ; and here God, in his  
jealousy, appears prepared to take vengeance. Possi-  
bly, the vision might also be designed to intimate  
his future departure from Judah too. There Ezekiel,  
chapter ix. 2, saw the slaughter-men stand. By the  
*lintel of the door*, the chapter, knob, or ornament  
that was upon the lintel, is intended, namely, of the  
door of the gate of the temple, or possibly of the  
gate that led into the priests' court. *That the posts  
may shake*—The posts were the strength and beauty  
of the gate, and by these the princes, the door-posts  
as it were of the nation, are supposed to be repre-  
sented, as the king is by the lintel of the door. *And  
cut them, wound them deep in the head*—That is,  
the people who were represented in the vision as  
standing in the court of the temple. He says *in the  
head*, more fully to signify the destroying of the  
chief or heads of this sinful people. *All of them*—  
Spare not one of them ; let the destruction be general.  
*And I will slay the last of them*—That is, their pos-  
terity and their families—them, and all that remain  
of them, till it come to the last man. Observe, reader,  
there is no living for those of whom God hath said,  
I will slay them ; no standing before his sword. *He  
that fleeth of them shall not flee away*—That is,  
shall not escape. *He that escapeth of them shall  
not be delivered*—That is, he that escapeth in battle,  
or escapes one or two, or even several judgments,  
shall, nevertheless, not escape finally ; but shall fall  
in some other way, or be made captive. The greatest  
precaution, and the highest station in life, will not  
avail a man any thing when God is resolved to  
punish. This is intended for a warning to all that  
provoke the Lord to jealousy : let sinners read it and  
tremble. As there is no fighting it out with God, so  
there is no fleeing from him. His judgments, when  
they come with commission, as they will overpower  
the strongest, who think to withstand them, so they  
will overtake the swiftest, who think to outrun  
them.

Verses 2-4. *Though they dig into hell, &c.*—  
Here the subject is enlarged upon to impress it more  
deeply on the minds of all that read or hear it.

mine eyes upon them for evil, and A. M. 3217.  
not for good. B. C. 787.

5 And the Lord GOD of hosts is he that  
toucheth the land, and it shall ° melt, ° and all  
that dwell therein shall mourn : and it shall  
rise up wholly like a flood ; and shall be drown-  
ed, as *by* the flood of Egypt.

6 *It is* he that buildeth his ° stories °<sup>1</sup> in the  
heaven, and hath founded his ° troop in the  
earth ; he that ° calleth for the waters of the  
sea, and poureth them out upon the face of the  
earth : ° The LORD is his name.

° Isa. lxvii. 1, 2 ; Heb. ii. 10 ; Micah i. 4.—<sup>2</sup> Chapter viii. 8.  
° Or, *spheres*.—<sup>3</sup> Heb. *ascensions*.—<sup>4</sup> Psal. civ. 3, 13.—<sup>5</sup> Or,  
*bundle*.—<sup>6</sup> Chap. v. 8.—<sup>7</sup> Chap. iv. 13.

Though they hide themselves in the deepest holes  
or caverns of the earth, (see Isa. ii. 19,) or take  
refuge in the highest fortresses, they shall not escape  
my vengeance, but shall be brought forth to de-  
struction or captivity. *And though they hide them-  
selves in the top of Carmel*—There were great  
caves formed by nature in the tops of some moun-  
tains, where men used to secure themselves in the  
times of danger. Such was the cave in a mountain  
of the wilderness of Ziph. *I will search and take  
them out thence*—Neither the thickest bushes nor  
the darkest caves shall serve to hide them. *Though  
they be hid in the bottom of the sea*—The Chaldee  
reads, *in the islands of the sea* ; but the expression  
is rather to be understood metaphorically, as signi-  
fying that they should not, by any means whatso-  
ever, be able to escape the calamities which God  
had determined to bring upon them. The word  
rendered *serpent* in our translation, is in some ver-  
sions rendered a *whale*. Without doubt it should  
be translated here by the name of some great sea  
animal. *And though they go into captivity, thence  
will I command the sword, &c.*—The same judg-  
ment is denounced against them in the passages re-  
ferred to in the margin.

Verses 5, 6. *And—Or, for, the Lord toucheth the  
land, and it shall melt*—The least token of God's  
displeasure is sufficient to put the whole frame of  
nature out of order. See the margin. And when  
God's hand is visibly stretched out against a people,  
they become altogether dispirited ; the stoutest men  
lose their courage, their hearts failing them for fear,  
and out of a dreadful expectation of the miseries  
which are coming upon them. See the explanation  
of the next clause, chap. viii. 8. *He that buildeth  
his stories in the heavens*—This is an awful descrip-  
tion of God's power, discovering itself in the works  
of the creation, particularly in his making several  
regions of the air as so many apartments which lead  
to the highest heavens, the seat of his glory. Arch-  
bishop Newcome renders it, *He buildeth his upper  
chambers in the heavens* ; alluding to the circum-  
stance of the chief and most ornamented apartments  
in the East being upper rooms. *And hath founded  
his troop in the earth*—Or, as the old English trans-

A. M. 3217. 7 Are ye not as children of the  
B. C. 787. Ethiopians unto me, O children of  
Israel? saith the LORD. Have not I brought  
up Israel out of the land of Egypt? and the  
Philistines from Caphtor, and the Syrians  
from Kir?

8 Behold, the eyes of the Lord God are  
upon the sinful kingdom, and I will destroy it  
from off the face of the earth; saving that I  
will not utterly destroy the house of Jacob,  
saith the LORD.

<sup>m</sup> Jer. xlvii. 4.—<sup>a</sup> Deut. ii. 23; Jer. xlvii. 4.—<sup>o</sup> Chap. i. 5.  
<sup>p</sup> Verse 4.—<sup>q</sup> Jer. xxx. 11; xxxi. 35, 36; Obad. 16, 17.

lation renders the clause, *And hath laid the foundation of his globe of elements in the earth*; the word rendered *troop* being taken to signify the collection of elements and other creatures, which furnish the earth, expressed by the word *הוֹסֵף*, *host*, Gen. ii. 1. Many learned interpreters, however, render the word *his storehouses*, supposing that there is an allusion to repositories in the lower parts of houses, or to such as were sometimes dug in the fields. Thus Capellus: The heaven is, as it were, God's place of dwelling, his principal apartment; the earth is that to him which the cellars are in a large house. *He that calleth for the waters, &c.*—See on chap. v. 8. "The power and sure vengeance of the Deity," says Bishop Newcome, "are very sublimely described in this and the four preceding verses."

Verse 7. *Are ye not as the children of the Ethiopians, &c.*—The prophet, to take away from the Israelites their false confidence, that the Lord was too much interested in their preservation to permit their total ruin, says, that in consequence of their idolatry and other sins, they were no more esteemed by him than the Ethiopians, a barbarous and cruel race of people: as if he had said, You have rendered yourselves unworthy the name of my people; you have renounced, by your idolatry, the privileges of my covenant; you have given up me, and I give you up in my turn. You may think my former kindness in delivering you out of the Egyptian bondage, and giving you the land of Canaan, obliges me still to continue to be your protector. But I have showed the like favour to other nations, particularly to the Philistines, who had their original from Caphtor, and afterward dispossessed the old inhabitants of Palestine, and dwelt in their stead; and to the Syrians, whom I brought from Kir; and yet against these very nations have I denounced my judgments for their sins.

Verses 8–10. *The eyes of the Lord are upon the sinful kingdom*—See verse 4. *Saving that I will not utterly destroy the house of Jacob*—God still promises to preserve a remnant in the midst of his heaviest judgments, that he may perform the promises made to their fathers. *Lo, I will sift the house of Israel among all nations*—I will mingle, or scatter, the Israelites among other nations, just as good

9 For lo, I will command, and I will  
<sup>sift</sup> the house of Israel among all  
nations, like as *corn* is sifted in a sieve, yet  
shall not the least <sup>grain</sup> fall upon the earth.

10 All the sinners of my people shall die by  
the sword, <sup>which say</sup>, The evil shall not over-  
take nor prevent us.

11 ¶ In that day will I raise up the taber-  
nacle of David that is fallen, and <sup>close</sup> up the  
breaches thereof; and I will raise up his ruins,  
and I will build it as in the days of old:

<sup>4</sup> Heb. *cause to move*.—<sup>7</sup> Heb. *stone*.—<sup>r</sup> Chap. vi. 3.—<sup>s</sup> Acts  
xv. 16, 17.—<sup>8</sup> Heb. *hedge, or, wall*.

and bad grain are mingled in a sieve; but will so order it, that none of the good grain shall be lost or fall to the ground. Though the good shall be involved in the calamities which are sent to punish the wicked, yet shall they be preserved from destruction. *All the sinners of my people shall die by the sword*—Those unbelieving and obstinately wicked men who have paid no regard to the warnings of the prophets, and have given no credit to their predictions, shall all perish by the sword, or by some judgment sent by me. *Which say, The evil shall not overtake us*—Who indulge themselves in their carnal security, without any dread or apprehension of the divine judgments denounced against them.

Verse 11. *In that day*—In this and the following verses, to the end of the chapter, we have a most consolatory conclusion of this prophecy in sundry evangelical promises, after so many very severe and sharp menaces. The phrase, *in that day*, signifies here the same as *afterward*, or, *after this*, for so St. James interprets it when quoting this very verse, Acts xv. 16. And there are other places of Scripture where *then*, or *in that day*, signifies *afterward*. *Will I raise up the tabernacle of David*—This promise seems, at least in the first place, to be intended of the return of the Jews from the land of their captivity, their resettlement in Judea, rebuilding Jerusalem, and attaining to that height of power and glory which they enjoyed in the days of the Maccabees. This restoration was an event so extraordinary, and the hope of it so necessary to be maintained in the minds of the Jewish people, in order to their support under the calamity of their seventy years' captivity, that God was pleased to foretel it by the mouth of all his prophets. And though we suppose the prophecy before us to appertain chiefly to the kingdom of Israel, yet a promise of a future restoration was no less proper and necessary, in order to their encouragement, to be annexed to God's threatenings against them: because it was his purpose to restore Israel in general, that is, the whole twelve tribes, and to make them one nation, as they were before their unhappy division. The edict of Cyrus was general, giving liberty to all the posterity of Jacob, wheresoever dispersed, to return to Judea. And many of the ten tribes certainly did return, though the main body of those who returned consisted of

A. M. 3217. 12 'That they may possess the  
B. C. 787. remnant of <sup>a</sup> Edom, and of all the  
heathen <sup>9</sup> which are called by my name, saith  
the LORD that doeth this.

13 Behold, <sup>2</sup> the days come, saith the LORD,  
that the ploughman shall overtake the reaper,  
and the treader of grapes him that <sup>10</sup> soweth  
seed; <sup>7</sup> and the mountains shall drop <sup>11</sup> sweet  
wine, and all the hills shall melt.

14 <sup>2</sup> And I will bring again the captivity

<sup>1</sup> Obadiah 19.—<sup>a</sup> Numbers xxiv. 18.—<sup>9</sup> Heb. upon whom  
my name is called.—<sup>2</sup> Lev. xxvi. 5.—<sup>10</sup> Heb. draweth forth.  
<sup>7</sup> Joel iii. 18.

the two tribes of Judah and Benjamin. This prophecy, however, must also be extended to the days of the Messiah, and to the calling of the Gentiles to the knowledge of the true God: and so St. James expounds it, Acts xv. 16; for this was, emphatically speaking, raising up the tabernacle of David, both in the person of Christ, who is frequently styled David, and the seed of David in the prophets, and also in respect to what peculiarly distinguished David and Israel in God's sight, namely, their having the knowledge of the true God, and worshipping of him alone.

Verse 12. *That they may possess the remnant of Edom*—This restored Jews did in the time of Hyrcanus, when they made an entire conquest of Edom, as Josephus relates. *And of all the heathen (or nations) which are called by my name*—Or rather, *which have been called by my name*; for so it is rendered in other versions. The Ishmaelites, Ammonites, Moabites, and other neighbouring nations, were in the beginning worshippers of the true God, as being descendants from Abraham, Lot, &c., with whom the knowledge of the true God was preserved. And the Jews subdued a considerable part of these nations in the times of the Maccabees. But this is also a prophecy of setting up the kingdom of the Messiah, and bringing in the Gentiles.

Verse 13. *Behold the days come*—Here we have another promise, literally to be understood of the abundant plenty which God would bestow on the returned captives, and mystically of the abundant grace given and blessings conferred in gospel days. *That the ploughman shall overtake the reaper*—He who breaks up the ground, and prepares it for the seed, shall be ready to tread on the heels of the reaper; who shall have a harvest so large, that before he can gather it all in, it shall be time to plough the ground again. *And the treader of grapes him that soweth seed*—This is to be understood in the same

of my people of Israel, and <sup>a</sup> they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them.

15 And I will plant them upon their land, and <sup>b</sup> they shall no more be pulled up out of their land which I have given them, saith the LORD thy God.

<sup>11</sup> Or, new wine.—<sup>a</sup> Jeremiah xxx. 3.—<sup>b</sup> Isaiah lii. 4; lxxv. 21; Ezek. xxxvi. 33-36.—<sup>b</sup> Isaiah lx. 21; Jer. xxxii. 41; Ezekiel xxxiv. 28; Joel iii. 20.

sense as the foregoing clause: so great shall their vintage be, that before the treader of grapes can have finished their work, the seedsman shall be sowing his seed against the next season. *And the mountains shall drop sweet wine*—The vineyards shall be so fruitful, and shall produce such abundance of grapes, that wine shall appear to be as plentiful as if it ran down from the mountains. *And all the hills shall melt*—Hebrew, *shall flow*. The meaning is, that they should afford such plenty of rich feeding to the cattle, that they should in consequence thereof give a large quantity of milk. The parallel expression to this, in the prophecy of Joel, is, *The hills shall flow with milk*. As these predictions were not fulfilled in their literal sense between the time of the return of the Jews from Babylon and the coming of Christ, it is evident they are either to be figuratively understood of gospel blessings, or, if taken in their literal sense, they respect the happy state of things during the millennium, which may be supposed to begin after the future restoration of the Jews to their own country. See notes on Joel iii. 18. The prophets, it may be observed, frequently describe the days of the Messiah in terms similar to those which the poets used in describing the golden age.

Verses 14, 15. *I will bring again the captivity of my people*—I will restore them to their own country, and settle them in it. See the following verse, and notes on Isa. xi. 12; and Ezek. xxviii. 25. *They shall build the waste cities, &c.*—Compare the texts referred to in the margin. This and the following part of the verse contains a promise that they should enjoy the fruit of their labours, in opposition to that curse denounced against them, chap. v. 11; Deut. xxviii. 30, that they should *build houses and not dwell in them*. *I will plant them, &c., they shall no more be pulled up*—This part of the prophecy will receive its completion on the future restoration of the Jews to their own land.

THE  
BOOK OF OBADIAH.

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ARGUMENT.

WE have no certain information in the Scriptures, or elsewhere, concerning the life or death of this prophet, of the time when he lived, or of his country or mission. It has been generally thought, indeed, that he was cotemporary with Hosea, Joel, and Amos; at least this was the opinion of St. Jerome, Grotius, Huetius, and Dr. Lightfoot. But the reason which they allege for it is only the supposition that the compilers of the Old Testament canon had a regard to the order of time in their placing of the books of the minor prophets. But this reason, as Lowth justly observes, is of little force, since we find Jonah placed the fifth in order, nay, the sixth, in the Greek copies, who was confessedly more ancient than any of those that are placed before him. The most probable opinion seems to be, that he was cotemporary with Jeremiah and Ezekiel, and prophesied about the time of the taking of Jerusalem; or, as Archbishop Newcome thinks, between that time and the destruction of Idumea by Nebuchadnezzar; which latter event probably took place a very few years after the former. It is certain he foretels the destruction of Edom, and that in doing this he uses several expressions which Jeremiah had used before him, speaking upon that subject. Compare verses 1, 8, with Jeremiah xlix. 9-11. Ezekiel agrees with Jeremiah and Obadiah, in assigning the same reason for the judgments threatened against the Edomites, namely, their insulting over the Jews in the time of their distress.

*After the preface, 1, we have, (1.) Threatenings against Edom, 2-16. (2.) Gracious promises to Israel, 17-21.*

A. M. 3417. **T**HE vision of Obadiah. Thus  
B. C. 587. saith the Lord GOD <sup>a</sup> concerning Edom; <sup>b</sup> We have heard a rumour from the LORD, and an ambassador is sent among the heathen, Arise ye, and let us rise up against her in battle.

2 Behold, I have made thee small among the heathen: thou art greatly despised.

<sup>a</sup> Isaiah xxi. 11; xxxiv. 5; Ezek. xxv. 12, 13, 14; Joel iii. 19; Mal. i. 3.—<sup>b</sup> Jer. xlix. 14.—<sup>c</sup> 2 Kings xiv. 7.

NOTES ON OBADIAH.

Verses 1-4. *The vision of Obadiah*—The name of this prophet signifies, *a servant*, or a worshipper, of the Lord. Such he undoubtedly was, and also a prophet, but what he was in other respects we are not informed. It is not improbable that he had other visions, or revelations, from God, besides this which is here recorded, but this only has been preserved for the benefit of future ages. *Thus saith the Lord*—This declaration includes his commission and authority to prophesy, together with the certainty of what he declares; *concerning Edom—Or, against*

3 ¶ The pride of thy heart hath A. M. 3417.  
deceived thee, thou that dwellest in B. C. 587.  
the clefts <sup>e</sup> of the rock, whose habitation is high; <sup>d</sup> that saith in his heart, Who shall bring me down to the ground?

4 <sup>e</sup> Though thou exalt *thyself* as the eagle, and though thou <sup>f</sup> set thy nest among the stars, thence will I bring thee down, saith the LORD.

<sup>d</sup> Isaiah xiv. 13, 14, 15; Rev. xviii. 7.—<sup>e</sup> Job xx. 6; Jer. xlix. 16; li. 53; Amos ix. 2.—<sup>f</sup> Hab. ii. 9.

*Edom*; that is, both the people and the country, so named from their progenitor Esau, called *Edom*, Gen. xxv. 30. This country, which was a part of Arabia Petrea, is called Idumea, Isa. xxxiv. 5, 6. *We*—That is, other prophets, as well as I, *have heard a rumour*—Not an uncertain report, but a true and important revelation from God. *And an ambassador is sent among the heathen*—Or *nations*. For an explanation of this and the three following verses, see notes on Jer. xlix. 14-16, where nearly the same words occur; only what Jeremiah speaks in the singular number, is expressed here in the

A. M. 3417. 5 If <sup>a</sup> thieves came to thee, if robbers by night, (how art thou cut off!) would they not have stolen till they had enough? if the grape-gatherers came to thee, <sup>b</sup> would they not leave <sup>1</sup> some grapes?

6 How are *the things* of Esau searched out! how are his hidden things sought up!

7 All the men of thy confederacy have brought thee *even* to the border: <sup>2</sup> the <sup>1</sup> men that were at peace with thee have deceived thee, and prevailed against thee; <sup>3</sup> *they that eat* thy bread have laid a wound under thee: <sup>4</sup> *there is* none understanding <sup>4</sup> in him.

<sup>a</sup> Jer. xlix. 9.—<sup>b</sup> Deut. xxiv. 21; Isaiah xvii. 6; xxiv. 13. <sup>1</sup> Or, gleanings.—<sup>2</sup> Heb. *the men of thy peace*.—<sup>3</sup> Jer. xxxviii. 22.—<sup>4</sup> Heb. *the men of thy bread*.—<sup>4</sup> Isa. xix. 11, 12.—<sup>4</sup> Or, of it.—<sup>4</sup> Job v. 12, 13; Isa. xxix. 14; Jer. xlix. 7.

plural, to intimate that Obadiah had received the same commission from God which was signified to Jeremiah before. *I have made thee small among the heathen*—Or, nations. Thou art contemptible in the sight of the Chaldeans and their confederates, who think they can easily subdue thee. "Idumea was a country, if compared with the dominions of flourishing states, very moderate in extent, and inconveniently situated. The land of Moab occupied the eastern part of the sea of Sodom. Next to this country Idumea turned toward the south; though it did not border on all Canaan southward, but only on its eastern part. The rest lay open to Arabia Petræa, by which Idumea was situated southward, made a part of it, and went far into it."—Vitringa, on Isa. xxxiv. 6. "The country of the Idumeans was properly circumscribed by that mountainous tract which enclosed Canaan to the south near the sea of Sodom, as appears from the whole sacred history: whence mount Hor, situated there, is said to have been on the edge, border, or extremity of the land of Edom, Num. xx. 23. It is true, that about the time of Solomon, the Idumeans occupied some part of the Elanitic gulf of the Red sea, whence a tract of that coast was called the land of Edom, 1 Kings ix. 26. But all the prophets who speak of Edom about these times, restrain their lands to mount Seir, in the tract which I have marked out. Vitringa, on Isa. xxi. 1."—Archbishop Newcome. *The pride of thy heart hath deceived thee, &c.*—Thou valuest thyself too much upon the strength of thy situation, being placed among rocks which thou thinkest inaccessible by the enemy. *That saith in his heart, Who shall bring me down?*—Namely, from those lofty rocks in which I dwell? Who can climb up to them but myself? Or who can find out the way into the secret caverns where I have made my habitation? *Though thou exalt thyself as the eagle, &c.*—Upon the highest mountains, that seem to reach up to heaven; *thence will I bring thee down*—From thy height of power and pre-eminence.

Verses 5-9. *If thieves come unto thee*—See note on Jer. xlix. 9. *How are his hidden things sought*

8 <sup>1</sup> Shall I not in that day, saith A. M. 3417. the LORD, even destroy the wise men <sup>B. C. 587.</sup> out of Edom, and understanding out of the mount of Esau?

9 And thy <sup>a</sup> mighty men, O <sup>a</sup> Teman, shall be dismayed, to the end that every one of the mount of Esau may be cut off by slaughter.

10 ¶ For *thy* <sup>a</sup> violence against thy brother Jacob, shame shall cover thee, and <sup>b</sup> thou shalt be cut off for ever.

11 In the day that thou stoodest on the other side, in the day that the strangers <sup>c</sup> carried away captive his forces, and foreigners entered into

<sup>a</sup> Psa. lxxvi. 5; Amos ii. 16.—<sup>a</sup> Jer. xlix. 7.—<sup>a</sup> Genesis xxvii. 11; Psalm cxxxvii. 7; Ezekiel xxv. 12; xxxv. 5; Amos i. 11.—<sup>b</sup> Ezekiel xxxv. 9; Malachi i. 4.—<sup>c</sup> Or, *carried away his substance*.

up!—Those treasures and riches which he took all possible care to conceal, that they might not be discovered by the enemy. *All the men of thy confederacy have brought thee even to the border*—Thy confederates marched out with thee, until thou wast come to the borders of thy country, and then they perfidiously joined with the enemy's forces, and thereby deceived thee. *And prevailed against thee*—Namely, treacherously. *They that eat thy bread have laid a wound under thee*—Those that were maintained at thy cost, as thine allies, have given thee a secret blow. *There is none understanding*—Thou wast not aware of it. *Shall I not, in that day even destroy the wise men, &c.*—At that time, when these evils shall come upon them, their prudence and skill shall altogether forsake them, and the wisest among them shall not know what to do, or shall give unsatisfactory, or foolish, counsel. When God designs a people for destruction, he causes such circumstances to arise, such a multiplicity of dangers, and so unexpectedly, to surround them, that their greatest wisdom is confounded, and the most skillful among them are quite at a loss how to act. See note on Jer. xlix. 7. *And thy mighty men, O Teman, shall be dismayed, &c.*—Teman was one of the grandsons of Esau, after whom some city and district in Idumea was named. Here it seems to be used to signify the whole country of Idumea. Certain it is that the Idumeans were looked upon as a strong and valiant people. Josephus says, they went as unconcernedly and as cheerfully into battle as to a banquet; but here it is threatened that a panic fear should seize upon this courageous nation, so that they should be entirely discouraged, and not able to stand against their enemies, or defend themselves; the consequence of which would be, a great slaughter of them.

Verses 10, 11. *For thy violence against thy brother Jacob*—Because of the injury thou hast done to the people of Judea, who are descended from Jacob, the brother of Esau, your progenitor: see note on Amos i. 11. *Shame shall cover thee*—Contempt and reproach shall be cast upon thee by all that hear of thy conduct; *and thou shalt be cut off for ever*—So

A. M. 3417. his gates, and <sup>4</sup> cast lots upon Jerusalem, even thou wast as one of them. B. C. 587.

12 But <sup>6</sup> thou shouldst not have <sup>7</sup> looked on <sup>8</sup> the day of thy brother in the day that he became a stranger; neither shouldst thou have <sup>9</sup> rejoiced over the children of Judah in the day of their destruction; neither shouldst thou have <sup>7</sup> spoken proudly in the day of distress.

13 Thou shouldst not have entered into the gate of my people in the day of their calamity; yea, thou shouldst not have looked on their affliction in the day of their calamity, nor have

<sup>4</sup> Joel iii. 3; Nahum iii. 10.—<sup>6</sup> Or, do not behold, &c. <sup>7</sup> Psalm liv. 7; lix. 10; xcii. 11; cxii. 8; Micah iv. 11; vii. 10. <sup>8</sup> Psa. xxxvii. 13; cxxxvii. 7.—<sup>9</sup> Job xxxi. 29; Micah vii. 8; Prov. xvii. 5; xxiv. 17, 18.

great a slaughter shall be made of thy inhabitants, that thou shalt never recover it; and at last thou shalt be quite dispossessed of thy country: see note on Ezek. xxxv. 7-9. *In the day that thou stoodest on the other side*—Or, in the day that thou stoodest against him. *That strangers carried away captive his forces*—This may refer to the time when the Syrians spoiled Judea, overcame the Jewish forces, and made many captives of them. *And foreigners entered into his gates*—That is, into his cities. This seems to be spoken of the cities of Judea, which the Syrians took when they had spoiled the country, and laid siege to Jerusalem, as recorded in 2 Kings xvi. 5. *And cast lots upon Jerusalem*—Either this means that the Syrians and Israelites, whose armies were joined together, cast lots which of them should make the first assault on that city: or else, they cast lots about the spoils of Jerusalem, before they had taken it, making themselves quite sure of it, though the event proved they were mistaken. Or, as many learned men think, the taking of Jerusalem by Nebuchadnezzar is here referred to; an event at which, as we learn from Psa. cxxxvii., the Edomites rejoiced: and then probably lots were cast what captives should fall to the share of each of the commanders. *Thou wast as one of them*—Thou, that wast a brother by birth, wast as cruel and injurious in thy actions as these strangers, and joined with them in every thing against thy brother.

Verse 12. *But thou shouldst not have looked upon the day of thy brother*—On his evil day. Thou oughtest not to have taken pleasure at the sight of thy brother's calamity. So the expression of *looking upon an enemy* signifies, in many passages of Scripture, the beholding his fall with satisfaction: see the margin. *In the day that he became a stranger*—When he was driven from his own inheritance, and went captive into a strange land. *Neither shouldst thou have rejoiced over the children of Judah, &c.*—In the day when many of them were slain; nor have *spoken proudly in the day of distress*—Neither shouldst thou have insulted over them when they

laid hands on their <sup>6</sup> substance in A. M. 3417. the day of their calamity; B. C. 587.

14 Neither shouldst thou have stood in the cross-way, to cut off those of his that did escape; neither shouldst thou have <sup>9</sup> delivered up those of his that did remain in the day of distress.

15 <sup>10</sup> For the day of the Lord is near upon all the heathen: <sup>11</sup> as thou hast done, it shall be done unto thee: thy reward shall return upon thine own head.

16 <sup>7</sup> For as ye have drunk upon B. C. 585. my holy mountain, so shall all the

<sup>7</sup> Heb. magnified thy mouth.—<sup>8</sup> Or, forces.—<sup>9</sup> Or, shut up, Psa. xxxi. 8.—<sup>10</sup> Ezek. xxx. 3; Joel iii. 14.—<sup>11</sup> Ezek. xxxv. 15; Hab. ii. 8.—<sup>7</sup> Jeremiah xxv. 29, 29; xlix. 12; Joel iii. 17; 1 Pet. iv. 17.

were in calamity, boasting of thy own felicity, while they were groaning under misery.

Verses 13, 14. *Thou shouldst not have entered into the gate of my people, &c.*—Thou shouldst not have entered into the cities of my people by way of spoiling them, or of feasting thy eyes with the slaughter, when their enemies made themselves masters of them. *Neither shouldst thou have stood in the cross-way*—Or, in the goings forth; to cut off those that did escape—Thou shouldst not have posted thyself in the passages that were left unguarded by the enemy, in order to cut off those who endeavoured to escape by such ways. *Neither have delivered up those*—Or *shut up those*, as the margin reads it, *that did remain*—The word כּוּר, here used, signifies to shut up all the ways of escaping to the conquered, in order to deliver them up to the enemy.

Verses 15, 16. *For the day of the Lord is near upon all the heathen*—The sacred writers call that *the day* of any persons, in which they do or suffer any thing very remarkable. Thus, verse 13, *the day of thy brother*, signifies that time in which he was remarkably afflicted. So *the day of the Lord* signifies that time in which he does something extraordinary; and here it means the time in which God would inflict a remarkable vengeance upon the enemies of Judah. *By all the heathen*, is meant all those nations who, together with the Idumeans, insulted over the calamities of the Jews, or had waged war against them without any just cause. *As thou hast done, it shall be done unto thee*—As thou hast rejoiced at the calamities of others, so shall others rejoice at thine: and as thou hast spoiled and plundered thy neighbours, so shalt thou be served thyself: see the margin. *For as ye have drunk upon my holy mountain, &c.*—Here is a sudden apostrophe to the Jewish people, who are here addressed. The sense is, As ye, who dwell on the mount which is sacred to me, have drunk of the cup of my indignation, or have suffered grievous calamities from my just displeasure, so also shall the nations among whom I am not known. *They shall drink and*

A. M. 3417. heathen drink continually, yea, they shall drink, and they shall <sup>10</sup> swallow down, and they shall be as though they had not been.

17 ¶ But upon mount Zion <sup>a</sup> shall be <sup>11</sup> deliverance, and <sup>12</sup> there shall be holiness; and the house of Jacob shall possess their possessions.

18 And the house of Jacob <sup>b</sup> shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in

<sup>10</sup> Or, *sup up*.—<sup>a</sup> Joel ii. 32.—<sup>b</sup> Amos ix. 8.—<sup>11</sup> Or, *they that escape*.—<sup>12</sup> Or, *it shall be holy*, Joel iii. 17.

*swallow down*—Or, they shall drink large draughts of it, even to the very dregs. By this is expressed their suffering calamities in an extraordinary degree. *They shall be as though they had not been*—They shall be utterly destroyed, so that there shall be no remains of them.

Ver. 17, 18. *But upon mount Zion shall be deliverance*—Literally taken, this refers to the Jews; mystically, to the gospel church. By *deliverance* here may be first meant an asylum, or place of refuge, to escape the evil; and it may be spoken with a reference to the invasion of Judea by Sennacherib, and his being prevented by God from taking Jerusalem, (though he took all the other fenced cities of Judah,) so that all persons of the neighbouring places found a deliverance, or an asylum, there; and so escaped falling into the enemies' hands. It may also, perhaps, chiefly refer to the restoration of the Jews from the captivity of Babylon. But yet this promise was more remarkably verified in the time of the first preaching of the gospel, when God's law went forth out of Zion, and the word of the Lord from Jerusalem, Psa. c. 2; Isa. ii. 3; and when, through believing in Christ, and embracing the gospel, the Christians escaped the destruction that came upon the Jewish nation, concerning which see note on Joel ii. 32. And there shall be another and more glorious completion of it at the restoration of the Jewish nation, which is foretold in this and the following verses, as it is in many other places. *And there shall be holiness*—So far as this refers to the Jews returned from captivity, it signifies that the temple, the city, and the people should be *holy to the Lord*. But the words more especially refer to gospel days; and are intended to express the holiness of the Christian Church, particularly after the conversion of the Jews, and during the millennium. *The house of Jacob shall possess their possessions*—Shall remain in possession of their own land or territories. *The house of Jacob shall be a fire, &c.*—This was fulfilled in part by the Jews under Hyrcanus and the Maccabees, who made great slaughter of the Idumeans; here expressed by the strong image of their being the fire and flame, and the Idumeans stubble. But the passage will be more fully accomplished when the Lord shall make his church as a fire to all its enemies.

them and devour them; and there shall not be *any* remaining of the house of Esau; for the Lord hath spoken it.

19 And *they of the south* <sup>c</sup> shall possess the mount of Esau; <sup>d</sup> and *they of the plain* the Philistines: and they shall possess the fields of Ephraim, and the fields of Samaria: and Benjamin shall possess Gilead.

20 And the captivity of this host of the children of Israel shall possess that of the Canaanites, *even* <sup>e</sup> unto Zarephath; and the

<sup>b</sup> Isaiah x. 17; Zech. xii. 6.—<sup>c</sup> Amos ix. 11.—<sup>d</sup> Zeph. ii. 7. <sup>e</sup> 1 Kings xvii. 9, 10.

Verse 19. *And they of the south shall possess the mount of Esau*—The Jews that dwell in the southern parts of Judea, next Idumea, shall, after their return and victories over the Edomites, possess the mountainous part of their country, elsewhere called *mount Seir*: see Mal. i. 3. *And they of the plain*—The Jews who dwell in the plain country, lying toward that of the Philistines, shall possess their territories together with their own ancient inheritance. The Philistines were likewise ill neighbours to the Jews, who, it is here foretold, should at last conquer them and possess their land. The former part of this prediction was fully accomplished by Hyrcanus. And if this were the time of fulfilling the one, doubtless it was the time of fulfilling the other also. And they shall possess the fields of Ephraim, &c.—All the land which belonged to the ten tribes shall be possessed by the Jews after their restoration to their own country. *And Benjamin shall possess Gilead*—Benjamin, although one of the smallest tribes, shall enlarge his borders as far as the land of Gilead beyond Jordan. Here a larger possession is promised than ever they had before the captivity. But if Judah be considered as united with Benjamin, which perhaps it is, as those two tribes made but one people, all this was completely fulfilled in the time of Hyrcanus, as appears from Josephus, lib. xii. : xxvii. But no doubt the great enlargement of the church of Christ, in the times of the gospel, is mystically pointed out in this passage.

Verses 20, 21. *And the captivity of this host, &c.*—Those of the ten tribes that were carried away captive by Shalmaneser; shall possess that of the Canaanites—That is, all the countries they anciently possessed, with this addition, that what the Canaanites held by force, and the Israelites could not take from them, shall now be possessed by these returned captives. *Even unto Zarephath*—Or Sarepta, a city near Sidon, in the northern borders of Judea, 1 Kings xvii. 9. The Canaanites, properly so called, were the ancient inhabitants of that district: see Judg. i. 32; Matt. xv. 21, 22. *And the captivity of Jerusalem*—The two tribes of Judah and Benjamin, carried captive from Jerusalem by Nebuchadnezzar; which is in Sepharad—That is, as some suppose, a province of Babylon, in which the Jews resided during their captivity. *Shall possess the cities of*

A. M. 3417. captivity of Jerusalem, <sup>13</sup> which is in  
B. C. 587. Sepharad, <sup>f</sup> shall possess the cities of  
the south.

<sup>13</sup> Or, shall possess that which is in Sepharad.—<sup>f</sup> Jer. xxxii. 44.  
<sup>s</sup> 1 Tim. iv. 16; James v. 20.

the south—All the cities which were once their own. And saviours shall come upon mount Zion, &c.—That is, deliverers. Taken literally, the expression may mean, the leaders of those captive troops who were to return from Babylon, such as Zerubbabel, Ezra, and Nehemiah. If understood mystically, these saviours are Christ, his apostles, and the other preachers of the gospel. To judge the mount of Esau—To avenge Israel upon the Edomites, or, figuratively speaking, the church of Christ upon all its enemies, here represented by Edom. Instead of

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21 And <sup>s</sup> saviours shall come upon A. M. 3417.  
mount Zion to judge the mount of B. C. 587.  
Esau; and the <sup>h</sup> kingdom shall be the LORD's.

<sup>h</sup> Psalm xxii. 28; Daniel ii. 44; vii. 14, 27; Zechariah xiv. 9;  
Luke i. 33; Rev. xi. 15; xix. 6.

saviours, the LXX., with a small alteration of the Hebrew points, read *απαλωσμενοι*, those that are saved, or escape: namely, the same with the remnant often mentioned in the prophets, and particularly Joel ii. 32, where see the note. And the kingdom shall be the Lord's—This will be fulfilled when the last of the four monarchies, foretold Dan. ii. 7, are destroyed, and the stone which smote the image becomes a great mountain, and fills the whole earth; when the God of Israel shall be honoured, obeyed, and worshipped by all mankind.

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# THE BOOK OF JONAH.

## ARGUMENT.

**JONAH** was the most ancient of all the prophets whose writings have come down to us. He is supposed to have prophesied in the latter end of Jehu's or the beginning of Jehoahaz's reign; at which time the kingdom of Israel was brought very low, by the oppressions of Hazael, king of Syria, 2 Kings xiii. 22. This might be the chief reason why Jonah was raised up to foretel the success which Jehoahaz's grandson Jeroboam should have, in restoring the coasts of Israel, 2 Kings xiv. 25, where we learn that he was of Gath-hepher, a town in the tribe of Zebulun, called Gittah-hepher, Josh. xix. 13, a place not far from Sephorim, or Diocæsarea, as St. Jerome informs us in his commentary upon Jonah: who adds, that Jonah's sepulchre was showed there in his time. This town was situated in Galilee, and so confutes that observation of the Pharisees, that out of Galilee there arose no prophet, John vii. 51. This book, which is rather a history than a prophecy, informs us of Jonah's being sent to Nineveh to denounce destruction on that city within forty days' time, if they repented not. But his preaching produced such a reformation, that God was graciously pleased to defer the execution of his judgments for the present, and indeed till about one hundred and fifty years afterward, when the great increase of their iniquities made them ripe for destruction, as we shall see more particularly when we come to the prophecy of Nahum. The narrative contained in this book is, in some parts of it, of such an extraordinary nature, that some have been induced to consider it as an allegory, while others have presumed profanely to ridicule it. But it must be remembered, that our Lord hath several times borne testimony to the truth of the narration; and hath shown, that the most wonderful of the events recorded in it was intended to be a type of his own death, burial, and resurrection on the third day. They who have faith in the power of God, as set forth in all parts of the Scripture, will not call in question what is here recorded of a miraculous nature. And they who thoroughly know themselves, and the weakness of fallen man, will not wonder at the very extraordinary conduct of the prophet himself.

## CHAPTER I.

*this chapter we have, (1.) God's command to Jonah to go to Nineveh and warn its inhabitants to repent, 1, 2. (2.) His disobedience to God, and flight from his land, 3. (3.) God's pursuit and arrest of him by a storm, in which he was asleep, 4-6. (4.) His disobedience discovered by the heathen mariners to be the cause of the storm, 7-10. (5.) With great reluctance the mariners cast him into the sea, as the only means of obtaining a calm, 11-16. (6.) A great fish, by swallowing him up, preserves him for future service, 17.*

A. M. 3142.  
B. C. 862. **NOW** the word of the LORD came unto <sup>a</sup>Jonah <sup>1</sup>the son of Amittai, saying,

**2** Arise, go to Nineveh, that <sup>b</sup>great A. M. 3142.  
city, and cry against it; for <sup>c</sup>their B. C. 862.  
wickedness is come up before me.

<sup>a</sup> 2 Kings xiv. 25.—<sup>1</sup> Called, Matt. xii. 39, *Jonas*.—<sup>b</sup> Gen. x. 11, 12; Chap. iii. 2, 3; iv. 11.

<sup>c</sup> Genesis xviii. 20, 21; Ezra ix. 6; James v. 4; Revelation xviii. 5.

### NOTES ON CHAPTER I.

Verses 1, 2. *Now the word of the Lord*—An impulse or revelation from the Lord, significative of his will; *came unto Jonah, 'he son of Amittai*—Of whom see 2 Kings xiv. 25. It is probable he had been before acquainted with the *word of the Lord*, and knew his voice from that of a stranger. *Arise*,

*go to Nineveh, that great city*—The capital of the Assyrian empire: see notes on chap. iii. 3; iv. 11; and Nah. i. 1; iii. 18. *And cry*—Proclaim as a prophet, *against it*—Or concerning it. He must witness against their great wickedness, and warn them of the destruction that was coming upon them for it. And this he must do, not privately in corners, but publicly

A. M. 3142. 3 But Jonah <sup>d</sup> rose up to flee unto  
B. C. 862. Tarshish from the presence of the  
LORD, and went down to <sup>e</sup> Joppa; and he  
found a ship going to Tarshish: so he paid  
the fare thereof, and went down into it, to go  
with them unto Tarshish <sup>f</sup> from the presence  
of the LORD.

4 ¶ But <sup>g</sup> the LORD <sup>h</sup> sent out a great wind  
into the sea, and there was a mighty tempest

<sup>d</sup> Chap. iv. 2.—<sup>e</sup> Josh. xix. 46; 2 Chron. ii. 16; Acts ix. 36.  
<sup>f</sup> Gen. iv. 16; Job i. 12; ii. 7.—<sup>g</sup> Psa. cvii. 25.

in the streets, and must cry aloud, that all might  
hear. *For their wickedness is come up before me—*  
Is manifest in my sight, and calls aloud for ven-  
geance.

Verse 3. *But Jonah rose up to flee unto Tarshish*  
—It is not to be wondered at that Jonah should be  
averse to undertake this mission. He probably con-  
sidered it as a dangerous one, and might be tempted  
to think it would be unprofitable, and answer no va-  
luable end. The journey was long, and the perils  
and hardships of it, he supposed, would be great.  
The inhabitants of the city were idolaters, and knew  
nothing of Jehovah, in whose name the warning was  
to be given, and the destruction denounced. The  
city was proud as well as idolatrous, and would look  
down with contempt on an Israelite, coming from a  
distant country, hardly known to many of them, or  
at least despised by them. And he had every reason  
to suppose that the delivery of such an unpleasant  
message would draw upon him the resentment both  
of the rulers and multitude. Indeed, “when we re-  
flect how such a message would be received in the  
streets of London at this day, we shall not wonder  
that he was extremely reluctant to undertake the  
service. Strong faith and a habit of unreserved obe-  
dience were necessary to overcome the reluctance  
that he must have felt: and perhaps he was a young  
man, and not as yet inured to perilous employments.”  
—Scott. And, besides this, Jonah himself assigns  
another reason, chap. iv. 2, namely, that he knew  
God’s mercifulness to be great, and that it was prob-  
able God would be moved to forbear executing the  
judgments denounced; and so he would have the  
shame of being accounted a false prophet. This and  
other parts of his conduct, however, deserve censure.  
But, as Bishop Newcome observes, “men endued  
with extraordinary gifts of the Spirit, and made the  
instruments of declaring God’s will to mankind, have  
occasionally been subject to great human infirmities,  
and have even contracted great guilt.” Of *Tarshish*,  
see note on Isa. ii. 16. *From the presence of the Lord*  
—That is, to be at a distance from the land of Israel,  
the immediate residence of God, as Grotius and  
Locke interpret the expression. Houbigant how-  
ever reads, *through fear of the Lord*; and what he  
feared is shown chap. iv. 2. Perhaps Jonah hoped,  
if he were at a greater distance, God would send some  
other prophet to preach repentance to the Ninevites.  
*And went down to Joppa*—A well-known haven on

in the sea, so that the ship <sup>i</sup> was like  
to be broken. A. M. 3142.  
B. C. 862.

5 Then the mariners were afraid, and cried  
every man unto his god, and <sup>j</sup> cast forth the  
wares that *were* in the ship into the sea, to  
lighten *it* of them. But Jonah was gone down  
<sup>k</sup> into the sides of the ship; and he lay, and  
was fast asleep.

6 So the ship-master came to him, and said

<sup>j</sup> Heb. *cast forth*.—<sup>k</sup> Heb. *thought to be broken*.—<sup>l</sup> So Acts  
xxvii. 18, 19, 38.—<sup>m</sup> 1 Sam. xxiv. 3.

the Mediterranean. *And he found a ship going to  
Tarshish*—Bound for, and ready to sail to the place  
he designed. Thus Providence seemed to favour  
his design, and to give him an opportunity to escape.  
Observe, reader, we may be out of the way of duty,  
and yet may meet with apparently favourable pro-  
vidences. *So he paid the fare thereof, and went  
down into it*—He lost no time, for he was in haste to  
get at a distance from the presence of the Lord.  
Here we see what the best of men are when God  
leaves them to themselves, and what need we have,  
when the word of the Lord comes to us, to have the  
Spirit of the Lord to come along with the word, to  
bring every thought within us into obedience to it.  
Let us learn from hence to *cease from man*, and not  
to be too confident either respecting ourselves or  
others in time of trial, but *let him that thinks he  
stands, take heed lest he fall*.

Verses 4, 5. *But the Lord sent out a great wind*—  
The extraordinary greatness of it, with the sudden-  
ness of its rising, and the terrible effects it was likely  
to produce, showed that it was supernatural, and  
came from God, displeased with all, or with some one  
in the ship. *Then the mariners were afraid*—As  
they had great reason to be, since this preternatural  
tempest fell upon them with such great violence; and  
*cried every man unto his god*—To their several idols,  
as being heathen and ignorant of the true God. *And  
cast forth the wares that were in the ship*—By  
which they showed in what extreme danger they  
judged even their lives to be. *But Jonah was gone  
down into the sides of the ship*—Into a cabin in one  
of the sides of the ship. *And he lay, and was fast  
asleep*—This profound sleep of Jonah seems to have  
been caused by his weariness, labour, and anxiety:  
it was “not the sleep of security,” says St. Jerome,  
“but of sorrow;” like that of the apostles, Matt.  
xxvi. 40.

Verse 6. *So the ship-master*—Who had the con-  
duct of the vessel, and from whose mouth such a  
reproof was seasonable; *came and said to him*,  
*What meanest thou, O sleeper?*—A just and ne-  
cessary reproof this. We cannot but pity Jonah,  
who needed it: as a prophet of the Lord, if he had  
been in his place, he might have been reproofing  
the king of Nineveh; but, being out of the way of  
his duty, he himself lies open to the reproof of a  
sorry ship-master. See how men, by their sin and  
folly, make themselves mean! Yet we must admire

A. M. 3142. unto him, What meanest thou, O  
B. C. 862.

sleeper? arise, <sup>k</sup> call upon thy God,  
<sup>l</sup> if so be that God will think upon us, that we  
perish not.

7 And they said every one to his fellow,  
Come, and let us <sup>m</sup> cast lots, that we may  
know for whose cause this evil *is* upon us.  
So they cast lots, and the lot fell upon Jonah.

8 Then said they unto him, <sup>n</sup> Tell us, we  
pray thee, for whose cause this evil *is* upon us:  
What *is* thine occupation? and whence comest  
thou? what *is* thy country? and of what  
people *art* thou?

9 And he said unto them, I *am* a Hebrew;  
and I fear <sup>o</sup> the LORD, the God of heaven,

<sup>k</sup> Psalm cvii. 28.—<sup>l</sup> Joel ii. 14.—<sup>m</sup> Joshua vii. 14, 16;  
1 Samuel x. 20, 21; xiv. 41, 42; Proverbs xvi. 33; Acts i. 26.  
<sup>n</sup> Josh. vii. 19; 1 Sam. xiv. 43.—<sup>o</sup> Or, JEHOVAH.

God's goodness in sending him this reasonable  
reproof; for it was the first step toward his recovery;  
as the crowing of the cock was to Peter. "Those  
that sleep in a storm," says Henry, "may well be  
asked what they mean." *Arise, call upon thy God*—  
We are here crying every man to his god, why dost  
thou not get up and cry to thine? Art thou not  
equally concerned with the rest both in the danger  
dreaded, and in the deliverance desired? *If so be  
that God will think upon us*—With pity, care, and  
favour; *that we perish not*—That the ship, goods,  
and men also may not be lost. The word rendered  
*God* being in the plural number, and the ship-master,  
the mariners, and others in the ship being, it appears,  
idolaters, and knowing nothing of the one living and  
true God, this clause should undoubtedly be rendered,  
*If so be that the gods will think upon us, &c.*

Verses 7, 8. *Come, and let us cast lots*—"The sailors  
betake themselves to this practice, because they see  
that there is something supernatural in the tempest:  
whence they conclude that it arose on account of  
some wicked person who sailed with them. Thus  
the sailors who carried Diogenes in their vessel, con-  
cluded that the tempest which assailed them was  
principally on account of this philosopher, who  
openly professed atheism. God was pleased so to  
order the lots, that Jonah was found to be the guilty  
person: not to favour such vain practices of the  
heathen; but that, after Jonah had made known to  
the mariners that the God of heaven and earth,  
whom *he* worshipped, had sent this storm, they  
might be brought to understand that the true God is  
the only director of lots; which indeed they seemed  
to have well understood, as appears from the end of  
this chapter." See Calmet and Houbigant *Then  
said they, Tell us, we pray thee, for whose cause  
this evil is come upon us*—This should rather be  
rendered, *for what cause*; for they already knew  
*for whose cause* it was, by the lot falling upon Jonah;  
their inquiry now was, what he had done to occasion  
divine vengeance to follow him.

<sup>o</sup> which hath made the sea and the A. M. 3142.  
B. C. 862.  
dry land.

10 Then were the men <sup>5</sup> exceedingly afraid,  
and said unto him, Why hast thou done this?  
For the men knew that he fled from the  
presence of the LORD, because he had told  
them.

11 ¶ Then said they unto him, What shall  
we do unto thee, that the sea <sup>6</sup> may be calm  
unto us? for the sea <sup>7</sup> wrought, <sup>8</sup> and was tem-  
pestuous.

12 And he said unto them, <sup>p</sup> Take me up,  
and cast me forth into the sea; so shall the  
sea be calm unto you: for I know that for my  
sake this great tempest *is* upon you.

<sup>5</sup> Psalm cxlvi. 6; Acts xvii. 24.—<sup>6</sup> Heb. *with great fear*.  
<sup>7</sup> Heb. *may be silent from us*.—<sup>8</sup> Or, *grew more and more tem-  
pestuous*.—<sup>9</sup> Heb. *went*.—<sup>p</sup> John xi. 50.

Verses 9, 10. *And he said, I am a Hebrew*—One  
descended from Heber, whose offspring by Abraham  
are well known. *And I fear the Lord*—Or rather  
JEHOVAH, the God of heaven, Jehovah being the pec-  
uliar name of the true God, by which he was dis-  
tinguished from those who had the name of gods and  
lords among the heathen. *Which hath made the  
sea and the dry land*—These words, as Mr. Locke  
observes, are a further distinction between the true  
God and the gods of the heathen; as if he had said,  
I worship and serve the one living and true God;  
that eternal and almighty Being, who made and  
ruleth the heavens and the earth, and all creatures  
therein. *Then were the men exceedingly afraid*—  
And with good reason, for they perceived that God  
was against them, even the God that made the world  
and governs all things, and that this tempest pro-  
ceeded from his offended justice. Hence they inferred  
that their case was perilous in the extreme. And  
having learned from Jonah that he had disobeyed  
this Almighty God, and fled from his presence, they  
*said unto him, Why hast thou done this?*—How  
couldst thou dare to behave in such a manner, or  
disobey his commands, whom thou acknowledgest  
to be so great and powerful a Being, and Lord  
of all?

Verses 11, 12. *Then said they, What shall we  
do unto thee, &c.*—They perceived that Jonah was a  
prophet of the Lord, and therefore they would not  
do any thing to him without consulting him. He  
appeared to be a delinquent, but he appeared also to  
be a penitent: and therefore they would not insult  
over him, or offer him any rudeness. They would  
not cast him overboard, if he could think of any  
other expedient by which to save the ship. *And he  
said, Take me up, and cast me into the sea*—It is  
probable the conviction in Jonah's mind of his guilt  
was so strong, at this time, as to make him certain  
that God had raised this tempest on his account; or  
he might have a revelation from God that it was so:  
in either case he might think it his duty to offer him-

A. M. 3142. 13 Nevertheless, the men <sup>9</sup> rowed  
B. C. 862. hard to bring it to the land; <sup>9</sup> but  
they could not: for the sea wrought, and was  
tempestuous against them.

14 Wherefore they cried unto the LORD, and  
said, We beseech thee, O LORD, we beseech  
thee, let us not perish for this man's life, and  
<sup>1</sup> lay not upon us innocent blood for thou, O  
LORD, <sup>2</sup> hast done as it pleased thee.

<sup>9</sup> Heb. *digged*.—<sup>1</sup> Proverbs xxi. 30.—<sup>2</sup> Deuteron. xxi. 8.  
<sup>1</sup> Psalm cxv. 3.—<sup>1</sup> Psalm lxxxix. 9; Luke viii. 24.—<sup>10</sup> Heb.  
*stood*.

self to death to save the rest that were in the ship.  
For if it be lawful, and even praise worthy for one  
man, though guiltless, to sacrifice his life to save the  
lives of many; how much more may and ought a  
person to do this who knows that he is the cause of  
imminent danger, which threatens immediate destruc-  
tion to many others.

Verse 13, 14. *Nevertheless, the men rowed hard, &c.*—Whoever these mariners were, they are to be admired for their generosity; for though Jonah had told them that he was the cause of the tempest, and had advised them to cast him into the sea, yet they were very unwilling to do it, and generously redoubled their efforts, strained every nerve, and exposed themselves unto still greater danger of sinking, for some time longer, in order, if possible, to gain the shore without throwing him overboard. *Wherefore they cried unto the Lord*—Hebrew, *unto JEHOVAH*, the Maker of heaven and earth. They were convinced, by the account which Jonah gave of himself, that the God whom he worshipped, verse 9, had brought this tempest upon them; therefore they made their petitions to him. *Let us not perish for this man's life*—For doing that to him which in all probability will prove his destruction. *And lay not upon us innocent blood*—Although this man has committed nothing against us worthy of death, according to human laws, and nevertheless we are about to take away his life; yet do not impute to us the crime of shedding innocent blood, inasmuch as we take it away through extreme necessity to save our own lives, and by his own desire. *For thou, O Lord, hast done as it pleased thee*—“Who hast raised this storm manifestly extraordinarily, who hast caused the lot to fall upon Jonah, who hast compelled him to confess himself to be guilty, and the cause of this calamity.”—Grotius. Or, as Bishop Newcome expresses their meaning, “Punish us not as murderers of an innocent man: for we judge, from the whole transaction, that we are conforming ourselves to thy will.”

Verse 16. *Then the men feared the Lord exceedingly*—They were convinced of the power and

15 So they took up Jonah, and cast <sup>A. M. 3142.</sup>  
him forth into the sea: <sup>B. C. 862.</sup> and the sea  
<sup>10</sup> ceased from her raging.

16 Then the men <sup>9</sup> feared the LORD exceed-  
ingly, and <sup>11</sup> offered a sacrifice unto the LORD,  
and made vows.

17 ¶ Now the LORD had prepared a great fish  
to swallow up Jonah. And <sup>2</sup> Jonah was in the  
<sup>12</sup> belly of the fish three days and three nights.

<sup>9</sup> Mark iv. 41; Acts v. 11.—<sup>11</sup> Heb. *sacrificed a sacrifice  
unto the LORD, and vowed vows*.—<sup>2</sup> Matt. xii. 40; xvi. 4;  
Luke xi. 30.—<sup>12</sup> Heb. *bowels*.

greatness of that God whom Jonah worshipped:  
which appeared both in raising this storm, and in so  
suddenly laying it. *And offered sacrifice unto the  
Lord*—Or JEHOVAH; *and made vows*—As it is not prob-  
able that they offered a sacrifice on shipboard, this  
seems to be spoken of what they did when they  
came safe to the port for which they were bound;  
namely that they made a public acknowledgment,  
by sacrifice and other religious acts, of the mercy  
they had received of God, and of his wonderful  
power, the effects of which they had witnessed.

Verse 17. *Now the Lord prepared a great fish, &c.*—We have but an imperfect acquaintance with the natural history of fishes. However, it is a well-attested fact, that there are fishes, sharks, for instance, that grow to a size capable of swallowing and containing a man. The Scripture calls this a great fish in the general, and therefore there is no need to confine it to a whale; in which view, much of the wit thrown out by persons disposed to be merry on the Scripture is quite foreign to the purpose. See more in the note on Matt. xii. 40, in Calmet's dissertation on the subject, and in Scheuchzer. *And Jonah was in the belly of the fish three days and three nights*—“The Hebrew language,” says Lowth, “has no one word to express what we call a *natural day*; so that what the Greeks express by *Νυχθημερον*, they denote by a *day and a night*. Therefore the space of time consisting of one whole revolution of twenty-four hours, and a part of two others, is fitly expressed in that language by *three days and three nights*. Such a space of time our Lord lay in the grave;” (that is, one whole *νυχθημερον*, or natural day, and part of two others;) “and we may from thence conclude that Jonah, who was an eminent figure of him in this particular, was no longer in the fish's belly.” This miracle of preserving Jonah was evidently very important. It served to spread the knowledge of the true God, the whole transaction having this tendency: see verse 16. And it also taught Jonah, and in him the whole prophetic order, God's power and determination to enforce his commands.

## CHAPTER II.

In this chapter we have, (1.) Jonah's prayer in the fish's belly, representing the danger and distress he was in, 2, 3, 5, 6; the despair to which he was almost reduced, and the encouragement he took to himself in this deplorable condition, 4-7. (2.) His warning to others, 8. (3.) His ascription of praise and thanksgiving to God, 9. (4.) He is safely restored to dry land by the fish, 10.

A. M. 3142. B. C. 862. **T**HEN Jonah prayed unto the LORD his God out of the fish's belly,

2 And said, I <sup>a</sup>cried <sup>1</sup>by reason of mine affliction unto the LORD, <sup>b</sup>and he heard me; out of the belly of <sup>2</sup>hell cried I, and thou heardest my voice.

3 <sup>c</sup>For thou hadst cast me into the deep, in the <sup>3</sup>midst of the seas; and the floods compassed me about: <sup>d</sup>all thy billows and thy waves passed over me.

4 <sup>e</sup>Then I said, I am cast out of thy sight; yet I will look again <sup>f</sup>toward thy holy temple.

5 The <sup>g</sup>waters compassed me about, even to the soul: the depth closed me round about, the weeds were wrapped about my head.

<sup>a</sup> Psalm cxx. 1; cxxx. 1; cxlii. 1; Lam. iii. 55, 56.—<sup>1</sup> Or, out of mine afflictions.—<sup>b</sup> Psalm lxxv. 2.—<sup>2</sup> Or, the grave, Isa. xiv. 9.—<sup>c</sup> Psa. lxxxviii. 6.—<sup>d</sup> Heb. heart.—<sup>e</sup> Psa. xlii. 7. <sup>f</sup> Psa. xxxi. 22.—<sup>g</sup> 1 Kings viii. 38.

## NOTES ON CHAPTER II.

Verses 1, 2. *Then Jonah prayed*—Those devout thoughts and feelings which he had at that time, he afterward digested into the following prayer, and added a thanksgiving for his deliverance at the end of it. So several of David's Psalms were probably composed after his trouble was over; but in a manner suitable to the thoughts he had at the time of his affliction; and with a grateful sense of God's mercies for his deliverance out of it: see Psa. liv. and cxx. And he heard me—He thanks God that, in consequence of his prayer, his life is wonderfully preserved. *Out of the belly of hell cried I*—The word שׂוּל signifies the state of the dead. So it may most properly be rendered the grave here, as the margin reads: the belly of the fish was to Jonah instead of a grave.

Verses 4-7. *Then I said, I am cast out, &c.*—“My first apprehensions were, that as I had justly forfeited thy favour by my disobedience, so thou wouldest cast me out of thy protection; yet, upon recollecting myself, I thought it my duty not to despair of thy mercy, but direct my prayer toward thy heavenly habitation.”—Lowth. *The waters compassed me even to the soul*—Or life; that is, to the extreme hazard of my life; and I thought of nothing more than losing my life among the waves. *I went, &c.*—I went down to the bottom of the sea, where the foundations of the mountains lie. Or, the fish carried me down as deep in the sea as are the bottoms of the mountains. *The earth with her bars was about me*—I found myself enclosed on every side, without any way for escape; and should have been enclosed for ever, had not thy power interposed.

6 I went down to the <sup>4</sup>bottoms of <sup>A. M. 3142</sup>the mountains; the earth with her <sup>B. C. 862</sup>bars was about me for ever: yet hast thou brought up my life <sup>b</sup>from <sup>c</sup>corruption, O LORD my God.

7 When my soul fainted within me I remembered the LORD: <sup>d</sup>and my prayer came in unto thee, into thy holy temple.

8 They that observe <sup>e</sup>lying vanities, forsake their own mercy.

9 But I will <sup>f</sup>sacrifice unto thee with the voice of thanksgiving; I will pay *that* that I have vowed. <sup>g</sup>Salvation is of the LORD.

10 ¶ And the LORD spake unto the fish, and it vomited out Jonah upon the dry land.

<sup>a</sup> Psa. lxix. 1; Lam. iii. 54.—<sup>b</sup> Heb. cuttings off.—<sup>c</sup> Psa. xvii. 10.—<sup>d</sup> Or, the pit.—<sup>e</sup> Psa. xviii. 6.—<sup>f</sup> 2 Kings xvii. 15; Psa. xxxi. 6; Jer. x. 8; xvi. 19.—<sup>g</sup> Psa. l. 14, 23; cxvi. 17, 18; Hos. xiv. 2; Heb. xiii. 15.—<sup>h</sup> Psa. iii. 8.

*Yet hast thou brought up my life from corruption*—But, notwithstanding it was involved in all these terrible circumstances, which seemed to preclude all possibility of its being preserved, yet thou, O my God, by thy power didst save my life from destruction. *When my soul fainted within me*—When I seemed just expiring, and lost all hopes of being preserved; *I remembered the Lord*—I thought of thy almighty power and boundless mercy, O Jehovah, who causest to be whatsoever thou wilt; and my prayer came in unto thee—And therefore I addressed my prayer to thee, as being persuaded that thou couldest still preserve me, even in the most extreme dangers; and my faith was not disappointed; for I found, by the event, that thou couldest deliver me, as I believed thou wast able to do.

Verses 8, 9. *They that observe lying vanities, &c.*—They that seek to, or trust in, idols, (often called by the names of vanity and lies,) forsake their own mercy—Forsake him who alone is able to show mercy to them, and preserve them in time of danger: who, to all that depend upon him, is an eternal fountain of mercy, even a fountain of living waters which flow freely to all that seek unto him for them. *But I will sacrifice unto thee, &c.*—I will offer to thee those thanks which I solemnly promised to pay in the time of my trouble, and which will be as acceptable to thee as the sacrifices of slain beasts.

Verse 10. *And the Lord*—This should rather have been rendered, *For the Lord*; because what follows was not done after the preceding thanksgiving, but before it; and it is mentioned here only to show the cause or subject of the thanksgiving. *The Lord spake unto the fish, &c.*—God's almighty power is

represented in Scripture as bringing things to pass by his bare will and command: see Gen. i. 3. He willed that the fish should cast Jonah up on the dry land, and the fish did so. Various are the traditions of the Orientals respecting the place where Jonah was disembogued; but, as Calmet well observes, amidst such doubt and obscurity, the best part is absolute silence, and the sincere declaration that the matter is entirely unknown. "The fame of Jonah's deliverance appears to have spread among the heathen nations; and the Greeks, who were accustomed

to adore the memory of their heroes by every remarkable event and embellishment which they could appropriate, added to the fictitious adventures of Hercules, that of his having continued three days, without injury, in the belly of a dog, sent against him by Neptune."—Gray's *Key*. Huetius (*Demonst. Evang.*, Prop. 4) supposes that Jonah's deliverance from the whale's belly gave occasion to the Greek story of Arion, who, after he was cast into the sea, was conveyed by a dolphin to the port of Corinth.

## CHAPTER III.

We have here, (1.) *Jonah's mission renewed and executed*, 1-4. (2.) *The humiliation and reformation of the Ninevites*, 5-9. (3.) *Their sentence revoked*, 10.

A. M. 3142. B. C. 862. **AND** the word of the LORD came unto Jonah the second time, saying,

2 Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee.

3 So Jonah arose, and went unto Nineveh, according to the word of the LORD. Now Nineveh was an <sup>1</sup> exceeding great city of three days' journey.

<sup>1</sup> Heb. of God, so Gen. xxx. 8; Psa. xxxvi. 6; lxxx. 10.

## NOTES ON CHAPTER III.

Verses 1-3. *And the word of the Lord, &c.*—After Jonah had been well chastised for his disobedience, and was set at liberty, as recorded in the preceding chapter, the divine call to him to prophesy was repeated. He had rebelled against God's command the first time, but now, being humbled and better prepared, he is tried again. So—Hebrew, *And, Jonah arose and went into Nineveh*—He now obeys without reluctance. Such was the blessed fruit of the correction which he had received. *Now Nineveh was an exceeding great city*—The Hebrew reads, *A great city to God: so the mountains of God are the same with great mountains*, Psa. xxxvi. 6, and the *cedars of God* are translated *goodly cedars*, Psa. lxxx. 10. Nineveh was the greatest city in the known world at that time; greater than Babylon, whose compass was then three hundred and eighty-five furlongs; but Nineveh was in compass four hundred and eighty furlongs, which makes something more than sixty of our miles. It is said that its walls were one hundred feet in height, and broad enough for three coaches to meet and pass safely by each other: that it had one thousand five hundred towers on its walls, each two hundred feet high. Diodorus Siculus represents it as an oblong figure, the two longer sides of which measured one hundred and fifty stadia, and the two shorter ninety. "Ninus," says he, "hastened to build a city of such magnitude, that it should not only be the greatest which then existed in the whole world, but that none in

4 And Jonah began to enter into the city a day's journey, and <sup>a</sup> he cried, and said, Yet forty days, and Nineveh shall be overthrown.

5 ¶ So the people of Nineveh <sup>b</sup> believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them.

6 For word came unto the king of Nineveh,

<sup>a</sup> Deut. xviii. 22.—<sup>b</sup> Matt. xii. 41; Luke xi. 32.

succeeding ages, who undertook such a work, should easily surpass it; and his expectation has not been deceived. For no one has since built so great a city; both as to the extent of its circuit, and the magnificence of its wall." According to a report recorded by Eustathius, fourteen myriads of men were employed for eight years in building this city. It is here said, that it was of *three days' journey*; and Diodorus asserts the same; that is, of three days' journey in circuit, allowing twenty miles to each day.

Verse 4. *And Jonah began to enter into the city a day's journey*—That is, he proceeded into the city as far as he could go in a day. *And he cried, Yet forty days and Nineveh shall be overthrown*—The threat is express; but there was a reserve with God on condition of repentance. And it must be observed, that in most of the threatenings of God there is a condition expressed or understood. This is the general rule for interpreting all such denunciations, as has been observed in the note on Jer. xviii. 8, unless where God makes an express declaration that the iniquity of the people against whom he denounces his judgments is full, and that he will not spare them; or, as it is expressed by our Saviour, with regard to Jerusalem, *that the things which belong unto their peace are then hid from their eyes*.

Verses 5, 6. *So the people of Nineveh believed God, &c.*—"The fame," says Lowth, "of the wonderful works God had wrought for the Jews, was spread over the eastern parts of the world. This

A. M. 3142. and he arose from his throne, and he  
B. C. 862. laid his robe from him, and covered  
him with sackcloth, ° and sat in ashes.

7 <sup>d</sup> And he caused *it* to be proclaimed and  
<sup>2</sup> published through Nineveh by the decree of  
the king and his <sup>3</sup> nobles, saying, Let neither  
man nor beast, herd nor flock, taste any thing :  
let them not feed, nor drink water :

8 But let man and beast be covered with  
sackcloth, and cry mightily unto God : yea,

<sup>c</sup> Job ii. 8.—<sup>d</sup> 2 Chron. xx. 3; Joel ii. 15.—<sup>e</sup> Heb. *said*.  
<sup>f</sup> Heb. *great men*.—<sup>g</sup> Isa. lviii. 6.

might make the Ninevites hearken to a man of that nation, that came to them as sent by God. And it is likely that he gave them an account of the miraculous circumstances which attended his own mission. But, without question, a sense of their own guilt, and their deserving whatever punishment Heaven could inflict, was a principal reason that moved them to have a regard to this message. And by the men of Nineveh's repenting at the preaching of Jonah, God designed to upbraid the stubbornness of his own people, and shame them, as it were, into repentance; lest the men of Nineveh should rise up in judgment against them, as our Saviour speaks of the Jews in his own time, Matt. xii. 41." *And proclaimed a fast*—The king and his nobles, or those in authority, ordered that every one should fast for three days, and put on habits of sorrow and humiliation. *For word came unto the king of Nineveh*—Archbishop Usher, in his *Annals ad A. M. 3233*, supposes this prince to have been Pul, the king of Assyria, (Nineveh being then the capital city of that empire,) who afterward invaded the kingdom of Israel, in the days of Menahem, 2 Kings xv. 19: it being very agreeable to the methods of Providence to make use of a heathen king, that was penitent, to punish the impenitence of God's own people Israel. *And he arose from his throne, &c.*—He laid aside all his state, and put on the habit of a penitent.

Verses 7-9. *Let neither man nor beast taste any thing*—This was ordered to add the greater solemnity to the humiliation, and that men might be affected by the mournful cries of the cattle under such restraints, and thereby be moved to greater sorrow and contrition. It was, however, carrying their abstinence to a greater severity than we find practised among the Jews; for though, in times of public calamity, and on the day of solemn expiation, they made their children fast, as we may gather from Joel ii. 16, yet we nowhere read of their extending that rigour to cattle. *But let man and beast be covered with sackcloth*—Their horses and camels, both which they had been accustomed to adorn with rich and costly clothing, they must now clothe with sackcloth, in testimony of a hearty repentance; the clothing of the beasts must witness for the men. Thus, in funerals, the covering horses and mules

° let them turn every one from his evil way, and from <sup>f</sup> the violence that  
A. M. 3142. B. C. 862. *is* in their hands.

9 <sup>e</sup> Who can tell *if* God will turn and repent, and turn away from his fierce anger, that we perish not?

10 ¶ <sup>h</sup> And God saw their works, that they turned from their evil way; and God repented of the evil that he had said that he would do unto them; and he did *it* not.

<sup>f</sup> Isaiah lix. 6.—<sup>g</sup> 2 Sam. xii. 22; Joel ii. 14.—<sup>h</sup> Jeremiah xviii. 8; Amos vii. 3, 6.

with sackcloth adds to the solemnity of the occasion, and tends to increase the sorrow. *And cry mightily*—That is, let the men cry; for though the men and beasts are spoken of promiscuously in this proclamation, yet there are some expressions which are to be applied peculiarly to the men. *Yea, let every one turn from his evil way*—Let every one forsake his vicious practices. *And from the violence that is in their hands*—Let him cease to defraud or oppress his fellow-creatures, and desist from all acts of violence; yea, and let him restore what he has gotten by such practices. Natural religion instructed them, that their earnest prayers, without true amendment, would not avail them before God; nor would their repentance be thought sincere, unless they restored to the true owners what they had gained by violence and injustice. *Who can tell if God will turn and repent?*—That is, whether he will change his way toward us, and revoke the sentence gone forth against us. It was a great thing for these heathen to give such proofs of repentance, under an uncertain hope of pardon.

Verse 10. *And God saw their works*—He not only heard their good words, by which they professed repentance, but saw their good works, by which they brought forth fruits meet for repentance. *He saw that they turned from their evil way*—And that was what he looked for and required. If he had not seen that, their fasting and sackcloth would have been as nothing in his account. Observe, reader, God takes notice of every instance of the reformation of sinners, even of those instances which fall not under the observation of the world. He sees who turn from their evil ways and who do not; and meets those with favour that meet him in a sincere conversion. When men repent of the evil of sin committed by them, he repents of the evil of judgment pronounced against them. Thus he spared Nineveh, and did not the evil which he said he would do against it. Here were no sacrifices offered to God, that we read of, to make atonement for sin; but the sacrifice of God is a broken spirit; a broken and a contrite heart, such as the Ninevites now had, is what he will not despise: on the contrary, it is what he will give encouragement to, and put honour upon.

## CHAPTER IV.

In this chapter we have, (1,) *Jonah's repining at God's mercy to Nineveh, 1-3.* (2,) *The gentle reproof God gave him for it, 4.* (3,) *His discontent at the withering of his gourd, and his justifying himself in that discontent, 5-9.* (4,) *God's improving his concern for his gourd, to convince him of the propriety of saving Nineveh, 10, 11.*

A. M. 3142.  
B. C. 862. **B**UT it displeased Jonah exceedingly, and he was very angry.

2 And he prayed unto the LORD, and said, I pray thee, O LORD, *was not this my saying, when I was yet in my country? Therefore I fled before unto Tarshish: for I knew that thou art a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil.*

3 Therefore now, O LORD, take, I beseech thee, my life from me; for *it is better for me to die than to live.*

4 ¶ Then said the LORD, <sup>1</sup>Doest thou well to be angry?

<sup>a</sup> Chap. i. 3.—<sup>b</sup> Exod. xxxiv. 6; Psa. lxxxvi. 5; Joel ii. 13.  
<sup>c</sup> 1 Kings xix. 4.—<sup>d</sup> Verse 8.

## NOTES ON CHAPTER IV.

Verses 1-3. *But it*—The divine forbearance in sparing Nineveh; *displeased Jonah exceedingly*—“Seeing that what he had foretold against the Ninevites did not happen, he was afraid lest he should pass for a false prophet and a deceiver, his ministry be despised, and his person exposed to the violence of the Ninevites. He was therefore very peevish and impatient, and he vents his complaints in the following verse.” *And he prayed unto the Lord*—He uttered expostulations and complaints in his prayer to God, wherein he pleaded an excuse for his former disobedience to God's commands. *O Lord, was not this my saying*—Did I not think of this, and suppose that it would be the case, that thy pardon would contradict my preaching? *Therefore I fled before unto Tarshish*—Namely, to avoid coming upon this message, *for I knew that thou art a gracious God*—I knew by the declarations thou madest to Moses, (Exod. xxxiv. 6,) and by several instances of thy mercy, that thou dost not always execute the punishments thou threatenest against sinners; being moved by thy essential goodness and mercifulness to spare them. *Therefore now, O Lord, take, I beseech thee, my life from me*—“I cannot survive the confusion of seeing my prediction vain and to no effect; I cannot bear to live under the imputation of being a false prophet.” *For it is better for me to die than to live*—We may learn from this, that Jonah was naturally a man of a hasty, impatient temper; for he here shows himself to have been exceedingly vexed without any just cause. For it does not appear that the Ninevites would have despised him, or looked upon him as a false prophet, though the city was not destroyed; because their having recourse to fasting, humiliation, and turning from their evil ways, was in order to avert the wrath

5 So Jonah went out of the city, and sat on the east side of the city, and there made him a booth, and sat under it in the shadow, till he might see what would become of the city.

6 And the LORD God prepared a <sup>2</sup>gourd,<sup>3</sup> and made *it* to come up over Jonah, that it might be a shadow over his head, to deliver him from his grief. So Jonah <sup>4</sup>was exceeding glad of the gourd.

7 But God prepared a worm when the morning rose the next day, and it smote the gourd that it withered.

8 And it came to pass, when the sun did arise,

<sup>1</sup> Or, *Art thou greatly angry?*—<sup>2</sup> Or, *palmerist.*—<sup>3</sup> Hebrew, *Kikajon.*—<sup>4</sup> Heb. *rejoiced with great joy.*

of God, *that he might repent and turn from his fierce anger, and they perish not*; see chap. iii. 9; and therefore they would, in all probability, have attributed the city's preservation to this their humiliation and repentance, and have still looked upon Jonah as one that was divinely commissioned. So that he was indeed moved to these passionate expressions and exclamations purely by his own hasty disposition, and not from any just cause given him.

Verses 4-9. *Doest thou well to be angry?*—What a mild reproof was this from God, for such a passionate behaviour as Jonah manifested! Here the prophet experienced that Jehovah was *a gracious God, merciful, and slow to anger.* Here we learn by the highest example, that of God himself, how mild and gentle we ought to be if we would be like him, even to those who carry themselves toward us in the most unreasonable and unjustifiable manner. *So Jonah went out of the city*—The words should rather have been rendered, *Now Jonah had gone out of the city*: for the particulars related in the foregoing verses took place after his departing out of the city, and sitting somewhere in view of it, expecting some extraordinary judgment to come upon it; but being disappointed, he broke out into that expostulation with God already mentioned. We may observe, in this book, several instances of facts related first, and then the manner how these facts were brought about explained afterward. *And sat on the east side of the city*—Probably in a place where he could best see the city; *and there made him a booth*—A little cot, or shed of twigs. Or, *a shelter*, as Bishop Newcome translates the word, observing, that it signifies both an artificial cover, such as a tent, or booth, and also a natural one, as Job xxxviii. 40; Jer. xxv. 38, where it is used of the covert of a lion. The LXX. render it *σκηνη, a tent*;

A. M. 3142. that God prepared a <sup>5</sup> vehement east  
B. C. 862. wind; and the sun beat upon the  
head of Jonah, that he fainted, and wished in  
himself to die, and said, <sup>6</sup> *It is better for me*  
to die than to live.

9 And God said to Jonah, <sup>6</sup> *Doest thou well to*  
be angry for the gourd? And he said, <sup>7</sup> *I do*  
well to be angry, *even unto death.*

10 Then said the LORD, *Thou hast* <sup>8</sup> *had pity*

<sup>5</sup> Or, *silent.*—<sup>6</sup> Verse 3.—<sup>6</sup> Or, *Art thou greatly angry?*  
<sup>7</sup> Or, *I am greatly angry.*—<sup>8</sup> Or, *spared.*

and the Vulgate, *umbraculum, a little shed.* And the Lord prepared a gourd—This is supposed to be spoken of a shrub growing in Palestine, bearing broad and very thick leaves, so that it affords a great shade. Bochart, Hiller, and Celsius say, that the *ricinus*, or *palma-christi*, is here meant; a supposition which is favoured by its height, which is that of the olive, the largeness of its leaves, which are like those of the vine, and the quickness of its growth: see Pliny, *Nat. Hist.*, lib. xv. cap. 7. Whatever kind of plant it was that shaded Jonah, we may justly attribute a miraculous growth to it. Indeed the relation in the text evidently supposes that, saying that God *made it to come up over Jonah: that it might be a shadow, &c., to deliver him from his grief*—That is, from the inconvenience which he felt from the heat. *So Jonah was exceeding glad of the gourd*—As vehement in his joy now as in his grief before. His passions were strong, and easily moved by trifling events, whether of an agreeable or disagreeable nature. We are not told that Jonah saw the hand of God in this plant's rising up so suddenly to shelter him, or that he was thankful to God for it. *But God prepared*—That is, sent, or excited, a worm—By the same power which caused the gourd suddenly to spring up and spread itself. *And it smote the gourd*—Early next morning it bit the root, so that the whole gourd withered. *And when the sun did arise*—That is, when it was got to some height; for the day-break is spoken of before, and this seems to signify some space of time after that: besides, the sun's being described as beating on the head of Jonah, shows that an advance in the day is here intended; *God prepared a vehement east wind*—The winds in the hot countries, when they blow from the sandy deserts, are oftentimes more suffocating than the heat of the sun, and they make the sun-beams give a more intense heat. *The sun beat upon the head of Jonah that he fainted*—Was overpowered by the heat, and ready to faint. *And wished himself to die*—As he had done before; and said, *It is better for me to die than to live*—But Jonah must be made more wise, humble, and compassionate too, before it will be better for him to die than to live. And before God hath done with him, he will teach him to value his own life more, and to be more tender of the lives of others. *And God said, Doest thou well to be angry for the gourd?*—For an insig-

on the gourd, for the which thou <sup>A. M. 3142</sup>  
hast not laboured, neither madest it <sup>B. C. 862</sup>  
grow; which <sup>9</sup> came up in a night, and perished  
in a night:

11 And should not I spare Nineveh, <sup>10</sup> that  
great city, wherein are more than sixscore thou-  
sand persons <sup>11</sup> that cannot discern between their  
right hand and their left hand, and *also* much  
<sup>12</sup> *cattle?*

<sup>9</sup> Hebrew, *was the son of the night.*—<sup>10</sup> Chapter i. 2; iii. 2, 3.  
<sup>11</sup> Deut. i. 39.—<sup>12</sup> Psalm xxxvi. 6; cxlv. 9.

nificant, short-lived plant? God adds this circumstance to the question before proposed, that Jonah might be his own judge, and at once condemn his own passions, justify God's patience and mercy, and acquiesce with satisfaction in God's merciful dealings with the inhabitants of Nineveh. *And he said, I do well to be angry*—When a similar question was asked before, he was silent; but now he is out of all patience, and quarrels openly and rudely with God, who had spared Nineveh, which Jonah thought ought to have been consumed as Sodom, or as the old world was. *Even unto death*—I have just cause to be angry, even to that degree as to wish myself dead. The prophet here records his own sin, without concealing any circumstance of it, as Moses and other holy writers have done.

Verse 10. *Then said the Lord*—Jonah having thus showed his love and pity for the gourd, God proceeds to judge him out of his own mouth; *Thou hast had pity on the gourd, &c.*—Thou deplorest the loss of the gourd, and thinkest it a severe misfortune to thee, and hard that thou shouldst be deprived of it, though it was not made by thee, came up without any labour of thine, and was by its nature of a short duration:—if this is the case with thee in regard to a mean, short-lived plant, think how unjustly thou judgest, when thou condemnest my mercy toward the Ninevites! How much more severe would it have been to have destroyed a whole city, in the ruin of which many innocent creatures, as children and brute animals, must necessarily have been involved; and, what is still more awful, many immortal beings have been plunged into everlasting misery! If thou supposest I ought to have spared or preserved the gourd, because it shaded thee from the heat; think how much more my essential goodness and kindness toward my creatures, the work of my hands, must incline me to spare them whenever it can be done any way consistently with my justice or the laws of my government.

Verse 11. *And should not I*—The God of infinite compassion; *spare Nineveh, that great city?*—Wouldest thou have me to be less merciful to such a large and populous city as Nineveh, than thou art to a shrub? Surely the lives of so many thousand men, to say nothing of their immortal souls, are much more valuable than the life of a single contemptible plant. *Wherein* (in which city) *are more*

than six-score thousand persons that cannot discern, &c.—That is, infants, who have no knowledge between good and evil, as it is expressed Deut. i. 39. If we compute these as a fifth part of the inhabitants of Nineveh, the whole sum will amount to six hundred thousand persons, which are as few as can well be supposed to have inhabited a city of such large dimensions. *And also much cattle*—Besides men, women, and children in Nineveh, there are many other of my creatures that are not sinful, and my tender mercies are, and shall be, over all my works. If thou wouldst be their *destroyer*, yet I will be their *saviour*. Go, Jonah, rest thyself content, and be thankful that the goodness which spared Nineveh hath spared thee, in this thy inexcusable frowardness, peevishness, and impatience. I will be to repenting Nineveh what I am to thee, a God gracious and merciful, slow to anger and of great kindness, and I will turn from the evil which thou and they deserve. This reasoning seems to have silenced

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Jonah's complaints, and made him sensible of his fault in repining at God's mercy. It has been observed, that the book of Jonah ends as abruptly as it begins. It begins with a conjunction copulative, *And the word came unto Jonah, &c.*, which has made some commentators think that it was but an appendix to some of his other writings: and it ends without giving us any manner of account, either of what became of the Ninevites, or of Jonah himself after this expedition. It is likely, indeed, from the compassionate expressions which God makes use of toward the Ninevites, that for this time he reversed their doom; and it is not improbable that Jonah, when he had executed his commission, and been satisfied by God concerning his merciful procedure, returned into Judea. We may presume, however, that the repentance of the Ninevites was of no long continuance; for, not many years after, we find the Prophet Nahum foretelling the total destruction of that city. See Calmet and Bishop Newton.

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THE  
BOOK OF MICAH.

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ARGUMENT.

MICAH, of whose family nothing certain is known, was a Morasthite, or of Moresa, a village near Eleutheropolis, in the south of Judah. He was cotemporary with Isaiah, began to prophesy a little after him, and continued in the prophetic office about fifty years. What we find here in writing seems to be an abstract of what he preached during that time. He had seen the prophecies of Isaiah, and has introduced whole passages verbatim into his own. Compare Isa. ii. 2, with Mic. iv. 1; and Isa. xli. 15, with Mic. iv. 13. "The style of Micah," says Bishop Lowth, "is, for the most part, close, forcible, pointed, and concise; sometimes approaching the obscurity of Hosea: in many parts animated and sublime, and in general truly poetical." "Like Amos and Hosea;" says Archbishop Newcome, "he reproves and threatens a corrupt people with great spirit and energy. See chap. ii. 1-10; iii. 2-4; vi. 10-16; vii. 2-4. And, like Hosea, he inveighs against the princes and prophets with the highest indignation. See chap. iii. 5-12; vii. 3. Some of his prophecies are distinct and illustrious ones, as chap. ii. 12, 13; iii. 12; iv. 1-4, 10; v. 2-4; vii. 8-10." In many passages, "we may justly admire the beauty and elegance of his manner;—his animation;—his strength of expression;—his pathos;—his sublimity." The scope of his whole book is, 1. To convince Israel and Judah of their sins, and of the judgments of God ready to break in upon them; 2. To comfort the righteous with promises of mercy and deliverance, and especially with an assurance of the coming of the Messiah. To be more particular, In the first chapter of his prophecies he foretels the calamities of Samaria, which was some time after taken and spoiled by Shalmaneser; and then prophecies against Judah, denouncing the evils which were accordingly brought upon it by Sennacherib, in the reign of Hezekiah. In the second chapter he inveighs against those who devised evil against others, and who coveted and took away by violence other men's possessions, &c. In the third chapter he reproves the heads of Jacob, and the princes of the house of Israel, for their avarice, injustice, and oppression of the people; and also the false prophets, for their deceiving of the people; and tells them that they will be the occasion of Jerusalem's being reduced to a heap of rubbish. After these terrible denunciations, in chapters fourth and fifth he speaks of their restoration, and, under the figure of that, of the times of the Messiah. In the sixth and seventh chapters the sins of the people are reproved, and threatenings denounced against them; but with promises of better things on their amendment. This prophet is cited by Epiphanius, and the Greek writers who copied him, that Micah was thrown from a precipice and killed by Jehoram, the son of Ahab, whom he erroneously calls king of Judah, but who was really king of Israel; and whose grandson Jehoram lived at least one hundred and thirty years before Micah. But these writers seem to have confounded Micah with Micaiah the son of Imlah, who flourished in Israel, and prophesied evil of Ahab. Micah does not appear to have suffered martyrdom, as may be collected from Jer. xxvi. 18, 19, but probably died in peace in the reign of Hezekiah. St. Jerome says, that his tomb was at Morasthi, and converted into a church in his time: and Sozomen professed to have heard, that his body was shown, in a divine vision, to Zebennus, bishop of Eleutheropolis, in the reign of Theodosius the Great, near a place called Berathsatia, which probably might be a corruption of Morasti, since Sozomen describes it to have been at nearly the same distance from Jerusalem that St. Jerome places Morasthi."—*Gray's Key*.

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CHAPTER I.

*In this chapter we have, (1.) The time when Micah prophesied, and a demand of attention, 1, 2. (2.) A solemn warning of the desolations impending over Israel and Judah, for their abounding sins, 3-7. (3.) The greatness of the destruction manifested by the prophet's sorrow for it, 8, 9; and by the general sorrow that should be produced by it in the several places that should share in it, 10-16.*

A. M. 3254. B. C. 750. **T**HE word of the LORD that came to <sup>a</sup> Micah the Morasthite in the days of Jotham, Ahaz, and Hezekiah, kings of Judah, <sup>b</sup> which he saw concerning Samaria and Jerusalem.

2 ¶ <sup>1</sup> Hear, all ye people; ° hearken, O earth, and <sup>2</sup> all that therein is: and let the Lord God <sup>d</sup> be witness against you, the LORD from ° his holy temple.

3 For behold, <sup>f</sup> the LORD cometh forth out of his <sup>e</sup> place, and will come down and tread upon the <sup>h</sup> high places of the earth.

4 And <sup>i</sup> the mountains shall be molten under him, and the valley shall be cleft, as wax before the fire, and as the waters that are poured down <sup>3</sup> a steep place.

<sup>a</sup> Jer. xxvi. 18.—<sup>b</sup> Amos i. 1.—<sup>c</sup> Heb. *Hear, ye people, all of them.*—<sup>d</sup> Deut. xxviii. 1; Isaiah i. 2.—<sup>e</sup> Heb. *the fulness thereof.*—<sup>f</sup> Psa. l. 7; Mal. iii. 5.—<sup>g</sup> Psa. xi. 4; Jonah ii. 7; Hab. ii. 20.—<sup>h</sup> Isa. xxvi. 21.

NOTES ON CHAPTER I.

Verse 1. *In the days of Jotham, Ahaz, and Hezekiah*—Micah is thought to have prophesied about sixteen years in Jotham's time, as many under Ahaz, and fourteen under Hezekiah: in all, forty-six years. And he survived the captivity of Israel ten years, which he lamented as well as foretold. *Which he saw concerning Samaria and Jerusalem*—Concerning both the kingdoms of Israel and Judah, whereof Samaria and Jerusalem were the capital cities. It is said, *Which he saw, &c.*, because the prophets having the general name of *seers*, every kind of prophecy, in whatever way delivered, seems to have been generally called a *vision*.

Verses 2-4. *Hear, all ye people*—All ye of Israel and Judah. *Hearken, O earth*—Or, O land, [of Israel,] and all that therein is—That is, all its inhabitants. *Let the Lord be witness against you*—"I call him to witness, that I have forewarned you of the judgments that hang over your heads, unless you speedily repent. And he himself will become a witness against you, and convince you of your sins in such a manner that you shall not be able to deny the charge." *The Lord from his holy temple*—Heaven, his holy habitation. *The Lord cometh forth out of his place*—God is said, in Scripture, to come out of his place, or heaven, when he makes his judgments or mercies to be remarkably conspicuous, by visible effects on the earth. *And will tread upon the high places of the earth*—He will cause places of the greatest strength to be destroyed, and men of the highest rank to be brought down. *And the mountains shall be molten under him, &c.*—An allusion to God's coming down upon mount Sinai, when thunder and lightning shook the mountain, and violent rains, which accompanied this tempest, made the hills look as if they were melted down. Or the words may be referred to the general judgment, of which all particular judgments are an earnest, when

5 For the transgression of Jacob <sup>is</sup> A. M. 3254. all this, and for the sins of the house B. C. 750. of Israel. What <sup>is</sup> the transgression of Jacob? <sup>is it</sup> not Samaria? and what <sup>are</sup> the high places of Judah? <sup>are they</sup> not Jerusalem?

6 Therefore, I will make Samaria <sup>k</sup> as a heap of the field, and as plantings of a vineyard: and I will pour down the stones thereof into the valley, and I will <sup>l</sup> discover the foundations thereof.

7 And all the graven images thereof shall be beaten to pieces, and all the <sup>m</sup> hires thereof shall be burned with the fire, and all the idols thereof will I lay desolate: for she gathered <sup>it</sup> of the hire of a harlot, and they shall return to the hire of a harlot.

<sup>g</sup> Psa. cxv. 3.—<sup>h</sup> Deut. xxxii. 13; xxxiii. 29; Amos iv. 13. <sup>i</sup> Judges v. 5; Psa. xcvi. 5; Isaiah lxiv. 1, 2, 3; Amos ix. 5; Hab. iii. 6, 10.—<sup>j</sup> Heb. *a descent.*—<sup>k</sup> 2 Kings xix. 25; Chap. iii. 12.—<sup>l</sup> Ezek. xiii. 14.—<sup>m</sup> Hos. ii. 5, 12.

the heavens and the earth shall be dissolved at Christ's appearing.

Verse 5. *For the transgression of Jacob*—That is, of the sons of Jacob; for the many transgressions committed among them; *is all this*—All these many, great, and irresistible judgments of God foretold and executed. *What is the transgression of Jacob*—Where is the chief cause of Israel's sin and apostacy? *Is it not Samaria*—Is it not in that city, the chief seat of the kingdom, the residence of the king and his princes, who have set up the idolatry of the golden calves, and made it the established religion of the kingdom? *What are the high places of Judah, &c.*—Doth not the idolatrous worship, practised in the high places of Judah, receive its chief encouragement from the city of Jerusalem, even from Ahaz, and the great men who there join with him in that idolatry?

Verses 6, 7. *Therefore I will make Samaria as a heap*—A heap of ruins. *And as plantings of a vineyard*—As in planting vineyards men dig the earth, and cast it up in hillocks, so shall they make this city. The Vulgate reads, *I will make Samaria as a heap of stones in a field, when a vineyard is planted. I will pour down the stones thereof, &c.*—The stones of it shall be tumbled down, from the lofty eminence on which it is situated, into the valley beneath, and shall leave the foundations thereof naked and bare. All this, and what follows, was fulfilled by Shalmaneser, who made a conquest of Samaria. *And all the graven images thereof*—Whether made of gold, silver, brass, wood, or stone; *shall be beaten to pieces*—Shall be pulled out of their chapels, shrines, or repositories, by their conquering enemies, and shall be trampled upon and broken, either out of contempt, or that the rich materials of which they are made may be carried away. *And all the hires thereof shall be burned with fire*—The rich gifts, given for the honour and

A. M. 3254. 8 Therefore <sup>a</sup> I will wail and howl ;  
B. C. 750. <sup>o</sup> I will go stripped and naked : <sup>p</sup> I will  
make a wailing like the dragons, and mourning  
as the <sup>q</sup> owls.

9 For <sup>r</sup> her wound is incurable ; for <sup>s</sup> it is  
come unto Judah ; he is come unto the gate of  
my people, even to Jerusalem.

10 ¶ <sup>t</sup> Declare ye it not at Gath, weep ye not

<sup>a</sup> Isaiah xxi. 3 ; xxii. 4 ; Jer. iv. 19.—<sup>o</sup> Isaiah xx. 2, 3, 4.  
<sup>p</sup> Job xxx. 29 ; Psalm cii. 6.—<sup>q</sup> Heb. *daughters of the owl*.  
<sup>r</sup> Or, she is grievously sick of her wounds.—<sup>s</sup> 2 Kings xviii. 13 ;  
Isa. viii. 7, 8.—<sup>t</sup> 2 Sam. i. 20.

service of the idols by the deceived idolaters, shall be consumed. This seems to be spoken of the gifts sent to their temple by the Assyrians, whose worship they imitated. *For she gathered it of the hire of a harlot, &c.*—She got it by the gifts of idolaters, and it shall return to those idolaters again.

Verses 8, 9. *Therefore I will wail and howl*—I will mourn and lament. *I will go stripped and naked*—That is, without an upper garment ; or, with garments rent and torn. This would fitly denote the naked condition to which the ten tribes were to be reduced by their enemies. *I will make a wailing like dragons*—The word rendered *dragons*, according to Pocock on the place, may “ signify a kind of wild beast like a dog, between a dog and a fox, or a wolf and a fox, which the Arabians, from the noise which they make, call Ebn Awi, (filius Eheu,) and our English travellers jackals ; which, abiding in the fields and waste places, make in the night a lamentable, howling noise.” see *Encycl. Brit. And mourning as the owls*—Or rather, *ostriches* : see note on Job xxx. 29. “ It is affirmed by travellers of good credit,” says Pocock, “ that ostriches make a fearful, screeching, lamentable noise.” Shaw also observes, that “ during the lonesome part of the night, they often make a very doleful and hideous noise ;” and that he had “ often heard them groan, as if they were in the greatest agonies.” *For her wound is incurable*—The wound of Samaria and Israel, namely, their own sins and God’s just displeasure : the calamities coming upon them will end in their destruction : nothing can prevent it. *It is come even unto Judah*—The contagion of her sins, and the indignation of God against them, have reached to Judah also, yea, to Jerusalem. This was accordingly fulfilled : for a few years after the Assyrians had destroyed Samaria, and spoiled all the land of Israel, their conquering army, led by Sennacherib, entered the kingdom of Judah, and took all the fenced cities ; and a part of it, termed a *great host*, was sent up to the gates of Jerusalem, as is related, 2 Kings xviii. 17.

Verses 10-12. *Declare ye it not in Gath*—Lest the Philistines triumph. The words seem to be taken out of David’s lamentation over Saul and Jonathan, 2 Sam. i. 20, where see the note. *Weep ye not at all*—Or, *weep ye not with loud weeping*, as Archbishop Newcome renders it. Do not make any loud lamentations, lest the evil tidings be spread. *In the*

at all : in the house of <sup>6</sup> Aphrah <sup>roll</sup> <sup>A. M. 3254.</sup>  
thyslf in the dust. <sup>B. C. 750.</sup>

11 Pass ye away, <sup>7</sup> thou <sup>8</sup> inhabitant of Saphir, having thy <sup>9</sup> shame naked : the inhabitant of <sup>9</sup> Zaanan came not forth in the mourning of <sup>10</sup> Beth-ezel ; he shall receive of you his standing.

12 For the inhabitant of Maroth <sup>11</sup> waited

<sup>6</sup> That is, *dust*.—<sup>7</sup> Jer. vi. 26.—<sup>8</sup> Or, *thou that dwellest fairly*.—<sup>9</sup> Heb. *inhabitant*.—<sup>10</sup> Isaiah xx. 4 ; xlvii. 2, 3 ; Jer. xiii. 22 ; Nah. iii. 5.—<sup>11</sup> Or, *the country of flocks*.—<sup>12</sup> Or, *place near*.—<sup>13</sup> Or, *was grieved*.

*house of Aphrah roll thyslf in the dust*—Or, *wallow in the ashes*, as was commonly practised in times of great mourning. The word *Aphrah* signifies *dust* ; and the prophet, it is likely, puts it here for *Ophrah*, a town in the tribe of Benjamin, that the name might better suit their present condition. *Pass ye away, thou inhabitant of Saphir*—Houbigant says that Eusebius places this city, the name of which signifies *fair*, or *elegant*, in the tribe of Judah, between Eleutheropolis and Askelon. Some think, however, that Saphir is not a proper name, and that there was no place so called in Judea ; but that the clause ought to be rendered, *Pass away, thou inhabitant of a delightful place*, that is, Samaria, which was very pleasantly situated. The prophet here threatens the inhabitants of that place that they should go into captivity, in a way very unsuitable to their former softness and luxury, even stripped by the conquering enemy, and without so much as a covering to hide their nakedness. *The inhabitant of Zaanan*—A place in the tribe of Judah, called *Zenan*, Josh. xv. 37 ; *came not forth in the mourning of Beth-ezel*—“ There was no burial of her dead with solemn mourning out of the precincts of her city, but she was besieged and put to the sword.”—Newcome. Or, the meaning may be, the inhabitants of Zaanan were so much concerned to provide for their own safety, that they took no notice of the mournful condition of their near neighbour Beth-ezel, which seems to have been a place near Jerusalem, termed *Azal*, Zech. xiv. 5. Grotius, however, supposes *Zaanan* to denote *Zion*, and *Beth-ezel* to signify *Beth-el*, called here by another name, importing *the house of separation*, because it was the principal seat of idolatrous worship. *He shall receive of you his standing*—The standing, or encamping of an army against the city ; that is, the enemy shall encamp among you, shall stand on your ground, so that you will have no opportunity of coming out to the help of your neighbours. *For the inhabitant of Maroth*—A town in Judea, (the same probably that is called Maarath, Josh. xv. 59,) *waited, &c.*—Or rather, as the words may be translated, *Although the inhabitant of Maroth waited for good, yet evil came, &c., unto the gate of Jerusalem*—Such a calamity as stopped not at Maroth, but reached even to Jerusalem. By *Maroth*, which signifies *bitterness*, or trouble, Grotius understands *Ramah*, or, expressed as it often is in the plural, *Ramoth*, a place

A. M. 3254. carefully for good: but <sup>a</sup> evil came  
B. C. 750. down from the LORD unto the gate  
of Jerusalem.

13 O thou inhabitant of <sup>a</sup> Lachish, bind the  
chariot to the swift beast: she is the begin-  
ning of the sin to the daughter of Zion: for  
the transgressions of Israel were found in thee.

14 Therefore shalt thou <sup>7</sup> give presents <sup>12</sup> to

<sup>a</sup> Amos iii. 6.—<sup>7</sup> 2 Kings xviii. 14, 17.—<sup>12</sup> 2 Sam. viii. 2;  
2 Kings xviii. 14, 15, 16.—<sup>13</sup> Or, for.—<sup>14</sup> That is, a lie.  
<sup>15</sup> Josh. xv. 44.—<sup>16</sup> Josh. xv. 44.

in the tribe of Benjamin, near Beth-lehem, and not  
far from Jerusalem.

Verses 13-15. *O thou inhabitant of Lachish*—  
This was a strong fortress in the tribe of Judah: see  
Josh. xv. 39. *Bind the chariot to the swift beast*—In  
order to flee from the approaching enemy. Lachish  
was one of the first cities that Sennacherib besieged,  
when he invaded Judea. *She is the beginning of  
the sin to the daughter of Zion*—She was the first  
among the cities of Judah which practised those  
idolatries which the kings and people of Israel had  
begun. *Therefore shalt thou give presents to Mo-  
resheth-gath*—Or, to Moresheth of Gath; that is, to  
the Philistines of that country, either to defend thee  
against the enemy, or to receive thee under their  
protection. *The houses of Achzib shall be a lie to  
the kings of Israel*—The word Achzib signifies a  
lie. There was a town of that name in the tribe of  
Judah, mentioned Josh. xv. 44. This place, the pro-  
phet here foretels, will answer its name, and disap-  
point the kings of Israel that depended upon its  
strength and assistance: see 2 Chron. xxi. 3; and  
xxviii. 19. Israel is sometimes used for Judah, and  
so it may probably be taken here. *Yet will I bring  
an heir unto thee, O inhabitant of Mareshah*—This  
was another town belonging to Judah, mentioned

Moresheth-gath: the houses of <sup>13</sup> Achzib A. M. 3254.  
<sup>14</sup> shall be a lie to the kings of Israel. B. C. 750.

15 Yet will I bring an heir unto thee, O in-  
habitant of <sup>a</sup> Mareshah: <sup>14</sup> he shall come unto  
<sup>b</sup> Adullam the glory of Israel.

16 Make thee <sup>c</sup> bald, and poll thee for thy  
<sup>d</sup> delicate children; enlarge thy baldness as the  
eagle; for they are gone into captivity from thee.

<sup>14</sup> Or, the glory of Israel shall come, &c.—<sup>b</sup> 2 Chron. xi. 7.  
<sup>c</sup> Job i. 20; Isa. xv. 2; xxii. 12; Jer. vii. 29; xvi. 6; xlvii. 5;  
xlvi. 37.—<sup>d</sup> Lam. iv. 5.

Josh. xv. 44. The name signifies an inheritance;  
so here, by way of allusion, it is said, that a new heir  
or master should come and take possession of it,  
namely, a conquering enemy. *He shall come unto  
Adullam the glory of Israel*—Or, *The glory of Is-  
rael shall come to Adullam*; the Assyrians, whom  
Israel once gloried in as their ally, shall come to  
Adullam. This was a town in Judah not far from  
Lachish: see Josh. xv. 35. Some think the mean-  
ing of this clause is, that the chief men of Israel  
should be forced to hide themselves from their ene-  
mies in the cave of Adullam, as David did when he  
fled from Saul, 1 Sam. xxiii.

Verse 16. *Make thee bald*—O Judah and Israel,  
tear off thy hair; and *poll thee*—Shave what thou  
canst not tear off; *for thy delicate children, &c.*—  
For the loss of them, some being slain, others starved  
or swept away by pestilence, and the residue car-  
ried into captivity. Cutting the hair, or shaving it  
close, were expressions of mourning and lamenta-  
tion anciently used among most nations. *Enlarge  
thy baldness as the eagle*—When she moults her  
feathers; *for they are gone into captivity, &c.*—By  
these phrases the prophet signifies, that the calami-  
ty would be so great as to deserve the strongest ex-  
pressions of grief.

## CHAPTER II.

We have here, (1.) A representation of the sins of Israel, and of the judgments hanging over them, 1-11. (2.) Gracious  
promises of comfort to the pious, 12, 13.

A. M. 3274. **W**O to them <sup>a</sup> that devise iniquity,  
B. C. 730. and <sup>b</sup> work evil upon their  
beds! when the morning is light, they practise  
it, because <sup>c</sup> it is in the power of their hand.

<sup>a</sup> Hos. vii. 6.—<sup>b</sup> Psa. xxxvi. 4.

## NOTES ON CHAPTER II.

Verses 1, 2. *Wo to them that devise iniquity*—  
That design and frame mischief; and *work evil upon  
their beds*—Contrive how to work it, and actually  
execute their plans when they rise in the morning.  
*Because it is in the power of their hand*—Because  
they can do it; because there is none that can hin-  
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2 And they covet <sup>d</sup> fields, and take A. M. 3274.  
them by violence; and houses, and B. C. 730.  
take them away: so they <sup>1</sup> oppress a man and  
his house, even a man and his heritage.

<sup>c</sup> Gen. xxxi. 29.—<sup>d</sup> Isa. v. 8.—<sup>1</sup> Or, defraud.

der them. They make their strength the law of jus-  
tice; and do whatsoever they have a mind to do,  
whether right or wrong, because they have power  
in their hands. *And they covet fields*—Set their  
minds upon the estates of their meaner neighbours,  
thinking how convenient they lie to theirs, as Ahab  
thought concerning the field of Naboth. *And take*

A. M. 3274. 3 Therefore thus saith the LORD;  
B. C. 730.

Behold, against <sup>o</sup> this family do I devise an evil, from which ye shall not remove your necks; neither shall ye go haughtily: <sup>f</sup> for this time is evil.

4 ¶ In that day shall *one* <sup>g</sup> take up a parable against you, and <sup>h</sup> lament <sup>2</sup> with a doleful lamentation, *and* say, We be utterly spoiled: <sup>i</sup> he hath changed the portion of my people: how hath he removed *it* from me! <sup>3</sup> turning away he hath divided our fields.

5 Therefore, thou shalt have none that shall <sup>k</sup> cast a cord by lot in the congregation of the LORD.

<sup>o</sup> Jer. viii. 3.—<sup>f</sup> Amos v. 13; Eph. v. 16.—<sup>g</sup> Hab. ii. 6.  
<sup>h</sup> 2 Samuel i. 17.—<sup>2</sup> Heb. with a lamentation of lamentations.  
<sup>i</sup> Chapter i. 15.—<sup>3</sup> Or, instead of restoring.—<sup>k</sup> Deuteronomy xxxii. 8, 9.

*them by violence*—By power wrest the estates out of the hands of the owners of them. *And houses, and take them away*—They take both houses and lands. *So they oppress a man and his house*—They not only do injustice to a man himself, but to his whole family also, by taking away his heritage, whereby his family, as well as himself, and his posterity after him, were to be supported.

Verse 3. *Therefore, behold, against this family do I devise evil*—As they devise mischief against others, so will I devise an evil against them, as a due punishment for their sin. As they have unjustly deprived others of their inheritances, so a conquering enemy shall dispossess them and carry them into captivity. The word *family* is equivalent to people, as appears from Jer. i. 15. *From which ye shall not remove your necks*—They laid snares for others, where open force would not suffice, so that the poor could not get out of their hands, but were impoverished and enslaved; and God here threatens that he will deal thus with them by the Assyrians, from whose power they should not be able to defend themselves or to escape. *Neither shall ye go haughtily*—You have made others hang down their heads, and so shall you now; *for this time is evil*—You have made it an evil time for sins committed against me, and against the poor and innocent: and I will make it an evil time for calamities and miseries on the whole family of Jacob.

Verses 4-6. *In that day shall one take up a parable*—Shall use a figurative speech, *against you*—A parable signifies a speech out of the ordinary way, as the Greek word *παροιμία* imports, and illustrated with metaphors or rhetorical figures. So speaking in parables is opposed to speaking plainly, John xvi. 25, 29. *And lament, &c.*—Your friends for you, and you for yourselves. *He hath changed the portion of my people*—Their wealth, plenty, freedom, joy, and honour, into poverty, famine, servitude, grief, and dishonour. *How hath he removed it*—How dreadfully hath God dealt with Israel; removing their persons

6 <sup>4</sup> Prophecy <sup>5</sup> ye not, say they to <sup>A. M. 3274.</sup>  
<sup>B. C. 730.</sup> them that prophecy: they shall not  
prophecy to them, *that* they shall not take shame.

7 ¶ *O thou that art* named The house of Jacob, is the Spirit of the LORD <sup>6</sup> straitened? *are* these his doings? do not my words do good to him that walketh <sup>7</sup> uprightly?

8 Even <sup>8</sup> of late my people is risen up as an enemy: ye pull off the robe <sup>9</sup> with the garment from them that pass by securely as men averse from war.

9 The <sup>10</sup> women of my people have ye cast out from their pleasant houses; from their

<sup>4</sup> Or, Prophecy not as they prophecy.—<sup>5</sup> Heb. Drop, &c.; Ezek. xxi. 2.—<sup>1</sup> Isa. xxx. 10; Amos ii. 12; vii. 16.—<sup>6</sup> Or, shortened.—<sup>7</sup> Heb. upright.—<sup>8</sup> Heb. yesterday.—<sup>9</sup> Heb. we against a garment.—<sup>10</sup> Or, wives.

into captivity, and transferring their possessions to their enemies! *Turning away he hath divided our fields*—Turning away from us in displeasure, God hath divided our fields among others. *Thou shalt have none that shall cast a cord*—None that shall ever return to this land, to see it allotted by line, and given them to possess it. *In the congregation of the Lord*—They shall no more be the congregation of the Lord, nor their children after them. *They shall not prophecy*—The people often said to the prophets, *Prophecy ye not*; and God here declares that he would, in his displeasure, grant their desire: and that the time should come, when the prophets should no longer prophecy unto them, that they might no longer bring contempt upon themselves, or be ignominiously treated by the people, as they had long been.

Verse 7. *O thou that art* named The house of Jacob—But dost not act suitably to the piety of thy father Jacob, and therefore, though thou art in name, yet not in truth the genuine seed of Jacob. *Is the Spirit of the Lord straitened*—Is God's hand shortened? Are his power, wisdom, and kindness less now than formerly? *Are these his doings*—Are these severe proceedings the doings your God delights in? Are the judgments he brings upon you the genuine effects of his power and goodness? and not rather such acts as your sins do, in a manner, constrain him to exercise? Thus punishments are called his strange work, Isa. xxviii. 21. *Do not my words do good to him that walketh uprightly?*—Certainly, both God's laws, and the words delivered by his prophets, would do you great and lasting good if you would obey them.

Verses 8, 9. *Of late my people is risen up as an enemy*—AGAINST ME is to be here understood, namely, against God; for this is still spoken in the person of God. The sense is more evident in the Hebrew than in our translation, namely, *But they who were yesterday (or lately) my people rise up (now, or to-day) as an enemy. Ye pull off the robe*

A. M. 3274. children have ye taken away my  
B. C. 730. glory for ever.

10 Arise ye, and depart; for this *is not your*  
<sup>m</sup> rest: because it is <sup>n</sup> polluted, it shall destroy  
you, even with a sore destruction.

11 If a man <sup>11</sup> walking <sup>o</sup> in the spirit and  
falseness do lie, *saying*, I will prophesy unto  
thee of wine and of strong drink; he shall even  
be the prophet of this people.

12 ¶ <sup>p</sup> I will surely assemble, O Jacob, all

<sup>m</sup> Deut. xii. 9.—<sup>n</sup> Lev. xviii. 25, 28; Jer. iii. 2.—<sup>11</sup> Or, walk  
with the wind, and lie falsely.

with the garment—Ye are guilty of grievous oppression and inhumanity: ye are not content with spoiling the poor, and those who are weaker than yourselves, of their cloak, but take their coat also. Taking the robe with the garment, or the cloak and coat also, seems to have been a proverbial expression to signify a high degree of oppression and injury. From them that pass by securely—Who, fearing no evil, are going about their private affairs; as men averse from war—Who are willing to live peaceably with you, and give you no manner of provocation: even these, you in a violent manner strip of all their substance, even to their wearing apparel. The women of my people have ye cast out, &c.—The widows, wives, and daughters of my people have you, by acts of injustice and oppression, turned out of their habitations, which to them were pleasant, and in which they delighted. From their children have ye taken away my glory for ever—You have robbed their children, or posterity, of their houses and estates, which were secured to them by the law of God from any sale or alienation beyond the year of jubilee, which was the glory of my bounty to them: yet you have confiscated these their inheritances for ever. Or, as some think, the sense of this clause may be, “When you plunder their houses you take away their children, and sell them to strangers and idolaters; and they are no longer esteemed my children, because they become the worshippers of false gods.”

Verse 10. Arise ye, and depart—Ye Israelites prepare for your departure out of this land, for it shall be no longer yours; it is not your rest, because it is polluted—Though it was given to the posterity of Jacob for a place of rest, under my protection, yet this was on condition of their continued obedience. And because you have polluted it by your sins—You shall be cast out of it, or shall be destroyed in it; even with a sore destruction—This threatening is to the same effect with the declaration made by Moses concerning the Canaanites whom God drove out before Israel. The land is defiled, therefore do I visit the iniquity thereof upon it, and the land itself vomiteth out her inhabitants. And it accords with the solemn caution which God then gave his people, saying, Ye shall therefore keep my statutes, and shall not commit any of these abominations; that the land spew not you out also, when

of thee; I will surely gather the remnant of Israel; I will put them together <sup>a</sup> as the sheep of Bozrah, as the flock in the midst of their fold: <sup>b</sup> they shall make great noise by reason of the multitude of men.

13 The breaker is come up before them: they have broken up and have passed through the gate, and are gone out by it; and <sup>c</sup> their king shall pass before them, <sup>d</sup> and the Lord on the head of them.

<sup>o</sup> Ezek. xiii. 3.—<sup>p</sup> Chap. iv. 6, 7.—<sup>q</sup> Jer. xxxi. 10.—<sup>r</sup> Ezek. xxxvii. 37.—<sup>s</sup> Hos. iii. 5.—<sup>t</sup> Isa. liii. 12.

ye defile it, as it spewed out the nations that were before you, Lev. xviii. 25–28.

Verse 11. If a man walking in the spirit and falseness—If a man falsely pretending to have the spirit of prophecy, do lie—Speak things very false, and utter pretended predictions of events that shall never take place. Saying, I will prophesy unto thee of wine and strong drink—I will discourse to you of sensual enjoyments: or, I will give you assurance of peace, prosperity, and plenty. You shall live long, eat, drink, and be merry. He shall even be the prophet of this people—Such as they like and choose, a man perfectly to their minds. Some render the clause, I will prophesy unto thee for wine and strong drink, understanding Micah (who here speaks in his own person) as telling them, if he were one who would prophesy lies unto them, and bring them pleasing tidings, however false, for the sake of having his belly filled with wine and strong drink; that then they would extol him, and look upon him as a choice prophet; for that such a one only as spoke smooth things unto them, with whatever selfish views it was apparent he did it, was a prophet to their liking; and that, therefore, if he had been a false prophet, he should have prophesied so as to get wine and strong drink of them instead of reproaches.

Verses 12, 13. I will surely assemble, O Jacob, all of thee, &c.—Many commentators, connecting these verses with the preceding, interpret them as a prediction of the captivity of Israel and Judah. By assembling all of Jacob, and gathering the remnant of Israel, as a flock in the midst of their fold, they understand bringing them together into Samaria and Jerusalem, to be besieged in those cities, and thence taken out for slaughter or captivity. By the breaker being come up before them, breaking up and passing through the gate, they understand the enemies assaulting their cities, (namely, the Assyrians and Chaldeans,) breaking down their walls, and entering in and going out the gates of them, just as the citizens used to do; and by their king passing before them, his being carried into captivity along with them. By the Lord on (or, at) the head of them, they understand, God being on the side of, or opposing the Assyrians and Chaldeans in their attempts against the Israelites and Jews. Others, however, interpret these verses of the restoration of the Jewish people from captivity, and therefore understand

by the breaker coming up before them, him who was to break the bonds of their captivity, or break through all obstacles that hindered their restoration, and open to them the way home. The following expressions, *They have broken up, and have passed through the gate, and are gone out by it*, they consider as metaphorical, describing their return, in allusion to a flock of sheep, which, as soon as a passage is opened for one to get out, do all of them follow; and that these expressions are made use of because it is said, in the foregoing verse, that they should be put or gathered together as a flock of sheep in the midst of their folds. The last clause they render, *Their king shall pass before them, even the Lord on the head of them*—That is, the Messiah, who is both the Lord and their King, shall lead and conduct them as their captain-general. Thus the Jewish commentators generally understand the *breaker* and *their king* of the same person, namely, the Messiah, as may be seen in Dr. Pocock on the place. Bishop Pearson cites the

words of Moses Hadarson to the same purpose, in his exposition of the Sixth Article of the Creed. It may be observed further, that most of those who understand the Messiah as being meant by *the breaker* and *their king*, though they consider the promise as receiving its first accomplishment in the restoration of the Jews from Babylon, yet suppose it will receive a much more complete fulfilment in the latter days, when the general conversion of the Jews and Israelites, and their restoration to their own land, shall take place; it being very usual with the prophets, after they have denounced the destruction of the Jewish republic, to foretel their grand and spiritual deliverance; that the people might not think themselves entirely forsaken of God, before the promises made to their fathers were completed. As this passage is so extremely obscure, it has been thought best to lay both these interpretations before the reader, that he may judge which is most consistent with the words of the text.

## CHAPTER III.

In this chapter the prophet reproves oppressing princes, 1-4; and false prophets, 5-7; and threatens both, 8-12.

A. M. 3278. **AND** I said, Hear, I pray you, O heads of Jacob, and ye princes of the house of Israel: <sup>a</sup> *Is it not for you to know judgment?*

2 Who hate the good, and love the evil; who pluck off their skin from off them, and their flesh from off their bones;

3 Who also <sup>b</sup> eat the flesh of my people, and flay their skin from off them; and they break

<sup>a</sup> Jer. v. 4, 5.—<sup>b</sup> Psa. xiv. 4.—<sup>c</sup> Ezek. xi. 3, 7.—<sup>d</sup> Psa. xviii. 41; Proverbs i. 28; Isaiah i. 15; Ezekiel viii. 18; Zech.

## NOTES ON CHAPTER III.

Verses 1-4. *Hear, O heads of Jacob, &c.*—That the justice of God, in bringing upon them the punishments which he had threatened, might more evidently appear, the prophet here shows that there was no rank of them free from very grievous crimes; that even those, who ought to have excelled others in piety and virtue, were the first in offences. We find Ezekiel making the same complaint, chap. xxii. 6, &c. *Is it not for you to know judgment*—Ought not you to understand and conform to the just laws of your God? You princes, magistrates, and ruling officers, ought of all men to know and do right. And, as it is your province to judge and punish those who break human laws, this ought to make you reflect that God will certainly execute judgment on the breakers of his laws. If you make any reflection, you must needs be sensible, that punishment must await you for your crimes. *Who hate the good*—Ye who hate, not only to do good, but the good which is done, and those that do it; *and love the evil*—Choose and delight in both evil works and

their bones, and chop them in pieces, as for the pot, and <sup>e</sup> as flesh within the caldron.

4 Then <sup>d</sup> shall they cry unto the LORD, but he will not hear them: he will even hide his face from them at that time, as they have behaved themselves ill in their doings.

5 ¶ Thus saith the LORD <sup>e</sup> concerning the prophets that make my people err, that <sup>f</sup> bite

vii. 13.—<sup>g</sup> Isaiah lvi. 10, 11; Ezekiel xiii. 10; xxii. 26. <sup>f</sup> Chap. ii. 11; Matt. vii. 15.

evil workers; *who pluck off their skin from off them*—Who use the people, whom you govern, as cruelly as the shepherd would use his flock, who, instead of shearing the fleece, would pluck the skin and flesh from off their bones. *Who eat the flesh of my people, &c.*—Who devour the goods and livelihood of your brethren. *And break their bones, &c.*—An allusion to lions, bears, or wolves, which devour the flesh, and break the bones of the defenceless lambs. *And chop them in pieces as for the pot, &c.*—All these are metaphorical expressions, to signify the oppressions of the people by their heads, or great men; and how they, by one means or other, deprived them of their substance, and divided it among themselves. *Then shall they*—Namely, the heads of the people and princes spoken of above; *cry unto the Lord*—When these miseries come upon them; *but he will not hear them, he will even hide, &c.*—As they have showed no pity to others, he will have no pity on them.

Verse 5. *Thus saith the Lord concerning the prophets*—As the prophets prophesied falsely, and

A. M. 3278. with their teeth, and cry, Peace; and  
B. C. 726.

† he that putteth not into their mouths, they even prepare war against him:

6 <sup>h</sup> Therefore, night shall be unto you, <sup>1</sup> that ye shall not have a vision; and it shall be dark unto you, <sup>2</sup> that ye shall not divine; <sup>3</sup> and the sun shall go down over the prophets, and the day shall be dark over them.

7 Then shall the seers be ashamed, and the diviners confounded: yea, they shall all cover their <sup>3</sup> lips; <sup>k</sup> for there is no answer of God.

† Ezek. xiii. 18, 19.—<sup>h</sup> Isa. viii. 20, 22; Ezek. xiii. 23, 24; Zech. xiii. 4.—<sup>1</sup> Heb. from a vision.—<sup>2</sup> Heb. from divining.  
<sup>3</sup> Amos viii. 9.—<sup>k</sup> Heb. upper lip.—<sup>k</sup> Psalm lxxiv. 9; Amos

it was chiefly through their means that the princes bore rule, the prophet next addresses them, and lets them hear their doom; *that make my people err*—That lead them into mistakes, both concerning what they should do, and what God would do with them: that tell them they do well, and all shall be well with them, whereas they are in the paths of sin, and within a step of ruin. It is ill indeed with a people when their leaders cause them to err, and those draw them out of the way that should guide them and go before them in it. *That bite with their teeth, and cry, Peace*—Who speak smooth things, and promise peace and prosperity to the people, while they are bringing destruction upon them; or, who compliment and flatter those that will furnish them with gifts, and feed them well. *And he that putteth not into their mouths*—That will not entertain them at his table, and treat them with wine and strong drink; *they even prepare war against him*—They raise false accusations against him, as if he were an enemy to the government, and thereby bring him into trouble; or in some other way do him all the mischief they can.

Verses 6, 7. *Therefore night shall be unto you*—Darkness, uncertainty, perplexity, and heavy troubles, shall be to you prophets; *that ye shall not have a vision*—You shall see your predictions so fully confuted, that you shall no more pretend to have a vision, or dare to foretel any thing. *And the sun shall go down over the prophets, and the day shall be dark, &c.*—As they shall have no light, or revelation, from heaven; so dark days, or dismal calamities, shall overtaken them, as a just punishment for their frauds and impostures. Or, if the prophet be considered as addressing the people, the meaning of the verse is, Since ye have given ear to such prophets, and rejected the true ones, the time shall come when there shall be no true vision among you, no divine counsel to direct you; but ye shall be involved in darkness and uncertainty, without knowing what course to take. *Then shall the seers be ashamed, &c.*—For the false pretences which they have made to the gift of prophecy; *yea, they shall cover their lips*—Covering the lips, or lower part of the face, was used as a sign to express being under some great affliction, or shame; *for there is no an-*

8 ¶ But truly I am full of power A. M. 3278.  
by the Spirit of the LORD, and of B. C. 726.

judgment, and of might, <sup>1</sup> to declare unto Jacob his transgression, and to Israel his sin.

9 Hear this, I pray you, ye heads of the house of Jacob, and princes of the house of Israel, that abhor judgment, and pervert all equity.

10 <sup>m</sup> They build up Zion with <sup>a</sup> blood, <sup>4</sup> and Jerusalem with iniquity.

11 <sup>o</sup> The heads thereof judge for reward, and <sup>p</sup> the priests thereof teach for hire, and the pro-

viii. 11.—<sup>1</sup> Isa. lviii. 1.—<sup>m</sup> Jer. xxii. 13.—<sup>n</sup> Ezek. xxii. 27; Hab. ii. 12; Zeph. iii. 3.—<sup>4</sup> Heb. bloods.—<sup>o</sup> Isaiah i. 23; Ezek. xxii. 12; Hos. iv. 18; Chap. vii. 3.—<sup>p</sup> Jer. vi. 13.

*swer of God*—Because the answer, which they pretended to be from God, now appears not to have been from him.

Verse 8. *Truly I am full of power by the Spirit of the Lord*—Here Micah speaks of himself by way of contrast to the false prophets, and declares that he was filled with a divine prophetic influence, and not with dainties, wine, and strong drink, like those false pretenders to prophecy; *and of judgment*—To discern truth from error, right from wrong, and to judge properly of times and seasons, and improve them accordingly. *And of might*—Of courage, constancy, and resolution to speak whatever God commands me, without being deterred from it by the fear of any one, however great, or in whatever station.

Verses 9–11. *Hear this, ye heads of the house of Jacob, &c.*—This address to the great men, shows the prophet's courage and impartiality. *That abhor judgment, &c.*—Who do not love to pass a right judgment in matters that come before you, because you make no advantage to yourselves by so doing; but covet to have large bribes given you, to pervert equity, and make wrong decisions. *They build up Zion with blood, &c.*—Who build houses with the riches gotten by violence, and by the condemnation of the innocent. *The heads thereof judge for reward*—The judges pass sentence, not according to the right of the case, but according as they have been bribed. *The priests thereof teach for hire*—The priests for the sake of lucre teach those things which are agreeable to the kings and people, and not what God hath commanded to be taught. It was the duty of the priests to instruct the people, as well as to attend upon the service of the temple; for which cause they had cities allotted to them in all parts of the land: but, not being content with that plentiful revenue which the law allowed them, they made a corrupt gain of their office. *And the prophets divine for money*—This is to be understood of the false prophets. *Yet will they lean upon the Lord*—Pretend to trust in him, and expect his favour, protection, and blessing. *And say, Is not the Lord among us*—As our God and our shield? *None evil*—Such as war, famine, and captivity, can come upon us—While we have him with us to defend and help us.

A. M. 3278. phets thereof divine for money: <sup>a</sup> yet  
B. C. 726. will they lean upon the LORD, <sup>b</sup> and  
say, *Is not the LORD among us? none evil  
can come upon us.*

<sup>a</sup> Isa. xlvi. 2; Jer. vii. 4; Rom. ii. 17.—<sup>b</sup> Heb. *saying.*

Verse 12. *Therefore shall Zion for your sake—* That is, because of your transgressions, ye judges, priests, and prophets; *be ploughed as a field*—“There is nothing which hinders us from referring this prophecy to the first destruction of Jerusalem: for though the foundations of the walls were left, yet a great number of houses within the city were overturned, as well by the Chaldeans as by the Jews themselves; who possibly used the materials to repair the breaches made in the walls during the long siege they underwent; when there could be no wonder if many places were ploughed as a field, for the purposes of corn, which before were gardens and houses: see 1 Mac. iv. 38. The prophecy, however, may have a further respect to the total destruction of

12 Therefore shall Zion for your A. M. 3278  
sake be <sup>a</sup> ploughed as a field, <sup>b</sup> and Je- B. C. 726.  
rusalem shall become heaps, and <sup>c</sup> the mountain  
of the house as the high places of the forest.

<sup>a</sup> Jer. xxvi. 18; Chap. i. 6.—<sup>b</sup> Psal. lxxix. 1.—<sup>c</sup> Chap. iv. 2.

Jerusalem when Terentius Rufus, by the order of Titus, ploughed up the very foundations of it.” See Houbigant and Calmet. *And Jerusalem shall become heaps*—The word *heaps* alludes to the heaps of stones laid up together in fields newly ploughed. *And the mountain of the house*—That is, of the Lord’s house; *as the high places of the forest*—The place where the temple stood, which was upon mount Moriah, shall be overrun with grass and shrubs, like mountains situated in a forest. This is that passage, quoted Jer. xxvi. 18, which Hezekiah and his princes took in good part, yea, it seems, they believed and laid it to heart, in consequence whereof they repented, and so the execution of it did not come in their days.

## CHAPTER IV.

*In this chapter we have a prediction, (1.) Of the prosperity of the church, 1-10. (2.) Of the destruction of her enemies, 11-13.*

A. M. 3294. **BUT** <sup>a</sup> in the last days it shall  
B. C. 720. come to pass, *that the mountain  
of the house of the LORD shall be established  
in the top of the mountains, and it shall be  
exalted above the hills; and people shall flow  
unto it.*

2 And many nations shall come, and say,  
Come, and let us go up to the mountain of the  
LORD, and to the house of the God of Jacob;  
and he will teach us of his ways, and we will  
walk in his paths: for the law shall go forth  
of Zion, and the word of the LORD from  
Jerusalem.

<sup>a</sup> Isa. ii. 2, &c.; Ezek. xvii. 22, 23.—<sup>b</sup> Isa. ii. 4; Joel iii. 10.  
<sup>1</sup> Or, *scythes.*

### NOTES ON CHAPTER IV.

Verses 1-5. *In the last days it shall come to pass, &c.*—The first three of these verses are the same as Isa. ii. 2-4, where see the notes. They evidently “contain a prophecy which was to be fulfilled by the coming of the Messiah; when the [believing] Gentiles were to be admitted into covenant with God, and the apostles were to preach the gospel, *beginning at Jerusalem*; when Christ was to be the spiritual Judge and King of many people, was to convince many nations of their errors and vices, and was to found a religion which had the strongest tendency

3 ¶ And he shall judge among A. M. 3294  
many people, and rebuke strong na- B. C. 720.  
tions afar off; and they shall beat their swords  
into <sup>b</sup> ploughshares, and their spears into <sup>1</sup> prun-  
ing-hooks: nation shall not lift up a sword  
against nation, <sup>c</sup> neither shall they learn war  
any more.

4 <sup>d</sup> But they shall sit every man under his  
vine and under his fig-tree; and none shall  
make *them* afraid: for the mouth of the LORD  
of hosts hath spoken *it*.

5 For <sup>e</sup> all people will walk every one in the  
name of his god, and <sup>f</sup> we will walk in the

<sup>e</sup> Psal. lxxii. 7.—<sup>d</sup> 1 Kings iv. 25; Zech. iii. 10.—<sup>f</sup> Jer. ii.  
11.—<sup>1</sup> Zech. x. 12.

to promote peace.”—Newcome. *They shall sit every man under his vine, &c.*—This shall be the effect of that peace foretold in the foregoing verse, every man shall securely enjoy his own possessions, and the fruits of his labours. The expressions are figurative, signifying a state of uninterrupted tranquillity. *All people will walk every one in the name of his god*—It is the practice of all people to serve their gods, and to be attached to the religion of their forefathers, though false and absurd. And surely it much more becomes us to cleave steadfastly to the service of the true God, and not to disobey his laws

A. M. 3284. name of the LORD our God for ever  
B. C. 720. and ever.

6 ¶ In that day, saith the LORD, <sup>g</sup> will I assemble her that halteth, <sup>h</sup> and I will gather her that is driven out, and her that I have afflicted;

7 And I will make her that halted <sup>i</sup> a remnant, and her that was cast far off a strong nation: and the LORD <sup>k</sup> shall reign over them in mount Zion from henceforth, even for ever.

8 And thou, O tower of <sup>l</sup> the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem.

<sup>g</sup> Ezek. xxxiv. 16; Zeph. iii. 19.—<sup>h</sup> Psa. cxlvii. 2; Ezek. xxxiv. 13; xxxvii. 21.—<sup>i</sup> Chapter ii. 12; v. 3, 7, 8; vii. 18. <sup>k</sup> Isa. ix. 6; xxiv. 23; Dan. vii. 14, 27; Luke i. 33; Rev. xi. 15.

or forsake his ordinances, as we have too often done. This prophecy will be remarkably fulfilled at the time of the general conversion of the Jews, as has been observed in the notes on the parallel place in Isaiah.

Verses 6, 7. *In that day*—At that time; *will I assemble her that halteth*—Or, her that is weak, or bowed down; namely, the Jewish people, weakened with the hard usage of oppressing conquerors. *And I will gather her that is driven out*—Captive Judah, driven out from their own land. *And her that I have afflicted*—That I have subjected to great calamities. The calamity of the seventy years' captivity in Babylon seems to be chiefly referred to: as if he had said, "Though I have broken the power of my people, removed them into captivity afar off, and afflicted them; yet will I restore them to their country, I will send them the Messiah, and will be always their king." *I will make her that halted a remnant*—A part of them shall be preserved, as a seed which shall take root and increase, which shall continue to the coming of the Messiah, and in which the designs of my providence shall be accomplished.

Verse 8. *And thou, O tower of the flock*—Or, of *Eder*, as Archbishop Newcome and many others translate the word, considering it as a proper name; a tower in or near Beth-lehem; see Gen. xxxv. 21. Or, as some think, a tower near the sheep-gate in Jerusalem, (Neh. iii. 1, 32,) put here for the whole city. The word signifies a *flock*; the *strong hold of the daughter of Zion*—Hebrew, *Ophel*, a strong fort. Both expressions seem to be put for the whole city. *Unto thee shall it come, even the first dominion*—This was intended to signify the great honour coming to mount Zion, that the former dominion, the government, after seventy years' captivity, should return to the former royal family, the house of David, and continue in it till Shilo came. This, in the type, was fulfilled after the restoration of the Jews to their own land under Zerubbabel and his successors; but the whole antitype concerns the Messiah's kingdom.

9 Now, why dost thou cry out aloud? A. M. 3284.  
B. C. 720. <sup>1</sup> is there no king in thee? is thy

counsellor perished? for <sup>m</sup> pangs have taken thee as a woman in travail.

10 Be in pain, and labour to bring forth, O daughter of Zion, like a woman in travail: for now shalt thou go forth out of the city, and thou shalt dwell in the field, and thou shalt go *even* to Babylon; there shalt thou be delivered; there the LORD shall redeem thee from the hand of thine enemies.

11 ¶ <sup>n</sup> Now also many nations are gathered against thee, that say, Let her be defiled, and let our eye <sup>o</sup> look upon Zion.

<sup>2</sup> Or, *Edar*, Genesis xxxv. 21.—<sup>1</sup> Jer. viii. 19.—<sup>m</sup> Isaiah xiii. 8; xxi. 3; Jeremiah xxx. 6; l. 43.—<sup>n</sup> Lament. ii. 16. <sup>o</sup> Obad. 12; Chap. vii. 10.

Verses 9, 10. *Now*—Now I have promised such great things to you, *why dost thou cry out aloud*—As a woman in the anguish of her travail? Here the Jewish people are addressed, as bewailing themselves under the miseries of their captivity. *Is there no king in thee?*—Thou hast lost the king Zedekiah, but thy God, thy king, is with thee. *Is thy counsellor perished?*—Hast thou none among thy wise counsellors left? Yet the Wonderful Counsellor is with thee. Messiah, the wisdom of the Father, hath the conduct of thy sufferings, deliverance, and re-establishment. *For pangs hath taken thee as a woman in travail*—This may be understood of the time when Zedekiah and his counsellors were seized by the Chaldeans. *Be in pain, and labour to bring forth*—Be like a woman in her pangs; bow thyself down, and show all the signs of excessive pain, for there is a sufficient cause. *For now shalt thou go forth out of the city, &c.*—Thou shalt not only have troubles, sorrows, and dangers, in the wars against the Babylonians; but shortly thou shalt be driven out from thy city and country, and have no habitation of thy own, but be forced to dwell in a foreign land. The Jews' captivity is expressed thus, because their city and temple being destroyed, they should live in an obscure state. The same condition is elsewhere expressed by their living in the wilderness, Ezek. xx. 35. *And thou shalt go even to Babylon; there shalt thou be delivered*—Thou shalt be carried away, even as far as Babylon; but there, where, according to all human probability, and the expectations of thine enemies, thou mayest seem to be cut off from all relief, even there shalt thou be delivered:—such is the power, and loving-kindness, and faithfulness of Jehovah thy God.

Verses 11, 12. *Now also*—The time is at hand; *many nations are gathered against thee*—This may be understood of the Chaldeans and their associates, who pleased themselves with the thoughts of profaning the temple, laying waste the city of Jerusalem, and looking upon it in that condition. Or, it may be understood of the heathen nations round about

A. M. 3284. 12 But they know not <sup>p</sup> the thoughts  
B. C. 720. of the LORD, neither understand they  
his counsel: for he shall gather them <sup>q</sup> as the  
sheaves into the floor.

13 <sup>r</sup> Arise and thrash, O daughter of Zion:

<sup>p</sup> Isa. lv. 8; Rom. xi. 33.—<sup>q</sup> Isa. xxi. 10.—<sup>r</sup> Isa. xli. 15, 16;  
Jer. li. 33.

Jerusalem, who should take occasion to insult the Jews in their calamity, should please themselves with seeing the temple profaned, and should gratify their spite with viewing Jerusalem in a forlorn condition. To look upon an enemy, signifies, in Scripture phrase, to behold his fall with delight. *But they know not the thoughts of the Lord*—But while they act in such a manner, and take pleasure in insulting over thee in thy calamitous condition, they are altogether ignorant of God's designs in permitting this, and what is soon to follow, namely, that he will gather them as sheaves into the floor, to be trodden under foot, and broken in pieces, while he will deliver and restore to their own land his people, whose miseries these their enemies now please themselves with the thoughts of beholding.

Verse 13. *Arise and thrash, O daughter of Zion*—The daughter of Zion means the Jewish people, whose power and victory over their enemies are here foretold. The expressions made use of are figurative, alluding to the manner of separating the corn from the chaff in Judea, which was done chiefly by treading it with the feet of oxen. The purport of the passage is, that the Jews are here called upon to arise and tread down their enemies. *For I will make thy horn iron, and thy hoofs brass*—Thou shalt be enabled to do this with ease and safety. *And thou shalt beat in pieces—Or, shalt bruise, many people*—This might be spoken of the victories which the Jewish people, some time after their

for I will make thy horn iron, and I will make thy hoofs brass: and thou shalt <sup>s</sup> beat in pieces many people: <sup>t</sup> and I will consecrate their gain unto the LORD, and their substance unto <sup>u</sup> the LORD of the whole earth.

<sup>s</sup> Dan. ii. 44.—<sup>t</sup> Isa. xviii. 7; xxiii. 18; lx. 6, 9.—<sup>u</sup> Zech. iv. 14; vi. 5.

return, were to gain over the neighbouring nations, especially under the Maccabees and their successors. But the prophecy does not appear to have had a full accomplishment in these victories: nor has any event yet occurred in the history of the Jewish people which fully answers to it. This consideration has induced some commentators to expound the passage in a spiritual sense, namely, of bringing the Gentiles into subjection to Christ and his gospel, and of the victory which the Christian Church should obtain over her persecuting enemies after the conversion of the Roman emperor Constantine to the faith of Christ. Thus Dr. Pocock, Lowth, and many others understand it. The nations thought to have ruined Christianity in its infancy, but it proved victorious over them; those that persisted in their enmity were broken to pieces, Matt. xxi. 44; particularly the Jewish nation: but multitudes, by divine grace, were gained to the church, and, as is signified in the next clause, they and their substance were consecrated to the Lord Jesus, the Lord of the whole earth. We have reason to believe, however, that this prophecy will have a still more eminent and evident accomplishment, when all the enemies of the church shall be subdued, and the saints reigning with Christ shall have complete power over the nations, and shall rule the refractory with a rod of iron, Rev. ii. 26, 27: compare this text with chap. v. 8-15 of this prophecy, and with Isa. xiv. 2; xli. 15; lx. 12; lxi. 5; on which places see the notes.

CHAPTER V.

In this chapter we have, (1.) The troubles of Israel, 1. (2.) The birth and advancement of the Messiah, 2-4. (3.) His protection of his people, and victory over their enemies, 5, 6. (4.) The increase of the church and destruction of her enemies, 7-15.

A. M. 3284. NOW gather thyself in troops, O  
B. C. 720. daughter of troops; he hath laid  
siege against us: they shall <sup>a</sup> smite the judge

<sup>a</sup> Lam. iii. 30; Matt. v. 39; xxvii. 30.—<sup>b</sup> Matt. ii. 6;

NOTES ON CHAPTER V.

Verse 1. *Now gather thyself, &c.*—It seems this verse ought to be joined to the foregoing chapter, as it evidently belongs to it, and not to this, which is upon a quite different subject. Thus considered, after the promises given of a restoration from the captivity into which they should be carried, and of victory over their surrounding enemies, the pro-

of Israel with a rod upon the cheek. A. M. 3284.  
B. C. 720. 2 But thou, <sup>b</sup> Beth-lehem Ephratah,  
*though* thou be little <sup>c</sup> among the <sup>d</sup> thousands

John vii. 42.—<sup>c</sup> 1 Sam. xxiii. 23.—<sup>d</sup> Exod. xviii. 23.

phesy concludes with bidding them first expect an enemy to come against them, who should lay siege to their chief city, and carry their insolence so far as to treat the judge of Israel in the most indignant and despightful manner, such as striking him on the cheek, or face, with a rod, or stick. This, it is likely, was fulfilled on Zedekiah, who was treated in a contumelious manner by the Chaldeans, as if he

A. M. 3284. of Judah, *yet* out of thee shall he  
B. C. 720. come forth unto me *that is* to be  
° Ruler in Israel; † whose goings forth *have*  
been from of old, from † everlasting.  
3 Therefore will he give them up, until the

° Gen. xlix. 10; Isa. ix. 6.—† Psa. xc. 2; Prov. viii. 22, 23;  
John i. 1.—† Heb. *the days of eternity.*

had been a common captive, 2 Kings xxv. 6, 7. And as the singular number is often used for the plural, by *the judge of Israel* may be meant *the judges of Israel*, including their principal men, as well as the king, for they doubtless were treated no better than he was; nay, probably, still more indignantly.

Verse 2. *But thou, Beth-lehem Ephratah*—Here we have evidently the beginning of another subject, quite different from any thing that the first verse can relate to, and with which it seems to have no connection. The word *Ephrah*, or *Ephratah*, is here added, to distinguish Beth-lehem in the tribe of Judah, from another Beth-lehem in the tribe of Zebulun. It is called *Ephratah*, from the fruitfulness of the land where it stood: the word whence that term is derived importing fruitfulness. *Though thou be little*—The word *though* is not in the Hebrew, but supplied by our translators. And the sense of the sentence, it seems, is unnecessarily altered by its introduction. Many interpreters render the clauses interrogatively, thus; *Art thou little among the thousands of Judah?* The expression, *the thousands of Judah*, seems to have been used in allusion to the first division of the people, into thousands, hundreds, and other subordinate divisions. The rendering of the clause thus, *Art thou little, &c.*, which implies the contrary, *thou art not little*, is certainly the right way of rendering it, because St. Matthew understood it, and quotes it, in this sense, chap. ii. 6, *And thou Beth-lehem, in the land of Judah, art not the least among the princes of Judah.* Bishop Newcome's translation of the clause accords still more exactly with St. Matthew's, "Thou, Beth-lehem Ephratah, art thou too little to be among the leaders of Judah? Out of thee shall come, &c.," the word אלפי, rendered *thousands*, often signifying *heads of thousands*. *Yet out of thee, &c.*—The word *yet* also is not in the Hebrew; and if the preceding clause be rendered, as is here proposed, interrogatively, it is not necessary to complete the sense of the verse; indeed, it would only obscure it. *Out of thee shall come forth, &c., that is to be ruler in Israel*—This prophecy can be applied, with no propriety, to any other but the Messiah. The words must be very much wrested and changed from their natural meaning, or deprived of their full force or signification, before they can be applied to any other person. The Jews, even the most learned ones, before and at our Saviour's time, understood this to be spoken of the Messiah; for St. Matthew informs us, chap. ii. 5, 6, that when Herod inquired of the chief priests and scribes, assembled together, to give him information where Christ should be born, they agreed unanimously that it was in Beth-lehem

time *that* † she which travaileth hath  
A. M. 3284. brought forth: then † the remnant of  
B. C. 720. his brethren shall return unto the children of Israel.

4 ¶ And he shall stand and † feed † in the

‡ Chap. iv. 10.—† Chap. iv. 7.—‡ Or, *rule.*—† Isa. xl. 11;  
xlix. 10; Ezek. xxxiv. 23; Chap. vii. 14.

of Judea, alleging these very words as a certain and undeniable proof of it. And so did the generality of the Jews of that age, who speak of it as an undoubted truth, that Christ was to come of the seed of David, and of the town of Beth-lehem, where David was, John vii. 42. The Chaldee agrees with their sentiments, and expressly applies the prophecy to the Messiah; and our Lord was born at Beth-lehem by an especial act of Providence, that this prophecy might plainly be fulfilled in him: see Luke ii. 4. The expression, *come forth*, is the same as to be born. *Whose goings forth have been of old from everlasting*—Hebrew, מִימֵ עוֹלָם, rendered by the LXX., απ αρχης, ες ημεων αιωνος; and exactly in the same sense by the Vulgate, *ab initio, a diebus æternitatis, from the beginning, from the days of eternity*. So these Hebrew expressions must of necessity signify in divers places of Scripture, being used to signify the eternity of God: see Psalm lv. 19, and xc. 2; Prov. viii. 23; Hab. i. 12. The words naturally import an original, distinct from the birth of Christ mentioned in the foregoing sentence, which original is here declared to be *from all eternity*.

Verse 3. *Therefore will he give them up*—The particle לכן rendered *therefore*, should rather be here rendered, *nevertheless*. The meaning is, Notwithstanding the promise of so great a blessing, God would give up his people into the hands of their enemies, or leave them to be exercised with troubles and afflictions, till the appointed time of their deliverance should come. *Until the time that she which travaileth hath brought forth*—Until the daughter of Zion, compared here to a woman in travail, shall be delivered out of captivity. Or rather, till the church of God, of which the daughter of Zion was a type, shall bring forth spiritual children of Jew and Gentile extraction unto God, by the preaching of the gospel: see Gal. iv. 27. This prophecy will be more fully completed in the general conversion and restoration of the Jewish nation in the latter days: see Isa. lxvi. 7–11. *Then the remnant of his brethren*—The brethren of the Messiah, those of Judah and Benjamin especially, who were carried captive; *shall return unto the children of Israel*—Or, be converted with the children of Israel. Then the remnant of the dispersed Jews, upon their conversion, shall join themselves to the true Israelites, and make one church with them. Both the LXX. and Chaldee read, *the remnant of their brethren*: but if we follow the present Hebrew, we may understand it of the believers that were to be added to the church; for Christ vouchsafes to call all believers his brethren: see Heb. ii. 11; Matt. xii. 50.

Verse 4. *And he shall stand and feed*—Or *rule*

A. M. 3294. strength of the LORD, in the majesty  
B. C. 720. of the name of the LORD his God;  
and they shall abide: for now <sup>2</sup> shall he be  
great unto the ends of the earth.

5 And this *man* <sup>1</sup> shall be the peace, when  
the Assyrian shall come into our land: and  
when he shall tread in our palaces, then shall

<sup>1</sup> Psa. lxxii. 8; Isa. lii. 13; Zech. ix. 10; Luke i. 32.—<sup>1</sup> Psa. lxxii. 7; Isa. ix. 6; Zech. ix. 10; Luke ii. 14; Eph. ii. 14.

as the word *רצה*, here rendered *feed*, often signifies: that is, he shall go on, he shall continue to rule, or feed, his people. Christ shall diligently perform the office of a shepherd, or governor, over his church. *In the strength of the Lord, in the majesty of the name of the Lord*—God, or the indwelling Deity, strengthening and exalting his human nature. The expression, *the name of the Lord his God*, might be intended to signify the Messiah's acting by commission from the Father, in whose name he came, preached, wrought miracles, and instituted his gospel church. *And they shall abide*—His church, made up of converted Jews and Gentiles, shall continue; the gates of hell shall not prevail against it. *For now shall he be great unto the ends of the earth*—Some interpret this as signifying the making the true God known over all the earth: but it seems rather to be intended of the Messiah; for the angel, who foretold his conception to his virgin mother, as is related Luke i. 32, 33, seems plainly to allude to this prophecy, saying, *He shall be great, and shall be called the Son of the Highest, &c.* And he is dignified with such titles as were never given to any creature, as the apostle proves at large, Hebrews i. 4–14.

Verse 5. *This man shall be the peace*—Christ is our peace as a priest, making atonement for sin, and reconciling us to God: he is our peace as a king, conquering our enemies, protecting us against their attacks, and preserving our minds in peace and tranquillity. In this latter sense the expression seems to be taken here: as if he had said, The Messiah, in all ages, whether before or after his incarnation, secures the peace and welfare of his church and people, against all the attempts of his and their enemies. *When the Assyrian, &c.*—After the illustrious prophecy relating to the Messiah, in the foregoing verses, the prophet passes on to the subversion of the Assyrian empire, and, under the type of that ancient enemy of God's people, foretels the overthrow of all their enemies, especially of the antichristian powers which should attack his church in the latter days. *Shall come into our land*—As Sennacherib did with an overwhelming army, within a few years after this prophecy was delivered, when, by the power and authority of the Messiah, the Son of God, in his pre-existent state, (see verse 2,) the Assyrian army was defeated, and Judea's peace secured. *When he shall tread in our palaces*—Which Sennacherib did in all the cities of Judah, except Jerusalem, against which he could not prevail, because

we raise against him seven shep- A. M. 3294.  
herds, and eight <sup>3</sup> principal men. B. C. 720.

6 And they shall <sup>4</sup> waste the land of Assyria with the sword, and the land of <sup>5</sup> Nimrod <sup>5</sup> in the entrances thereof: thus shall he <sup>6</sup> deliver us from the Assyrian, when he cometh into our land, and when he treadeth within our borders.

<sup>2</sup> Heb. *princes of men*.—<sup>4</sup> Heb. *eat up*.—<sup>5</sup> Gen. x. 8, 10, 11.  
<sup>3</sup> Or, *with her own naked swords*.—<sup>6</sup> Luke i. 71.

*Immanuel* was with Hezekiah and that city, as foretold Isa. viii. 8–10, and xxxvii. 32–35, where see the notes. *Then shall we raise against him*—Namely, Hezekiah, and with him the prophets and people, by prayer shall prevail with God to send deliverance. This seems primarily to refer to the deliverance of Hezekiah and his kingdom from the Assyrian army who invaded them. *Seven shepherds and eight principal men*—Or, *seven rulers and eight princes of men*, as Archbishop Newcome renders it, who thinks the prophet means the chiefs of the Medes and Babylonians, the prefects of different provinces, who, some time after the fall of Sennacherib, took Nineveh, overthrew the Assyrian empire, and thereby delivered the Jews from that oppressive power. Their number, he thinks, may have been what is here specified. Or, *seven* and *eight* may stand for an indefinite number, as similar expressions often do.

Verse 6. *And they*—The seven shepherds and eight principal men; or, *the rulers and princes of men*, mentioned in the preceding clause; those great and successful instruments of God's revenge, and his church's deliverance, *shall waste the land of Assyria with the sword*—Which the Medes and Babylonians did, under the conduct of Merodach-baladan, king of Babylon, who, taking advantage of the weakness of the Assyrian kingdom, humbled partly by the great destruction of Sennacherib's army, and the murder of that mighty monarch, and partly by the civil wars which ensued between the regicides and Esar-haddon, took arms, and succeeded in the attempt of subduing the Assyrian kingdom, with much slaughter and bloodshed. This Merodach-baladan was the person who sent the congratulatory letter and embassy to Hezekiah, lately cured by a miracle of his otherwise mortal disease, and delivered from the Assyrian power, Isa. xxxix. 1, 2. *And the land of Nimrod*—The same with the land of Assyria. *In the entrances thereof*—The fortified frontiers, the garrisons, which kept all the entrances of the kingdom. Or, *by the land of Nimrod*, the Babylonish empire may be understood, which afterward by Nebuchadnezzar's hand destroyed the Jews, Jerusalem, and the temple, and was overthrown by the Medes and Persians, whom God raised up to punish Babylon, and release the Jews. *Thus shall he deliver us from the Assyrian*—Whether considered literally as the present enemies of God's people, or as types of all their other and future enemies.

A. M. 3284. 7 And ° the remnant of Jacob shall  
B. C. 720. be in the midst of many people <sup>p</sup> as a  
dew from the LORD, as the showers upon the  
grass, that tarrieth not for man, nor waiteth for  
the sons of men.

8 ¶ And the remnant of Jacob shall be  
among the Gentiles in the midst of many peo-  
ple as a lion among the beasts of the forest,  
as a young lion among the flocks of ° sheep :  
who, if he go through, both treadeth down,  
and teareth in pieces, and none can deliver.

9 Thy hand shall be lifted up upon thine  
adversaries, and all thine enemies shall be  
cut off.

10 <sup>a</sup> And it shall come to pass in that day,  
saith the LORD, that I will cut off thy horses out

of the midst of thee, and I will destroy <sup>A. M. 3284.</sup>  
thy chariots: <sup>B. C. 720.</sup>

11 And I will cut off the cities of thy land, and  
throw down all thy strong holds :

12 And I will cut off witchcrafts out of thy  
hand ; and thou shalt have no *more* <sup>r</sup> sooth-  
sayers :

13 <sup>s</sup> Thy graven images also will I cut off,  
and thy <sup>t</sup> standing images out of the midst of  
thee ; and thou shalt <sup>v</sup> no more worship the  
work of thy hands.

14 And I will pluck up thy groves out of the  
midst of thee : so will I destroy thy <sup>u</sup> cities.

15 And I will <sup>w</sup> execute vengeance in anger  
and fury upon the heathen, such as they have  
not heard.

<sup>o</sup> Verse 3. — <sup>p</sup> Deut. xxxii. 2 ; Psalm lxxii. 6 ; cx. 3. — <sup>q</sup> Or,  
*goats.* — <sup>r</sup> Zech. ix. 10. — <sup>s</sup> Isa. ii. 6. — <sup>t</sup> Zech. xiii. 2.

<sup>u</sup> Or, *statues.* — <sup>v</sup> Isa. ii. 8. — <sup>w</sup> Or, *enemies.* — <sup>x</sup> Psal. cxlix. 7 ;  
Verse 8 ; 2 Thess. i. 8.

Verse 7. *And the remnant of Jacob*—Those who remained after the Assyrian invasion in the days of Hezekiah and Josiah, in whose reigns a considerable reformation was effected ; and the remnant that should be carried captive into Babylon, who during their captivity should contribute to spread the knowledge of the one true God among the Chaldeans ; (see Dan. ii. 47, and iii. 29, and iv. 34, and vi. 26 ; ) and more especially those that should return from captivity under Zerubbabel ; *shall be in the midst of many people as the dew, &c.*—Shall multiply, and become numerous as the drops of dew. Or rather, as the dew refreshes and fertilizes the earth, so shall they be a blessing to all around them that use them friendly. The remnant, however, here principally meant, is that spoken of by Joel, chap. ii. 32, *the remnant which the Lord should call*, on which the Spirit should be poured out, and which *should be saved*, (Rom. ix. 27,) namely, the Jewish converts to Christianity, among whom were the apostles, evangelists, and other first ministers of the word. These, dispersed through divers countries, like the drops of dew, or showers of rain scattered over the face of the earth, and refreshing and fertilizing the vegetable creation, shall, by their doctrine, example, exhortations, and prayers, refresh and render fruitful, in piety and virtue, the formerly barren nations, and make them grow in grace and goodness, like *the grass that tarrieth not for man*, but flourishes in places on which man bestows no culture, only by the divine blessing. Thus shall God, by the gospel of his grace, and the influence of his Spirit, unaided by human wisdom or power, render the barren deserts of the Gentile world fruitful to his praise, in a large increase of spiritual worshippers, and holy faithful servants to him.

Verse 8. *And the remnant of Jacob shall be among the Gentiles as a lion*—For strength and courage, which the beasts of the forest dare not oppose, and cannot resist. This seems to be a predic-

tion of what was to be effected in the times of the Maccabees, and those following them, when the Jewish people gained great advantages over the *Idumeans, Moabites, Ammonites, Samaritans, &c.* Or, as the former verse describes the benefits which the converted Jews should bring to those Gentiles that were disposed to embrace the gospel ; this shows us what the enemies and opposers of the truth had to expect : see notes on Psal. ii. 5, 9 ; Isa. lx. 12.

Verses 10, 11. *And in that day*—Namely, in that time when the threatenings against the enemies, and the promises to the people of God shall be made good ; *I will cut off thy horses, &c.*—Not in judgment, but in mercy, for there shall be no need of them, nor shall the church of God any more rely on them. *And will destroy thy chariots*—Chariots prepared for war. *And I will cut off the cities, &c.*—Cut off the occasion of fortifying thy cities : thou shalt need no other defence than what I will be to thee. *And throw down all thy strong holds*—Demolish thy forts, watch-towers, and garrisons. In the preceding verse, offensive preparations for annoying the enemy are intended ; here, means of defence against the assaults of the enemy ; in both which Israel had too much trusted. But in that time of peace and safety here spoken of, as there would be no enemy to invade the Israel of God, or put them on their defence ; so neither should they have any need to make an attack upon any enemies.

Verses 12–15. *And I will cut off witchcrafts, &c.*—Here is foretold the downfall of all unlawful arts and devices, which had been used by the Jews in former ages, to obtain the knowledge of future events : that God would, in mercy to his people, take away these occasions of sinning. *Thy graven images also will I cut off*—I will abolish every species of idolatry. This was effected, even among the Jews, by that severe judgment the Babylonish captivity, from which time they have abhorred the use of images in divine worship, and indeed have

been kept from worshipping any false god. *And I will pluck up thy groves*—The usual scenes of idolatrous worship. It is justly observed by Mr. Scott here, that though the reformation of the Jews, after their return from Babylon, might be alluded to in this passage, yet the purification of the Christian Church from all antichristian corruptions of faith and worship, and all idolatry and superstition, seems more immediately to be predicted. “The reliance on human merits for justification, the external pomp used in worship, and the oppressive exercise of human authority in mere matters of conscience, will

be entirely destroyed by the clear light of divine truth, and the power of divine grace; and simplicity and purity in doctrine, worship, and practice, will prevail, when the enemies of the church shall be destroyed.” *And I will execute vengeance in anger, &c.*—When I have purged my people from their corruptions, I will severely vindicate their cause, to the utter destruction of all their unbelieving enemies. *Such as they have not heard*—In an unprecedented manner. God will give his Son either the hearts or necks of his enemies, and make them either his friends or his footstool.

## CHAPTER VI.

In this chapter God, (1.) Charges his people with ingratitude, 1-5. (2.) Shows them the way to please him, 6-8. (3.) Sets their sins in order before them, and the ruin coming upon them, 9-16.

A. M. 3294. **H**EAR ye now what the LORD saith; Arise, contend thou <sup>1</sup> before the mountains, and let the hills hear thy voice.

2 <sup>a</sup> Hear ye, O mountains, <sup>b</sup> the LORD's controversy, and ye strong foundations of the earth: for <sup>c</sup> the LORD hath a controversy with his people, and he will plead with Israel.

3 O my people, <sup>d</sup> what have I done unto

<sup>1</sup> Or, with.—<sup>a</sup> Deut. xxxii. 1; Psalm l. 1, 4; Isaiah i. 2. <sup>b</sup> Hosea xii. 2.—<sup>c</sup> Isa. i. 18; v. 3, 4; xliii. 26; Hosea iv. 1. <sup>d</sup> Jer. ii. 5, 31.—<sup>e</sup> Exod. xii. 51; xiv. 30; xx. 2; Deuteron.

## NOTES ON CHAPTER VI.

Verses 1, 2. *Hear now what the Lord saith*—Here begins a new discourse, respecting the causes of the evils which hung over the Jewish nation. *Arise*—This is God's command to Micah; *contend thou before the mountains*—Argue the case between God and thy people; and speak as if thou wouldst make the mountains hear thee, to testify for me. *Hear, O ye mountains*—God often appeals to inanimate creatures for the justice of his proceedings, thereby to upbraid the stupidity of men; *the Lord's controversy*—Or the Lord's cause or matter of complaint. Here the prophet begins to execute what he had been commanded in the preceding verse. *And ye strong foundations of the earth*—He alludes to a fabric raised on immovable foundations, but, strictly speaking,

“The earth self-balanced on her centre hangs.”

*For the Lord hath a controversy with his people*—He will enter into judgment with them, for their impieties, as being injurious to his honour, and for which his justice demands satisfaction.

Verses 3, 4. *O my people, what have I done unto thee?*—What injustice or unkindness? *Wherein have I wearied thee?*—What grievous, burdensome

thee? and wherein have I wearied thee? testify against me.

4 <sup>a</sup> For I brought thee up out of the land of Egypt, and redeemed thee out of the house of servants; and I sent before thee Moses, Aaron, and Miriam.

5 O my people, remember now what <sup>b</sup> Balak king of Moab consulted, and what Balaam the son of Beor answered him from <sup>c</sup> Shittim unto

iv. 20; Amos ii. 10.—<sup>a</sup> Num. xxii. 5; xxiii. 7; xxiv. 10, 11; Deut. xxiii. 4, 5; Joshua xxiv. 9, 10; Rev. ii. 14.—<sup>b</sup> Num. xxv. 1; xxxiii. 49; Josh. iv. 19; v. 10.

impositions have I laid upon thee? Or, what have I done, or said, or enjoined, to cause thee to be weary of me? The words allude to the forms of courts of justice, wherein actions are tried between man and man. God allows his people to offer any plea which they could in their own behalf. *For I brought thee out of Egypt, &c.*—Here, on the other hand, God puts them in mind of the great favours he had bestowed upon them in delivering them out of the Egyptian bondage, by the conduct of Moses and Aaron, and Miriam their sister, who is here mentioned as having been endued with the spirit of prophecy, and raised up to be an assistant to her brothers, and an example and counsellor to the women.

Verse 5. *O my people, remember, &c.*—Call to remembrance what Balaam said in answer to Balak, when he consulted him, namely, that *there was no enchantment against Jacob, &c.*, nothing that could be done against them, nothing that could overthrow them but their own sins; that they were blessed, and it could not be reversed by any thing but their own forsaking God and his service, under whose particular protection they were. *From Shittim unto Gilgal*—From the encampment at Shittim, Num. xxv. 1, on the way to that at Gilgal, Josh. iv. 19. Balaam gave different answers in the interval

A. M. 3294. Gilgal; that ye may know <sup>h</sup> the  
B. C. 710. righteousness of the LORD.

6 ¶ Wherewith shall I come before the LORD,  
and bow myself before the high God? shall I  
come before him with burnt-offerings, with  
calves <sup>2</sup> of a year old?

7 <sup>i</sup> Will the LORD be pleased with thousands  
of rams, or with ten thousands of <sup>k</sup> rivers of  
oil? <sup>l</sup> shall I give my firstborn for my trans-

<sup>h</sup> Judg. v. 11.—<sup>2</sup> Heb. *sons of a year?*—<sup>i</sup> Psa. l. 9; li. 16;  
Isa. i. 11.—<sup>k</sup> Job xxix. 6.—<sup>l</sup> 2 Kings xvi. 3; xxi. 6; xxiii.  
10; Jer. vii. 31; xix. 5; Ezek. xxiii. 37.—<sup>3</sup> Heb. *belly*.

between those places. But some think this sentence  
should not be connected with what goes before, but  
that it begins a new sentence, the purport of which  
is, *Remember, O my people, from Shittim unto Gil-  
gal; that is, what things I did, what benefits I be-  
stowed upon you, from the time you were at Shit-  
tim till you came to Gilgal. God had indeed before  
bestowed upon them great benefits, but at this par-  
ticular time they received more than ordinary in-  
stances of his kindness toward them, particularly in  
causing the waters of Jordan to run back, to let  
them pass through; and in the fall of the walls of  
Jericho. That ye may know the righteousness of  
the Lord—His mercy, justice, truth, and faithful-  
ness.*

Verses 6, 7. *Wherewith shall I come before the  
Lord*—After the preceding reproof of the people's  
ingratitude, they are here introduced as anxiously  
inquiring how they may propitiate God's displea-  
sure, and avert his judgments. They intimate that  
they are ready to offer any expiatory sacrifices,  
though never so costly, for that purpose. *Shall I  
come before him with burnt-offerings, &c.*—Will  
God accept of the ordinary sacrifices, such as we  
have offered on other occasions, as an atonement for  
sin? *Will the Lord be pleased with thousands of  
rams, &c.*—With a prodigious number; or *ten thou-  
sands of rivers of oil*—Were it possible to give  
them? Doth he expect more costly sacrifices than  
ordinary? We are ready, if that will appease him,  
to offer up to him multitudes of rams, and to add  
meat-offerings, prepared with oil, in proportion,  
though it should cost us an immeasurable quantity  
of that article. *Shall I give my firstborn, &c.*—  
The dearest of my offspring, or any other of my  
children, to Jehovah, by way of atonement for my  
transgression? It is well known that the Pheni-  
cians, and their descendants the Carthaginians, sacri-  
ficed their children to Saturn or Molech, and in their  
great dangers they were wont to offer the dearest  
of them. And some of the idolatrous Jews and Israelites  
imitated this horrid practice: see note on Lev. xviii.  
21, where God in a solemn manner prohibits it, as  
he frequently does elsewhere. These two verses  
give us an exact description of the character of  
hypocrites and habitual sinners, who hope to obtain  
God's favour by performing certain external cere-  
monies; and are willing to purchase their own par-

gression, the fruit of my <sup>3</sup> body for  
the sin of my soul? A. M. 3294.  
B. C. 710.

8 He hath <sup>m</sup> showed thee, O man, what *is*  
good; and what doth the LORD require of thee,  
but <sup>n</sup> to do justly, and to love mercy, and to  
<sup>4</sup> walk humbly with thy God?

9 The LORD's voice crieth unto the city, and  
<sup>5</sup> *the man of wisdom* shall see thy name: hear  
ye the rod, and who hath appointed it.

<sup>m</sup> Deut. x. 12; 1 Sam. xv. 22; Hos. vi. 6; xii. 6.—<sup>n</sup> Gen.  
xviii. 19; Isa. i. 17.—<sup>4</sup> Heb. *humble thyself to walk.*—<sup>5</sup> Or,  
*thy name shall see that which is.*

don upon any terms, except that of reforming their  
lives.

Verse 8. *He hath showed thee, O man, what is  
good*—He hath showed thee that there is no forgive-  
ness without repentance, and that repentance is but  
a name, unless there be a ceasing to do evil, and  
learning to do well: and that this implies the prac-  
tice of every branch of piety and virtue; the per-  
formance of every duty that we owe to God, our  
neighbour, and ourselves; 1st, *To do justly*—To ren-  
der to all their dues, to superiors, equals, inferiors;  
to be true and just to all, and to oppress none, in  
their persons, property, or reputation; in our deal-  
ings with others to carry a chancery in our own  
breasts, and to act according to equity. 2d, *To love  
mercy*—Not to use severity, or exercise malice,  
envy, revenge, enmity, or hatred toward any, but to  
be compassionate, merciful, forgiving, kind, and  
beneficent toward all, according to our ability. And,  
3d, *To walk humbly with thy God*—To humble thy-  
self before the holy and just God, under a deep  
sense of thy past guilt and present unworthiness,  
renouncing all high thoughts of thyself, and all de-  
pendance on thy own righteousness for justification  
before him, but relying solely on his mercy, through  
the Mediator. The words imply, too, that we should  
keep up constant communion with God, by the  
exercise of an humble, holy, loving, and obedient  
faith, serving the Lord, as the apostle says of him-  
self, in all humility of mind, and with continual  
reverence and godly fear. "See here the true spirit  
of the divine law! See here what makes a true  
Israelite! a truth which the carnal Jews could never  
comprehend: in vain did their legislator and their  
prophets inculcate it upon every occasion. They  
always had recourse to their gross conceptions, their  
attachment to sacrifices, and merely external ser-  
vices: herein they imagined their perfection to con-  
sist; while they neglected the more essential duties of  
man, and the practice of the most solid virtues, jus-  
tice, benevolence, and piety."

Verse 9. *The Lord's voice crieth*—Either by his  
judgments, each of which is his voice, or by his  
prophets; *unto the city*—To every city in Israel  
and Judah, but principally to Jerusalem and Samaria.  
*The man of wisdom*—Every wise man; *shall see  
thy name*—Will perceive God in that cry. *Hear ye  
the rod, and who hath appointed it*—Who hath

A. M. 3294. 10 ¶<sup>6</sup> Are there yet the treasures  
B. C. 710. of wickedness in the house of the  
wicked, and the <sup>7</sup>scant measure <sup>8</sup>that is abominable?

11 <sup>9</sup> Shall I count *them* pure with <sup>10</sup> the wicked  
balances, and with the bag of deceitful  
weights?

12 For the rich men thereof are full of violence,  
and the inhabitants thereof have spoken lies,  
and <sup>11</sup> their tongue *is* deceitful in their mouth.

13 Therefore also will I <sup>12</sup> make *thee* sick in  
smiting thee, in making *thee* desolate because  
of thy sins.

14 <sup>13</sup> Thou shalt eat, but not be satisfied; and

<sup>6</sup> Or, Is there yet unto every man a house of the wicked.—<sup>7</sup> Heb. measure of leanness, Amos viii. 5.—<sup>8</sup> Deut. xxv. 13, 16; Prov. xi. 1; xx. 10, 23.—<sup>9</sup> Or, Shall I be pure with.—<sup>10</sup> Hos. xii. 7. <sup>11</sup> Jer. ix. 3, 5, 6, 8.—<sup>12</sup> Leviticus xxvi. 16; Psalm cvii. 17, 18. <sup>13</sup> Lev. xxvi. 26; Hos. iv. 10.

chosen it out, and strikes with it; that is, Hear ye the voice of God in the punishments he is now sending. Or, Hear what severe judgments are threatened against you, and who it is that threatens them, and is able to put them in execution.

Verses 10-12. *Are there yet the treasures of wickedness, &c.*—Notwithstanding all the express laws, the exhortations and reproofs given you upon this subject, and so many examples of punishment set before you; still are there many that use unjust and fraudulent means to enrich themselves? who keep scant measures to sell their goods by, which the law of God often declares to be an abomination to him? The reproof is the same with that of Amos, chapter viii. 5, where see the note. *Shall I count them pure with the wicked balances, &c.*—Shall I approve or acquit them, as if they were righteous? *For the rich men thereof*—Namely, of the city, spoken of verse 9; *are full of violence*—Not only of fraud and injustice, but oppression, tyranny, and cruelty. *And the inhabitants have spoken lies*—Have gone aside from truth, integrity, and fidelity, and have deceived each other by falsehood.

Verses 13-15. *Therefore will I make thee sick in smiting thee*—Therefore, upon account of these thy sins, I will, ere long, so smite thee, O Israel, that the strokes shall reach thy heart, and make thee sick unto death of thy wounds. Or, the punishment wherewith I will afflict thee shall waste thy strength like a consuming sickness which preys upon the vitals. *Thou shalt eat, but not be satisfied*—See note on Hos. iv. 10. *And thy casting down shall be in the midst of thee*—Thou shalt be depressed within thee, or have no courage, or spirits, left to support thee. *Thou shalt take hold, but not deliver, &c.*—Thou shalt lay hold on things to secure them to thee, but thou shalt not be able to save them from the enemy. All the advantages that thou hast made by any means shall become a prey to them. Archbishop Newcome translates it, *Thou shalt take hold, but shall not carry away*; contrary to what is said of

thy casting down *shall be* in the A. M. 3294.  
midst of thee; and thou shalt take B. C. 710.  
hold, but shalt not deliver; and *that* which  
thou deliverest will I give up to the sword.

15 Thou shalt <sup>14</sup> sow, but thou shalt not reap;  
thou shalt tread the olives, but thou shalt not  
anoint thee with oil; and sweet wine, but shalt  
not drink wine.

16 ¶ For <sup>15</sup> the statutes of <sup>16</sup> Omri are <sup>17</sup> kept,  
and all the works of the house of <sup>18</sup> Ahab, and  
ye walk in their counsels; that I should make  
thee <sup>19</sup> a <sup>20</sup> desolation, and the inhabitants there-  
of a hissing: therefore ye shall bear the <sup>21</sup>re-  
proach of my people.

<sup>14</sup> Deut. xxviii. 38, 39, 40; Amos v. 11; Zeph. i. 13; Hagai i. 6.—<sup>15</sup> Or, he doth much keep thee.—<sup>16</sup> 1 Kings xvi. 25, 26. <sup>17</sup> Hos. v. 11.—<sup>18</sup> 1 Kings xvi. 30; xxi. 25, 26; 2 Kings iii. 2. <sup>19</sup> 1 Kings ix. 8; Jer. xix. 8.—<sup>20</sup> Or, astonishment.—<sup>21</sup> Isaah xxv. 8; Jer. li. 51; Lam. v. 1.

thy enemies, Isa. v. 29; *They shall lay hold of the prey, and carry it away safe, and none shall deliver it, or retake it. Thou shalt sow, but shalt not reap*—Thou shalt not enjoy the fruit of thy labour: a curse often threatened for disobedience.

Verse 16. *For the statutes of Omri are kept*—An idolatrous king, of whom it is said, 1 Kings xvi. 25, that he *did worse than all that were before him*, and therefore we may judge of the corruption of the people who imitated the example, and followed the institutions of such a one. By his *statutes*, seem to be intended some idolatrous rites, which he instituted while he was king of Israel. *And all the works of the house of Ahab, &c.*—Ahab was the son of Omri, and exceeded his father and all his predecessors in impiety. *He did more* (it is said, 1 Kings xvi. 33) *to provoke the Lord God than all the kings of Israel that were before him*. For he not only walked in the sins of Jeroboam, who instituted the worship of the golden calves, under which idolatrous representation Jehovah was worshipped, but he also *went and served Baal*, a false god, and built a house, or temple, and erected an altar for him in Samaria, &c., 1 Kings xvi. 30-33. But, impious as Ahab was, he found imitators, not only in Israel, where he had power to command, but also in Judah. It is said, *The works of the house of Ahab*, because all his posterity followed his example in idolatry. And we learn, 2 Kings xxi. 3, that even the king of Judah, Manasseh, *reared up an altar for Baal, and made a grove, as did Ahab king of Israel. That I should make thee a desolation*—The event will be, that the country and city shall be laid desolate; *and the inhabitants thereof a hissing*—That is, a subject of scorn and derision to their enemies. *Therefore ye shall bear the reproach of my people*—This is addressed to the rich men, spoken of verse 12, and the meaning is, that the people in general should reproach them with being the principal cause of their calamities and desolation

## CHAPTER VII.

In this chapter the prophet, (1.) Laments the total corruption of the people, 1-6. (2.) Directs those who feared God to take courage, to be patient, but to expect long trouble, 7-13. And, (3.) To encourage themselves with God's promises and faithfulness, and the future downfall of their enemies, 14-20.

A. M. 3294. B. C. 710. **W**O is me! for I am as <sup>1</sup>when they have gathered the summer fruits, as <sup>a</sup>the grape-gleanings of the vintage: *there is* no cluster to eat: <sup>b</sup>my soul desired the first ripe fruit.

2 The <sup>c</sup>good <sup>2</sup>man is perished out of the earth: and *there is* none upright among men: they all lie in wait for blood; <sup>d</sup>they hunt every man his brother with a net.

3 ¶ That they may do evil with both hands

<sup>1</sup> Heb. the gatherings of summer.—<sup>a</sup> Isaiah xvii. 6; xxiv. 13. <sup>b</sup> Isa. xxviii. 4; Hos. ix. 10.—<sup>c</sup> Psa. xii. 1; xiv. 1, 3; Isaiah lvii. 1.—<sup>d</sup> Or, godly, or, merciful.

## NOTES ON CHAPTER VII.

Verses 1, 2. *Wo is me, &c.*—Judæa, or rather the prophet himself, is here introduced as complaining, that though good men once abounded in the land, there were now few or none to be found. *I am as when they have gathered the summer fruits, &c.*—I am like one who gathers up the ears of corn after the harvest, or grapes after the vintage: who meets with very few. *There is no cluster, &c.*—Good men, that used to be found in clusters, are now as the grape-gleanings of the vintage, here and there a berry. No societies of pious men are to be found, assembling together for the purposes of devotion and mutual edification: those that are such, are individuals, unconnected with, and standing aloof from each other. And these are but very imperfectly pious, like the small withered grapes, the refuse, left behind, not only by the gatherer, but by the gleaner. *My soul desired the first ripe fruit*—I wish to see such worthy good men as lived in the former ages, were the ornaments of the primitive times, and as far excelled the best of the present age, as the first and full ripe fruits do those of the later growth, that never come to maturity. To meet with such as these would be a refreshment, to me like that which a thirsty traveller receives when he finds the early fruits in the summer season. *The good man*—Hebrew, דוכר, the pious, kind, merciful, and beneficent; *is perished out of the earth*—Rather, *out of the land*, namely, Judæa. There are few or none that are so truly and consistently pious as to delight in doing good to others, or making them as happy as lies in their power. *And there is none upright*—“As the early fig, of excellent flavour, cannot be found in the advanced season of summer, or the choice cluster of grapes after vintage, so neither can the good and upright man be discovered by diligent searching in Israel.”—Newcome. *They hunt every man his brother, &c.*—They make a prey, each one of his neighbour, or those they have to do with, and use all arts to deceive and injure them.

Verses 3, 4 *That they may do evil with both*

3

earnestly, <sup>e</sup>the prince asketh, <sup>f</sup>and <sup>g</sup>the judge asketh for a reward; and <sup>h</sup>the great man, he uttereth <sup>3</sup>his mischievous desire: so they wrap it up.

4 The best of them <sup>i</sup>is as a brier: the most upright *is sharper* than a thorn-hedge: the day of thy watchmen *and* thy visitation cometh; now shall be their perplexity.

5 ¶ <sup>h</sup>Trust ye not in a friend, put ye not confidence in a guide: keep the doors of thy

<sup>e</sup> Hab. i. 15.—<sup>f</sup> Hosea iv. 18.—<sup>g</sup> Isa. i. 23; Chap. iii. 11. <sup>h</sup> Heb. the mischief of his soul.—<sup>i</sup> 2 Sam. xxiii. 6, 7; Ezekiel ii. 6; Isa. lv. 13.—<sup>b</sup> Jer. ix. 4.

*hands, &c.*—With all diligence; *earnestly*—Hebrew, להרטיב, to good it; that is, to do it thoroughly and effectually. “Their hands are bent on iniquity, to execute it fully.” So Dr. Wheeler. *The prince asketh*—Namely, a gift; to do any one a favour, or good. *And the judge asketh for a reward*—And the judge will not pass a decision till he has had a bribe to engage him to do it. *And the great man uttereth his mischievous desire*—The great man at court, who can do what he will there, is bold to declare plainly his unjust, oppressive design; or, *the mischief of his soul*, as דורת נפש properly signifies. *So they wrap it up*—The prince, the judge, and the great man, agreeing in their ill designs, make a three-fold cord of iniquity: or, they twist one sin upon another, the latter to maintain or cover the former, and all jointly promote injustice, violence, and cruelty. *The best of them is a brier*—Or, *like a brier*. They catch fast hold on, and retain, whatever they can lay their hands on. *The most upright is sharper than a thorn*—Even the best among them would wound and injure on every side all that come near them. *The day of thy watchmen*—The day in which they shall sound the alarm; *and thy visitation cometh*—Namely, surely and speedily. The time of vengeance is coming, which hath been foretold by the prophets of former times, as well as the present, called here watchmen, as they are by Ezekiel, chap. iii. 7, and by Hosea, chap. ix. 8; then God will visit for all the sins thou hast committed against him. *Watchmen* may signify magistrates as well as prophets, (see note on Isa. lvi. 10,) and then the words import the time when God will call both princes and prophets to account for their unfaithfulness in the discharge of their several offices. *Now*—When that day is come; *shall be their perplexity*—They shall be so entangled and insnared, as not to know what way to take.

Verses 5-7. *Trust ye not in a friend*—This and the next verse are descriptive of a general corruption of manners; so that all ties and duties of consanguinity were trampled upon, or paid no regard to.

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A. M. 3294. mouth from her that lieth in thy  
B. C. 710. bosom.

6 For 'the son dishonoureth the father, the daughter riseth up against her mother, the daughter-in-law against her mother-in-law; a man's enemies *are* the men of his own house.

7 Therefore <sup>a</sup> I will look unto the LORD; I will wait for the God of my salvation; my God will hear me.

8 ¶ <sup>a</sup> Rejoice not against me, O mine enemy: <sup>b</sup> when I fall, I shall arise; when I sit in darkness, <sup>c</sup> the LORD *shall be* a light unto me.

9 ° I will bear the indignation of the LORD, because I have sinned against him, until he plead my cause, and execute judgment for me: <sup>p</sup> he will bring me forth to the light, and I shall behold his righteousness.

<sup>1</sup> Ezek. xxii. 7; Matt. x. 21, 35, 36; Luke xii. 53; xxi. 16; 2 Tim. iii. 2, 3.—<sup>2</sup> Isa. viii. 17.—<sup>3</sup> Prov. xxiv. 17; Lam. iv. 21.—<sup>4</sup> Psalm xxxvii. 24; Prov. xxiv. 16.—<sup>5</sup> Psa. xxvii. 1. ° Lam. iii. 39.—<sup>p</sup> Psa. xxxvii. 6.—<sup>6</sup> Or, *And thou wilt see her that is mine enemy and cover her with shame.*—<sup>a</sup> Psa. xxxv. 26.

The friend proved treacherous to his friend, the wife to her husband: children set at naught their parents, and a man's own family, or domestics, plotted his injury, or destruction, or acted as enemies toward him. *Therefore will I look unto the Lord*—The church here expresses her confidence in God alone, since no trust could be placed in man. Or, they may be considered as the words of the prophet, and of those who feared God in Israel.

Verses 8, 9. *Rejoice not against me, O mine enemy*—Here begins a new subject; the Jewish nation in general being here introduced speaking in their captivity, and addressing themselves to the Chaldeans. *When I fall I shall rise*—Or, *because I am fallen*; for I shall rise. *When I sit in darkness, the Lord shall be a light unto me*—Neither rejoice nor triumph over me, because I at present sit in darkness, or misery, for Jehovah will again make me prosperous. *I will bear the indignation of the Lord*—I will patiently, or without repining, bear the affliction, or punishment, Jehovah has inflicted upon me. *Because I have sinned against him*—Because I am sensible I have highly offended him by my idolatry, injustice, and unmercifulness. *Until he plead my cause, and execute judgment for me*—Until he shall be pleased to acknowledge my cause, in consequence of my repentance and perseverance in the worship of him, and avenge my injuries on my enemies. It may well be supposed that the Chaldeans made a mock of the Jews for persevering in the worship of Jehovah, or that God who (as they supposed) had not been able to deliver them, his worshippers, out of their hands, the worshippers of Bel and Nebo; whom therefore they esteemed more powerful. *He will bring me forth to the light*—He will again bring me into a prosperous condition. *And I shall behold his righteousness*—Or rather, *his*

10 'Then *she that is* mine enemy A. M. 3294.  
shall see it, and <sup>a</sup> shame shall cover B. C. 710.  
her which said unto me, <sup>r</sup> Where is the LORD thy God? <sup>s</sup> mine eyes shall behold her: now <sup>5</sup> shall she be trodden down <sup>t</sup> as the mire of the streets.

11 *In* the day that thy <sup>u</sup> walls are to be built, *in* that day shall the decree be far removed.

12 *In* that day *also* <sup>v</sup> he shall come even to thee from Assyria, <sup>w</sup> and *from* the fortified cities, and from the fortress even to the river, and from sea to sea, and *from* mountain to mountain.

13 <sup>y</sup> Notwithstanding, the land shall be desolate because of them that dwell therein, <sup>z</sup> for the fruit of their doings.

<sup>r</sup> Psa. xlii. 3, 10; lxxix. 10; cxv. 2; Joel ii. 17.—<sup>s</sup> Chap. iv. 11.—<sup>t</sup> Heb. *she shall be for treading down.*—<sup>u</sup> 2 Samuel xxii. 43; Zech. x. 5.—<sup>v</sup> Amos ix. 11.—<sup>w</sup> Isaiah xi. 16; xx. 23; xxvii. 13; Hos. xi. 11.—<sup>x</sup> Or, *even to.*—<sup>y</sup> Or, *After that it hath been.*—<sup>z</sup> Jer. xxi. 14; Chap. iii. 12.

goodness. What we render *righteousness*, often signifies, according to the Hebrew, *beneficence, or goodness*.

Verses 10–13. *Then she that is mine enemy*—Namely, the Chaldean nation. *Which said unto me, (namely, when she held me captive,) Where is the Lord thy God?*—Where is now Jehovah, whom thou worshippes, and sayest is the only God? Why does he not now deliver thee? Why does he not free thee from my hands, who am not his worshipper? *Mine eyes shall behold her: now shall she be trodden down, &c.*—As the heathen beheld the desolations of God's church and temple with delight, (see chap. iv. 11,) so it shall come to my turn to see God's judgments executed upon the Babylonish empire, which shall be brought down to as low a condition as ever they had reduced God's people. *In the day that thy walls shall be built, &c.*—When God shall visit his people, and repair their decayed estate, (compare Amos ix. 11,) then the tyrannical edicts of their persecutors shall be utterly abolished. This may partly relate to the recalling those edicts, which put a stop to the rebuilding of the city and temple of Jerusalem: see Ezra iv. 23, 24, and vi. 14; Neh. ii. 8, 17. *In that day*—At that time also; *he shall come even to thee from Assyria, &c.*—This may be rendered, *They shall come, &c.*; that is, thy restored inhabitants; and *from the fortress*—Or rather, *from Egypt, even unto the river*—That is, the Euphrates; for the word כַּיִסָּר, which we translate *fortress*, likewise means *Egypt*. All this signifies the return of the Jews from the various parts to which they had been scattered. *Notwithstanding, the land shall be desolate, &c.*—Nevertheless the land shall, before this, be reduced to a state of desolation, on account of the heinous wickedness of those who at present inhabit it.

A. M. 3294. 14 ¶ <sup>a</sup> Feed thy people with thy  
B. C. 710. rod, the flock of thy heritage, which  
dwell solitarily *in* <sup>a</sup> the wood, in the midst of  
Carmel: let them feed *in* Bashan and Gilead,  
as in the days of old.

15 ¶ <sup>a</sup> According to the days of thy coming  
out of the land of Egypt will I show unto him  
marvellous *things*.

16 The nations <sup>b</sup> shall see, and be con-  
founded at all their might: <sup>c</sup> they shall lay  
*their hand upon their mouth*, their ears shall  
be deaf.

<sup>a</sup> Or, *Rule*, Psa. xxviii. 9; Chap. v. 4.—<sup>b</sup> Isaiah xxxvii. 24.  
<sup>c</sup> Psa. lxxviii. 22; lxxviii. 12.—<sup>d</sup> Isa. xxvi. 11.—<sup>e</sup> Job xxi. 5;  
xxix. 9.—<sup>f</sup> Psa. lxxii. 9; Isa. xlix. 23.—<sup>g</sup> Psa. xviii. 45.

Verse 14. *Feed thy people with thy rod, &c.*—This seems to be a prayer which the prophet broke out into on this occasion, beseeching God to take his people again under his peculiar protection and care; which is the meaning of *feeding them with his rod*, or pastoral crook: *the flock of thy heritage, which dwell solitarily*—That is, that peculiar people, which thou hast separated from the rest of the world, or caused to live apart by themselves, that they might maintain among them, and preserve uncorrupted, thy pure worship. *In the wood, in the midst of Carmel*—Called the *forest of Carmel*, Isa. xxxvii. 24, and spoken of as a place remarkable for its fruitfulness. Therefore, to feed in the midst of Carmel, implied giving them great plenty. *Let them feed in Bashan and Gilead, &c.*—These parts of Canaan were noted for their rich pastures, and therefore this implies the same as the foregoing sentence, namely, Bless them with plenty of every thing, as was the case formerly.

Verses 15, 16. *According to the days of thy coming*—These words are an answer to the prophet's prayer in the foregoing verse; wherein God tells him that the wonders he will perform in bringing back his people into their own country shall be as conspicuous as those which he showed in their deliverance out of Egypt, and giving them the first possession of it. The sense is equivalent to that of Psa. lxxviii. 22, *The Lord hath said, I will bring my people again, as I did from Bashan, &c.* *The nations shall see, and be confounded at all their might*—The heathen shall feel the same confusion as men do under a great disappointment. Or, the meaning may be, They shall be ashamed of their might; namely, to see all the might of the Chaldean empire so soon laid low. This seems to be spoken of the nations in alliance with, or who were friends to, the Chaldeans. Others, by *their might*, understand the might and power of God's people, whom no force will be able to withstand: see chap. v. 8. *They shall lay their hand upon their mouth*—The evident tokens of God's presence with his people shall strike their adversaries with astonishment. *Their ears shall be deaf*—They shall be so struck with surprise, as not to hear what is said to them: or, they shall

17 They shall lick the <sup>d</sup> dust like <sup>e</sup> A. M. 3294.  
a serpent, <sup>f</sup> they shall move out of <sup>g</sup> B. C. 710.  
their holes like <sup>h</sup> worms of the earth: <sup>i</sup> they  
shall be afraid of the LORD our God, and shall  
fear because of thee.

18 ¶ <sup>a</sup> Who is a God like unto thee, that  
<sup>b</sup> pardoneth iniquity, and passeth by the trans-  
gression of <sup>c</sup> the remnant of his heritage? <sup>d</sup> he  
retaineth not his anger for ever, because he  
delighteth *in* mercy.

19 He will turn again, he will have compas-  
sion upon us; he will subdue our iniquities;

<sup>a</sup> Or, *creeping things*.—<sup>b</sup> Jer. xxxiii. 9.—<sup>c</sup> Exodus xv. 11.  
<sup>d</sup> Exodus xxxiv. 6, 7; Jer. l. 20.—<sup>e</sup> Chapter iv. 7; v. 3, 7, 8  
<sup>f</sup> Psa. ciii. 9; Isa. lviii. 10; Jer. iii. 5.

hardly believe their own ears, when they hear of those wonderful works which God will work for his servants.

Verse 17. *They shall lick the dust like a serpent*—They shall fall to the earth through fear, and carry themselves very humbly and submissively toward God's people. *They shall move out of their holes like worms*—They shall be afraid to stir out of their lurking-places; and if they creep out like worms, they shall presently hide their heads again. *They shall be afraid of the Lord our God*—Overthrowing the Babylonish empire by Cyrus. This is expressed Isa. xlv. 1, by *loosing the loins of kings*. *And fear because of thee*—When they shall see Almighty God appear so conspicuously in thy favour. The text is parallel to that of Jeremiah, chap. xxxiii. 9, *They shall fear and tremble for all the goodness and the prosperity that I procure unto it*; that is, unto Jerusalem. Or, if the prophet be considered as addressing God, the meaning is, When they understand that it was long before denounced by the prophets that destruction should come upon them, and thy people be delivered, and they see all things tending to bring this to pass, then shall they begin to be afraid of thy power.

Verses 18, 19. *Who is a God like unto thee*—That is, there is no God like unto thee; *that passeth by the transgression of the remnant, &c.*—That pardons the offences of the remainder of his people, namely, of those that shall survive the various punishments and destructions brought upon their forefathers for their sins. *He retaineth not his anger for ever*—Though in his just displeasure he suffered their enemies to destroy their city, and lay their country desolate, and sent them into captivity; yet will he restore them again, and raise them to a state of great prosperity. He will chastise, but not consume his remnant. *Because he delighteth in mercy*—Because it is his nature to delight in pardoning the penitent, and communicating blessings; whereas to punish, or inflict evil, is contrary to it. *He will turn again, he will have compassion*—Or, he will again have compassion upon us. *He will subdue our iniquities*—He will deliver us not only from the guilt, but also from the power of them, so that they shall not have

A. M. 3294. and thou wilt cast all their sins into  
B. C. 710. the depths of the sea.

20 <sup>1</sup> Thou wilt perform the truth to Jacob,

<sup>1</sup> Luke i. 72, 73.

dominion over us. Thou wilt utterly destroy them, as thou didst destroy Pharaoh and his army in the Red sea: a victory this, which can only be obtained by the merits of Christ, and the grace of the gospel. And therefore *the remnant*, here spoken of, to which God will show such mercy, seems to be chiefly those Jews which should be reserved to be made partakers of the benefits which should be conferred on that nation, upon their conversion to Christianity. Then especially shall God make manifest his mercy toward them, in pardoning all their former stubbornness and disobedience, and receiving them into his favour as formerly; and that in a degree greater than was ever experienced in the preceding ages of their church.

Verse 20. *Thou wilt perform the truth to Jacob—* Thou wilt perform to his posterity what thou didst

and the mercy to Abraham, <sup>m</sup> which A. M. 3294  
thou hast sworn unto our fathers B. C. 710  
from the days of old.

<sup>m</sup> Psalm cv. 9, 10.

promise to Jacob. *And the mercy to Abraham—*As the promises given to Abraham were made to him and to his seed after him, so the Scriptures speak of the blessings bestowed upon his children, as if they were actually made good to him their progenitor. Among the promises made to Abraham and the other patriarchs, one important one was, that their seed should possess the land of Canaan. This promise, with those of a spiritual nature, will receive its final accomplishment in the conversion and restoration of the Jewish nation in the latter times. That people are said to be *beloved for their fathers' sakes*, Rom. xi. 28; and therefore we have reason to expect, that the mercies promised to their fathers will be made good to them, in God's due time; *for the gifts and callings of God are without repentance*, Rom. xi. 29.

THE  
BOOK OF NAHUM.

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ARGUMENT.

NAHUM was a native of Elkoshai, or Elkosh, a little village of Galilee, the ruins of which remained in the time of St. Jerome. It appears, from chap. ii. 2, that he prophesied after the captivity of the ten tribes, which took place in the ninth year of Hezekiah, and after the war of Sennacherib in Egypt, because he speaks of the taking of No-ammon in that country as of an event past, chap. iii. 8. But it is probable that the first chapter at least of this prophecy was delivered before the invasion of Judah by Sennacherib, as in the latter part of it, namely, from verses 8-15, he seems to predict that attempt, and the defeat thereof. "And probably," says Henry, "it was delivered a little before it, for the encouragement of God's people in that time of treading down and perplexity." The other two chapters are thought by some to have been delivered some years after, perhaps in the reign of Manasseh; in which reign the Jewish chronologers generally place this prophet, somewhat nearer the time when Nineveh was conquered. He must have prophesied, however, before the captivity of the two tribes, as he supposes them to be still in their own country, and there celebrating their festivals as usual.

The subject of this prophecy is, the destruction of Nineveh, and the overthrow of the Assyrian empire, which Nahum describes in a manner so pathetic and picturesque, and yet so plain, as is not to be exceeded by the greatest masters of oratory. And all his predictions were exactly verified in the siege and taking of that city, by Nabopolassar and Astyages, in the year of the world 3378, about 100 years after they were uttered. "The conduct and imagery of this prophetic poem," says Archbishop Newcome, "are truly admirable. The exordium grandly sets forth the justice and power of God, tempered by lenity and goodness, chap. i. 2-8. A sudden address to the Assyrians follows; and a prediction of their perplexity and overthrow, as devisers of evil against the true God, verses 9-11. Jehovah himself then proclaims freedom to his people from the Assyrian yoke, and the destruction of the Assyrian idols; upon which the prophet, in a most lively manner, turns the attention of Judah to the approach of the messenger who brings such glad tidings; and bids her celebrate her festivals, and offer her thank-offerings, without fear of so powerful an adversary, verses 12-15. In the next place, Nineveh is called on to prepare for the approach of her enemies, as instruments in the hand of Jehovah; and the military array and muster of the Medes and Babylonians, their rapid approach to the city, the process of the siege, the capture of the place, the captivity, lamentation, and flight of the inhabitants, the sacking of the wealthy city, and the consequent desolation and terror, are described in the true spirit of eastern poetry, and with many pathetic, vivid, and sublime images, chap. ii. 1-10. A grand and animated allegory succeeds this description, and is explained and applied to the city of Nineveh, verses 11-13. The prophet then denounces a wo against Nineveh for her perfidy and violence; and strongly places before our eyes the number of her chariots and cavalry, her burnished arms, and the great and unrelenting slaughter which she spread around her, assigning her idolatries as one cause of her ignominious and unpitied fall, chap. iii. 1-7." To overthrow her false confidence in her forces and alliances, he reminds her of the destruction of No-ammon, her rival in populousness, confederacies, and situation, which had shared a fate like that which awaited her; beautifully illustrating the ease with which her strong holds should be taken, and her pusillanimity during the siege, verses 8-13. "He pronounces that all her preparations, her numbers, her opulence, her multitude of chief men, would be of no avail, and that her tributaries would all desert her, verses 14-18. He concludes with a proper epiphonema; the topics of which are, the greatness and incurableness of her wound, and the just triumph of others over her, on account of her extensive oppressions, verse 19." To sum up all with the decisive judgment of an eminent critic: "None of the minor prophets seem to equal Nahum, in boldness, ardour, and sublimity. His prophecy too forms a regular and perfect poem; the exordium is not merely magnificent, it is truly majestic; the preparation for the destruction of Nineveh, and the description of its downfall and desolation, are expressed in the most glowing colours, and are bold and luminous in the highest degree." *Præl. Hebr. xxi. p. 282.*

## CHAPTER I.

We have here, (1.) *The inscription of the book*, 1. (2.) *A magnificent description of the glory of God, in his just wrath against his enemies, and merciful kindness to his people, and of his majesty and power in both*, 2-8. (3.) *A particular application of this to the destruction of Sennacherib's army*, 9-15.

A. M. 3284. **T**HE burden \* of Nineveh. The  
B. C. 720. book of the vision of Nahum the  
Elkoshite.

2 <sup>1</sup> God is <sup>b</sup> jealous, and <sup>c</sup> the LORD reven-  
geth; the LORD revengeth, and <sup>2</sup> is furious;  
the LORD will take vengeance on his adversa-  
ries, and he reserveth *wrath* for his enemies.

3 The LORD is <sup>d</sup> slow to anger, and <sup>e</sup> great in  
power, and will not at all acquit *the wicked*:  
<sup>f</sup> the LORD *hath* his way in the whirlwind and  
in the storm, and the clouds *are* the dust of his  
feet.

\* Zeph. ii. 13.—<sup>1</sup> Or, *The LORD is a jealous God, and a  
revenger, &c.*—<sup>b</sup> Exod. xx. 5; xxxiv. 14; Deut. iv. 24; Josh.  
xxiv. 19.—<sup>c</sup> Deut. xxxiii. 35; Psalm xciv. 1; Isaiah lix. 18.  
<sup>d</sup> Heb. *that hath fury.*—<sup>e</sup> Exod. xxxiv. 6, 7; Neh. ix. 17; Psa.  
ciii. 8; Jonah iv. 2.

## NOTES ON CHAPTER I.

Verse 1. *The burden of Nineveh*—Of Nineveh, see note on Jonah iii. 3. When the prophets were sent to denounce judgments against a nation, or city, their message, or prophecy, was usually called the burden of that people, or place: see note on Isa. xiii. 1. *The book of the vision*—As prophets were of old called *seers*, so their prophecies were called *visions*: of *Nahum*—Nahum, according to St. Jerome, signifies a *comforter*: for the ten tribes being carried away by the king of Assyria, this vision was to comfort them in their captivity: nor was it less a consolation to the other two tribes, who remained in the land, and had been besieged by the same enemies, to hear that these conquerors would in time be conquered themselves, their city taken, and their empire overthrown.—Bishop Newton.

Verses 2, 3. *God is jealous*—For his own glory; and *the Lord revengeth*—Or rather, *avengeth*, namely, the cause, or ill treatment, of his people, as being the Supreme Governor, who, by office, is bound to deliver the oppressed, and punish the oppressor: he also vindicates his own insulted honour. *And is furious*—Or rather, *is angry*. In the Hebrew it is literally, *And is the Lord of anger, or wrath*; that is, can easily give effect to his anger, or execute what it prompts him to. It would be well if the epithet *furious* were for ever banished from the sacred writings; and, indeed, from all others, when speaking of God. *He reserveth wrath for his enemies*—There is nothing in the Hebrew to answer the word *wrath*; it is only, *He reserveth for his enemies*. Some supply the word *punishment*; He has punishment in store to execute upon his enemies, when he pleaseth. *The Lord is slow to anger, and great* [rather, although he be great] *in power, and* [or, but] *will not at all acquit the wicked*—The

4 <sup>5</sup> He rebuketh the sea, and maketh A. M. 3284.  
it dry, and drieth up all the rivers: B. C. 720.

<sup>b</sup> Bashan languisheth, and Carmel, and the  
flower of Lebanon languisheth.

5 <sup>1</sup> The mountains quake at him, and <sup>2</sup> the  
hills melt, and <sup>3</sup> the earth is burned at his pre-  
sence, yea, the world, and all that dwell  
therein.

6 Who can stand before his indignation?  
and <sup>a</sup> who can <sup>3</sup> abide in the fierceness of his  
anger? <sup>a</sup> his fury is poured out like fire, and  
the rocks are thrown down by him.

<sup>5</sup> Job ix. 4.—<sup>f</sup> Psalm xviii. 7, &c.; xcvii. 2; Hab. iii. 5,  
11, 12.—<sup>g</sup> Psalm cvi. 9; Isa. i. 2; Matt. viii. 26.—<sup>h</sup> Isaiah  
xxxiii. 9.—<sup>i</sup> Psalm lxxviii. 8.—<sup>k</sup> Judg. v. 5; Psalm xciii. 5;  
Micah i. 4.—<sup>l</sup> 2 Pet. iii. 10.—<sup>m</sup> Mal. iii. 2.—<sup>n</sup> Heb. *stand  
up.*—<sup>o</sup> Rev. xvi. 1.

sense of the clause seems to be, that although God defers punishment, yet he has it in his power to inflict it at all times; and though it be long delayed, yet it will, in the end, overtake the wicked, unless the long-suffering of God lead them to repentance. *The Lord hath his way*—The method of his providence; *in the whirlwind*—Which often riseth suddenly, and beareth before it all things that stand in its way. Thus God's judgments often come unexpectedly, and are irresistible, and most terribly destructive. *And the clouds are the dust of his feet*—He makes the clouds his chariot, and employs them to whatever purpose he pleases. This and the two following verses are a very noble and majestic description of the power of the Almighty.

Verses 4-6. *He rebuketh the sea, and maketh it dry*—The rivers and the sea itself are dried up at his rebuke, as the Red sea and Jordan were of old; and the most pleasant and fruitful countries, such as Bashan, Carmel, and Lebanon, are parched up with drought when he is displeased. *The mountains quake at him*—See notes on Psa. cxiv. 3-8. *And the earth is burned at his presence, yea, the world*—The brightness of his presence is sufficient to set the whole world on fire, with all that is in it. This is, indeed, a most magnificent description of the omnipotence of God. He walketh, or rideth, amidst the whirlwind, or in the storm; the clouds are but the dust of his feet; the sea is dried up at his word, the mountains are moved, and tremble at his presence; and the whole earth is consumed with the brightness that is before him. *Who can stand before his indignation?*—Who, or what people, however strong they may think themselves, can withstand the effects of his power when he is angry with them, and is determined to execute his wrath upon them? *His fury*—Rather, *his indignation*, or the

A. M. 3284. 7 ° The LORD is good, a 'strong-  
B. C. 720. hold in the day of trouble ; and ° he knoweth them that trust in him.

8 ° But with an overrunning flood he will make an utter end of the place thereof, and darkness shall pursue his enemies.

9 ° What do ye imagine against the LORD ? ° he will make an utter end : affliction shall not rise up the second time.

° 1 Chron. xvi. 34 ; Psa. c. 5 ; Jer. xxxiii. 11 ; Lam. iii. 25. ° Or, strength.—° Psa. i. 6 ; 2 Tim. ii. 19.—° Dan. ix. 26 ; xi. 10, 21, 40.—° Psa. ii. 1.—° 1 Sam. iii. 12.—° 2 Sam. xxxiii. 6, 7.—° Chap. iii. 11.—° Mal. iv. 1.

ardour of his anger ; is poured out like fire, &c.—Is as consuming in its effects as fire. And the rocks are thrown down by him—That is, as fire is of sufficient force to dissolve the hardest rocks, so God's power overthrows all opposition, however strong ; and his vengeance, with infinite ease, can humble the most obdurate sinners.

Verse 7. *The Lord is good*—But though God is thus terrible in his power, yet he is merciful, gracious, and beneficent in his nature, and is a sure refuge and protection to those who worship and serve him sincerely, and put their trust in him ; and he knows and pays a particular regard to all such, so that they are never overlooked or neglected by him ; he approves, owns, and preserves them.

Verse 8. *With an overrunning flood he will make an utter end*—This seems to be spoken of Nineveh, and Bishop Newton is of opinion that the words allude to the manner in which it was taken. "Diodorus informs us," says he, "that there was an old prophecy, that Nineveh should not be taken till the river became an enemy to the city ; and in the third year of the siege, the river, being swollen with continual rains, overflowed part of the city, and broke down the wall for twenty furlongs ; then the king, thinking that the oracle was fulfilled, and the river become an enemy to the city, built a large funeral pile in the palace, and, collecting together all his wealth, and his concubines and eunuchs, burned himself and the palace with them all ; and the enemy entered the breach that the waters had made, and took the city." Or, as a great destruction, or an army overrunning a country, is often compared to an inundation, the meaning of the passage may only be, that God's judgments, like a mighty flood, which overflows all banks, should overwhelm and swallow up both Nineveh and the whole Assyrian empire. *And darkness shall pursue his enemies*—That is, troubles and destructive calamities.

Verses 9, 10. *What do ye imagine against the Lord?*—Having declared the dreadfulness of God's power and anger against the wicked, his goodness toward his people, and denounced future destruction against the Ninevites ; he now expostulates with them, inquiring what it is they design against God, and on what ground they flatter themselves into such an attempt : as if he had said, What a foolish and wicked thing it is for you to plot against Jeho-

10 For while they be folden toge- A. M. 3284.  
ther ° as thorns, ° and while they are B. C. 720.  
drunken as drunkards, ° they shall be devoured as stubble fully dry.

11 There is one come out of thee, ° that imagineth evil against the LORD, ° a wicked counsellor.

12 Thus saith the LORD ; ° Though they be quiet, and likewise many, yet thus ° shall they

° 2 Kings xix. 22, 23.—° Heb. a counsellor of Belial.—° Or, If they would have been at peace, so should they have been many, and so should they have been shorn, and he should have passed away.—° 2 Kings xix. 35, 37.

vah, as if you could outwit infinite wisdom, and overcome almighty power. *He will make an utter end*—He will cause your utter desolation to be the issue of your projects, and the punishment of your sins. *Affliction shall not rise up the second time*—God will at once, and for ever, destroy your city and empire. He will lay you low at one stroke, so that there will be no occasion to repeat it. *For while they be folden together as thorns*—Or, For as thorns folden or entangled together are thrown into the fire all at once, and easily burned, yea, help to destroy each other ; so shall the Ninevites be easily and surely destroyed. *And while they are drunken as drunkards*—As men drunken and unable to help themselves ; who, when any sudden danger arises, are all involved in the same fate. *They shall be devoured as stubble fully dry*—Which soon catches fire, and breaks out into a flame. The meaning of the whole verse is, that on a sudden they should be involved in a general destruction. Diodorus relates, it was while all the Assyrian army were feasting for their former victories, that their enemies, being informed by some deserters of the negligence and drunkenness in their camp, "assaulted them unexpectedly by night, and falling orderly on them disorderly, and prepared on them unprepared, became masters of the camp, slew many of the soldiers, and drove the rest into the city."

Verses 11–13. *There is one come out of thee*—Or, *one hath gone forth of thee*. This is probably meant of Sennacherib, who uttered so many reproaches and blasphemies against the true God, one of whose royal seats was Nineveh, and who probably went forth from thence to invade Judea. But the term, *a wicked counsellor*, seems to be intended of Rabshakeh, whom Sennacherib sent against Jerusalem, while he himself warred against Lachish, and who uttered those blasphemous speeches against God, of which we have an account 2 Kings xviii. 19. *Though they be quiet*—Though the Assyrians be secure, and fear no danger. *And likewise many*—An immense host ; yet shall they be cut down—Irresistibly, suddenly, and universally ; when he shall pass through—When the angel of the Lord shall pass through their camp, in which he slew in one night 185,000 men : see Isa. xxxvii. 36. *Though I have afflicted thee*—O Israel, I will afflict thee no more—I will no more chastise thee by the Assyrian, the rod of mine

A. M. 3284. be <sup>7</sup>cut down, when he shall <sup>a</sup> pass  
B. C. 720. through. Though I have afflicted  
thee, I will afflict thee no more.

13 For now will I <sup>b</sup> break his yoke from off  
thee, and will burst thy bonds in sunder.

14 And the LORD hath given a command-  
ment concerning thee, *that* no more of thy  
name be sown: out of the house of thy gods

<sup>7</sup> Heb. *shorn*.—<sup>a</sup> Isaiah viii. 8; Dan. xi. 10.—<sup>b</sup> Jer. ii. 20;  
xxx. 8.—<sup>c</sup> 2 Kings xix. 37.

anger, by Sennacherib or his forces. *For now I  
will break his yoke from off thee*—Hezekiah and his  
people shall no longer be tributaries to the king of  
Assyria, as they have been for a considerable time:  
see 2 Kings xviii. 14. The words may also be con-  
sidered as promising relief to the Israelites of the  
ten tribes, who were in a state of actual captivity  
among them at this time.

Verse 14. *And the Lord hath given a command-  
ment*—God hath determined, *concerning thee, that  
no more of thy name be sown*—The meaning of this  
seems to be, God had decreed that Sennacherib's  
family should not long preserve their royal dignity.  
His son and successor, Esar-haddon, was now proba-  
bly at man's estate, for he succeeded his father in a  
little time after his defeat, (2 Kings xix. 37,) and  
reigned with great prosperity for many years. But  
his next successor, or the next but one, was dispo-  
sessed of his kingdom by Nabopolassar, father to  
Nebuchadnezzar, whose family enjoyed the empire  
of Assyria, or Babylon, as it came then to be called,  
till the conquest of it by Cyrus. *Out of the house  
of thy gods will I cut off the graven image, &c.*—  
All the images which thou worshippest will I destroy.  
The army of the enemy shall lay all waste, and not  
spare even the images of thy gods. *I will make thy  
grave, &c.*—The sense must be supplied from the  
former sentence: as if he had said, The house of  
thine idol shall become thy grave. There Senna-  
cherib was dishonourably slain by his own sons, and  
there, some suppose, he was buried. *For thou art  
vile*—Held in no esteem, not even by thine own off-  
spring, but disgracefully murdered by them, as  
having lost all interest even in their natural affection.  
Or the words may be interpreted of the ignominious  
fall of the Assyrian monarchy itself, upon the ruins

will I cut off the graven image and A. M. 3284  
the molten image: <sup>e</sup> I will make thy B. C. 720.  
grave; for thou art vile.

15 Behold <sup>d</sup> upon the mountains the feet of  
him that bringeth good tidings, that publish-  
eth peace! O Judah, <sup>e</sup> keep thy solemn feasts,  
perform thy vows: for <sup>e</sup> the <sup>e</sup> wicked shall no  
more pass through thee: <sup>f</sup> he is utterly cut off.

<sup>d</sup> Isaiah lii. 7; Rom. x. 15.—<sup>e</sup> Heb. *feast*.—<sup>e</sup> Heb. *Behold*  
• Verses 11, 12.—<sup>f</sup> Verse 14.

of which that of Babylon was raised. Observe, reader,  
those that make themselves vile by scandalous sins,  
God will make vile by shameful punishments.

Verse 15. *Behold upon the mountains*—Which  
surrounded Jerusalem; *the feet of him*—Of the mes-  
senger; *that bringeth good tidings*—Tidings that  
Nineveh is destroyed; *that publisheth peace*—Del-  
iverance from the tyranny and oppression of the  
Assyrians, through the destruction of their capital  
city, and the overthrow of their empire; or safety  
and prosperity to the Jews, which the word *peace*  
often signifies. Compare Isa. lii. 7, where the same  
expressions are used with relation to the destruction  
of Babylon, the overthrow of the Chaldean empire,  
and the release of the Jews, and their restoration to  
their own land. These deliverances being typical  
of the great redemption wrought out for us by the  
Messiah, the words are applied by the apostle (Rom.  
x. 15) to the gospel, which brings us glad tidings of  
that redemption, and of all the spiritual and eternal  
blessings consequent upon it. *O Judah, keep thy  
solemn feasts*—As thou now hast liberty to do, and  
mayest do with joy and gladness, being freed from thy  
fears; and to do which thou art now under peculiar  
obligations, having been so wonderfully delivered  
from the oppressive power of thy enemies; and  
having solemnly vowed to God, when thou wast in  
distress, that thou wouldest worship and serve  
him according to the precepts of his law, if thou  
shouldest be delivered from any further fear of thy  
oppressors. *For the wicked shall no more pass  
through thee*—The impious Assyrians, who set at  
naught and blasphemed Jehovah, thy God, shall no  
more come against thee. *He is utterly cut off*—The  
oppressor is taken away, and the Assyrian empire  
utterly and for ever ruined.

## CHAPTER II.

Here is foretold, (1.) The approach of the enemy that should destroy Nineveh, and the terror of his military preparations, 1-5. (2.) The taking of the city, the captivity of the queen, the flight of the inhabitants, the seizing of all the wealth of it, and the mighty consternation it should be in, 6-10. (3.) The true cause of all this, their sinning against God, and God's appearing against them, 11-13.

A. M. 3294. B. C. 710. **HE** <sup>1</sup> that <sup>a</sup> dasheth in pieces is come up before thy face: <sup>b</sup> keep the munition, watch the way, make *thy* loins strong, fortify *thy* power mightily.

2 ° For the LORD hath turned away <sup>2</sup> the excellency of Jacob, as the excellency of Israel: for <sup>d</sup> the emptiers have emptied them out, and marred their vine-branches.

3 The shield of his mighty men is made <sup>e</sup> red, the valiant men *are* <sup>3</sup> in scarlet: the chariots *shall be* with <sup>4</sup> flaming torches in the day of his preparation, and the fir-trees shall be terribly shaken.

<sup>1</sup> Or, *The disperser, or, hammer.*—<sup>a</sup> Jer. i. 23.—<sup>b</sup> Jer. li. 11, 12; Chap. iii. 14.—<sup>c</sup> Isaiah x. 12; Jer. xxv. 29.—<sup>2</sup> Or, *the pride of Jacob as the pride of Israel.*—<sup>d</sup> Psalm lxxx. 12; Hosea x. 1.—<sup>e</sup> Isaiah lxiii. 2, 3.

## NOTES ON CHAPTER II.

Verse 1. *He that dasheth in pieces is come up before thy face*—This is addressed to the city of Nineveh, and explains more fully how the change, described in the foregoing chapter, should be brought about. It begins with telling Nineveh, that he who should break down her walls, and discomfit her inhabitants, was coming against her, and was, as it were, already in sight. *Keep the munition, watch the way*—Use thy utmost industry to defend thyself, by strengthening thy garrisons, and guarding the passes. *Make thy loins strong*—Stir up all thy strength and courage. *Fortify thy power mightily*—Increase thy forces as much as thou canst. The meaning of this is, that let the Ninevites take all the precautions they could, and strengthen themselves to the utmost, yet it would be all in vain.

Verses 2-4. *For the Lord hath turned away the excellency of Jacob*—Jacob and Israel stood in a nearer relation to God than Nineveh; yet God hath punished them: much more will he punish Nineveh. By the *excellency of Jacob*, the wealth, the strength, the valiant men, all that Jacob gloried in is here meant. *For the emptiers have emptied them out*—This is spoken of the Assyrians having spoiled the kingdoms of Israel and Judah. *And marred their vine-branches*—Ruined their towns and villages. Judah, or Israel, sometimes, is represented in the prophetic writings under the emblem of a vine, or vineyard; of consequence her towns and villages are her vine-branches. Some think, however, that the expression signifies here, their being bereaved of their children by the Assyrian conquerors. *The shield of his mighty men is made red*—Is stained with blood: this appears to be a description of the Chaldeans, or Medes, assaulting Nineveh. *The valiant men are in scarlet*—The eastern people were very fond of dressing themselves in scarlet, as we learn from Herodotus. Or, “As the preparation for battle is described, we may suppose,” says Bishop Newcome, that “it was customary among those who fought against Nineveh to carry red shields and

4 The chariots shall rage in the streets, they shall jostle one against another in the broad ways: <sup>5</sup> they shall seem like torches, they shall run like the lightnings.

5 He shall recount his <sup>6</sup> worthies: they shall stumble in their walk; they shall make haste to the wall thereof, and the <sup>7</sup> defence shall be prepared.

6 The gates of the rivers shall be opened, and the palace shall be <sup>8</sup> dissolved.

7 And <sup>9</sup> Huzzab shall be <sup>10</sup> led away captive, she shall be brought up, and her maids shall

<sup>3</sup> Or, *died scarlet.*—<sup>4</sup> Or, *fiery torches.*—<sup>5</sup> Heb. *their show.*  
<sup>6</sup> Or, *gallants.*—<sup>7</sup> Heb. *covering, or, coverer.*—<sup>8</sup> Or, *molten.*  
<sup>9</sup> Or, *that which was established, or, there was a stand made.*  
<sup>10</sup> Or, *discovered.*

to wear scarlet.” *The chariots shall be with flaming torches*—Rather, the chariots shall shine like the fire of torches, *in the day that they prepare themselves*—Namely, by the wheels continually striking fire against the stones and pavement by the quickness of the motion. *And the fir-trees shall be terribly shaken*—Namely, by the rattling of the chariot wheels, in running up and down. Or this may be interpreted of the pikes and lances used by the Chaldeans, and made of fir, and here called fir-trees on account of their length and largeness. *The chariots shall rage in the streets*—They shall drive furiously one against another. *They shall seem like torches, &c.*—See on the preceding verse. *They run like the lightnings*—Or, with the swiftness of lightning.

Verses 5, 6. *He*—The enemy that attacks Nineveh, namely, the king of Babylon; *shall recount his worthies*—Shall select some of his choicest troops for the siege of it. *They shall stumble in their walk*—They shall show such forwardness, and be so eager to begin the attack of the city and mount the walls, that they shall stumble and throw one another down in their haste. *The defence shall be prepared*—Hebrew, הִסְתַּדֵּן, *the covering*. So the Vulgate, *preparabitur umbraculum*: “Testudo qua tecti subruant mœnia.”—Grotius. “The testudo, or fence, with which being covered, they might undermine and throw down the walls.” *The gates of the river shall be open*—See note on chap. i. 8. *The palace shall be dissolved*—Or, *molten*; shall be consumed with fire.

Verse 7. *And Huzzab shall be led away captive*—By Huzzab the Chaldee understands the queen, who, without due respect to her royal dignity, should be hurried away, among other captives, into a strange land; and exposed, as they, to danger and insolence. *And her maids*—The ladies that waited on her in her state of royalty, shall now be her companions in her captivity; *shall lead her*—Shall support their sorrowful, weary, and fainting queen, spent with such travel as she had not been used to; *with the*

A. M. 3294. lead her as with the voice of doves,  
B. C. 710. tabering upon their breasts.

8 But Nineveh is <sup>11</sup> of old like a pool of water: yet they shall flee away. Stand, stand, shall they cry; but none shall <sup>12</sup> look back.

9 Take ye the spoil of silver, take the spoil of gold: <sup>13</sup> for there is none end of the store and glory out of all the <sup>14</sup> pleasant furniture.

10 She is empty, and void, and waste: and the heart melteth, and <sup>b</sup> the knees smite together, <sup>1</sup> and much pain is in all loins, and <sup>k</sup> the faces of them all gather blackness.

11 Where is the dwelling of <sup>1</sup> the lions, and

<sup>f</sup> Isa. xxxviii. 14; lix. 11.—<sup>11</sup> Or, from the days that she hath been.—<sup>12</sup> Or, cause them to turn.—<sup>13</sup> Or, and their infinite store, &c.—<sup>14</sup> Heb. vessels of desire.—<sup>1</sup> Isa. xlii. 7, 8.

voice of doves, tabering, &c.—Mourning like doves, and beating their breasts, instead of musical instruments. But, as the word *Huzzab* signifies a strong, or impregnable fortress, some understand thereby Nineveh itself. If this be the meaning of the term, Nineveh is here figuratively represented as a great princess carried captive, with her maids of honour attending her, and bewailing hers and their own condition, with every sign and expression of lamentation: whereby was denoted, that the lesser cities under her jurisdiction should be sharers with her in her calamity. Thus Babylon is represented by Isaiah as a tender and delicate lady, undergoing the hardships of a captivity, chap. xlvii. 1-8.

Verse 8. *But Nineveh is of old like a pool of water*—“Id est, supra modum populosa, nam aquæ populi.” That is, above measure populous, for waters signify people.—Grotius. *Yet they shall flee away*—But they shall all flee for fear of the enemy, and run away like water: compare *Psa. lviii. 7. Stand, stand, shall they cry, but none shall look back*—Their commanders shall call out to them to stand, but none shall pay any regard to them, or cease to flee. The Hebrew is peculiarly animated, and highly poetical. It is literally, *Nineveh is as a pool of water: waters is she, and they run away: Stand, stand, but none looketh back*. As if he had said, Their commanders might as easily stop the flowing waters by bidding them stand, as cause the Ninevites to stand to their arms and resist the enemy. The words allude to what was foretold chap. i. 8, where see the note.

Verses 9, 10. *Take ye the spoil of silver, of gold*—Here the Babylonians are addressed as if they had just entered the city; and are bid to take the spoil of it, there being none to make any resistance. We read in Diodorus, that Arbaces carried many talents of gold and silver to Ecbatana, the royal city of the Medes. *For there is none end of the store, &c.*

the feeding-place of the young lions, A. M. 3294. where the lion, even the old lion, B. C. 710. walked, and the lion's whelp, and none made them afraid?

12 The lion did tear in pieces enough for his whelps, and strangled for his lionesses, and filled his holes with prey, and his dens with ravin.

13 Behold, I am against thee, saith the LORD of hosts, and I will burn her chariots in the smoke, and the sword shall devour thy young lions: and I will cut off thy prey from the earth, and the voice of thy messengers shall no more be heard.

<sup>b</sup> Dan. v. 6.—<sup>i</sup> Jer. xxx. 9.—<sup>k</sup> Joel ii. 6.—<sup>1</sup> Job iv. 10, 11; Ezek. xix. 2-7.—<sup>m</sup> Ezek. xxix. 3; xxxviii. 3; xxxix. 1; Chap. iii. 5.—<sup>n</sup> 2 Kings xviii. 17, 19; xix. 9, 23.

—The Vulgate reads, *There is no end of the riches, from all the desirable vessels*. The sense of the Hebrew, however, is, *The glory* (namely, of their riches) *is above all precious vessels*; that is, beyond all that is generally esteemed precious and greatly coveted. *She is empty, and void, and waste*—She is spoiled of every thing. *And the heart melteth*—The inhabitants have no heart, or courage, to defend themselves, but leave the city to be plundered and laid waste by the enemy. *The knees smite together*—They are quite overcome with fear.

Verses 11-13. *Where is the dwelling of the lions*—Where is the lion-like courage and strength, which formerly characterized the king of Nineveh and his people? What is become of the stately palaces of the king and princes of Nineveh? who, like so many lions, cruel, violent, and irresistible, knew no other law than their pride and ambition; preying upon their own people, and the neighbouring countries, and filling their houses with the spoils they took from them, as the lions fill their dens with their prey. *I will burn her chariots in the smoke—Or, even unto smoke*. The LXX. read, *καὶ κατασφύξω ἐν καπνῷ πλῆθος σου, I will burn thy multitude in the smoke*. Some again render the clause, *I will burn thy seat, or thy habitation*, observing, that the simile taken from lions is continued; and therefore that the word *chariots* is quite improper here; the expression referring to the den or habitation of lions, which he threatens to suffocate with fire and smoke in their subterraneous caverns. *The sword shall devour thy young lions*—Shall destroy thy young people, and the most vigorous of thy soldiers. *I will cut off thy prey from the earth*—I will prevent thy spoiling any country any more. *And the voice of thy messengers shall no more be heard*—Thou shalt no more send ambassadors with thy orders to distant countries, either to encourage thine allies or to terrify thine enemies.

## CHAPTER III.

Here we have, (1,) *The sins of Nineveh, and judgments pursuing them, 1-7.* (2,) *Instances of similar judgments for the like sins, 8-11.* (3,) *The overthrow of all those things wherein they trusted, 12-19.*

A. M. 3294. **WO** to the <sup>1</sup>bloody <sup>a</sup>city! it is all  
B. C. 710. full of lies and robbery; the  
prey departeth not;

2 'The noise of a whip, and <sup>b</sup>the noise of the rattling of the wheels, and of the prancing horses, and of the jumping chariots.

3 The horseman lifteth up both <sup>2</sup>the bright sword, and the glittering spear: and *there is* a multitude of slain, and a great number of carcasses; and *there is* none end of *their* corpses; they stumble upon their corpses:

4 Because of the multitude of the whoredoms of the well-favoured harlot, <sup>c</sup>the mistress of witchcrafts, that selleth nations through her whoredoms, and families through her witchcrafts.

<sup>1</sup> Heb. *city of bloods*.—<sup>a</sup> Ezek. xxii. 2, 3; xxiv. 6, 9; Hab. ii. 12.—<sup>b</sup> Jer. xvii. 3.—<sup>2</sup> Heb. *the flame of the sword and the lightning of the spear*.—<sup>c</sup> Isa. xlvii. 9, 12; Rev. xviii. 2, 3.  
<sup>4</sup> Chap. ii. 13.

## NOTES ON CHAPTER III.

Verse 1. *Wo to the bloody city*—Here God shows the cause of his bringing destruction on Nineveh, and overthrowing the Assyrian empire. And first, it is declared, that Nineveh was a city in which acts of cruelty abounded, and innocent blood was frequently shed; that it was also full of deceit, falsehood, and rapine; unjustly and continually increasing its riches by the plunder of the neighbouring countries, which had done them no injury.

Verses 2, 3. *The noise of a whip, &c.*—These verses are highly poetical; the prophet tells them, that he already hears the sound of the whips driving on the horses, and the rattling of the chariot wheels, &c., of their enemies coming against them. *The horseman lifteth up both the bright sword, &c.*—In the Hebrew it is, *The horseman lifteth up the flame of the sword, and the lightning of the spear*, which is more poetical than our rendering. The style of the whole passage is extremely fine; scarce any thing can be more picturesque, or strongly descriptive of a victorious army.

Verse 4. *Because of the multitude, &c.*—That is, this judgment is executed upon Nineveh because of *the multitude of her whoredoms*, by which idolatrous rites seem to be meant, for they are generally called whoredoms in the Scripture. Nineveh is called a *well-favoured harlot*, because, by her example and influence, she drew in other places to practise the same idolatries and other vices of which she was guilty. *That selleth nations through her whoredoms*—That makes whole nations a prey to their enemies, by encouraging them to worship idols, and thereby exposing themselves to the wrath of God: or by teaching them the arts of softness and effemi-

5 <sup>d</sup>Behold, I *am* against thee, saith A. M. 3294.  
the LORD of hosts; and <sup>e</sup>I will dis- B. C. 710.  
cover thy skirts upon thy face, <sup>f</sup>and I will show the nations thy nakedness, and the kingdoms thy shame.

6 And I will cast abominable filth upon thee, and <sup>g</sup>make thee vile, and will set thee as <sup>h</sup>a gazing-stock.

7 And it shall come to pass, *that* all they that look upon thee <sup>i</sup>shall flee from thee, and say, Nineveh is laid waste: <sup>k</sup>who will bemoan her? whence shall I seek comforters for thee?

8 <sup>l</sup>Art thou better than <sup>m</sup>populous <sup>n</sup>No, that was situate among the rivers, *that had* the waters round about it, whose rampart *was* the sea, and her wall *was* from the sea?

<sup>d</sup> Isa. xlvii. 2, 3; Jer. xlii. 22, 26; Ezek. xvi. 37; Mic. i. 11.  
<sup>e</sup> Hab. ii. 16.—<sup>f</sup> Mal. ii. 9.—<sup>g</sup> Heb. x. 33.—<sup>h</sup> Rev. xviii. 10.  
<sup>i</sup> Jer. xv. 5.—<sup>j</sup> Amos vi. 2.—<sup>k</sup> Or, *nourishing*.—<sup>l</sup> Heb. *No-amon*.—<sup>m</sup> Jer. xli. 25, 26; Ezek. xxx. 14-16.

nacy, and so rendering them weak and defenceless. As the violence and injustice of the Ninevites had been represented under the emblem of a lion, the prophet here paints their irregularities, their idolatry, and corruption, under the idea of a prostitute enticing men to commit lewdness.

Verses 5-7. *Behold, I will discover thy skirts, &c., upon thy face*—Nineveh, as a harlot, had been proud, and appeared beautiful and gay in the gifts of her lovers, but now God would deal with her according to her ways, would send her into captivity naked and bare, exposed to the greatest infamy, or would deal with her as inhuman soldiers deal with captive women. *And I will show, &c.*—I will expose thy shame to the world, a punishment often inflicted upon harlots: see note on Ezek. xvi. 37. *I will cast abominable filth upon thee*—I will deprive thee of all thine ornaments, and cover thee with shame and reproach. *And will set thee as a gazing-stock*—I will make a public example of thee. *All they that look upon thee shall flee from thee*—As being affrighted at the sight of thy dismal condition, and not willing to lend thee any assistance. *Who will bemoan her? &c.*—Thou didst so offend all people in thy prosperity, that all will rejoice at thy fall, and none will be found to lament or condole with thee.

Verses 8-10. *Art thou better than populous No*—Art thou in a better or safer condition; or hast thou more merit than the famous populous city of No? The Hebrew reads, *No-amon*, the same city which is spoken of Jer. xli. 25; and Ezek. xxx. 15; where see the notes; and where our version reads, *the multitude of No*, as here, *populous No*. It is thought by some, that the place took its rise from *Ham*, by whose posterity Egypt was peopled, (thence called

A. M. 3294. 9 Ethiopia and Egypt were her strength, and it was infinite; Put and Lubim were thy helpers.

10 Yet was she carried away, she went into captivity: her young children also were dashed in pieces at the top of all the streets: and they cast lots for her honourable men, and all her great men were bound in chains.

11 Thou also shalt be drunken: thou shalt be hid, thou also shalt seek strength because of the enemy.

12 All thy strong holds shall be like fig-trees with the first ripe figs: if they be shaken, they shall even fall into the mouth of the eater.

13 Behold, thy people in the midst of thee are women: the gates of thy land shall be set

wide open unto thine enemies: the fire shall devour thy bars.

14 Draw thee waters for the siege, fortify thy strong holds: go into clay, and tread the mortar, make strong the brick-kiln.

15 There shall the fire devour thee; the sword shall cut thee off, it shall eat thee up like the canker-worm: make thyself many as the canker-worm, make thyself many as the locusts.

16 Thou hast multiplied thy merchants above the stars of heaven: the canker-worm spoileth, and flieth away.

17 Thy crowned are as the locusts, and thy captains as the great grasshoppers, which camp in the hedges in the cold day, but when the sun ariseth they flee away, and their

<sup>a</sup> Heb. in thy help.—<sup>b</sup> Psa. cxxxvii. 9; Isa. xlii. 16; Hosea xlii. 16.—<sup>c</sup> Lam. ii. 19.—<sup>d</sup> Joel iii. 3; Obad. 11.—<sup>e</sup> Jer. xxv. 17, 27; Chap. i. 10.

<sup>f</sup> Rev. vi. 13.—<sup>g</sup> Jer. l. 37; li. 30.—<sup>h</sup> Psa. cxlviii. 13; Jer. li. 30.—<sup>i</sup> Chap. ii. 1.—<sup>k</sup> Joel i. 4.—<sup>l</sup> Or, spreadeth himself. <sup>m</sup> Rev. ix. 7.

the land of Ham, Psa. cvi. 22,) and who was worshipped under the name of Jupiter-ammon. Accordingly the LXX. render it Diospolis, that is, the city of Jupiter. That was situate among the rivers—Which was defended by the river Nile on the one side, and the Red sea on the other, as by so many walls and ramparts. Ethiopia and Egypt were her strength—Their forces defended this city. And it was infinite—Houbigant renders the verse, The Ethiopians and Egyptians, who are innumerable, were her strength; the Africans and Libyans were her helpers. Yet was she carried away—It is evident that Nahum does not here foretel the destruction of No-ammon as an event yet to come, but speaks of it as a transaction past, although but lately. It therefore cannot be attributed to Nebuchadnezzar, for that would suppose it to have happened after the destruction of Nineveh, instead of before it. Dr. Prideaux, with more reason, believes that it was effected by Sennacherib, about three years before he besieged Jerusalem, in the time of Hezekiah. At that time Sevechus, the son of Sabaccon, or So, mentioned 2 Kings xvii. 4, was king both of Egypt and Ethiopia; so they are mentioned here as confederates, and Isaiah foretels that they should be vanquished by Sargon, or Sennacherib. They cast lots for her honourable men—Conquerors used to cast lots what captives should come to each man's share: see note on Obad. 11.

Verses 11-13. Thou also shalt be drunken—Thou shalt drink deep of the bitter cup of God's displeasure. Thou shalt be hid, &c.—Thou shalt not dare to appear in the open field. Thou shalt seek strength because of the enemy—Thou shalt retire into thy strong holds, or fortified places, for fear of the enemy. All thy strong holds shall be like fig-trees—As figs when quite ripe drop off from the trees by the least shaking, so shall thy strong holds fall into the enemies' hands upon the first assault. The gates of thy land shall be set wide open, &c.—The several

passages, by which the enemy may invade thee, shall be open to them, either through fear or treachery, or shall be easily forced. The fire shall devour thy bars—With which the gates were shut and strengthened.

Verses 14, 15. Draw thee waters for the siege—Fill all thy cisterns, and draw the waters into the ditches. Go into the clay, &c.—Set thy brickmakers on work to prepare store of materials for thy fortifications. There shall the fire devour thee—After all that thou canst do, the fire of the enemy shall reach even thy inmost works, and their darts shall drive off the defenders of them. The sword shall cut thee off—The Hebrew word, which we render here sword, properly signifies any kind of dart; and this seems to be spoken of the fire, and missile weapons which the enemy should throw, in order to burn their inner works, or drive them from off them. It shall eat thee up like the canker-worm—The sword of the enemy shall destroy thee, as the canker-worm eats up the fruits of the earth. Or, as some interpret the expression, Thou shalt be devoured as the canker-worm is eaten up; because the Assyrians were wont to eat these kinds of worms, which were a species of locusts, which are still eaten in the eastern countries. Make thyself many as the canker-worm—Although thou multiply thine armies like locusts, or caterpillars, yet the enemy shall destroy them.

Verses 16, 17. Thou hast multiplied thy merchants above the stars—Thou hast drawn more merchants to thee than there are stars in the heavens. This is a hyperbolic expression, to signify the great number of them. The canker-worm spoileth, and flieth away—As the locusts destroy the fruits of the earth, and then fly away to another place; so shall thy soldiers pillage all the wealth thou hast gained by traffic, and then leave thee. Thy crowned (or, thy princes) are as the locusts, &c.—For as they fly away when the heat comes on, so thy princes and captains will fly away from the heat of battle, or danger.

A. M. 3294. place is not known where they are.  
B. C. 710. 18 <sup>a</sup>Thy shepherds slumber, O  
<sup>a</sup>king of Assyria: thy <sup>7</sup>nobles shall dwell in the  
dust: thy people is <sup>b</sup>scattered upon the moun-  
tains, and no man gathereth them.

<sup>a</sup> Exodus xv. 16; Psa. lxxvi. 6.—<sup>a</sup> Jer. l. 18; Ezek. xxxi. 3.  
<sup>7</sup> Or, *valiant ones*.—<sup>b</sup> 1 Kings xxii. 17.

Verses 18, 19. *Thy shepherds slumber, O king of Assyria*—Thy rulers and counsellors are remiss, heartless, or dead. *Thy nobles*—Or valiant ones, shall dwell in the dust—These words are not in the Hebrew, but are supplied by our translators. The strict rendering of the Hebrew would rather be, *Have lain down*, as Grotius renders it; that is, have indulged themselves in ease, and not concerned themselves about the public affairs. The Vulgate, however, renders this former part of the verse, *Thy shepherds have slept, thy princes shall be buried*: understanding it, probably, of their being slain in battle, or having died through famine or pestilence during the siege. *Thy people is scattered upon the mountains*—Thy people, or common soldiers, for want of commanders, are scattered about, and there is no chief officer, or head commander, to collect them together. *There is no healing of thy bruise*—Or binding up of thy wound. Thy destruction is inevitable. The state of thy affairs is so bad, that there is no hope of recovering them. *All that hear the bruit of thee*—That is, the report of thee; (as the obsolete word *bruit* signifies;) all to whom the account of thy fall shall come; shall clap the hands over thee—Namely, for joy. *For upon whom hath not thy wickedness, &c.*—To whom hast thou not been injurious?

Thus it is evident, upon the whole of this prophecy of Nahum, that the entire desolation and complete destruction of Nineveh were most expressly and particularly foretold therein: yet one can hardly imagine any event more improbable than this was, at the time when Nahum predicted it. Surely there was no probability that the capital of a great kingdom, a city which was sixty miles in compass, a city which contained so many myriads of inhabitants, which had walls one hundred feet high, and so thick that three chariots could go abreast upon them, and which had one thousand five hundred towers of two hundred feet in height; surely there was no probability that such a city should ever be totally destroyed; and yet so totally was it destroyed, that authors are not agreed about its situation. From the general suffrage, indeed, of ancient historians and geographers, it seems to have been situated upon the Tigris; but yet no less authors than Ctesias and Diodorus Siculus represent it as situated upon the river Euphrates. Nay, authors differ, not only from one another, but also from themselves. For the learned Bochart hath shown, that Herodotus, Diodorus Siculus, and Ammianus Marcellinus, all three speak differently of it, sometimes as if it was situated upon the river Tigris, and sometimes as if upon the river Euphrates. So that, to reconcile these authors with themselves and with others, it is supposed by Bo-

19 *There is no* <sup>a</sup>healing of thy <sup>a</sup>bruise; <sup>c</sup>thy wound is grievous: <sup>d</sup>all  
that hear the bruit of thee shall clap the hands  
over thee: for upon whom hath not thy wick-  
edness passed continually?

<sup>a</sup> Heb. *wrinkling*.—<sup>c</sup> Mic. i. 9.—<sup>d</sup> Lam. ii. 15; Zeph. ii. 15;  
Isaiah xiv. 8.

chart that there were two Ninevehs, and by Sir John Marshman that there were three; the Syrian, upon the river Euphrates; the Assyrian, upon the river Tigris; and a third, built afterward upon the Tigris by the Persians, who succeeded the Parthians in the empire of the East in the third century, and were subdued by the Saracens in the seventh century after Christ: but whether this latter Nineveh was built in the same place as old Nineveh is a question that cannot be decided. Lucian, who flourished in the second century after Christ, affirms, that Nineveh was utterly perished, and there was no footstep of it remaining, nor could one tell where once it was situated. And the greater regard is to be paid to his testimony, as he was a native of Samosata, a city upon the river Euphrates; and, coming from a neighbouring country, he must have known whether there had been any remains of Nineveh or not. "Even the ruins," says Bishop Newton, "of old Nineveh have been, as I may say, ruined and destroyed; such an *utter end* hath been made of it, and such is the truth of the divine predictions! This, perhaps, may strike us the more strongly, by supposing only a parallel instance: let us, then, suppose that a person should come in the name of a prophet preaching repentance to the people of this kingdom, or otherwise denouncing the destruction of the capital city within a few years. I presume we should look upon such a prophet as a madman, and show no further attention to his message than to deride and despise it: and yet such an event would not be more strange and incredible than the destruction and devastation of Nineveh. For Nineveh was much the larger, and much the stronger and older city of the two; and the Assyrian empire had subsisted and flourished more ages than any form of government in this country; so that we cannot object the instability of the eastern monarchies in this case. Let us, then, since this event would not be more improbable and extraordinary than the other, suppose again, that things should succeed according to the prediction, the floods should arise, and the enemy should come, the city should be overflowed and broken down, be taken and pillaged, and destroyed so totally, that even the learned could not agree about the place where it was situated. What would be said or thought in such a case? Whoever of posterity should read and compare the prophecy and event together, must they not, by such an illustrious instance, be thoroughly convinced of the providence of God, and of the truth of this prophet, and be ready to acknowledge, *Verily this is the word that the Lord hath spoken! Verily there is a God who judgeth in the earth!*"

THE  
BOOK OF HABAKKUK.

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ARGUMENT.

THE Prophet Habakkuk is said to have been of the tribe of Simeon, and a native of Beth-zaker. As he makes no mention of the Assyrians in his prophecy, and speaks of the invasions of the Chaldeans as near at hand, it is probable he prophesied after the destruction of Nineveh, and the overthrow of the Assyrian empire, and not long before the kingdom of Judah was destroyed by Nebuchadnezzar. It seems he was cotemporary with Jeremiah, and prophesied in the reign of Josiah, probably toward the close of his reign, and in the beginning of Jehoiakim's. The subject of his prophecy is the same with that of Jeremiah, and upon the same occasion; namely, the destruction of Judah and Jerusalem by the Chaldeans, for their idolatries and other heinous sins and provocations. This destruction he foretels in the first chapter, as also that of the adjacent countries. In the second, he predicts the overthrow of the Chaldeans, for their unprovoked invasion of other nations, and their various acts of violence, oppression, and bloodshed, and he encourages the Jews patiently to wait for it. Thus, as the preceding prophet, Nahum, foretold the destruction of the Assyrians, who carried the ten tribes captive; so Habakkuk foretels the judgments that should come upon the Chaldeans, who completed the captivity of the two remaining tribes. In the third chapter, he, in a most lofty manner, celebrates God's former appearances for Israel, in bringing them through the Red sea; in giving his law to them; and in casting out the Canaanites before them: he professes his terrible apprehension of the Chaldean invasion; begs the Lord would at least mitigate the stroke; and concludes, rejoicing in God his Saviour. Habakkuk is repeatedly quoted as an inspired writer in the New Testament, as the reader will see if he will compare chap. i. 5, with Acts xiii. 40, 41; and ii. 3, 4, with Rom. i. 17; Gal. iii. 11; Heb. x. 37, 38: and "his predictions of the devastations" that should be made by the Chaldeans, and of the judgments that would be inflicted on them, are considered by many as foretelling also "the temporary success and final ruin of the oppressors and corrupters of the Christian Church, and the final and universal prevalence of true religion throughout the earth."—Scott. "The Prophet Habakkuk," says Archbishop Newcome, "stands high in the class of the Hebrew poets. The beautiful connection between the parts of his prophecy, its diction, imagery, spirit, and sublimity, cannot be too much admired." Bishop Lowth bears a similar testimony, observing, "The style of Habakkuk is poetical, especially in his ode, chap. iii., which may deservedly be accounted among the most perfect specimens of that class." See his 21st *Prelection*.

CHAPTER I.

In this chapter, (1.) *The prophet complains to God of the injustice and violence practised among the Jews, and of the sufferings hereby brought upon the righteous, 1-4.* (2.) *God by him foretels the punishment of this abuse of power by the sword of war, and the desolations which the army of the Chaldeans should make among them, 5-11.* (3.) *The prophet complains of the mischief done by the Chaldeans, and prays for his own people and against their enemies, 12-17.*

A. M. 3378.  
B. C. 626.

THE burden which Habakkuk  
the prophet did see.

2 O LORD, how long shall I cry, A. M. 3378.  
and thou wilt not hear! even cry B. C. 626.

\* Lam.

iii. 8.

NOTES ON CHAPTER I.

Verse 1. *The burden*—The grievous calamities, or heavy judgments; which Habakkuk did see—That is, *foresee*, and was commissioned to foretel.

This burden, or prophetic vision, communicated to Habakkuk, was against the Chaldeans as well as the Jews. For while the prophet was complaining of iniquity among the Jews, 1st, God foreshows him

A. M. 3378. out unto thee of violence, and thou  
B. C. 626. will not save!

3 Why dost thou show me iniquity, and cause me to behold grievance? for spoiling and violence are before me: and there are *that* raise up strife and contention.

4 Therefore the law is slacked, and judgment doth never go forth: for the <sup>b</sup>wicked doth compass about the righteous; therefore <sup>1</sup>wrong judgment proceedeth.

5 ¶ ° Behold ye among the heathen, and regard, and wonder marvellously: for *I* will work

<sup>b</sup> Job xxi. 7; Psa. xciv. 3, &c.; Jer. xii. 1.—<sup>1</sup> Or, *wrested*.  
<sup>c</sup> Isa. xxix. 14; Acts xiii. 41.—<sup>d</sup> Deut. xxviii. 49, 50; Jer. v. 15.—<sup>e</sup> Fulfilled, 2 Chron. xxxvi. 6.

the desolations which the Chaldeans would make in Judea and the neighbouring countries, as the ministers of divine vengeance: and, 2d, Upon the prophet's falling into an expostulation with God about these proceedings, moved thereto probably by his compassion for his own people, God shows him the judgments which he would execute upon the Chaldeans.

Verses 2-4. *O Lord, how long shall I cry, &c.*—How long shall I complain unto thee of might overcoming right, and thou wilt not save or prevent it? The prophet here proposes the common objection against Providence, taken from the prosperity of the wicked, and their oppression of the righteous, which has often been a stumbling-block even to good men: see Jer. xii. 1; Job xii. 6; and xxi. 7; Psa. xxxvii., lxxiii. *Why dost thou show me iniquity?*—Why hast thou caused me to live in such times of iniquity? for I see nothing but scenes of rapine, and the most unjust oppression. *And there are that raise up strife, &c.*—Or, *there is strife, and contention carries it.* There is much cause for complaining, but those best skilled in the arts of contention carry the cause. *Therefore the law is slacked*—The divine law, given us for the regulation of our conduct, hath lost its force. *And judgment doth never go forth*—Causes remain undetermined, and justice is not duly administered. *For the wicked, &c.*—For the wicked, by their deceitful arts, prevail against the righteous, and overpower them; *therefore* [rather, *moreover*] *wrong judgment proceedeth*—Not only judgment is delayed, but, what is still worse, unjust judgment is given, and causes are evidently decided in a manner quite contrary to what is equitable and just.

Verse 5. *Behold, &c.*—For a punishment of such exorbitant practices, behold, God is about to make the heathen the instruments of his vengeance. *Ye among the heathen, and regard*—Consider and weigh it well, in its nature and consequences; for it is intended as a warning to you, and assures you that judgment will overtake you also. *And wonder marvellously*—As astonished at judgments too great to be described, and so strange that they will appear to many, even of God's professing people, to be in-

a work in your days, *which* ye will not A. M. 3378. believe though it be told you. B. C. 626.

6 For lo, <sup>d</sup>I<sup>2</sup> raise up the Chaldeans, *that* bitter and hasty nation, which shall march through the <sup>3</sup>breadth of the land, to possess the dwelling-places *that* are not theirs.

7 They are terrible and dreadful: <sup>4</sup>their judgment and their dignity shall proceed of themselves.

8 Their horses also are swifter than the leopards, and are more <sup>5</sup>fierce than the <sup>6</sup>evening wolves: and their horsemen shall spread

<sup>2</sup> Heb. *breadths*.—<sup>3</sup> Or, *from them shall proceed the judgment of these, and the captivity of these*.—<sup>4</sup> Heb. *sharp*.—<sup>5</sup> Jer. v. 6; Zeph. iii. 3.

credible. *For I will work a work, &c., which ye will not believe*—The judgment shall be such, as you despisers of God's word will not believe to be coming upon you. These words are referred to, and indeed quoted, by St. Paul, Acts xiii. 41; not, however, according to the Hebrew text, but the translation of the LXX., who, instead of בניִים, *begaim, among the heathen*, seem to have read בגדיִם, *begadim, despisers*, or perfidious persons. This reading of the LXX. is preferred by Grotius, because, he observes, "God addresses the Jews who were despisers of his deity."

Verse 6. *For lo, I raise up the Chaldeans*—This is spoken of as a matter of great wonder and astonishment, because the Chaldeans, in the times of Hezekiah, Manasseh, and Josiah, were allies of the Jewish nation, and seemed linked to them in the greatest friendship; so that they had no fear on that side, but all their fear was from the Egyptians. Therefore the coming of the Chaldeans into the country is spoken of here as a thing entirely new, and as if that people had been called into existence for the very purpose of punishing the Jewish nation. There is a prophecy similar to this in Isaiah, with regard to the Assyrians, in whom the Jewish nation then placed their chief confidence, and thought of nothing less than of the evils which Isaiah threatened should be brought upon them by that nation: so weak and short-sighted often is human policy! see Isa. vii. *That bitter and hasty nation*—That people cruel in their disposition, quick in executing their purposes, and hasty in their marches, Isa. v. 26, 27; Jer. v. 16, 17. *Which shall march through the breadth of the land, to possess, &c.*—This is spoken of the Chaldeans extending their conquests to a vast distance from the original seat of their empire.

Verses 7-9. *Their judgment, &c., shall proceed of themselves*—They will judge themselves of what they shall do, without paying regard to any thing but their own will, and shall have power to put in execution whatever they resolve upon. *Their horses also are swifter than the leopards*—"Leopards tamed and taught to hunt are, it is said, made use of [in Palestine] for hunting, and seize the prey with

A. M. 3378. themselves, and their horsemen shall  
B. C. 626. come from far; <sup>f</sup> they shall fly as the eagle that hasteth to eat.

9 They shall come all for violence: <sup>6</sup> their <sup>7</sup> faces shall sup up as the east wind, and they shall gather the captivity as the sand.

10 And they shall scoff at the kings, and the princes shall be a scorn unto them: they shall deride every strong hold; for they shall heap dust, and take it.

<sup>f</sup> Jer. iv. 13.—<sup>6</sup> Or, the supping up of their faces, &c., or, their faces shall look toward the east.—<sup>7</sup> Heb. the opposition of their faces toward the east.—<sup>8</sup> Dan. v. 4.—<sup>h</sup> Psa. xc. 2; xciii. 2;

surprising agility. When the leopard leaps, he throws himself seventeen or eighteen feet at a time."—Harmer, ii. 438. *And are more fierce than the evening wolves*—Which, having fasted in the day, were wont to come forth in the evening fierce and ravenous. *And their horsemen shall spread themselves*—Namely, all over the land; that is, they shall be very numerous. *They shall come all for violence*—To enrich themselves by making a prey of all. *Their faces shall sup up as the east wind*—They shall destroy every thing where they march, as the east wind blasts the fruits of the earth. *And they shall gather the captivity [or, captives] as the sand*—Not only in Judea, but in all the neighbouring countries which they conquer. Houbigant renders the clause, *A burning wind goes before them, and gathers captives as the sand.* They shall carry desolation, destruction, and fire, everywhere before them. The winds which blew from Arabia the Desert were extremely hot, and very dangerous, not only on account of their own heat, but on account of the dust and sand which they brought with them.

Verses 10, 11. *And they shall scoff at the kings, &c.*—The Hebrew use the singular number here, (*He shall scoff, &c.*) as well as in the following verse, and it is to be understood of the king of Babylon, who treated the kings he conquered with scorn and contempt: so he used Zedekiah and his princes. *They shall deride every strong hold*—They shall contemn, or count as nothing, the most strongly fortified places. *They shall heap dust and take it*—They shall cast up mounds against them, and so take them. *Then shall his mind change, and he shall pass over*—Rather, *And shall pass over*, (without the personal pronoun *he*,) that is, his mind shall change, and pass beyond the bounds of moderation. By this and the next clause, *imputing this his power unto his god*, was foretold that the king of Babylon should be made arrogant by his victories, and should impute them to the power of the false gods he worshipped. This was remarkably true of Belshazzar, Nebuchadnezzar's successor, who, with his thousand lords, when he was drinking wine in the golden and silver vessels taken out of God's temple, and was thereby triumphing over Jehovah and his people, praised the gods of gold and silver, &c., as the

11 Then shall *his* mind change, A. M. 3378.  
and he shall pass over, and offend, B. C. 626.  
<sup>8</sup> *imputing* this his power unto his god.

12 ¶ <sup>h</sup> *Art* thou not from everlasting, O LORD my God, my Holy One? We shall not die. O LORD, <sup>i</sup> thou hast ordained them for judgment; and, O <sup>9</sup> mighty God, thou hast <sup>9</sup> established them for correction.

13 <sup>k</sup> *Thou art* of purer eyes than to behold evil, and canst not look on <sup>10</sup> iniquity: <sup>1</sup> where-

Lam. v. 19.—<sup>1</sup> 2 Kings xix. 25; Psa. xvii. 13; Isa. x. 5, 7; Ezek. xxx. 25.—<sup>9</sup> Heb. rock, Deut. xxxii. 4.—<sup>9</sup> Heb. founded.  
<sup>k</sup> Psa. v. 5.—<sup>10</sup> Or, grievance.—<sup>1</sup> Jer. xiii. 1.

authors of their successes and victories. It was also remarkably verified in Nebuchadnezzar himself, who, as we find from Dan. iii., cast three otherwise innocent persons, and faithful to him, into a furnace of fire, because they would not fall down before the idol which he had set up. But Grotius, and many others, interpret the latter part of the verse thus: *Saying this his strength is his god*; that is, imputing all his success to his own skill and prowess; a sense of the words which answers remarkably to the character of Nebuchadnezzar, as given in the book of Daniel: see chapter iii. 17, and iv. 30, and v. 20. Probably the extraordinary insanity which befell Nebuchadnezzar, as the punishment of his pride and arrogance, might be also here intended in the first clause of this verse, which in the Hebrew is, *Then shall his spirit change and pass over, &c.* Here, then, is a remarkable proof of what the psalmist says, namely, that *God understandeth our thoughts afar off*: for here the alteration that should in after times be made in Nebuchadnezzar's mind by his prosperity is expressly foretold, together with the punishment that should follow upon it.

Verse 12. *Art thou not, &c.*—Here the prophet, upon being made sensible that the king of Babylon should attribute all his victories to some false or fictitious deity, or to his own abilities, breaks out into a passionate exclamation to Jehovah. *Art thou not from everlasting, O Lord my God?*—*Art* not thou he, who only hath been from everlasting; while all others that are called gods have had a beginning, and there was a time when neither they nor the men that set them up had any being? Thou therefore, art infinitely superior, both to the most powerful men, and to all that are called gods. *We shall not die*—We shall not utterly perish by the Chaldeans, though we shall suffer severely from them. Or, as Secker renders it, *Let us not die.* *Thou hast ordained them for judgment*—Thou hast appointed the Chaldeans to execute thy judgments on sinners. *And, O mighty God*—Whose sovereignty is unquestionable, and power irresistible: *thou hast established them for correction*—The Hebrew is, *thou hast founded them as a rock for correction*, namely, of the Jewish people.

Ver. 13-17. *Thou art of purer eyes than to behold evil*—Thou art of too just and pure a nature to ap-

A. M. 3378. fore lookest thou upon them that deal  
B. C. 626. treacherously, and holdest thy tongue  
when the wicked devoureth *the man that is*  
*more righteous than he?*

14 And makest men as the fishes of the sea,  
as the <sup>11</sup> creeping things, *that have no rule over*  
*them?*

15 They <sup>a</sup> take up all of them with the angle,

<sup>11</sup> Or, moving.—<sup>a</sup> Jeremiah xvi. 16; Amos iv. 2.—<sup>13</sup> Or, *fine-net*.

prove of wickedness: it must ever be an abomination to thee. *Thou canst not look upon iniquity*—Except with infinite abhorrence. *Wherefore lookest thou upon them*—Seemest to connive at, or dost not show any particular dislike at the violence of those idolatrous Chaldeans? *And makest men as the fishes of the sea, &c.*—By delivering them to Nebuchadnezzar, who takes them in his net, as a fisherman takes fishes; which creatures suffer themselves to be taken without resistance, because they have no power to defend themselves. *As the creeping things that have no ruler, &c.*—No chief to conduct or guard them. The Hebrews give the common name of *reptiles* to all fishes. *They take up all of them with the angle*—The prophet, having in the preceding verse compared men to fishes, continues here, by way of metaphor, to describe the advantages which the Chaldeans gained over other nations, by the several ways used by fishermen in taking fishes, as by catching them with the angle, enclosing them in nets, and gathering them in drags. *Therefore they rejoice and are glad*—On account of the prey they

they catch them in their net, and A. M. 3378.  
gather them in their <sup>12</sup> drag: there— B. C. 626.  
fore they rejoice and are glad.

16 Therefore <sup>a</sup> they sacrifice unto their net, and burn incense unto their drag; because by them their portion is fat, and their meat <sup>13</sup> plenteous.<sup>14</sup>

17 Shall they therefore empty their net, and not spare continually to slay the nations?

<sup>a</sup> Deut. viii. 17; Isaiah x. 13; xxxvii. 24, 25.—<sup>13</sup> Or, *dainty*.  
<sup>14</sup> Heb. *fat*.

take; that is, the Chaldeans rejoice in taking a great number of captives, and gathering rich spoils, as fishermen rejoice when they catch a great number of fishes. *Therefore they sacrifice unto their net, &c.*—They impute all their victories to their own strength and skill, or to idols of their own making, and render no acknowledgments to God for their success. *Because by them their portion is fat, &c.*—Because by means of their victories they get abundance of rich spoil. *Shall they therefore empty their net*—Carry away the riches and spoils of their conquests, (see 2 Kings xxiv. 13,) in order to undertake more; just as fishermen empty their nets to fill them again. But the words may be properly rendered, *Shall he therefore spread his net?* in which sense the Vulgate, as also the Greek and Chaldee, here interpret the Hebrew verb רוק, a word often used of drawing or unsheathing a sword or spear. *And not spare continually to slay the nations*—Wilt thou suffer them to go on to make havoc continually of all other nations? Shall they never be stopped in their career?

## CHAPTER II.

Here, (1,) God answers the complaints of the prophet made in the foregoing chapter, telling him that in due time, after he has sufficiently tried the faith of his people, and distinguished hypocrites from saints, he will reckon with the proud Chaldeans, and bring them to ruin for their oppressions and murders, 1-8. (2,) He denounces fearful curses against them and their associates in wickedness; as being greedy of wealth and honour, 9-11; injurious and oppressive raisers of estates by injustice, rapine, and robbery, 12, 13, 17; promoters of drunkenness, and destroyers of others, 15-17; and worshippers of idols, 18, 19. (3,) He promises that by these judgments he would spread the knowledge and fear of himself among the nations, 14-20.

A. M. 3378. I WILL <sup>a</sup> stand upon my watch,  
B. C. 626. and set me upon the <sup>1</sup> tower, <sup>b</sup> and  
will watch to see what he will say <sup>2</sup> unto me,

<sup>a</sup> Isaiah xxi. 8, 11.—<sup>1</sup> Heb. *fenced place*.—<sup>b</sup> Psalm lxxxv. 8.  
<sup>2</sup> Or, *in me*.

## NOTES ON CHAPTER II.

Verse 1. *I will stand upon my watch*—The Hebrews often express one thing by a multiplicity of words, as here several expressions are used to signify the same thing, namely, *watching*. As the prophets were considered as watchmen, and as the watchmen were placed on high towers, and it was

and what I shall answer <sup>3</sup> when <sup>4</sup> I A. M. 3378.  
am reproved. B. C. 626.

2 ¶ And the LORD answered me, and said,

<sup>3</sup> Or, *when I am argued with*.—<sup>4</sup> Hebrew, *upon my reproof*,  
or, *arguing*.

their duty to look around very diligently to see what messengers or enemies, or what dangers or deliverances were approaching, and to continue steadfast in their posts; so here the prophet declares that he would as diligently watch and wait for God's answer to what he had complained of in the foregoing chapter, namely, the great success of the Chaldeans,

A. M. 3378. ° Write the vision, and make it plain  
B. C. 626. upon tables, that he may run that  
readeth it.

3 For <sup>d</sup> the vision is yet for an appointed  
time, but at the end it shall speak, and not lie :

° Isa. viii. 1 ; xxx. 8.—<sup>d</sup> Dan. x. 14 ; xi. 27, 35.—<sup>e</sup> Heb. x. 37.

though they were guilty of greater crimes than the Jewish nation. *And what I shall answer when I am reproved*—Or rather, *As to what I have argued*, meaning the expostulations which he had uttered just before. Archbishop Newcome, who renders the verbs in the first three clauses of this verse in the past time, (namely, *I stood on my watch-tower, &c.*) interprets the latter part of it thus: *And I looked to see what he would speak by me, and what I should reply to my arguing with him*; that is, what I should reply, “to my own satisfaction, and to that of others, as to the difficulties raised chap. i. 13-17, why the idolatrous and wicked Chaldeans and their king are to be prosperous and triumphant.”

Verses 2, 3. *The Lord said, Write the vision*—Write down what I am going to say. Every divine communication, by whatever means made, is often spoken of in the prophetic writings under the title of a *vision*. When the prophets were commanded to *write* any thing, it denoted the great importance of it, and that the fulfilling of it was at some distance. *Make it plain upon tables*—Write it in legible characters; *that he may run that readeth*—That it may be read with ease. *For the vision is yet for an appointed time*—What I am now about to reveal to thee will not be fulfilled till a certain time which God hath appointed, but which is yet at a distance. As this vision undoubtedly related to the destruction of the Babylonish monarchy, which is plainly foretold from verse 5 to the end of the chapter, so that event was not to take place till about one hundred years from this time. *But at the end it shall speak*—When the period appointed by God shall come, it shall be accomplished, and not disappoint your expectation. The Hebrew is, *At the end it shall break forth*, namely, as the morning light, which the word פֶּצַח, here used, properly and emphatically expresses: that is, the event spoken of shall break forth, or appear, with great clearness and evidence, and then this prophecy shall be proved a true one. *Though it tarry, wait for it*—Although it may be long deferred, and much time may intervene before it be accomplished; yet, nevertheless, continue confidently to expect it; *because it will surely come, it will not tarry*—Hebrew, לֹא יִחַר, *It will not be prolonged, or go beyond*, namely, the appointed time; that is, it will certainly be fulfilled at the time that is appointed. The word here used is not the same with that rendered *tarry* in the former clause. All this is addressed to the Jewish nation in answer to their complaints, represented in the foregoing chapter, respecting the success and prosperity of the Chaldeans, notwithstanding their crimes; in reply to which, God, by a prophetic vision, informs the prophet, that the

though it tarry, wait for it; because A. M. 3378  
it will ° surely come, it will not tarry. B. C. 626

4 Behold, his soul *which* is lifted up, is not  
upright in him: but the <sup>1</sup> just shall live by his  
faith.

<sup>f</sup> John iii. 36; Rom. i. 17; Gal. iii. 11; Heb. x. 38.

Chaldean nation should not go unpunished at the appointed time, namely, when they had filled up the measure of their iniquity, but they should be involved in a much greater destruction than the nations which they had conquered; that most of these nations would survive to see the entire overthrow and final ruin of the Chaldeans. Though God may defer the execution of his promises and threatenings a long time, according to our computation, yet they are no less sure than if they were immediately accomplished; and indeed it is only *long* with respect to our finite and narrow capacities; for with God, the Scriptures tell us, *a thousand years are but as one day*.

Verse 4. *Behold, his soul which is lifted up*—That does not humbly adore and acquiesce in the justice and wisdom of the divine dispensations, but contends against them, and provides for his safety in a way of his own devising. The Vulgate renders this clause, *Ecce qui incredulus est, non erit recta anima ejus in semetipso*, “Behold he who is unbelieving, his soul will not be right in him.” And the version of the LXX. differs still more from our translation, *Εαν υποστειληται, ουκ ενδοκει η ψυχη αυτου εν ατμη, If he (that is, the just man, as it follows) draw back, my soul shall have no pleasure in him*. As these translations do not accord with the present Hebrew text, it is supposed by some learned men that it was written otherwise in the ancient copies; especially as the rendering of the LXX. is sanctioned by the author of the epistle to the Hebrews, chap. x. 38. According to this translation the sense of the passage is, that God having, in the foregoing verse, ordered the Jewish nation confidently to expect the fulfilling of the prophecy, and assured them that it would most certainly come to pass, he in this verse declares that his soul should have no pleasure in the man who should *draw back*, or whose faith should fail him in waiting for the fulfilling of the prophecy; *but that the just should live by his faith*—That is, that the truly *righteous* man, as both the Hebrew and Greek expression signifies, namely, the humble and upright one, who, adoring the depths of the divine dispensations, and being persuaded of the truth of God’s promises, should confide in him for the fulfilment of them, and remain constant in the expectation thereof, as well as of whatever else God had spoken; that he should thereby be supported under all the seeming irregular and trying dispensations of providence, and also be blessed with God’s favour and peculiar love, through the means of his faith. Our rendering, however, (namely, *his soul which is lifted up, &c.*) “furnishes,” as Bishop Newcome observes, “a good sense, if we understand the passage of the Chaldeans; who, as appears

A. M. 3378. 5 ¶<sup>5</sup> Yea also, because he trans-  
B. C. 626.

gresseth by wine, *he is* a proud man, neither keepeth at home, who enlargeth his desire<sup>5</sup> as hell, and *is* as death, and cannot be satisfied, but gathereth unto him all nations, and heapeth unto him all people:

6 Shall not all these<sup>h</sup> take up a parable against him, and a taunting proverb against him, and say, <sup>6</sup> Wo to him that increaseth *that*

<sup>5</sup> Or, *How much more.*—<sup>6</sup> Proverbs xxvii. 20; xxx. 16.  
<sup>h</sup> Micah ii. 4.

from chap. i. 7, 12, 15–17, may be addressed in the singular number throughout this chapter, though Nebuchadnezzar and Belshazzar (Dan. v.) may be alluded to at the same time. But the idea of elation of mind does not occur in the ancient versions or paraphrase.”

Verse 5. *Yea also, because he*—Namely, the king of Babylon; *transgresseth by wine*—Hereby Belshazzar, his city and kingdom, fell a prey to Darius and Cyrus. *He is a proud man*—Insolent in his behaviour toward all, whether subjects, strangers, or conquered enemies; such pride shall have a fall. *Neither keepeth at home*—Is always abroad, warring upon some nation or other. The sense, some think, would be plainer, if the words were thus translated: *Moreover, like a man transgressing by wine, he is proud, and shall not continue, or prosper. So the Chaldee paraphrase and Vulgate interpret the words. Who enlargeth his desire as hell*—Or rather, *as the grave*. He is most insatiably greedy to devour all, and as far from saying, *It is enough*, as the grave is. *And is as death*—As pernicious and ravenous. *And cannot be satisfied*—All is too little for him. *But gathereth unto him all nations*—Addeth one after another of the neighbouring nations to his kingdom; *and heapeth unto him all people*—Another expression of the same import. Now all these things, predicted of the future disposition of the kings of Babylon and their kingdom, were sure presages of their not continuing long in power and grandeur, but that divine vengeance would soon overtake them. Accordingly at this verse begins the denunciation against the Chaldean, or Babylonian empire, which is spoken of as comprised under one head, who is described as intoxicated with his successes, and not knowing how to set any bounds to his ambition; but still, as his conquests enlarged, his desire of having more increased. Death and the grave are proverbial emblems of an insatiable temper.

Verse 6. *Shall not these take up a parable against* (or, *concerning*) *him, and a taunting proverb*—A *parable*, or *proverb*, signifies a metaphorical or figurative saying, out of the common way. *And say, Wo to him that increaseth, &c.*—Wo to him that is still increasing his own dominions, by invading those of his neighbours. *How long?*—Namely, will he be permitted to do this? Surely he will not be suffered to continue to act thus, without some remarkable check from Providence: and so what he thus in-

*which is* not his! how long? and *to him that ladeth himself with* <sup>A. M. 3378. B. C. 626</sup> thick clay!

7 Shall they not rise up suddenly that shall bite thee, and awake that shall vex thee, and thou shalt be for booties unto them?

8<sup>i</sup> Because thou hast spoiled many nations, all the remnant of the people shall spoil thee; <sup>k</sup> because of men's<sup>7</sup> blood, and *for* the violence

<sup>6</sup> Or, *Ho, he.*—<sup>1</sup> Isaiah xxxiii. 1.—<sup>k</sup> Verse 17.—<sup>7</sup> Heb. *bloods.*

creases will not be *his*, or *for himself*, (for so the words in the former part of the sentence may be translated,) but for the Medes and Persians, who shall conquer him, and enrich themselves with his spoils: see the following verse. *And to him that ladeth himself with thick clay*—Gold and silver, so called, being nothing originally but earth, or clay, and what should not turn to his benefit, but rather be his burden; adding weight to his sins and punishment.

Verses 7, 8. *Shall they not rise up suddenly that shall bite thee?*—Is it not just, or what thou deservest, that others should suddenly rise against thee, and bite and tear thee? It is a metaphor taken from the hunting of wild beasts. *And awake that shall vex thee*—As thou hast been a vexation to others by thy tyranny and cruelty. *And thou shalt be for booties unto them*—Unto the Medes and Persians. The expression, *rise up suddenly*, very fitly describes the suddenness with which the Babylonian empire was afterward overthrown. For though Cyrus could not be said to come upon them suddenly, or unexpectedly, yet the blow, whereby the Babylonian empire was overturned, was struck extremely suddenly; for, after all Cyrus's victories, they thought themselves very secure within the walls of Babylon; and that Cyrus must be wearied out, and his army mouldered away, before he could make himself master of it: but by an unexpected stratagem, in draining the Euphrates, he got possession of the city, and destroyed the king and all his principal men in a few hours time: see notes on Isa. xiii. 20; Jer. l. 38; and Dan. v. 30. *Because, &c.*—The prophet proceeds to give an account of the reasons on which divine vengeance proceeded in this affair. *Thou hast spoiled many nations*—Hast slain or led captive their people, destroyed their cities, robbed their treasuries, deposed their kings; and hast done this to many nations, whose cry for vengeance is come up to heaven. *All the remnant of the people shall spoil thee*—Now shalt thou be paid in thine own coin: the remnant of the nations, unspoiled by thee, shall combine against thee, and execute the Lord's just sentence upon thee. This was evidently verified in the destruction of the Babylonian empire; for Cyrus's army was made up of a great many different nations. *Because of men's blood*—As a just return for thy cruelty, in the slaughter thou hast made of mankind. *And for the violence of*—Or rather, *against, the land*

A. M. 3378. of the land, of the city, and of all  
B. C. 626. that dwell therein.

9 ¶ Wo to him that <sup>1</sup>coveteth <sup>2</sup>an evil covetousness to his house, that he may <sup>3</sup>set his nest on high, that he may be delivered from the <sup>4</sup>power of evil!

10 Thou hast consulted shame to thy house by cutting off many people, and hast sinned *against* thy soul.

11 For the stone shall cry out of the wall, and the <sup>10</sup>beam out of the timber shall <sup>11</sup>answer it.

12 ¶ Wo to him that buildeth a town with <sup>12</sup>blood, <sup>12</sup>and establisheth a city by iniquity!

<sup>1</sup> Jer. xxii. 13.—<sup>2</sup> Or, gaineth an evil gain.—<sup>3</sup> Jer. xlix. 16; Obad. 4.—<sup>4</sup> Heb. palm of the hand.—<sup>10</sup> Or, piece, or, fastening.—<sup>11</sup> Or, witness against it.—<sup>12</sup> Jer. xxii. 13; Ezek. xxiv. 9; Mic. iii. 10; Nah. iii. 1.

—And particularly for the violence offered to the land of Judea, and the city of Jerusalem, and its temple and inhabitants.

Verses 9–11. *Wo to him that coveteth an evil covetousness to his house*—“Which Nebuchadnezzar strove to aggrandize, and which Cyrus cut off.”—Newcome. The translation of the LXX. accords exactly with ours: but the Hebrew, כָּצַע כָּצַע רָע, seems to be more exactly rendered by Dr. Wheeler, “*Wo unto him that procureth wicked gain for his family*,” that is, who endeavours to raise it to a state of wealth and pre-eminence by sinful means. *That he may set his nest on high*—May exalt himself and his family to such power and greatness, that they shall be out of the reach of all their enemies; *that he may be delivered from the power of evil*—May be kept secure and out of danger from all below him. This is spoken of Nebuchadnezzar, his family and kingdom; that as birds, guided by instinct, build their nests on the top of rocks and trees, or other places; so the king of Babylon thought, by getting possession of many places strong by their situation, on lofty eminences difficult to come at, as well as by their fortifications, that he, his family, and kingdom, should always be safe and out of danger from any enemy; or, as it is expressed in the text, *from the hand of evil*. *Thou hast consulted shame to thy house by cutting off many people, &c.*—Thy cruelty toward others will turn at last to thy own confusion, and utter extirpation. *And hast sinned against thy own soul*—Hast done that which will bring destruction on thyself. *For the stone shall cry out of the wall, &c.*—The walls of so many cities thrown down, and the ruins of a multitude of houses, will bear witness of thy injustice and cruelty.

Verses 12–14. *Wo to him that buildeth a town with blood*—Wo to those mighty conquerors who have augmented Babylon by unjustly spoiling and ruining many other cities, and destroying their inhabitants. Here we see that God does not approve

13 Behold, *is it* not of the LORD A. M. 3378  
of hosts <sup>5</sup>that the people shall labour B. C. 626  
in the very fire, and the people shall weary themselves <sup>13</sup>for very vanity?

14 For the earth shall be filled <sup>14</sup>with the <sup>5</sup>knowledge of the glory of the LORD, as the waters cover the sea.

15 ¶ Wo unto him that giveth his neighbour drink, that puttest thy <sup>6</sup>bottle to *him*, and makest *him* drunken also, that thou mayest <sup>7</sup>look on their nakedness!

16 Thou art filled <sup>15</sup>with shame for glory: <sup>8</sup>drink thou also, and let thy foreskin be uncovered: the cup of the LORD's right hand shall

<sup>5</sup> Heb. bloods.—<sup>6</sup> Jer. li. 58.—<sup>7</sup> Or, in rain.—<sup>14</sup> Or, by knowing the glory of the LORD.—<sup>8</sup> Isa. xi. 9.—<sup>9</sup> Hos. vii. 5.  
<sup>1</sup> Genesis ix. 22.—<sup>13</sup> Or, more with shame than with glory.  
<sup>2</sup> Jeremiah xxv. 26, 27; li. 57.

of those mighty conquerors who ravage the world, or carry their arms into divers countries. Though he makes use of them for the wise purposes of his providence, in chastising or punishing the wicked, yet, amidst all the pomp of their victories, they are often hateful in his sight; and, while they are in the midst of their triumphs, he is preparing the sword to cut them off. What is said in this verse is applicable to all covetous, unjust, and oppressive methods whatever of raising a fortune. *Behold, is it not of the Lord that the people shall labour in the very fire?* &c.—The latter part of the verse occurs with very little alteration Jer. li. 58, where the destruction of Babylon is described: see the note there. The sense is, All the pains which the Chaldeans have taken, in enlarging and beautifying their city, shall be lost in the flames, which shall consume their stately buildings; and nothing of all that they have obtained, or collected, by their toilsome victories, shall be of any use to them. *For the earth shall be filled*—For God's power and providence, in governing the world, shall conspicuously appear, and be widely displayed in the humiliation of Nebuchadnezzar, (Dan. iv. 37,) in the downfall of the Chaldean empire, and the destruction of Babylon; especially as it is described in the prophets as an earnest and type of the fall of mystical Babylon, which will be a decisive stroke of divine justice, that will thoroughly vindicate oppressed truth and innocence, and open the way for the universal spread of true religion: see note on Isa. xi. 9.

Verses 15, 16. *Wo unto him that giveth his neighbour drink*—By the metaphorical expressions used in this verse is signified the perfidy of Nebuchadnezzar and the Chaldeans, who gained advantage over other nations by cunning arts of policy, and taking them off their guard by pretences of friendship, and the like; just as some men gain advantage over others by persuading them to drink too much. *Thou art filled with shame for glory, &c.*—Thy glory shall now be turned into shame. Perhaps

A. M. 3378. be turned unto thee, and shameful  
B. C. 626. spewing shall be on thy glory.

17 For the violence of Lebanon shall cover thee, and the spoil of beasts, *which* made them afraid, <sup>1</sup> because of men's blood, and for the violence of the land, of the city, and of all that dwell therein.

18 ¶ <sup>2</sup> What profiteth the graven image that the maker thereof hath graven it; the molten

<sup>1</sup> Verse 8.—<sup>a</sup> Isa. xlii. 9, 10; xli. 2.—<sup>x</sup> Jer. x. 8, 14; Zech. x. 2.—<sup>16</sup> Heb. *the fashioner of his fashion.*—<sup>7</sup> Psalm cxv. 5;

this might be intended to signify the rejoicing of the nations at the downfall of the Chaldean empire. *Drink thou also*—Now it is come to thy turn to drink of the cup of God's anger. Be thou also naked, as thou hast made others naked. All this is spoken in derision, or by way of mockery. *The cup of the Lord's right hand shall be turned unto thee*—Or, *upon thee*; that is, thou shalt drink out the whole cup, or experience all the indignation of God. "Grotius justly observes, that these two verses contain an allegory. The Chaldeans gave to the neighbouring nations the cup of idolatry and of deceitful alliance, and in return they received from Jehovah the cup of his fury."—Newcome.

Verse 17. *For the violence of Lebanon* [that is, the violence done to Lebanon] shall cover thee—That is, says Grotius, thou shalt suffer the punishment of having destroyed the temple, which is here called Lebanon, because it was built, in a great measure, with the cedars of Lebanon. *And the spoil of beasts, which made them afraid*—The relative *which*, added by our translators, obscures the text, which might be more plainly rendered, *The spoil of* (or, made by) *beasts shall make them afraid, or make thee afraid*, as the LXX. and Chaldee, with very little alteration, read the text. As thou hast spoiled others, without any sense of common humanity, so the army of the conqueror shall deal by thee, and shall tear thee in pieces as wild beasts do their prey. See Isa. xiii. 15–18. *Because of men's blood*—See note on verse 8.

Verses 18, 19. *What profiteth the graven image*—The last sin that the prophet takes notice of, for which God would execute his judgments upon Babylon, is idolatry. Compare Jer. i. 2; and li. 44, 47. But what he says was not intended to be confined to Nebuchadnezzar and the idols of Babylon: it is equally applicable to idols in general. What will they avail their worshippers in the day of danger, and when the Lord ariseth to take vengeance on them? *The molten image, and a teacher of lies*—

image, and a <sup>a</sup> teacher of lies, that <sup>a</sup> M. 3378. <sup>b</sup> the maker of his work trusteth <sup>b</sup> C. 626. therein, to make <sup>v</sup> dumb idols?

19 Wo unto him that saith to the wood, *Awake*; to the dumb stone, *Arise*, it shall teach! *Behold*, it is laid over with gold and silver, <sup>a</sup> and *there is* no breath at all in the midst of it.

20 But <sup>a</sup> the LORD is in his holy temple: <sup>17</sup> let <sup>b</sup> all the earth keep silence before him.

<sup>1</sup> Cor. xii. 2.—<sup>x</sup> Psa. cxxxv. 17.—<sup>a</sup> Psa. xi. 4.—<sup>17</sup> Heb. *silent all the earth before him.*—<sup>b</sup> Zeph. i. 7; Zech. ii. 13.

Rather, *a molten image, teaching lies*. This was a very proper epithet for the image of an idol; because the worshippers of them thought that a deity, or a divine power, resided in them, when there was no such thing; and that God was like the work of men's hands. *That the maker of his work trusteth therein*—Or, *that the maker trusteth in his work*; that any one should be so unreasonable and foolish as to trust in that as a god which he has made and fashioned with his own hands! *To make him dumb idols*—Which have mouths and speak not; which can neither hear nor answer his prayers, nor do him good or harm. *Behold, it is laid over with gold and silver*—They are beautified with a great deal of cost, on purpose to delude their ignorant worshippers, and make them fancy some divinity lodges within them. *And there is no breath at all, &c.*—They are altogether without life, sense, and motion.

Verse 20. *But the Lord is in his holy temple*—But Jehovah, the true God, is not like one of these, but lives for ever in his holy temple, the heavens, from whence he beholds and governs all things, and is the fountain of being, life, power, and salvation to his people. *Let all the earth keep silence before him*—Or, as the LXX. render it, *stand in awe, or fear before him*. The consideration of his infinite perfections, his self-existence, independence, supremacy, immensity, eternity; his omnipresence, omniscience, and omnipotence; his unspotted holiness, his inviolable truth, and impartial justice; and especially his sovereign authority and dominion, should strike all men with a reverential awe, and should dispose them to the most perfect submission toward him; particularly when they see him executing his judgments in the world, as he would shortly do upon the Chaldeans. The expression is taken from the reverent behaviour which young persons, servants, and others are wont to manifest by keeping silence in the presence of their superiors. Or, it alludes to such a silence as is kept in courts of justice, when a judge pronounces the sentence.

## CHAPTER III.

This chapter contains Habakkuk's prayer, in which he, (1.) Earnestly begs that God would help and relieve his afflicted people, 1, 2. (2.) Calls to mind God's glorious and gracious appearances for the Israelites in bringing them out of Egypt and into Canaan, 3–15. (3.) Deeply affected with the impending troubles of his nation, he comforts himself and others that, even without any visible means, God could and would bring every thing to a happy issue, 16–19.

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B. C. 626.

**A PRAYER** of Habakkuk the prophet <sup>a</sup> upon <sup>1</sup> Shigionoth.

**2 O LORD,** I have heard <sup>2</sup> thy speech *and* was afraid: **O LORD,** <sup>3</sup> revive <sup>b</sup> thy work in the midst of the years, in the midst of the years make

<sup>a</sup> Psa. vii. title.—<sup>1</sup> Or, according to variable songs, or, tunes, called in the Hebrew *Shigionoth*.—<sup>2</sup> Heb. thy report, or, thy hearing.

#### NOTES ON CHAPTER III.

**Verse 1.** *A prayer of Habakkuk, &c.*—The word *prayer* is here taken in a general sense for an act or exercise of devotion, including adoration, praise, and thanksgiving. The word *shigionoth* signifies *wanderings*, and may denote "*cantio erratica, vel mixta,*" a desultory, various, or mixed hymn; or, as Bishop Newcome thinks, "a musical instrument of great compass, with which the Jews accompanied this piece of poetry."

**Verse 2.** *O Lord, I have heard thy speech and was afraid*—I have heard what thou hast revealed to me concerning thy judgments to be executed, first upon thy own people, and afterward upon their enemies the Chaldeans, and the terribleness of them hath filled me with a reverential awe and dread. *O Lord, revive, or preserve alive, thy work in the midst of the years*—Habakkuk having understood, by divine revelation, that some time would intervene between the desolation of Judea and the punishment of the Chaldeans, here entreats God, that, during that interval, he would preserve or take care of his work; that is, his Israel, that *work of his hands which he had formed for himself*, that they might *show forth his praise*: (see Isa. xliii. 21; xlv. 11:) together with the work of his grace in and among them; that he would keep that spark alive amidst the waters of tribulation and temptation through which they had to pass. Although all men are the work of God, yet the Jews might be called so more emphatically, because he had, by many extraordinary interpositions, raised them to be a peculiar people to himself, and had formed them such by laws given to them in a singular manner, not used with regard to any other people. *In the midst of the years make known; in wrath remember mercy*—Or, as Grotius interprets the clause, *In that intervening time show, that although thou art angry, thou rememberest mercy*. In the midst of these years of calamity let thy people experience, that even in thy indignation thou thinkest upon mercy, and dost not lay more upon them than thou enablest them to bear. The years here referred to seem plainly to be those in which the Jews were under the power of the Chaldeans, and Judea lay desolate. Mr. Green translates the verse, *O Jehovah, I have heard thy report*: (that is, what thou hast revealed concerning the captivity:) *I am in pain, O Jehovah, for thy work*: (that is, the Jewish people:) *in the midst of the years revive it*: (restore the Jews to their own land before the years appointed for their captivity are expired:) *in the midst of the years show compassion; in wrath remember mercy*.

known; in wrath remember mercy. A. M. 3378  
**3 ¶ God** came from <sup>4</sup> Teman, <sup>c</sup> and <sup>B. C. 626.</sup>  
the Holy One from mount Paran. Selah. His glory covered the heavens, and the earth was full of his praise.

<sup>a</sup> Or, preserve alive.—<sup>b</sup> Psalm lxxxv. 6.—<sup>c</sup> Or, the south.  
<sup>d</sup> Deut. xxxiii. 2; Judg. v. 4; Psa. lxxviii. 7.

**Verse 3.** *God came from Teman, &c.*—Bishop Lowth observes, that "this chapter affords us a remarkable instance of that sublimity which is peculiar to the *ode*, and which is principally owing to a bold and yet easy digression, or transition. The prophet, foreseeing the judgments of God, the calamities which were to be brought upon his countrymen by the Chaldeans, and then the punishments which awaited the Chaldeans themselves; partly struck with terror, partly revived with hope and confidence in the divine mercy, he prays that God would hasten the redemption and deliverance of his people, **verse 3**. Now here immediately occurs to every one's mind a similitude between the Babylonish and Egyptian captivity; that it was possible an equal deliverance might be procured by the help of God; and how aptly the prophet might so have continued his prayer, namely, that God, who had wrought so many miracles in ancient days for the sake of his people, would likewise continue his providential regard toward them; and how much it would contribute to confirm and strengthen the minds of the pious, who should remember, that the God who formerly had manifested his infinite power in rescuing the Israelites out of such great calamities, was able to do the same by avenging their posterity likewise. But the prophet has omitted all these topics, for this very reason, because they so readily occur to the mind; and instead of expatiating in so large a field, he bursts forth with an unexpected impetuosity, *God came from Teman, &c.*"—*Prel. Heb. 28*. Habakkuk, therefore, having offered up his petitions to God for the preservation and support of his people during their captivity, proceeds, from hence to **verse 16**, to recount, for their encouragement, the wonderful works which Jehovah had formerly wrought for them to deliver them from Egyptian slavery, and to put them in possession of the land of Canaan, intimating by this, that he would in due time show himself equally powerful in delivering them from the Babylonish captivity, and restoring them to their own land. In recounting these wonderful works he first exhibits a description of Jehovah, as king and commander of the thousands of Israel, marching at their head in a pillar of a cloud, to conduct them, and put them in possession of the promised land. When Jehovah sets out from *Teman* and *Paran*, so great is the majesty and glory with which he is arrayed, that the heaven and the earth are too little to contain them, **verse 3**. His brightness, like that of the meridian sun, is insupportable, and his power irresistible, **verse 4**. The pestilence and devouring fire attending him to do execution upon the enemy at his command, **verse 5**. <sup>As</sup>

A. M. 3378. 4 And his brightness was as the  
B. C. 626. light; he had <sup>5</sup> horns coming out of  
his hand; and there was the hiding of his  
power.

5 <sup>d</sup> Before him went the pestilence, and <sup>6</sup> burn-  
ing <sup>e</sup> coals went forth at his feet.

6 He stood, and measured the earth: he be-

<sup>a</sup> Or, bright beams out of his side.—<sup>d</sup> Nah. i. 3.—<sup>e</sup> Or, burning  
diseases, Deut. xxxii. 24.

soon as he enters the land of Canaan, (verse 6,) he takes possession of it as rightful Lord; and the seven nations of Canaan, conscious that they had forfeited it by their wickedness, flee at the sight of him. The mountains of the land disperse to make way for him, the hills bow to pay him obeisance, and the highways own him for their Lord; and so great is the dread of him, that the neighbouring nations tremble while he passes by, verse 7. "Throughout the whole passage the prophet preserves the same magnificence with which he begins, choosing the noblest images which so copious a subject could afford, and illustrating them with the most splendid colours, images, figures, and the most elevated style. What crowns the sublimity of this piece, is the singular elegance of the close; and were it not that antiquity hath here and there thrown its veil of obscurity over it, there could not be conceived a more perfect and masterly poem of the kind."—Bishop Lowth. "The grandest images," adds Bishop Newcome, "are selected; and the diction is as splendid as the subjects." *Teman* is thought to have been first the name of an encampment, and afterward of an Idumean city: see Job ii. 11; Jer. xlix. 7. *Paran* was a part of Arabia Petræa, near mount Sinai: see Gen. xxi. 21; Deut. xxxiii. 2. *His glory covered the heavens*—That excessive splendour which filled the air when God descended on mount Sinai, in flames of fire, lightnings, and thunders, to give the law to his people. *And the earth was full of his praise*—Green reads, *And his glory filled the earth*.

Verses 4, 5. *And his brightness was as the light*—Green renders this verse thus: *His brightness was as the brightness of the sun; he had rays of light beaming from his hand; and there was the hiding-place of his power*. The Hebrew word אור, here rendered *light*, is translated the *sun*, Job xxxi. 26; and that rendering seems to improve the sense here. The word קרני, rendered *horns*, being derived from קרר, to shine, or emit rays of light, is much better rendered *rays*, or *splendours*, here, than *horns*: see Parkhurst on the word. In this illustrious passage, then, we see the brightness, or splendour, poetically represented as streaming from the hand of God, that awful hand which is mighty in operation, and which has so often manifested the divine power to a wondering world. Or, as others explain it, The Shechinah, or symbol of the divine presence, had rays of light issuing out on every side, and yet that was but a *hiding*, or veil, to the Divine Majesty, who covereth himself with light as with a garment, (Psa. civ. 2,) and who dwelleth in light inaccessible, or of too re-

held, and drove asunder the nations; A. M. 3378.  
and the <sup>e</sup> everlasting mountains were B. C. 626.  
scattered, the perpetual hills did bow: his ways  
are everlasting.

7 I saw the tents of <sup>7</sup> Cushan <sup>8</sup> in affliction:  
and the curtains of the land of Midian did  
tremble.

<sup>a</sup> Psalm xviii. 8.—<sup>f</sup> Nahum i. 5.—<sup>g</sup> Gen. xlix. 26.—<sup>7</sup> Or,  
*Ethiopia*.—<sup>8</sup> Or, under affliction, or, vanity.

splendent brightness to be approached, or gazed at, by mortals. *Before him went the pestilence*—Occasionally inflicted on the Israelites for their guilt: see Num. xi. 33, and xiv. 37, and xvi. 46. *And burning coals*—Or rather, as the expression would be better translated, *devouring fire, or lightning, went forth at his feet*—See Lev. x. 2; Num. xi. 1, and xvi. 35, in which passages we read of the Israelites being consumed by a fire which went out from Jehovah. And (Lev. ix. 24) we learn, that the burnt-offering was consumed by a fire which came out from before him.

Verse 6. *He stood and measured the earth*—"It was customary for a conqueror, as soon as he became possessed of a country, to measure it out, and divide it among his people. Thus David, (Psa. lx. 6,) *I will divide Shechem, and mete out the valley of Succoth*. Hence Jehovah, who takes possession of the land of Canaan, upon the flight and cession of its guilty inhabitants, is represented as dividing it among the tribes of Israel."—Green, who translates the former part of the verse thus: *He stood and measured out the land; he beheld and scattered the nations: the eternal mountains dispersed, the perpetual hills bowed*. The passage is certainly extremely poetical; representing, not only the inhabitants of Canaan, but the land itself, as struck with conscious terror at the approach of Jehovah. *His ways are everlasting*—His purposes, foreknown from all eternity, will infallibly be executed in their appointed time: or, his wisdom, goodness, justice, holiness, and power, exerted and manifested in governing his people, are immutable and eternal.

Verse 7. *I saw the tents of Cushan in affliction*—Since Moses's wife, who was a Midianite, is called (Num. xii. 1) a *Cushite*, Cushan may be here another name for Midian, and then the two members of this period will be equivalent; but if they be different, then the Cushites must have been an Arabian nation who dwelt in tents near the Midianites, and were seized with the same consternation, at the approach of Jehovah and his people Israel, as the latter were. The total overthrow which the Israelites gave the Midianites and their allies, as recorded Num. xxxi. 7-12, is probably here referred to. We can never sufficiently admire the strength and spirit, as well as justness and propriety, of this whole description. "The glory with which Jehovah is arrayed, is such as fills the heaven and the earth; a glory arising not from the pomp of external grandeur, and the parade of honourable followers, but from himself. His power is the terror of all the

A. M. 3378. 8 Was the LORD displeased against  
B. C. 626. the rivers? *was* thine anger against  
the rivers? *was* thy wrath against the sea,  
<sup>b</sup> that thou didst ride upon thy horses, *and* <sup>o</sup> thy  
chariots of salvation?

9 Thy bow was made quite naked, *accord-  
ing* to the oaths of the tribes, *even thy word*.  
Selah. <sup>10</sup> Thou <sup>i</sup> didst cleave the earth with  
rivers.

10 <sup>k</sup> The mountains saw thee, *and* they  
trembled: the overflowing of the water passed

<sup>a</sup> Deuteron. xxxiii. 26, 27; Psa. lxxviii. 4; civ. 3; Verse 15.  
<sup>b</sup> Or, *thy chariots were salvation*.—<sup>10</sup> Or, *Thou didst cleave the  
rivers of the earth*.—<sup>i</sup> Psa. lxxviii. 15, 16; cv. 41.—<sup>k</sup> Exod.  
xix. 16, 18; Judges v. 4, 5; Psalm lxxviii. 8; lxxvii. 18;

world around him; the insignia of it being, not the sword or the fasces, but the pestilence and devouring fire; and so great is the dread of him, that the Canaanites flee at his approach, the land trembles at his presence, and the nations around are not able to hide their dismay. Such is Habakkuk's description of Jehovah, simple and plain, but yet grand and sublime; as much excelling every pagan description of Jupiter, as light surpasses darkness."—Green and Houbigant.

Verses 8–10. *Was the Lord, &c.*—After the description of Jehovah, given in the preceding verses, the first of his wonderful works, recounted by the prophet, is the passage through the Red sea, where he represents the Lord as appearing at the head of the Israelites in his chariot of war, with his bow drawn in his hand, to rescue them from their cruel oppressors the Egyptians, and to give them the land of Canaan, according to the oath which he swore unto them, verses 8, 9. The next is his giving them water to drink in the wilderness, where the mountains moved at his presence. The next, his passage over Jordan, where the waters, testifying their ready obedience to his will, opened to the right and left to make way for his people to pass through. The next, his interposition at Joshua's engagement with the Amorites, when the sun and moon stood still to give them time to discomfit their enemies, verses 9–11. The last wonderful works which the prophet recounts were performed after this engagement, when Jehovah marched before them to execute vengeance on the Canaanites, and to protect the Israelites; destroying utterly the princes of Canaan and their states, at a time when they made sure of Israel for their prey; and giving his own people entire possession of their country, from the river Jordan on the east, to the Mediterranean sea on the west, verses 12–15.—Green.

*Was the Lord displeased against the rivers*—Can it be imagined, that when God caused the Red sea to be dry in the midst of it, and the waters of the river Jordan to stop, it was done out of displeasure against the waters? Surely not. But it was done out of God's singular care of, and regard for, his people, for whose deliverance he appeared in as illustrious a manner, as if he had been seen riding in the

by: the deep uttered his voice, *and* <sup>l</sup> lifted up his hands on high. A. M. 3378.  
B. C. 626.

11 <sup>m</sup> The sun *and* moon stood still in their habitation: <sup>n</sup> at the light of thine <sup>a</sup> arrows they went, *and* at the shining of thy glittering spear.

12 Thou didst march through the land in indignation, <sup>o</sup> thou didst thrash the heathen in anger.

13 Thou wentest forth for the salvation of thy people, *even* for salvation with thine anoint-

cxiv. 4.—<sup>l</sup> Exod. xiv. 22; Josh. iii. 16.—<sup>m</sup> Josh. x. 12, 13.  
<sup>n</sup> Or, *thine arrows walked in the light, &c.*—<sup>a</sup> Joshua x. 11; Psalm xviii. 14; lxxvii. 17, 18.—<sup>o</sup> Jeremiah li. 33; Amos i. 3; Micah iv. 13.

clouds, (here termed his *horses*.) and carried upon the wings of the wind as in a chariot: see notes on Deut. xxxiii. 26; Psa. civ. 3; Isa. xix. 1. *Thy bow was made quite naked*—Or, *Thou didst lay bare thy bow, to fight for Israel*; that is, thou didst fight for Israel, as evidently as if thou hadst been seen with a bow in thy hand; *according to the oath, &c.*—That thou mightest fulfil the oaths and promises which thou hadst made, to give the tribes of Israel full possession of Canaan. *Thou didst cleave the earth with rivers*—Thou didst cleave the hard rocks, and the earth about them, and make the waters to run down in great streams, like rivers, which followed them a great part of their journey. *The mountains saw thee, and they trembled*—Mount Sinai, and the hills adjoining, felt the effects of thy presence. *The overflowing of the water passed by*—Or, *hasted away*, as Green renders it. "At the season when the Israelites passed over Jordan, this river overflowed its banks; but as soon as the priests who bore the ark entered into it, the waters, rearing themselves upon the right hand and upon the left, parted asunder with a mighty noise; here nobly described by the deep *uttering its voice, and lifting up its hands on high*." see Josh. iii. 15, 16.

Verses 11, 12. *The sun and moon stood still in their habitation*—At the command of Joshua. *At the light of thine arrows they went*—Or rather, by their light (namely, the light of the sun and moon) *thine arrows flew abroad, and by their shining, thy glittering spear*. It was to give the Israelites time for the destruction of their enemies, that God caused the sun and moon to stand still; and while these gave them light, *Jehovah sent out his arrows and scattered them, &c.*, Psa. xviii. 14. He alludes to God's casting down great hailstones and lightnings from heaven, to discomfit the Amorites: see the margin. *Thou didst march, &c.*—Jehovah is here represented as marching before his people, through the land of Canaan, in his chariot of war, and trampling under foot those that rose up against him; which seems to be the meaning of the second clause, *Thou didst thrash, &c.*

Verses 13–15. *Thou wentest forth for the salvation of thy people*—For their deliverance and protection; *even for salvation with thine anointed*—

A. M. 3378. ed; <sup>p</sup> thou woundedst the head out of  
B. C. 626. the house of the wicked, <sup>12</sup> by discover-  
ing the foundation unto the neck. Selah.

14 Thou didst strike through with his staves  
the head of his villages: they <sup>13</sup> came out as a  
whirlwind to scatter me: their rejoicing *was* as  
to devour the poor secretly.

15 <sup>a</sup> Thou didst walk through the sea with  
thy horses, *through* the <sup>14</sup> heap of great  
waters.

16 When I heard, <sup>r</sup> my belly trembled; my  
lips quivered at the voice: rottenness entered

<sup>p</sup> Josh. x. 24; xi. 8, 12; Psalm lxxviii. 21.—<sup>12</sup> Heb. *making  
naked.*—<sup>13</sup> Hebrew, *were tempestuous.*—<sup>a</sup> Verse 8; Psalm  
lxxvii. 19.

With those appointed and qualified to be leaders and  
rulers of thy people; such as Moses, Joshua, Samuel,  
and David. *Thou woundedst the head out of the  
house of the wicked*—That is, the heads, or confed-  
erate princes, of the Canaanites, Josh. x. 3, and xi. 1;  
*by discovering the foundation unto the neck*—Or, as  
Green renders it, *Thou rasedst the foundations even  
to the rock. Thou didst strike through with his  
staves, &c.*—Waterland reads, *Thou didst strike  
through the head of his warriors among his tribes:*  
and Houbigant, *Thou, with thy sceptre, didst strike  
through the head of his princes.* Thou didst dis-  
comfit all the petty kings of the several clans carry-  
ing on the war against Joshua. *They came out as  
a whirlwind to scatter me*—The prophet here as-  
sumes the person of the Israelitish people, and  
therefore says, *They came out to scatter me.* Ar-  
mies are sometimes spoken of as *whirlwinds*: see  
Zech. ix. 14. *Their rejoicing was as to devour the  
poor secretly*—Or, *in secret*, that is, to devour those  
who were weak and defenceless, and should keep  
themselves in secret for fear. So the enemies of  
the Israelites, who came out as a whirlwind to scat-  
ter them, thought that they were not able to oppose  
them, but would hide themselves through fear; and  
they therefore exulted, as if they were marching to  
certain victory. *Thou didst walk through the sea  
with thy horses*—This seems to be a highly figura-  
tive expression, to signify God's dividing the waters  
of the Red sea and the river Jordan, and making them  
to stand on a heap, while the Israelites went through  
with as much safety as if they had rode on horses.

Verse 16. *When I heard, my belly trembled*—The  
prophet, having recounted, for the present encour-  
agement of the faithful, the wonderful works which  
God had formerly wrought for his people, here re-  
turns again to his first subject, namely, the revela-  
tion which he had received from God, concerning  
the calamities which should be brought on the Jew-  
ish people by the Chaldeans. *My belly trembled,  
my lips quivered, &c.*—A consternation and shaking  
seized me, and I could not speak for grief and as-  
tonishment, at being informed what great miseries  
were coming upon my nation. *Rottenness entered  
into my bones*—I could no more stand than a person

into my bones, and I trembled in A. M. 3378.  
myself, that I might rest in the day B. C. 626.  
of trouble: when he cometh up unto the people,  
he will <sup>15</sup> invade them with his troops.

17 ¶ Although the fig-tree shall not blossom,  
neither *shall* fruit *be* in the vines; the labour  
of the olive shall <sup>16</sup> fail, and the fields shall  
yield no meat; the flock shall be cut off from  
the fold, and *there shall be* no herd in the  
stalls:

18 <sup>s</sup> Yet I will <sup>t</sup> rejoice in the LORD, I will  
joy in the God of my salvation.

<sup>14</sup> Or, *mud.*—<sup>r</sup> Psa. cxix. 120; Jeremiah xxiii. 9.—<sup>15</sup> Or,  
*cut them in pieces.*—<sup>16</sup> Heb. *lie.*—<sup>s</sup> Job xiii. 15.—<sup>t</sup> Isaiah  
xli. 16; lxi. 10.

whose bones are rendered rotten by disease. *That  
I might rest in the day of trouble*—These words are  
interpreted in different ways: some suppose that the  
prophet here expresses a desire of being gathered  
to his fathers in peace, before the king of Babylon  
should invade Judea, and carry the people away  
captive; and that he adds, as a reason of his prayer,  
a description of the desolation which should then  
come upon the land. In this sense the clause is un-  
derstood by Mr. Green, who therefore interprets it,  
*O that I might be at rest before the day of distress,  
when the invader shall come up against the people  
with his troops!* But Noldius, whose interpretation  
is approved by Lowth, reads, *Yet I shall rest in the  
day of trouble, when he shall come up against the  
people, even he who shall invade them with his troops.*  
The prophet may be considered as speaking in the  
person of every truly pious Jew; I shall rest secure  
under the divine protection, when the Chaldeans  
shall come to invade Judea. This sense of the  
clause accords well, perhaps better than any other,  
with the following verses; in which we have a plain  
and noble description of the confidence we ought to  
have in God, in the most trying times, and when in-  
volved in the greatest calamities.

Verses 17, 18. *Although the fig-tree shall not  
blossom*—Though all outward means of support  
should fail, yet will I still have a firm confidence  
in the power, goodness, and faithfulness of God, that he  
will preserve me, and supply me with all things ne-  
cessary; and therefore, amidst the most threatening  
appearances of affairs, I shall still preserve inward  
peace and serenity of mind, as trusting in him *in  
whom is everlasting strength*, Isa. xxvi. 3, 4. The  
state of the land during the captivity may be here  
prophetically described, when the vineyards, olive-  
yards, fields, and pastures, would be in a desolate  
and barren state: or the prophet may be considered as  
declaring, that even such circumstances should not  
shake his confidence in God. *Yet will I rejoice in  
the Lord*—I shall have him to rejoice in, and will  
rejoice in him. *I will joy in the God of my salva-  
tion*—In the knowledge and love, the favour and  
friendship, the care and kindness of him in whom  
I have present, and hope to have future and eternal

A. M. 3378. 19 The Lord God is <sup>a</sup> my strength,  
B. C. 626. and he will make my feet like  
<sup>a</sup> hinds' feet, and he will make me to <sup>v</sup> walk

<sup>a</sup> Psa. xxvii. 1.—<sup>v</sup> 2 Sam. xxii. 34; Psa. xviii. 33.

salvation. Observe: reader, this is the principal ground of our joy in God, that he is *the God of our salvation*; our everlasting salvation, the salvation of our souls; and if he be so, we may rejoice in him as such in our greatest distresses, since by them our salvation cannot be hindered, but may be furthered. Instead of, *the God of my salvation*, the LXX. read, *ἐπι τῷ θεῷ τῷ σωτηρῇ μου*, in God my Saviour; and the Vulgate, *in Deo Jesu meo*, in God my Jesus, or, in Jesus my God. "That Jesus," says Calmet, "who is the joy, the consolation, the hope, the life of believers; without whom the world can offer us nothing but false joys; who was the object of the desires, and the perpetual consolation of the prophets and patriarchs:" see Joon viii. 56.

Verse 19. *The Lord God is my strength*—He that is the God of our salvation in another world, will be our strength in this world, to carry us on in our journey thither, and help us over the difficulties and oppositions we meet with in our way, even then when provisions are cut off, to make it appear that man does *not live by bread alone*, but may have the want of bread supplied by the graces and comforts of God's Spirit. Observe, reader: 1st, We may be

1000

upon my high places. To the chief A. M. 3378.  
singer on my <sup>17</sup> stringed instru- B. C. 626.  
ments.

<sup>v</sup> Deut. xxxii. 13; xxxiii. 29.—<sup>17</sup> Heb. *neginoth*, Psa. iv. title

strong for our spiritual warfare and work, *The Lord God is my strength, the strength of my heart*, Psa. lxxiii. 26. 2d, We may be *swift* for our spiritual race, *He will make my feet like hinds' feet*, that with enlargement of heart I may run the way of his commandments. 3d, We may be successful in our spiritual enterprises, *He will make me to walk upon my high places*: that is, I shall gain my point, shall be restored unto my land, and tread upon the high places of the enemy: see the notes on Psa. xviii. 33; Deut. xxxii. 13, and xxxiii. 29. Thus the prophet, who began his prayer with fear and trembling, concludes it with joy and triumph; for prayer is the support and consolation of a pious soul. And as he seems to have had the beginning of Moses's blessing in his eye, at verse 3, so in this he alludes to the conclusion of it. Some think it appears from the last words, *To the chief singers, &c.*, that this prayer was sung in the temple service. Houbigant, however, gives the last words another turn, rendering them thus: *And shall bring me to the tops of the mountains to victory in my song*; or, that I may overcome, when those things which I here sing shall have their completion.

3

THE  
BOOK OF ZEPHANIAH.

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ARGUMENT.

ACCORDING to Epiphanius, Zephaniah was of the tribe of Simeon. He prophesied in the reign of Josiah, as he himself tells us, verse 1, but in what part of his reign is not certain; although it is probable, from the description which he gives of the disorders which prevailed in Judea in his time, that it was before the eighteenth year of it: that is, before that prince began to exert himself to effect a reformation in his kingdom, according to what we read, 2 Kings xxii., xxiii. Some think, however, that Zephaniah uttered these prophecies toward the close of Josiah's reign, when religion had greatly declined among the Jews, through the hypocrisy of those who had at first concurred with that pious king, in endeavouring to bring about a reformation. The first chapter of this prophecy contains divers threatenings against the kingdom of Judah in general, and the city of Jerusalem in particular. In the second he calls the people to repentance, and prophesies against the Philistines, Moabites, Ammonites, Assyrians, &c. The third and last consists of two parts: the first, a prophecy against Jerusalem and its inhabitants; the second, a promise of a return from their captivity upon their repentance, and a restoration of the Jewish state to a flourishing condition. The style of this prophet is poetical; but his book contains nothing remarkable or striking, either with respect to the arrangement of his matter, or the colouring of his diction. His method and his subject bear so near a resemblance to those of Jeremiah, that St. Isidore asserts him to have been his abbreviator. Nor is this the only prophet whom Zephaniah resembles, as every one must own who compares him with Joel. See Calmet and Bishop Lowth.

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CHAPTER I.

*In this chapter, after an account of the prophet, and the date of his mission, we have, (1.) Denunciations of utter destruction to Judah and Jerusalem, particularly to such as worshipped idols, and neglected the worship of God, 2-6. (2.) A command to submit to the divine judgments in silence, because they had greatly sinned, 7-9, 12, 17; and to hovel, because the judgments would extend to all ranks and all places, and would be most terrible and unavoidable, 10-18.*

A. M. 3374. **T**HE word of the LORD which  
B. C. 630. came unto Zephaniah the son  
of Cushi, the son of Gedaliah, the son of

Amariah, the son of Hizkiah, in the A. M. 3374.  
days of Josiah the son of Amon, B. C. 630.  
king of Judah.

NOTES ON CHAPTER I.

Verse 1. *The word that came to Zephaniah*—The divine revelation that was made to him. *The son of Cushi, the son of Gedaliah, &c.*—If these were not prophets, as the Jewish doctors make them, yet it is probable they were persons of some note in Judah. *The son of Hizkiah*—Although both the letters and points of this name in the Hebrew are the same with those of King Hezekiah, and some therefore have thought that the prophet was his great-grandson; yet that could not be the case, because there was not a sufficient distance of time between King Hezekiah and Josiah, in whose time he flourished, for four descents: nor do we read of

Hezekiah's having any son but Manasseh. *In the days of Josiah*—The Jews were wont to allege, that their kings obliged them to practise idolatry, and rendered them in other respects corrupt in their manners; but God, by raising up the pious Josiah to be their king, deprived them of that excuse. For so far was he from encouraging them in any branch of impiety or vice, that he used his utmost efforts to effect a thorough reformation among them, although, alas! to little purpose, for they continued to be exceeding corrupt, both in their principles and practices; or, if any change took place among them for the better, it seems to have been but very partial, and of very short duration.

A. M. 3374. 2 ¶<sup>1</sup> I will utterly consume all *things*  
B. C. 630. from off <sup>2</sup> the land, saith the LORD.

3 <sup>a</sup> I will consume man and beast; I will consume the fowls of the heaven, and the fishes of the sea, and <sup>b</sup> the <sup>3</sup> stumbling-blocks with the wicked; and I will cut off man from off the land, saith the LORD.

4 I will also stretch out my hand upon Judah, and upon all the inhabitants of Jerusalem; and <sup>c</sup> I will cut off the remnant of Baal from

<sup>1</sup> Heb. *By taking away I will make an end.*—<sup>2</sup> Heb. *the face of the land.*—<sup>a</sup> Hosea iv. 3.—<sup>b</sup> Ezekiel vii. 19; xiv. 3, 4, 7; Matt. xiii. 41.—<sup>3</sup> Or, *idols.*—<sup>c</sup> Fulfilled about B. C. 624; 2 Kings xxiii. 4, 5.—<sup>d</sup> Hosea x. 5.—<sup>e</sup> 2 Kings xxiii. 12;

Verses 2, 3. *I will utterly consume all things, &c.*—That is, I will make the land of Judea quite desolate. *I will consume man and beast, &c.*—That is, beasts of the tame and domestic kind. *I will consume the fowls of the heaven and the fishes of the sea*—Or of the waters, as we are wont to speak, for the Jews called every large collection of waters a sea. The meaning is, I will bring a judicial and extraordinary desolation on the land, which shall extend itself even to the birds and fishes: see notes on Hos. iv. 3; Jer. iv. 23–25. Virgil speaks of pestilential disorders affecting both the fishes of the sea and the fowls of the heaven.

“Jam maris immensi prolem, et genus omne natantum  
Litore in extremo, ceu naufraga corpora, fluctus  
Proluit.”  
GEORG. iii. l. 541.

“Ipsis est aër avibus non æquus; et illæ  
Præcipites altâ vitam sub nube relinquunt.”

Ib. l. 546.

“The scaly nations of the sea profound,  
Like shipwreck'd carcasses, are driven aground:  
And mighty phocæ, never seen before,  
In shallow streams, are stranded on the shore.  
To birds their native heavens contagious prove,  
From clouds they fall, and leave their souls above.”

DRYDEN.

“It is known,” says Bishop Newcome, “that birds are affected by pestilential disorders arising from putrified carcasses. They fall dead when they alight on bales of cloth infected by the plague.” And St. Jerome upon this place says, that there are sufficient proofs when cities are laid waste, and great slaughter is made of men, that it creates also a scarcity or solitude of beasts, birds, and fishes; and he mentions several places which, in those days, bore witness to this, where he says, there was nothing left but earth and sky, and briars and thick woods. *And the stumbling-blocks with the wicked*—In the Hebrew it is, *The offences with the wicked*; that is, the idols with their worshippers. *I will cut off man from the land*—The land shall be depopulated, either by its inhabitants being slain, or carried away captive.

Verses 4–6. *I will also stretch out my hand upon Judah*—I will manifest my power upon Judah, as I have done upon Israel. *And I will cut off the rem-*

this place, *and the name of* <sup>d</sup> the <sup>e</sup> Chemarims with the priests;

5 And them <sup>o</sup> that worship the host of heaven upon the house-tops; <sup>f</sup> and them that worship *and* <sup>g</sup> that swear <sup>h</sup> by the LORD, and that swear <sup>b</sup> by Malcham;

6 And <sup>i</sup> them that are turned back from the LORD; and *those that* <sup>k</sup> have not sought the LORD, nor inquired for him.

7 <sup>l</sup> Hold thy peace at the presence of the

Jeremiah xix. 13.—<sup>f</sup> 1 Kings xviii. 21; 2 Kings xvii. 33. 41. <sup>g</sup> Isa. xlvi. 1; Hos. iv. 15.—<sup>h</sup> Or, *to the LORD.*—<sup>i</sup> Josiah xxiii. 7; 1 Kings xi. 33.—<sup>j</sup> Isaiah i. 4, Jer. ii. 13, 17; iv. 6. <sup>k</sup> Hos. vii. 7.—<sup>l</sup> Hab. ii. 20; Zech. ii. 13.

*nant of Baal*—The altars, or places of worship, dedicated to Baal, which still remain in this place, namely, Jerusalem; *and the name of the Chemarims*—Of the idolatrous priests, for so the same word is rendered 2 Kings xxiii. 5, where see the note; *with the priests*—That is, I will destroy these together with the priests of the tribe of Levi, who have been joined in the worship of idols, in which, as we learn from Ezek. viii. 11, xxii. 26, some of them were joined. *And them that worship the host of heaven upon the house-tops*—They were wont to worship the moon and stars upon the roofs of their houses, which were made flat. *And that swear by the Lord, and by Malcham*—That join the worship of idols to that of the true God. Malcham is the same with Moloch, to whom many of the people of Judah continued to offer their children, as Jeremiah upbraids them, chap. vii. 31; xix. 5; and that, it seems, after the reformation that Josiah had made. Swearing is an act of religious worship, or a solemn invocation of God, as a witness and a judge, Deut. x. 20; and therefore the Israelites were expressly forbidden to swear by idols, Josh. xxiii. 7. *And them that are turned back, &c.*—That are apostates to idolatry. *And those that have not sought the Lord*—That live without any sense of religion, and, as it were, *without God in the world.*

Verse 7. *Hold thy peace at the presence of the Lord*—Keep silence in token of an awful reverence toward God. *For the day of the Lord is at hand*—Now he is coming to execute his judgments upon the land. Humble thyself under his mighty hand, without repining or murmuring at his corrections, which thy sins do so justly deserve. *For the Lord hath prepared a sacrifice*—The slaughter of the wicked is called a sacrifice, because it is, in some sense, an atonement to God's justice. *He hath bid his guests*—This is an allusion to the custom of those who offered sacrifices, which was to invite their friends to partake of the feasts which accompanied them. So here God is said to invite his guests, that is, the Babylonians, who were to reap the spoils of the destruction of Judah and Jerusalem, and of the desolation of Judea: or, as some explain it, the guests may mean ravenous birds wild beasts, and dogs, collected to devour the carcasses of the slain.

A. M. 3374. Lord GOD: <sup>m</sup>for the day of the  
B. C. 630. LORD is at hand: for <sup>n</sup>the LORD

hath prepared a sacrifice, he hath <sup>o</sup>bid his guests.

8 And it shall come to pass in the day of the LORD's sacrifice, that I will <sup>o</sup>punish <sup>o</sup>the princes, and the king's children, and all such as are clothed with strange apparel.

9 In the same day also will I punish all those that leap on the threshold, which fill their masters' houses with violence and deceit.

10 And it shall come to pass in that day, saith the LORD, *that there shall be* the noise of a cry from <sup>p</sup>the fish-gate, and a howling

<sup>m</sup> Isa. xiii. 6.—<sup>n</sup> Isa. xxxiv. 6; Jer. xlvi. 10; Ezek. xxxix. 17; Rev. xix. 17.—<sup>o</sup> Heb. sanctified, or, prepared.—<sup>o</sup> Heb. visit upon.—<sup>p</sup> Jer. xxxix. 6.

Verses 8, 9. *In that day I will punish the princes and the king's children*—In 2 Kings xxv. 7, 21, we read of the fulfilling of both these particulars; the sons of King Zedekiah, and the principal officers of the state, being slain by the order of the king of Babylon. *And all such as are clothed with strange apparel*—Used for idolatrous purposes: see Deut. xxii. 11. There were peculiar vestments belonging to the worship of each idol; hence the command of Jehu, 2 Kings x. 22, *Bring forth vestments for all the worshippers of Baal*. The text may likewise be explained of such men as wore women's apparel, and such women as wore that of men, which was contrary to an express law, Deut. xxii. 5, and was a rite observed in the worship of some idols. *In the same day will I punish all those that leap on the threshold*—Or rather, *over the threshold*. The expression is thought to denote some idolatrous rite, like that which was practised in the temple of Dagon, where the *priests did not tread upon the threshold*, 1 Sam. v. 5. Thus the Chaldee paraphrast interprets it of those who walked after the laws or rites of the Philistines. Capellus, however, understands it of those who invaded the house of their neighbours, joyfully bounding on the threshold. "This sense is favoured by what follows."—Newcome. *Which fill their masters' houses with violence and deceit*—Who enter into other men's houses, and take away their goods by fraud or violence, and carry them to the houses of their masters. The iniquitous officers of the kings and princes seem to be here intended, who employed all the arts of deceit and oppression, as well as of open violence, to fill their master's coffers.

Verses 10, 11. *In that day there shall be the noise of a cry from the fish-gate*—Mentioned Neh. iii. 3. It was opposite to Joppa, according to Jerome, and at the entering of the city from that quarter. The sundry expressions of this verse are intended to describe the cries and shrieks that should arise from all parts of the city, upon the taking of it by the Ba-

from the second, and a great crashing from the hills. A. M. 3374. B. C. 630.

11 <sup>q</sup>Howl, ye inhabitants of Maktesh, for all the merchant people are cut down; all they that bear silver are cut off.

12 And it shall come to pass at that time, *that I will search Jerusalem with candles, and punish the men that are <sup>r</sup>settled <sup>r</sup>on their lees: <sup>s</sup>that say in their heart, The LORD will not do good, neither will he do evil.*

13 Therefore, their goods shall become a booty, and their houses a desolation: they shall also build houses, but <sup>t</sup>not inhabit *them*; and they shall plant vineyards, but <sup>u</sup>not drink the wine thereof.

<sup>p</sup> 2 Chron. xxxiii. 14.—<sup>q</sup> James v. 1.—<sup>r</sup> Heb. curded, or, thickened.—<sup>r</sup> Jer. xlvi. 11; Amos vi. 1.—<sup>s</sup> Psalm xciv. 7. <sup>t</sup> Deut. xxviii. 30, 39; Amos v. 11.—<sup>u</sup> Mic. vi. 15.

bylonians. The great crashing from the hills might be intended to signify the noise that should be heard from the palace and temple, which were situated on the mountains, Zion and Moriah. *Howl, ye inhabitants of Maktesh*—The inhabitants of some particular part in or near Jerusalem. The Chaldee interprets it of the inhabitants near the brook Cedron. Bishop Newcome renders the clause, *Howl ye inhabitants of the lower city*, understanding it of the valley in Jerusalem, which divided the upper from the lower city, "This," says he, "is agreeable to the etymology of the word, which signifies a *hollow place, a mortar*." In this sense the word is understood by Buxtorf. *For all the merchant people are cut down*—All they who used to traffic with you shall be destroyed. *All they that bear silver are cut off*—All the money-changers: the rich merchants in general, or the money-changers in particular, may be meant.

Verses 12, 13. *At that time, I will search Jerusalem with candles*—I will deliver up Jerusalem into the hands of the Chaldeans, who shall let no corner of it escape them, but shall diligently search the houses, even with lights or torches, that they may plunder them of every thing. *And punish the men that are settled on their lees*—Who live securely in ease and plenty: see notes on Jer. xlvi. 11, and Amos vi. 1. *That say in their heart, The LORD will not do good, &c.*—Who have not God in all their thoughts, or imagine that he doth not concern himself with the affairs of the world, and that neither good nor evil is brought to pass by his providence. The prophet especially describes those men, who, trusting in their riches, paid very little regard to the threats of the prophets, and seemed entirely safe in their own eyes, while they kept their beloved treasures. *Therefore their goods shall become a booty, &c.*—The enemy shall plunder their goods, and turn them out of their houses and possessions, so that they shall not inherit the houses they have built, nor drink the wine of the vineyards which they have planted.

A. M. 3374. 14 \* The great day of the LORD is  
B. C. 630. near, it is near, and hasteth greatly,  
even the voice of the day of the LORD: the  
mighty man shall cry there bitterly.

15 † That day is a day of wrath, a day of  
trouble and distress, a day of wasteness and  
desolation, a day of darkness and gloominess, a  
day of clouds and thick darkness,

16 A day of \* the trumpet and alarm against  
the fenced cities, and against the high towers.

\* Joel ii. 1, 11.—† Isaiah xvii. 5; Jeremiah xxx. 7; Joel  
ii. 2, 11; Amos v. 18; Verse 18.—‡ Jer. iv. 19.—§ Deut.  
xxviii. 29; Isa. lix. 10.

Verses 14-16. *The great day of the Lord is near*—  
The time of God's executing his terrible judgments is  
nigh at hand. *Even the voice, &c.*—The word *even*  
is not in the Hebrew. This latter part of the sen-  
tence may, it seems, be better rendered thus: *The  
voice of the day of the Lord is bitter, and it vehe-  
mently resoundeth there. Or, Then the mighty  
man crieth out.* The general sense is, that great  
noise, or distraction, should attend the taking of Je-  
rusalem by the Chaldeans. *That day is a day of  
wrath, &c.*—That time will be a time of executing  
wrath. *A day of wasteness and desolation*—He-  
brew, *שָׂדֵה וּכְשׁוּאָה*, of tumult and devastation. *A  
day of darkness and gloominess, &c.*—Of perplexity,  
terror, and dismay. *A day of the trumpet and alarm  
against the fenced cities*—A day of attacking and  
taking fortified cities and strong holds, the attacks  
on which were used to be made by the sound of trump-  
ets; and probably trumpets sounded all the time of  
the attack, as also when an entrance was gained into  
them.

Verses 17, 18. *I will bring distress, &c., that they  
shall walk as blind men*—I will bring them into such  
straits that they shall no more know whither to turn  
themselves, or which way to go for safety, than if they  
were blind: compare Deut. xxviii. 29, and Isa. lix.

17 And I will bring distress upon A. M. 3374  
men, that they shall \* walk like blind B. C. 630.  
men, because they have sinned against the  
LORD: and † their blood shall be poured out as  
dust, and their flesh ‡ as the dung.

18 † Neither their silver nor their gold shall be  
able to deliver them in the day of the LORD's  
wrath; but the whole land shall be ‡ devoured by  
the fire of his jealousy: for † he shall make even a  
speedy riddance of all them that dwell in the land.

† Psalm lxxix. 3.—‡ Psalm lxxxiii. 10; Jeremiah ix. 22;  
xvi. 4.—§ Proverbs xi. 4; Ezekiel vii. 19.—¶ Chapter iii. 1  
Verses 2, 3.

10; in both which places the image is heightened  
by the circumstance of groping, or stumbling, like  
the blind, even at noon-day. *And their blood shall  
be poured out as dust*—That is, as if it were of no  
value at all; *and their flesh as dung*—The inhabit-  
ants of Jerusalem shall be slain in the streets of the  
city, and their carcasses left there to rot and putrefy.  
*Neither their silver nor gold shall deliver them*—  
This is spoken of the merchants, and other rich citi-  
zens. *The whole land shall be devoured by the fire  
of his jealousy*—God's vengeance is frequently com-  
pared to fire: see Nah. i. 6. This, it is here threat-  
ened, should consume the land and its inhabitants for  
their heinous offences, and chiefly for their idolatry;  
because that sin gives that honour which is only due  
to the one living and true God, to images, or fictitious  
gods, and therefore, in a peculiar manner, intrenches  
on God's glory; is so contrary in its nature to the  
truth and fitness of things, and to all that is reason-  
able, just, and proper; has so great a tendency to  
corrupt and debase men's minds, and the practice of  
it is so unfit in every point of view, that the Scrip-  
tures, to give men some idea how odious it is, and  
what a great provocation to the Most High, represent  
him as jealous of having that honour which is only  
due to him, given to another.

CHAPTER II.

In this chapter we have, (1.) An earnest exhortation to the Jews to repent, and make their peace with God, in order to pre-  
vent the judgments threatened before it was too late, 1-3. (2.) A denunciation of desolating judgments to the neighbour-  
ing nations, which had assisted in bringing calamities on Israel, or had rejoiced therein; particularly the Philistines,  
4-7; the Moabites and Ammonites, 8-11; the Ethiopians and Assyrians, 12-15.

A. M. 3374. GATHER \* yourselves together,  
B. C. 630. yea, gather together, O nation  
† not desired;

\* Joel ii. 16.—† Or, not desirous.—‡ Job xxi. 18; Psalm

NOTES ON CHAPTER II.

Verses 1, 2. *Gather yourselves together, &c.*—  
Assemble yourselves to make a public humiliation:  
see Joel ii. 16. *O nation not desired*—Or *coveted*,

2 Before the decree bring forth, A. M. 3374  
before the day pass † as the chaff, B. C. 630.  
before ‡ the fierce anger of the LORD come

i. 4; Isaiah xvii. 13; Hosea xiii. 3.—¶ 2 Kings xxiii. 26.

as the word נִכְפָּף properly signifies. The Vulgate  
renders it, *non amabilis, not lovely*; and the Greek, *ἠπαίδευτος, uninstructed*, or, *that will not receive in-  
struction*; that is, not to be amended but by the dis-

A. M. 3374. upon you, before the day of the  
B. C. 630.

LORD'S anger come upon you.

3 <sup>d</sup> Seek ye the LORD, \* all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: <sup>f</sup> it may be ye shall be hid in the day of the LORD'S anger.

4 ¶ For \* Gaza shall be forsaken, and Ashkelon a desolation: they shall drive out Ashdod <sup>h</sup> at the noon-day, and Ekron shall be rooted up.

5 Wo unto the inhabitants of <sup>i</sup> the sea-coasts, the nation of the Cherethites! the word of the LORD is against you; O <sup>k</sup> Canaan, the land of the Philistines, I will even destroy thee, that there shall be no inhabitant.

6 And the sea-coast shall be dwellings, and cottages for shepherds, <sup>l</sup> and folds for flocks.

7 And the coast shall be for <sup>m</sup> the remnant of the house of Judah; they shall feed there—

<sup>d</sup> Psa. cv. 4; Amos v. 6.—<sup>e</sup> Psa. lxxvi. 9.—<sup>f</sup> Joel ii. 14; Amos v. 15; Jonah iii. 9.—<sup>g</sup> Jer. xlvii. 4, 5; Ezek. xxv. 15; Amos i. 6, 7, 8; Zech. ix. 5, 6.—<sup>h</sup> Jer. vi. 4; xv. 8.—<sup>i</sup> Ezek. xxv. 16.—<sup>k</sup> Josh. xiii. 3.—<sup>l</sup> Isa. xvii. 2; Verse 14.—<sup>m</sup> Isa. xi. 11; Mic. iv. 7; v. 7, 8; Hag. i. 12; ii. 2; Verse 9.—<sup>n</sup> Or, when.—<sup>o</sup> Ezek. iv. 31; Luke i. 68.

cipline of God's judgments. *Before the decree bring forth, before the day, &c.*—Before the decree of God shall bring forth the day that shall be like the passing of chaff; that is, wherein the wicked shall be dispersed, as the chaff is by the wind. God's consuming the wicked is often compared in Scripture to the dispersing of chaff.

Verse 3. *Seek ye the Lord, all ye meek*—Here the prophet addresses some others, different from those addressed before, namely, the few pious, who still remained in Jerusalem and Judah amidst the general corruption; *which have wrought his judgment*—Who have obeyed his laws, and done his will. *Seek righteousness*—That is, continue to seek it; persevere in the practice of every branch of piety and virtue. *Seek meekness*—Patiently wait on the holy and gracious God. *It may be ye shall be hid, &c.*—That ye shall be protected and preserved by the divine providence, amidst the dangers and calamities of that dreadful time, when God shall execute his judgments.

Verses 4-7. *For Gaza shall be forsaken*—The prophet digresses here to foretel the fate of some cities and nations bordering on Judea; probably with a view to show that when Judea should be invaded, and Jerusalem attacked, there would be no place for the Jews to escape to, since all the neighbouring cities would be brought to ruin, as well as those of Judea. Nebuchadnezzar, as history informs us, took many of the cities of the Philistines. *Wo to the inhabitants of the sea-coasts*—Wo to the Philistines who live upon the coast of the Mediterranean sea: compare Ezek. xxv. 16, where, as well as here, they are called *Cherethites*, or *Cherethims*. The LXX.

upon: in the houses of Ashkelon A. M. 3374  
shall they lie down in the evening: B. C. 630.

<sup>2</sup> for the LORD their God shall <sup>a</sup> visit them, and <sup>o</sup> turn away their captivity.

8 ¶ <sup>p</sup> I have heard the reproach of Moab, and <sup>q</sup> the revilings of the children of Ammon, whereby they have reproached my people, and <sup>r</sup> magnified *themselves* against their border.

9 Therefore, *as I live*, saith the LORD of hosts, the God of Israel, Surely <sup>s</sup> Moab shall be as Sodom, and <sup>t</sup> the children of Ammon as Gomorrah, <sup>u</sup> *even* the breeding of nettles, and salt-pits, and a perpetual desolation: <sup>x</sup> the residue of my people shall spoil them, and the remnant of my people shall possess them.

10 This shall they have <sup>y</sup> for their pride, because they have reproached and magnified *themselves* against the people of the LORD of hosts.

<sup>o</sup> Psalm cxxvi. 1; Jeremiah xxix. 14; Chap. iii. 20.—<sup>p</sup> Jer. xlviii. 27; Ezek. xxv. 8.—<sup>q</sup> Ezek. xxv. 3, 6.—<sup>r</sup> Jer. xlix. 1. <sup>s</sup> Isa. xv.; Jer. xlviii.; Ezek. xxv. 9; Amos ii. 1.—<sup>t</sup> Amos i. 13.—<sup>u</sup> Genesis xix. 25; Deuteron. xxix. 23; Isaiah xiii. 19; xxxiv. 13; Jer. xlix. 18; l. 40.—<sup>x</sup> Verse 7.—<sup>y</sup> Isa. xvi. 6; Jer. xlviii. 29.

read, *παροικοι Κρητων, strangers of the Cretans*. They are supposed to have been a colony removed from Crete to Palestine. *O Canaan, the land of the Philistines, I will even destroy thee*—The Canaanites, properly so called, were the same with the Philistines, and seated in that part of Palestine: see Josh. xiii. 3. *And the sea-coast shall be dwellings for shepherds*—The merchants, who inhabited there before, being driven far away by the calamities of the times, or carried into captivity, and no others resorting thither. *And the coast shall be for the remnant of the house of Judah*—This is a declaration that the sea-coasts, of which the Philistines should be dispossessed, should afterward come into the possession of the Jewish people, namely, after their return from their captivity; and that they should feed their flocks there, which should lie down in the evening in the desolate or ruined houses of Ashkelon.

Verses 8-11. *I have heard the reproach of Moab, and the revilings of Ammon*—These countries were destroyed by Nebuchadnezzar, about five years after the destruction of Jerusalem: see the places referred to in the margin, where, as well as here, they are threatened with destruction, for their insulting over the Jews in their calamities. *And magnified themselves against their border*—Have invaded their territories: see Jer. xlix. 1. *Surely Moab shall be as Sodom, and Ammon as Gomorrah*—Proverbial expressions signifying utter destruction; *and a perpetual desolation*—That shall never more be possessed by its former inhabitants. *The residue of my people shall spoil them*—Judas Maccabeus and his brethren subdued the Ammonites: see I Mac. v. 6.

A. M. 3374. 11 The LORD *will be terrible unto*  
B. C. 630. them; for he will <sup>3</sup> famish all the  
gods of the earth; <sup>4</sup> and *men shall worship*  
him, every one from his place, *even all* <sup>5</sup> the  
isles of the heathen.

12 ¶ <sup>6</sup> Ye Ethiopians also, ye *shall be slain*  
by <sup>7</sup> my sword.

13 ¶ And he will stretch out his hand against  
the north, and <sup>8</sup> destroy Assyria; and will make

Nineveh a desolation, *and dry like* A. M. 3374.  
a wilderness. B. C. 630.

14 And <sup>9</sup> flocks shall lie down in the midst  
of her, all <sup>10</sup> the beasts of the nations: both  
the <sup>11</sup> cormorant <sup>12</sup> and the bittern shall lodge in  
the <sup>13</sup> upper lintels of it; *their voice shall sing*  
in the windows; *desolation shall be* in the  
thresholds: <sup>14</sup> for he shall uncover the <sup>15</sup> cedar-  
work.

<sup>3</sup> Heb. *make clean*.—<sup>4</sup> Mal. i. 11; John iv. 21.—<sup>5</sup> Genesis  
x. 5.—<sup>6</sup> Isa. xviii. 1; xx. 4; Jeremiah xlvi. 9; Ezek. xxx. 9.  
<sup>7</sup> Psalm xvii. 13.—<sup>8</sup> Isaiah x. 12; Ezek. xxxi. 3; Nah. i. 1;

ii. 10; iii. 15, 18.—<sup>9</sup> Verse 6.—<sup>10</sup> Isa. xiii. 21, 22.—<sup>11</sup> Or,  
*pelican*.—<sup>12</sup> Isaiah xxxiv. 11, 14.—<sup>13</sup> Or, *knops*, or, *chapurs*.  
<sup>14</sup> Or, *when he hath uncovered*.—<sup>15</sup> Jer. xxii. 14.

“But this and the seventh verse,” says Lowth, “will receive their utmost completion at the general restoration of the Jewish nation. Those that then escape, and return from their several dispersions, are elsewhere called by the name of *the residue*, and *the remnant*.” compare chap. iii. 13; and see note on Mic. iv. 7. *The Lord will be terrible unto them*—Or, *The Lord, who is to be feared, is against, or above them*, and will make it appear that he is terrible in his judgments. *For he will famish all the gods of the earth*—Such as Dagon, Chemosh, Moloah, &c., all those that are gods nowhere else but upon the earth, among the deceived sons of earth, vile, spurious gods. Though their altars are now filled with sacrifices, and their bowls run over, as if it were designed to make them fat, they shall be *famished*, or starved, by being deprived of their sacrifices and drink-offerings. Instead of, *He will famish*, Houbigant reads, *He will dissipate*: but it is justly observed by Bishop Warburton, that the expression, as it stands in our version, is noble, alluding to the popular superstitions of paganism, which conceived that the gods were nourished by the steam of sacrifices. *And men shall worship him, every one from his place*—Or, *in his place*: that is, not only at Jerusalem, but everywhere: see the margin. *Even all the isles of the heathen*—“By the earth the Jews understood the great continent of all Asia and Africa, to which they had access by land; and by the isles of the sea they understood the places to which they sailed by sea, particularly all Europe.”—Sir I. Newton, on Daniel, p. 216. Chrysostom cites this passage, according to the version of the LXX., and applies it to gospel times, as an argument against the Jews, and surely it was chiefly meant of those times; for never were the false gods so famished, or so destroyed, as they were by the preaching of the gospel. Then especially did men, in every place where the gospel prevailed, worship the true God alone. It is true, many of the people, among whom the Jews were dispersed in the time of their captivity, and also with whom they had commerce after their return, were instructed by them in the knowledge of the one living and true God; yet, what is said here seems to be much more applicable to the times of the gospel, than to any conversion of the heathen to the worship of Jehovah, which was ever effected by the Jews, before Christ sent out his apostles to preach his gospel through all the world.

Verse 12. *Ye Ethiopians also shall be slain*—Here a denunciation of divine wrath is uttered against the Ethiopians, as, verse 8, against the Moabites and Ammonites. It is said that they should be slain by *God's sword*; because Nebuchadnezzar, who was to subdue them, was raised up by the divine providence, in order to execute its purposes; and to cut off those whose wickedness called for the infliction of divine vengeance. This denunciation against the Ethiopians was fulfilled by Nebuchadnezzar, by whom they were overthrown, when they came to assist the king of Egypt against him.

Verses 13, 14. *And he will stretch out his hand against the north*—Nor will the southern nations only be punished, but judgments will be executed by the divine justice on the nations lying toward the north; *and will make Nineveh a desolation*—What is here foretold was fulfilled before the predictions recorded in the foregoing verses. Dr. Prideaux observes, that “Chyniladanus being king of the Assyrian and Babylonian empire, Nabopolassar, his general, took the latter from him, in the sixteenth year of Josiah; fourteen years after which Saraccus the king was slain, and Nineveh destroyed, which completed the fall of Assyria.” *And dry like a wilderness*—A multitude of people are often compared to, and called *waters*, in Scripture language; and therefore, figuratively speaking, *to make Nineveh dry like a wilderness*, may signify depopulating her. Or the words may be taken literally; for “Rauwolf observes, in his Travels, that on this side the river Tigris, in Mesopotamia, the ground is so sandy and dry, that you would think you were in the middle of the deserts of Arabia.”—*Prid. Con., Ann.* 612 and 626. *And flocks shall lie down, &c., all the beasts of the nations*—The several kinds of wild beasts that are in the country. What is said in this verse, is descriptive of a place lying in ruins and desolation; for in such a case it soon becomes a haunt of wild beasts and birds of every kind. *Both the cormorant and the bittern, &c.*—Bishop Newcome reads, *Both the pelican and the porcupine shall lodge in the carved lintels thereof*; observing of the former, “These birds fed in the Tigris, and made their nests in the deserted ruins of the city.” The next clause he renders, *A cry shall resound in the window: the raven shall be in the porch. For he shall uncover*—Or lay bare, *the cedar-work*—God will reduce the houses of Nineveh to such a state of desolation, that

A. M. 3374. 15 This is the rejoicing city <sup>1</sup> that  
B. C. 630. dwelt carelessly, <sup>2</sup> that said in her  
heart, I am, and there is none besides me: how

is she become a desolation, a place for A. M. 3374.  
beasts to lie down in! every one that B. C. 630.  
passeth by her <sup>1</sup> shall hiss, and <sup>m</sup> wag his hand.

<sup>1</sup> Isa. xlvi. 8.—<sup>2</sup> Rev. xviii. 7.—<sup>3</sup> Job xxvii. 23;

Lam. ii. 15; Ezek. xxvii. 36.—<sup>m</sup> Nahum iii. 19.

the floors and ceilings of cedar shall lie open to the injuries of the weather, and to birds to roost and build their nests there. "This reference" (in mentioning cedar-work) "to the former elegance of the city, is finely introduced; and, in the next verse, the grand and affecting description of her desolate state is beautifully contrasted, by her late festivity and pride."

Verse 15. *This is the rejoicing city*—This is supposed to be said by those who should pass by it after its desolation; *that said in her heart, I am, and there is*

*none besides me*—Its inhabitants indulged themselves in their ease and pleasures; and they arrived at that degree of presumption, as to fancy that no strength or power could bring them down from the height of grandeur at which they were arrived. Babylon is charged with the same degree of pride and carnal security, Isa. xlvi. 8. *Every one that passeth by her shall hiss, &c.*—In astonishment at the condition to which she is reduced: see a like topic, of a great city laid waste, pursued in a train of images full of sublimity and terror, Isa. xxxiv. 11–17.

CHAPTER III.

*Returning to Jerusalem, God, by his prophet, (1,) Sharply reproves and threatens her for the abundance of wickedness found in her, of which divers instances are given, with their aggravations, 1–7. (2,) He exhorts the people to wait on him, graciously promising to destroy their enemies, 8, 15, 19; to reform their manners, 9–13; and restore their happiness and honour, 14–20.*

A. M. 3374. WO to <sup>1</sup> her <sup>2</sup> that is filthy and  
B. C. 630. polluted, to the oppressing city.

2 She <sup>a</sup> obeyed not the voice; she <sup>b</sup> received not <sup>3</sup> correction; she trusted not in the LORD; she drew not near to her God.

3 <sup>c</sup> Her princes within her are roaring lions; her judges are <sup>d</sup> evening wolves; they gnaw not the bones till the morrow.

4 Her <sup>e</sup> prophets are light and treacherous persons: her priests have  
A. M. 3374. polluted the sanctuary, they have done <sup>f</sup> violence to the law.  
B. C. 630.

5 <sup>g</sup> The just LORD <sup>h</sup> is in the midst thereof; he will not do iniquity: <sup>i</sup> every morning doth he bring his judgments to light, he faileth not; but <sup>j</sup> the unjust knoweth no shame.

<sup>1</sup> Or, gluttonous.—<sup>2</sup> Heb. craw.—<sup>3</sup> Jer. xxii. 21.—<sup>b</sup> Jer. v. 3.—<sup>3</sup> Or, instruction.—<sup>c</sup> Ezek. xxii. 27; Mic. iii. 9, 10, 11. <sup>d</sup> Hab. i. 8.—<sup>e</sup> Jer. xxiii. 11, 32; Lam. ii. 14; Hos. ix. 7.

<sup>f</sup> Ezek. xxii. 26.—<sup>g</sup> Deuteron. xxxii. 4.—<sup>h</sup> Verses 15, 17; Mic. iii. 11.—<sup>i</sup> Heb. morning by morning.—<sup>j</sup> Jeremiah iii. 3; vi. 15; viii. 12.

NOTES ON CHAPTER III.

Verses 1, 2. *Wo to her that is filthy*—(Bishop Newcome reads, *rebellious*, and the Vulgate, *provoking*;) and *polluted*—That is, defiled with various crimes; *to the oppressing city*—It is well deserving of our notice, that the oppression of the poor is always ranked by God among those things which are most offensive to him. *She obeyed not the voice*—Namely, of God's messengers, the prophets. *She received not correction*—Or *instruction*, as כִּוְּרָה may be rendered: she did not attend to it; was not amended by it. *She trusted not in the Lord*—Did not place her confidence and hopes in the power and goodness of God, but in other things. *She drew not near to God*—In prayer and praise, and other acts of worship.

Verses 3, 4. *Her princes are roaring lions*—Are like devouring lions, who roar in the act of seizing their prey. *Her judges are evening wolves*—Like so many beasts of prey. The princes and judges devour the people by injustice and oppression. *They*

*gnaw not the bones till the morrow*—That is, they greedily devour every thing immediately, as soon as they lay hold on it. This expresses very forcibly the violence and oppression of which the great men in Jerusalem were guilty toward the poor, and their greediness after gain. *Her prophets are light and treacherous persons*—This is to be understood of the false prophets, who seduced the people by lying pretences to inspiration. *Her priests have polluted the sanctuary, &c.*—They have presumed to attend upon my service in the temple, after they had polluted themselves with idolatry, and thereby have profaned my holy place, (see chap. i. 4.) and have broken the ordinances of my law in many things.

Verse 5. *The just Lord is in the midst thereof*—Namely, of Jerusalem, and sees all these things. *He will not do iniquity*—He is just and holy, and will do nothing but what is right; nor will he suffer wickedness to pass unpunished. *Every morning doth he bring his judgment to light*—"The sense is, not a day passes but we see instances of his goodness to

A. M. 3374. 6 I have cut off the nations: their  
B. C. 630. <sup>5</sup> towers are desolate; I made their  
streets waste, that none passeth by: their cities  
are destroyed, so that there is no man, that  
there is none inhabitant.

7 <sup>k</sup> I said, Surely thou wilt fear me, thou wilt  
receive instruction; so their dwelling should not  
be cut off, howsoever I punished them: but  
they rose early, *and* <sup>l</sup> corrupted all their doings.

8 ¶ Therefore, <sup>m</sup> wait ye upon me, saith the

<sup>4</sup> Or, *corners*.—<sup>k</sup> So Jer. viii. 6.—<sup>l</sup> Gen. vi. 12.—<sup>m</sup> Psalm  
xxvii. 14; xxxvii. 34; Prov. xx. 22.

righteous men, and of his vengeance on the wicked.”  
—Newcome. The expression, *every morning*, al-  
ludes to the custom of the Jews and neighbouring  
nations, who passed judgment only in the morning.  
*He faileth not*—He never omits thus to act. *But the  
unjust knew not shame*—The wicked continue to be  
hardened in their sins, and will not be induced to  
forsake them by any consideration, either of the  
baseness and evil of their conduct, or of the judg-  
ments of God continually inflicted on transgressors.

Verses 6, 7. *I have cut off the nations*—I have ex-  
ecuted vengeance upon that great city Nineveh,  
chap. ii. 15, and have brought my judgments nearer  
to you, by giving up your brethren of the ten tribes  
into the hands of Shalmaneser; who hath put an end  
to that kingdom, and hath carried its inhabitants cap-  
tive into a strange land: see 2 Kings xvii. 6. *I said,  
Surely thou wilt fear me, thou wilt receive instruc-  
tion*—This is addressed to the city of Jerusalem.  
And God is here introduced as speaking after the  
manner of men, and signifying what effect it was  
reasonable to conclude the execution of his judg-  
ments upon the ten tribes would have had upon the  
inhabitants of Jerusalem; that it would have caused  
them to fear him, and to have taken example, from  
the destruction of their brethren, to avoid similar  
crimes, and obey the laws which God had given  
them. *So their dwelling should not be cut off*—In  
order that by that means their city and country  
might be saved from destruction. *But they rose  
early, and corrupted all their doings*—But they, as  
it were with diligence and assiduity, corrupted their  
ways, and daily proceeded to greater and greater  
acts of wickedness. The expression, *to rise ear-  
ly*, signifies to do it with assiduity, and  
with a great inclination, or good-will toward it.

Verse 8. *Therefore*—Rather, *Nevertheless, wait  
ye upon me, saith the Lord*—“Notwithstanding these  
provocations, saith God, I exhort the godly among  
you to expect the fulfilment of the promises I have  
made, of restoring the Jewish nation to my wanted  
favour in the latter ages of the world: in order to  
which great crisis, I will execute remarkable judg-  
ments upon the unbelievers and disobedient.” Thus  
Lowth. It is very common with the prophets to  
subjoin the most comfortable promises to the most  
fearful threatenings, and, after having denounced  
the captivity, to foretel the deliverance of his people:

Lord, until the day that I rise up to A. M. 3374  
the prey: for my determination is to B. C. 630

<sup>a</sup> gather the nations, that I may assemble the  
kingdoms, to pour upon them mine indignation,  
*even* all my fierce anger: for all the earth  
<sup>o</sup> shall be devoured with the fire of my jealousy.

9 For then will I turn to the people <sup>p</sup> a pure  
<sup>6</sup> language, that they may all call upon the  
name of the Lord, to serve him with one <sup>r</sup>  
consent.

<sup>a</sup> Joel iii. 2.—<sup>o</sup> Chap. i. 18.—<sup>p</sup> Isaiah xix. 18.—<sup>r</sup> Heb. *h*  
<sup>7</sup> Heb. *shoulder*.

but the prophet here seems to look further, even to  
the gospel times, and perhaps to the future and final  
restoration of the Jews. *Until the day that I rise  
up to the prey*—Until, as an enemy, I rise up to de-  
stroy first, and next to take the spoil: as if he had  
said, Since you, by your sins, continue to be mine  
enemies; so I will, by my judgments, show myself  
in arms against you as your enemy, namely, by the  
Chaldeans, who shall invade your country, and de-  
stroy and spoil you. *For my determination*—My  
fixed purpose, that which I have unalterably resolved  
on; *is to gather the nations, &c.*—All that are sub-  
ject to the Chaldean monarchy; with all that are  
confederate with, or tributary to, the king of Baby-  
lon; *to pour upon them*—Upon the obstinate, incor-  
rigible, and impious Jews first; *mine indignation*—  
Which by their sins they have kindled against them-  
selves; *for all the earth*—Or, all the land, namely,  
the whole land of Judea, and her cities; *shall be de-  
voured*—Consumed, as if burned up; *with the fire  
of my jealousy*—That jealousy wherewith God is  
concerned for his own glory, for his ordinances and  
statutes, which the Jewish people, their princes, pro-  
phets, and priests, had notoriously violated. Lowth  
thinks this may perhaps be meant of the same gen-  
eral summons which Joel speaks of, whereby the  
nations of the earth shall be gathered into the valley  
of Jehoshaphat: see notes on Joel iii. 2, 12.

Verse 9. *For then*—Or, *afterward*, as the particle  
*et* seems to signify here, *will I turn*, or *restore*, to  
*the people a pure language*—I will turn them from  
their idolatries, and other wickedness, (see verse 13.)  
to glorify me *with one mind and one mouth*. The  
same thing is expressed by *speaking the language  
of Canaan*, Isa. xix. 18. This promise seems pri-  
marily to respect the Jewish captives in Babylon,  
and to imply that God would, by the captivity, and  
other methods of his providence, so reform them  
and wean them from their idolatries and other sins,  
that they should, upon their return to their own land,  
all join together to glorify him with one mind and  
one mouth, and serve him alone in sincerity and  
truth. And this was accordingly, in a great measure,  
accomplished. For they never after their restora-  
tion worshipped different gods, as they had done be-  
fore; but all joined, as well those of the ten tribes  
that returned, as those of Judah and Benjamin, in  
the worship of Jehovah alone; nor did the nation

A. M. 3374. 10 <sup>a</sup> From beyond the rivers of  
B. C. 630. Ethiopia my suppliants, *even* the  
daughter of my dispersed, shall bring mine  
offering.

11 In that day shalt thou not be ashamed  
for all thy doings, wherein thou hast trans-  
gressed against me: for then I will take away  
out of the midst of thee them that <sup>r</sup>rejoice in

<sup>a</sup> Psalm lxxviii. 31; Isaiah xviii. 1, 7; lx. 4; Mal. i. 11; Acts  
viii. 27. — Jer. vii. 4; Micah iii. 11; Matt. iii. 9. — <sup>b</sup> Heb.  
in my holy.

in general ever afterward fall into gross idolatry. And it is not to be doubted that their morals in general were much more pure when they returned from Babylon, than at the time they were carried thither. It is, however, generally supposed by commentators, that the full accomplishment of this promise is reserved for the latter days, after the conversion of the Jews, and the coming in of the fulness of the Gentiles, when *there shall be one Lord, and his name one*, Zech. xiv. 9. Accordingly the word rendered *people* in the first clause is in the plural, עַמִּים, *peoples*, I will restore to the peoples a pure language: an expression which could hardly be intended of the Jews only, but seems evidently to include the Gentiles also. *To serve him with one consent*—Hebrew, *with one shoulder*; that is, unanimously, and with joint endeavours. The metaphor is taken from beasts drawing together in one yoke, or men setting their shoulders together to one burden.

Verse 10. *From beyond the rivers of Ethiopia*—The expression, כְּעֵבֶר, rendered *from beyond*, may be translated, *from the borders of*, as it signifies indifferently the *hither* or *further* side of a river. In the war with Pharaoh-necho, king of Egypt, many of the Jews were made captive and carried into Egypt, and from thence were sold into Ethiopia, properly so called. This prophecy, therefore, in its primary sense, seems to signify, that the posterity of these, termed here by God the *daughter of his dispersed*, should bring him an offering, namely, into his temple. And accordingly Cyrus, entering into an alliance with the Ethiopians, obtained that the Jews, who were captives among them, should have their liberty restored to them, that so they might return with others to their own country. In like manner Ptolemy Philadelphus, as Josephus relates, purchased the liberty of a vast number of the Jews, who were captives, or slaves, in very distant countries. Thus were the prophecies of bringing them from the east and the west, and from the north and the south, and from beyond the sea, very remarkably fulfilled. There can be no doubt, however, that this promise ultimately relates to the time when *all Israel shall be saved*, Rom. xi. 26; when “the Jews, who are dispersed in the most distant countries, such as was Ethiopia, which lay beyond Egypt, shall come into the Christian Church, and make their religious acknowledgments there.”—Lowth.

Verse 11. *In that day*—Or, after that time; shall

thy pride, and thou shalt no more <sup>a</sup> A. M. 3374.  
be haughty <sup>b</sup> because of my holy <sup>c</sup> B. C. 630.  
mountain.

12 I will also leave in the midst of thee <sup>a</sup> an  
afflicted and poor people, and they shall trust in  
the name of the Lord.

13 <sup>r</sup> The remnant of Israel <sup>s</sup> shall not do  
iniquity, <sup>t</sup> nor speak lies; neither shall a de-

<sup>a</sup> Isaiah xiv. 32; Zech. xi. 11; Matt. v. 3; 1 Cor. i. 27, 28;  
Jam. ii. 5. — <sup>b</sup> Mic. iv. 7; Chap. ii. 7. — <sup>c</sup> Isa. lx. 21. — <sup>r</sup> Isa.  
lxiii. 8; Rev. xiv. 5.

*thou not be ashamed for all thy doings*—Thy guilt and thy punishment shall cease: thou shalt be pardoned and reformed. *For then will I take away them that rejoice in thy pride*—Or, *greatness*: or, as some render it, *that exult in their pride*. *And thou shalt no more be haughty because of my holy mountain*—That is, because of mount Zion, my temple, the sacrifices offered there, and the ordinances of my worship. I will purge out from thee those hypocrites who continue in their sins, unconcerned and unreformed, and yet rely on outward privileges, ordinances, and forms of worship. Thus Jeremiah represents them as exclaiming, *The temple of the Lord! the temple of the Lord!* while they little regarded the Lord of the temple. Thus the Popish clergy cry out, *The church, the church, the Catholic Church!* while in the mean time they neither enter into the true church themselves, nor permit those to enter that are so inclined.

Verses 12, 13. *I will also leave in the midst of thee*—Of Judea and Jerusalem; *an afflicted and poor people*—Hebrew, עַם עֲנִי וְדָל, *a people humble; or meek, and poor*. When the Chaldeans carried away the Jews into captivity, they left of the poor of the land for vine-dressers and husbandmen; and such as returned from the Babylonish captivity were generally both poor and lowly, and dead to all confidence in external privileges. These were a type and figure of God's spiritual remnant, who, at the coming of the Messiah, should believe on him, and embrace his gospel; who were both *poor in spirit*, and generally poor as to this world, and were *meek and lowly in heart*, and very different in their dispositions from the proud, self-righteous Pharisees, who rejected Christ on account of his appearing among them in a state of poverty, reproach, and humiliation. *And they shall trust in the name of the Lord*—Not in their descent from Abraham, their rite of circumcision, their city or temple, or any of their civil or religious advantages, but only in the Lord, in his mercy, power, and faithfulness. *The remnant of Israel*—Preserved in the captivity and dispersion, purified in the furnace of affliction, and now restored to their own land; *shall not do iniquity*—Shall not commit the sins they formerly committed, nor provoke God with their idolatries and other abominations as before; they shall be reformed and righteous. *Nor speak lies*—Nor shall they deceive each other, as they had been wont to do: they shall

A. M. 3371. ceitful tongue be found in their  
B. C. 630. mouth: for <sup>r</sup> they shall feed and lie  
down, and none shall make *them* afraid.

14 ¶ <sup>a</sup> Sing, O daughter of Zion; shout, O  
Israel; be glad and rejoice with all the heart,  
O daughter of Jerusalem.

15 The LORD hath taken away thy judg-  
ments, he hath cast out thine enemy: <sup>a</sup> the  
King of Israel, *even* the LORD, <sup>b</sup> is in the midst  
of thee: thou shalt not see evil any more.

16 In that day <sup>c</sup> it shall be said to Jerusalem,

<sup>r</sup> Ezek. xxxiv. 28; Mic. iv. 4; vii. 14.—<sup>a</sup> Isa. xii. 6; liv. 1;  
Zech. ii. 10; ix. 9.—<sup>b</sup> John i. 49.—<sup>c</sup> Verses 5, 17; Ezek.  
xlviii. 35; Revelation vii. 15; xxi. 3, 4.—<sup>d</sup> Isaiah xxxv. 3, 4.  
<sup>e</sup> Heb. xii. 12.

be honest and upright, men of veracity and fidelity. *Neither shall a deceitful tongue be found in their mouth*—Their spirit being without guile, their speech shall be without deceit. *For they shall feed*—Or, *They shall also feed, and lie down*—That is, they shall abound in necessary things, and live securely; a blessing which shall be added as a crown of their piety and truth. *And none shall make them afraid*—So as to induce them to commit iniquity, or speak lies: or, they shall be in no fear of any of the neighbouring nations, but shall have perfect peace on all sides. But this promise undoubtedly was to receive its full accomplishment only in the holy and happy state of the Christian Church, fed and protected by the good Shepherd, and safe under his watchful care; especially in the latter days, and during his millennial reign. Compare the places referred to in the margin.

Verses 14, 15. *Sing, O daughter of Zion*—At that time, O daughter of Zion, thou shalt break forth into loud and joyful praises to Jehovah, for his goodness toward thee; and thou mayest even now do it, for thou shalt certainly enjoy this prosperous state. The injunction here to Zion, to be thankful and joyful, is trebled, *sing, shout, and rejoice*, as it is elsewhere in both Testaments; and it is a sin for the people of God not to rejoice, as well as not to repent. Thus, after the promises to take away sin, here follow promises of the taking away of trouble; for when the cause is removed, the effect will cease. What makes a people holy, will make them happy of course. But the precious promises here made to God's purified people, although in some measure fulfilled to the Jews at their return from captivity, yet, in their full propriety of meaning, belong to the times of the gospel, and have their full accomplishment only in the comforts and joyful hopes of future felicity, which are the portion of the true disciples of the Lord Jesus. *The Lord hath taken away thy judgments*—That is, thy punishments. The prophet speaks of what was future, as though it were already past; of what God certainly would do, as if it were done already. *He hath cast out thine enemy*—Hath taken away the power of hurting thee from those who were before injurious to thee; or,

Fear thou not: *and to Zion*, <sup>d</sup> Let A. M. 3374  
not thy hands be <sup>e</sup> slack. B. C. 630.

17 The LORD thy God <sup>a</sup> in the midst of thee  
*is* mighty; he will save, <sup>f</sup> he will rejoice over  
thee with joy; <sup>g</sup> he will rest in his love, he  
will joy over thee with singing.

18 I will gather *them that <sup>a</sup> are* sorrowful for  
the solemn assembly, *who are of thee, to whom*  
<sup>h</sup> the reproach of it *was* a burden.

19 Behold, at that time I will undo all that  
afflict thee: and I will save her that <sup>b</sup> halteth,

<sup>a</sup> Or, *saint*.—<sup>b</sup> Verse 15.—<sup>c</sup> Deut. xxx. 9; Isaiah lxii. 5;  
lxv. 19; Jer. xxxii. 41.—<sup>d</sup> Heb. *he will be silent*.—<sup>e</sup> Lam.  
ii. 6.—<sup>f</sup> Heb. *the burden upon it was reproach*.—<sup>g</sup> Ezekiel  
xxxiv. 16; Mic. iv. 6, 7.

hath removed thine enemies, who were the instru-  
ments of his vengeance. *The King of Israel &c.,  
is in the midst of thee*—He is returned to redeem  
and save thee, and gives manifest tokens of his pre-  
sence in thee, and protection over thee. *Thou shalt  
not see evil any more*—While thy conduct is as be-  
comes my presence with thee, thou shalt neither feel,  
nor have cause to fear, such evils as thou hast for-  
merly suffered.

Verses 16, 17. *In that day*—Or, *time of restitu-  
tion*, when the captives shall return and be settled in  
their own land; *it shall be said to Jerusalem*—By  
prophets, or by friends congratulating and encourag-  
ing them; *Fear thou not*—Disquiet not yourselves  
with unnecessary fears, though you may apprehend  
some danger from Sanballat, Tobiah, and the Samar-  
itans: see Neh. iv. 1, 2; and though you shall have  
*troublesome times*, Dan. ix. 25. *Let not thy hands  
be slack*—In the work of the Lord, in rebuilding the  
city and temple, and restoring the worship of God.  
*The Lord*—Hebrew, *Jehovah*; *thy God*—Thine in  
a covenant never to be repealed or forgotten; *in the  
midst of thee is mighty*—He can and will restrain  
and destroy thine enemies, and support and defend  
his own people. *He will save, &c.*—Will deliver  
thee from thy fears, and thine enemies' rage. *Will  
rejoice over thee with joy*—Will greatly rejoice in  
thee, and take pleasure in blessing and doing thee  
good. *He will rest in his love*—Will continue pecu-  
liarly to love thee, and will take satisfaction in so  
doing. These promises also, in their full sense, be-  
long only to the Christian Church, composed of  
converted Jews and Gentiles, and shall be completely  
fulfilled during the millennium, when believers will  
have, as it were, a heaven on earth.

Ver. 18-20. *I will gather them that are sorrowful  
for the solemn assembly*—I will collect together  
those Israelites who are dispersed in their several  
captivities, both that of Babylon, and those of fol-  
lowing times; who mourn for the loss of the public  
ordinances, and are grieved at the reproaches where-  
with their enemies upbraided them, as if they were  
utterly forsaken of God. *Behold*—Mark well; *at  
that time I will undo all that afflict thee*—I will  
break the power, and dissolve the kingdom of thy

A. M. 3374. and gather her that was driven out ;  
B. C. 630. and <sup>12</sup> I will get them praise and  
fame in every land <sup>13</sup> where they have been  
put to shame.

20 At that time <sup>1</sup> will I bring you *again*, even

<sup>12</sup> Hebrew, *I will set them for a praise.*—<sup>13</sup> Hebrew, *of their shame.*

enemies and oppressors, particularly of the Babylo-  
nians. *And I will save her that halteth*—Who is in  
trouble, and ready to fall; *and gather her that was  
driven out*—Into remote countries. *And I will get  
them praise, &c., where they have been put to shame*  
—I will cause them to have fame, even in those  
places where they have been scoffed at and held in  
contempt. *I will make you a name, &c., when I  
turn back your captivity*—When I cause you to re-  
turn out of captivity, I will make your name great,  
and ye shall be the subject of men's praise among all

3

in the time that I gather you : for I <sup>A. M. 3374.</sup>  
will make you a name and a praise <sup>B. C. 630.</sup>  
among all people of the earth, when I turn  
back your captivity before your eyes, saith the  
LORD.

<sup>1</sup> Isaiah xi. 12; xxvii. 12; lvi. 8; Ezek. xxviii. 25; xxxiv. 13;  
xxxvii. 21; Amos ix. 14.

the nations around. So the Christian Church was,  
when it was made to flourish in the world, for there  
is that truth and grace, that piety and virtue in it,  
which may justly recommend it to the value and  
esteem of all the people of the earth; and so the  
universal church of the firstborn will be in the great  
day, when the saints shall be brought together to  
Christ, that he may be admired and glorified in them,  
and they admired and glorified in and through him,  
before angels and men. Then will God's Israel be  
a name and a praise to all eternity.

1011

THE  
BOOK OF HAGGAI.

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ARGUMENT.

THE nine preceding minor prophets preached before the captivity; but the last three some time after it. Haggai was the first that was sent to the Jews, after their return to their own land. It is thought that he was born in Chaldea, and that he came from thence into Judea with Zerubbabel. He began his public work of prophesying and preaching in the sixth month of the second year of Darius Hystaspes, about seventeen years after the return of the captives. He, together with Zechariah, who, about two months after, was raised up to second him, mightily excited and encouraged the Jews to resume and proceed with the work of rebuilding the temple, which they had intermitted for fifteen or sixteen years. He remonstrated how improper it was for them to let the temple lie in ruins, while their own houses were finished and elegantly adorned; and that their neglect of God's house and honour had provoked him to blast their outward enjoyments. To stir them up to use greater diligence in this work, he assured them from God, that, after terrible convulsions of the nations, the Messiah should appear in the flesh, should teach in the courts of this latter temple, and thereby render it more glorious than the first. It appears that all Haggai's prophecies, that are recorded, were delivered in the second year of Darius, and within the space of four months. Zechariah, however, prophesied longer, for we have prophecies delivered by him which were dated two years after. The Jews ascribed to these two prophets the honour of being members of the great synagogue, as they call it, which was formed after the return from captivity. But it is more certain, and doubtless it was much more to their honour, that they both prophesied of Christ. Haggai spoke of him, as has just been observed, as the glory of the latter house; and Zechariah, as the man, the Branch, that should build the spiritual temple of the Lord, should bear the glory, should sit and rule upon his throne, and be a priest upon his throne. In and by these two prophets, and Malachi, who succeeded them, the light of the morning-star shone more bright than in and by the foregoing minor prophets, as they lived nearer the time of the rising of the Sun of righteousness, and saw more clearly than their predecessors had done his day approaching. The LXX. make Haggai and Zechariah to be the penmen of Psalms cxxviii., cxlvi., and the two following.

CHAPTER I.

*In this chapter, after an account of the date and direction of this prophecy, we have, (1.) A sharp reproof of the Jews from the Lord, for their delay in building the temple, which had provoked God to punish them with a famine; and an exhortation earnestly to resume and finish that work, 1-11. (2.) An account of their ready obedience, and of the Lord's further animating and encouraging them to their work, 12-15.*

A. M. 3494. **I**N the second year of Darius the  
B. C. 520. king, in the sixth month, in the

first day of the month, came the word A. M. 3494.  
B. C. 520.  
of the LORD<sup>1</sup> by Haggai the prophet

<sup>a</sup> Ezek. iv. 24; v. 1; Zech. i. 1.

<sup>1</sup> Heb. *by the hand of Haggai.*

NOTES ON CHAPTER I.

Verse 1. *In the second year of Darius*—Namely, the son of Hystaspes, king of Persia. Blair places the second year of his reign five hundred and twenty years before Christ. *In the sixth month, in the first day of the month*—Therefore, about two months before Zechariah received a similar commission, for

the word of God came to him in the eighth month of the same year: see Zech. i. 1. These two prophets were sent to the Jews chiefly, it seems, to exhort them to go on with the rebuilding the temple. And the historical book of Ezra records, chap. v., that the rebuilding of the temple was resumed and carried on again through the exhortations and en-

A. M. 3484. unto <sup>b</sup> Zerubbabel the son of Shealtiel, <sup>a</sup> governor of Judah, and to

Joshua the son of <sup>d</sup> Josedech, the high-priest, saying,

2 ¶ Thus speaketh the LORD of hosts, saying, This people say, The time is not come, the time that the LORD's house should be built.

3 Then came the word of the LORD <sup>e</sup> by Haggai the prophet, saying,

4 <sup>f</sup> Is it time for you, O ye, to dwell in your ceiled houses, and this house *lie waste*?

5 Now, therefore, thus saith the LORD of hosts; <sup>g</sup> Consider <sup>h</sup> your ways.

6 Ye have <sup>i</sup> sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you,

but there is none warm; and <sup>i</sup> he <sup>A. M. 3484.</sup> that earneth wages, earneth wages to <sup>B. C. 520.</sup> put it into a bag <sup>l</sup> with holes.

7 ¶ Thus saith the LORD of hosts; Consider your ways.

8 Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the LORD.

9 <sup>k</sup> Ye looked for much, and lo, *it came to little*; and when ye brought *it* home, <sup>l</sup> I did <sup>m</sup> blow upon it. Why? saith the LORD of hosts. Because of my house that *is waste*, and ye run every man unto his own house.

10 Therefore, <sup>n</sup> the heaven over you is stayed from dew, and the earth is stayed *from* her fruit.

<sup>b</sup> 1 Chron. iii. 17, 19; Ezra iii. 2; Matt. i. 12; Luke iii. 27. <sup>a</sup> Or, captain.—<sup>c</sup> Ezra iii. 2; v. 2.—<sup>d</sup> 1 Chronicles vi. 15. <sup>e</sup> Ezra v. 1.—<sup>f</sup> 2 Sam. vii. 2; Psalm cxxxiii. 3.—<sup>g</sup> Heb. Set your heart on your ways.—<sup>h</sup> Lam. iii. 40; Verse 7.

<sup>i</sup> Deut. xxviii. 38; Hos. iv. 10; Mic. vi. 14, 15; Chap. ii. 16. <sup>j</sup> Zech. viii. 10.—<sup>k</sup> Heb. pierced through.—<sup>l</sup> Chapter ii. 16. <sup>m</sup> Chap. ii. 17.—<sup>n</sup> Or, blow it away.—<sup>o</sup> Lev. xxvi. 19; Deut. xxviii. 23; 1 Kings viii. 35.

couragements of these prophets. *Unto Zerubbabel son of Shealtiel*—And grandson of Jeconiah, who was carried captive to Babylon: see the margin. It is likely that Zerubbabel was regarded with as much respect by the Jews as if he had been their king, being of the royal family of David; but they did not give him the title of king, or invest him with the splendour of royal dignity, for fear of giving offence to the Persian kings, under whose protection they lived, and upon whom they were in a great measure dependant. *And to Joshua the son of Josedech*—Son of Seraiah, who was high-priest when Jerusalem was taken, and who was slain at Riblah: see 1 Chron. vi. 14; 2 Kings xxv. 18–21. Haggai seems to have addressed Zerubbabel and Joshua probably in the hearing of the people: see verse 12.

Verses 2–4. *This people say, The time is not come, &c.*—They had no just cause for saying this; but their own private concerns and conveniences (as appears from what follows) employed all their thoughts, and they preferred them to the rebuilding of the temple. *Then*—When the people were thus sluggish, made excuses, and delayed the work; *came the word of the Lord to Haggai*—To reprove them for their neglect, and excite them to their duty. *Is it time for you, &c.*—You think it full time to build your own houses: you judge it seasonable enough to lay out much cost on adorning them; what pretence then can you make, that it is not seasonable to build my house? Ought not that first to be set about, and the ornamenting of your own houses to be left till afterward? The reproof here given seems to allude to the different spirit with which David was actuated, Psa. cxxxii., who vowed that he would *not come into the tabernacle of his house, &c., until he found out a place for the Lord*. It certainly argues a contempt of God, when men give the preference to themselves before him, or think no cost or grandeur is too much for themselves, but the

meanest accommodation good enough for the service of God. It is true an humble and devout mind is the only temple which God delights to dwell in; and he dwells not in, nor regards, temples made with hands; but yet, for the public solemnization of his worship, and as an outward testimony of men's respect toward him, it is proper that places should be erected for, and appropriated to his worship; which places ought not to be neglected, but made as decent and becoming the design of their erection as the circumstances of things will admit of.

Verses 5, 6. *Therefore consider your ways*—Reflect seriously upon this affair, whether it is consistent with the reason of things, or whether you have even promoted your own happiness by it as you thought to do. *Ye have sown much, and bring in little*—Namely, into your barns. *Ye eat, but ye have not enough*—To satisfy your hunger; *ye drink, but ye are not filled*—Ye have not wine enough for your support. *Ye clothe you, but there is none warm*—Ye have not been able to get sufficient clothing to keep yourselves warm. *And he that earneth wages, &c.*—And whatever you gain by your labour, it is very quickly required for your necessary expenses, every thing being at a very dear rate. This has been the case with you, and this has arisen from your neglect of rebuilding God's temple; for as you have neglected him, so hath he withdrawn his blessing from you; the consequence of which has been, that nothing has prospered with you.

Verses 8–11. *Go up to the mountain*—Go to any of the forests upon the mountains: see Neh. ii. 8; and cut down timber to carry on the building; or go to the mountain of Moriah, which I have chosen to build my temple upon it; *and I will take pleasure in it*—I will accept your offerings, and hear your prayers. *And I will be glorified*—Will show my majesty, and account myself glorified by you also. *Ye looked for much and lo, it came to little*—It did

A. M. 3484. B. C. 520. 11 And I <sup>a</sup> called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon *that* which the ground bringeth forth, and upon men, and upon cattle, and <sup>o</sup> upon all the labour of the hands.

12 ¶ <sup>p</sup> Then Zerubbabel the son of Shealtiel, and Joshua the son of Josedech, the high-priest, with all the remnant of the people, obeyed the voice of the LORD their God, and the words of Haggai the prophet, as the LORD their God had sent him, and the people did fear before the LORD.

<sup>a</sup> 1 Kings xvii. 1; 2 Kings viii. 1.—<sup>o</sup> Chap. ii. 17.—<sup>p</sup> Ezra v. 2.—<sup>r</sup> Matt. xxviii. 20; Rom. viii. 31.

not answer the expectation you had formed. *When ye brought it home, I did blow upon it*—I blasted it; or, *blowed it away*: when you brought your gains home, I caused them to be soon scattered again, or expended. The dearth with which God punished them for their neglect of rebuilding the temple, made all the necessaries of life so dear, that whatever gains they got were quickly expended. *Why? saith the Lord, &c.*—For what reason have ye been visited with this calamity? *Because of my house that is waste*—All this evil is come upon you for your ungodly neglect of my house, leaving it waste. *And ye run every man to his own house*—You with eagerness carry on your own particular buildings, and mind only your own private affairs, and you take no manner of care about those things which concern my worship. *Therefore the heaven over you is stayed from dew*—I have punished you with great drought, wherein the dew itself has ceased to fall: see 1 Kings xvii. 1. *And the earth is stayed*

13 Then spake Haggai the LORD's A. M. 3484. messenger in the LORD's message B. C. 520. unto the people, saying, <sup>a</sup> *I am* with you, saith the LORD.

14 ¶ And <sup>b</sup> the LORD stirred up the spirit of Zerubbabel the son of Shealtiel, <sup>c</sup> governor of Judah, and the spirit of Joshua the son of Josedech, the high-priest, and the spirit of all the remnant of the people; <sup>d</sup> and they came and did work in the house of the LORD of hosts, their God.

15 In the four and twentieth day of the sixth month, in the second year of Darius the king.

<sup>b</sup> 2 Chron. xxxvi. 22; Ezra i. 1.—<sup>c</sup> Chapter ii. 21.—<sup>d</sup> Ezra v. 2, 8.

*from her fruit*—From bringing forth those fruits which otherwise it would have produced. *And I called for a drought*—I caused a dearth of every thing in the land, or a general barrenness to take place. *And upon the mountains*—Upon the hills, where your cattle and flocks used to feed, and to find sufficient nourishment; *upon the new wine, and upon the oil*—Upon your vineyards and olive-yards; and *upon men, and upon cattle*—I made both men and cattle unfruitful. Or the meaning is, their very constitutions were changed, and many diseases afflicted them.

Verses 12, 13. *Then Zerubbabel, &c., obeyed the voice of the Lord*—Compare Ezra v. 1, 2; where see the notes. *Then spake Haggai the Lord's messenger*—Or prophet; *in the Lord's message*—That is, who spake what follows, not in his own name, but in the name of God, *saying, I am with you, saith the Lord*—To afford you all the help you need, and to give success to your undertaking.

## CHAPTER II.

*Haggai assures the builders, (1.) That the glory of this house should exceed the glory of the former, 1-9. (2.) That God would bless them and give them success, 10-19. (3.) That he would peculiarly bless Zerubbabel, 20-23.*

A. M. 3484. B. C. 520. IN the seventh month, in the one and twentieth day of the month, came the word of the LORD <sup>1</sup> by the Prophet Haggai, saying,

2 Speak now to Zerubbabel the son of

<sup>1</sup> Heb. by the hand of.

## NOTES ON CHAPTER II.

Verses 1-3. *In the seventh month, &c.*—For the further encouragement of the people to proceed in rebuilding the temple, Haggai was sent again to them, about a month after he had been sent the first time, to assure them from God, that the glory of

Shealtiel, governor of Judah, and to A. M. 3484. Joshua the son of Josedech the high- B. C. 520. priest, and to the residue of the people, saying:

3 <sup>a</sup> Who is left among you that saw this house in her first glory? and how do ye see it

<sup>a</sup> Ezra iii. 12.

this latter temple, how little appearance soever there might be of it now, should be greater than that of the former. This message, or prophecy, of Haggai, was communicated a little before Zechariah was sent to them for the like purpose. *Who is left among you that saw this house in her first glory?*—About

A. M. 3484. now? <sup>b</sup> is it not in your eyes in comparison of it as nothing?

4 Yet now <sup>c</sup> be strong, O Zerubbabel, saith the LORD; and be strong, O Joshua, son of Josedech the high-priest; and be strong, all ye people of the land, saith the LORD, and work: for I *am* with you, saith the LORD of hosts:

5 <sup>d</sup> According to the word that I covenanted with you when ye came out of Egypt, so <sup>e</sup> my

<sup>b</sup> Zechariah iv. 10.—<sup>c</sup> Zech. viii. 9.—<sup>d</sup> Exod. xxix. 45, 46; Jer. vii. 23.—<sup>e</sup> Neh. ix. 20; Isa. lxiii. 11.

sixty-six years had elapsed from the destruction of the former temple, (before Christ 587,) to the time when this prophecy was delivered; (see notes on Ezra vi. 15, and Blair's tables;) nevertheless, it appears by this question of the prophet, that some of the Jews there present had seen the former temple when young, before they were carried to Babylon, and could remember what a magnificent building it was. *Is it not in your eyes as nothing*—That is, in comparison of the former. The words are an elegant Hebraism. We learn from Ezra iii. 12, (where see the note,) that when the foundation of the second temple was laid, in the second year of Cyrus, many of the ancient men, that had seen the first house, wept to see how much this second was likely to fall short of the glory of it. Undoubtedly the slender substance of the Jews at this time, and the haste they were in to rebuild the temple, that they might have a place for public worship, made them lay the foundation of it at first of much smaller dimensions than those of the former temple, and also to build it with less strength and magnificence.

Verses 4, 5. *Yet now be strong, O Zerubbabel*—Do thou and all the rest of you exert yourselves, and proceed in rebuilding the temple with spirit and pleasure; for I *am* with you, saith the Lord of hosts—And will enable you to bring the work to a happy issue. *According to the word that I covenanted with you*—I will fulfil to you what I promised to your ancestors, namely, that I would be their God, and that it should be well with them, if they obeyed my voice; that I would keep them from evil, and moreover, bless and prosper them; (see the margin;) and so will I act toward you upon the same conditions, namely, your obeying my voice. *So my Spirit remaineth*—Rather, *So my Spirit shall remain among you*, namely, as a source of strength and courage, of wisdom and understanding, of zeal and fervency, to carry you through this work. *Fear ye not*—Let no discouraging fears or apprehensions have place in your minds, or weaken your hands.

Verses 6, 7. *Yet once*—Or, *once more*, *ετι απαξ*, as the LXX. render it, whom St. Paul follows. Heb. xii. 26. The phrase implies such an alteration, or change of things, as should be permanent, and should not give place to any other, as the apostle there expounds it. The expression, says Bishop Newcome, "has a clear sense, if understood of the evangelical age: for many political revolutions suc-

Spirit remaineth among you; fear <sup>A. M. 3484.</sup> ye not. <sup>B. C. 520.</sup>

6 For thus saith the LORD of hosts; <sup>f</sup> Yet once, it is a little while, and <sup>g</sup> I will shake the heavens, and the earth, and the sea, and the dry land;

7 And I will shake all nations, <sup>h</sup> and the Desire of all nations shall come: and I will fill this house with glory, saith the LORD of hosts.

<sup>f</sup> Verse 21; Heb. xii. 26.—<sup>g</sup> Joel iii. 16.—<sup>h</sup> Gen. xlix. 10; Mal. iii. 1.

ceeded, as the conquest of Darius Codomanus, and the various fortunes of Alexander's successors; but only one great and final religious revolution;" namely, a revolution, not introductory to, but consequent upon the coming of the Messiah; the change of the Mosaic economy for that of the gospel. *A little while*—Though it was five hundred years from the time of the uttering of this prophecy to the coming of the Messiah, which was the event here intended, yet it might be called a short time, when compared with that which had elapsed from the creation to the giving of the law, or from the giving of the law to the return of the Jews from Babylon, and the erection of this second temple. *And I will shake the heavens and the earth, &c.*—These and similar figurative expressions are often used in the prophetic Scriptures, to signify great commotions and changes in the world, whether political or religious. The political ones here intended began in the overthrow of the Persian monarchy by Alexander, within two centuries after this prediction, which event was followed by commotions, destructive wars and changes among his successors, till the Macedonian empire, which had overturned the Persian, with the several kingdoms into which it was divided, was itself subdued by the Roman. The expressions, *the sea and the dry land*, are added as a particular explication of what is meant by the general term *earth*, and signify only what is expressed without a figure in the next clause. *I will shake all nations*—All nations were more or less involved in, and shaken by, the wars that overthrew the Persian kingdom, and still more in and by those that overturned the empire of the Greeks. Grotius explains this prophecy as being, in part, at least, accomplished by the extraordinary phenomena in the heavens, and on the earth, at the birth, death, and resurrection of Christ, and mission of the Holy Spirit. But certainly the other is the interpretation chiefly intended. *And the Desire of all nations*—Christ, most desirable to all nations, and who was desired by all that knew their own misery, and his sufficiency to save them; who was to be the light of the Gentiles, as well as the glory of his people Israel: such a guide and director as the wise men among the heathen longed for; and whose coming was the expectation of the Jewish nation, and the completion of all the promises made to their fathers. *And I will fill this house with glory*—A glory no

A. M. 2484. 8 The silver is mine, and the gold  
B. C. 520. is mine, saith the LORD of hosts.

9 The glory of this latter house shall be greater than of the former, saith the LORD of hosts: and in this place will I give peace, saith the LORD of hosts.

10 ¶ In the four and twentieth day of the ninth month, in the second year of Darius, came the word of the LORD by Haggai the prophet, saying,

11 Thus saith the LORD of hosts, Ask now the priests concerning the law, saying,

12 If one bear holy flesh in the skirt of his

<sup>1</sup> John i. 14.—<sup>2</sup> Psalm lxxxv. 8, 9; Luke ii. 14; Ephesians ii. 14.

consisting in the magnificence of its structure, its rich ornaments, or costly sacrifices, which would have been only a worldly glory; but a glory that was spiritual, heavenly, and divine.

Verses 8, 9. *The silver is mine*—Solomon's temple was more richly adorned with silver and gold than this, and I, that am the Lord of all the world, could easily command the riches of it, and bring them together for beautifying this my house, if I took delight in, or wanted any thing of this sort. A like expression as this is used, Psa. l. 10, with regard to sacrifices. *The glory of this latter house, &c.*—The glory of this second temple shall exceed that of the former, not in riches or costly ornaments, but in this, that there the Prince of peace shall make his appearance, and there the gospel of peace shall be preached and published. See Isa. ix. 6; Mic. v. 5; Eph. ii. 14. "Notwithstanding the former temple had the *Urim* and *Thummim*, the ark containing the two tables of the law, (written with the finger of God,) the pot of manna, Aaron's rod that budded, and the cloud that overshadowed the mercy-seat, and was the symbol of the divine presence; yet the glory of this latter house shall be greater by the appearance, doctrines, and miracles of Christ. Some interpret this passage of the richer decorations in the latter temple; but it may well be doubted whether the second temple could exceed that of Solomon in the splendour and costliness of its ornaments. The presumption is, that the former temple was more magnificent and sumptuous in its furniture than the latter, though inferior to it in point of magnitude. Prideaux values the gold, with which the holy of holies alone was overlaid, at four million three hundred and twenty thousand pounds sterling. P. I. B. iii. Ann. 534."—Newcome. What were the magnificence and beauty which adorned the former temple? What was even the *Shechinah*, the resplendent cloud of glory, which rested upon the mercy-seat, compared with the emanations of the divine perfections from Immanuel: the almighty power and boundless goodness exerted in acts of beneficence which shone forth in Christ, when the blind and the lame came to him in the temple, and he

garment, and with his skirt do touch bread, or pottage, or wine, or oil, or any meat, shall it be holy? And the priests answered and said, No.

13 Then said Haggai, If one that is unclean by a dead body touch any of these, shall it be unclean? And the priest answered and said, It shall be unclean.

14 Then answered Haggai, and said, So is this people, and so is this nation before me, saith the LORD; and so is every work of their hands; and that which they offer there is unclean.

<sup>1</sup> Lev. x. 10, 11; Deut. xxxiii. 10; Mal. ii. 7.—<sup>2</sup> Num. xix. 11.  
<sup>3</sup> Titus i. 15.

healed them; and the infinite wisdom displayed in his divine discourses, when he taught daily in the temple, Luke xix. 47, and his doctrine dropped as the rain, and his speech distilled as the dew? And never, surely, was such peace given to men by any other as was imparted by and through him; peace between God and man, between Jews and Gentiles, and between man and man, wherever his religion is received in the truth and power of it: peace, spiritual, internal, and heavenly; peace of conscience, tranquillity of mind, serenity of heart; a peace which, as the apostle observes, passeth all understanding, all purely rational conception, or, which no one can comprehend, save he that receives it.

Verses 10–14. *In the four and twentieth day of the ninth month*—At which time, as appears from verses 16, 19, (the materials being collected,) they began to go on again with the building of the temple. *Ask now concerning the law*—What the law saith in this case. The question was put to the priests, whose office it was to put a difference between holy and unholy, between clean and unclean, Lev. x. 10: that is, to be thoroughly acquainted with all the ceremonial laws, and to instruct others concerning them. *If one bear, or carry, holy flesh*—Part of the sacrifice, legally sanctified, or made holy, by the altar on which the whole was sanctified; *in the skirt*—In the lap; *of his garment*—Or in any other cloth; and if this cloth touch any common thing, as bread, &c., shall that become legally holy? *And the priests said, No*—By the answer of the priests in this, compared with the following verse, we find, that legal holiness was not so easily communicated as legal impurity: for the holy flesh did not make any thing that was touched by it holy; but the touch of a person who was unclean rendered holy things unclean. Thus is vice much more easily contracted than virtue! Broad and easy is the way that leadeth to sin, but narrow and difficult is that which leads to holiness! *Then said Haggai*—Now a second case is proposed; *If one that is unclean by a dead body touch any of these*—Namely, the things mentioned in the former verse, bread, pottage, wine, &c.; shall it be unclean?—Shall that which the unclean per-

A. M. 3484. 15 And now, I pray you, °consider  
B. C. 520. from this day and upward, from be-  
fore a stone was laid upon a stone in the temple  
of the LORD :

16 Since those *days* were, ° when *one* came  
to a heap of twenty *measures*, there were *but*  
ten : when *one* came to the press-fat for to draw  
out fifty *vessels* out of the press, there were *but*  
twenty.

17 ° I smote you with blasting, and with mil-  
dew, and with hail, ° in all the labours of your  
hands ; ° yet ye *turned* not to me, saith the  
LORD.

18 Consider now from this day and upward,  
from the four and twentieth day of the ninth

° Chapter i. 5.—° Chap. i. 6, 9 ; Zech. viii. 10.—° Deut. xxviii. 22 ; 1 Kings viii. 37 ; Chap. i. 9 ; Amos iv. 9.—° Chap. i. 11.—° Jer. v. 3 ; Amos iv. 6-11.

son doth touch become unclean ? Though a touch of what is holy will not make holy, yet, will not a touch of what is polluted defile ? and the *priests answered*, *It shall be unclean*—The law was plain in this case : see Num. xix. 11. The least defect is sufficient to make a thing evil, whereas, to make it good and perfect, a concurrence of all good qualities is requisite. *So is this people before me*—In like manner, saith God, your neglect of my temple, and your disregard of my worship, have made you unclean, as if you had contracted legal pollution by touching a dead body ; and rendered every thing you undertake, even the sacrifices you offer on my altar, unclean and unacceptable.

Verses 15-17. *And now, consider from this day, &c.*—Reflect on what has happened to you, from the time that a stop was put to the building of the temple, after the first foundation of it was laid, till you began again to rebuild it. *And upward*—Or, *forward*. He had bid them look back, chap. i. 5, 7 ; now he bids them look forward. *Since those days*—All the time the temple lay neglected. *When one came to a heap*—Namely, of corn, which seemed likely to produce twenty measures ; *there were but ten*—Only half the quantity expected was found to be produced, through the poverty of the ear. The verse, it must be observed, according to the present rendering, is very elliptical ; but if the first clause be explained by the second, which it ought to be, the sense will clearly appear to be this : *When one came to a heap for twenty measures* ; that is, when a person came to a heap of corn on his floor, either of sheaves unthrashed, or of corn unwinnowed, and expected that it would have produced twenty measures after it was thrashed and winnowed, to his great disappointment he had but ten out of it. Such also was the case of those who came to draw out fifty measures of wine from the wine-press. *I smote you with blasting*—Burning and scorching winds ; and *with hail*—Which even in cold countries many times destroys corn, fruits, and trees, by

*month, even* from ° the day that the A. M. 3484.  
foundation of the LORD's temple was B. C. 520.  
laid, consider it.

19 ° Is the seed yet in the barn ? yea, as yet the vine, and the fig-tree, and the pomegranate, and the olive-tree, hath not brought forth : from this day will I bless you.

20 ¶ And again the word of the LORD came unto Haggai in the four and twentieth day of the month, saying,

21 Speak to Zerubbabel, ° governor of Judah, saying, ° I will shake the heavens and the earth ;

22 And ° I will overthrow the throne of kingdoms, and I will destroy the strength of the

° Zechariah viii. 9.—° Zechariah viii. 12.—° Chapter i. 14.—° Verses 6, 7 ; Hebrews xii. 26.—° Daniel ii. 44 ; Matthew xxiv. 7.

its violence ; but in those hot countries does it much oftener. *In all the labours of your hands*—In all that you sowed or planted ; *yet ye turned not to me*—Ye did not lay my judgments to heart, nor consider that they were inflicted for your sin, in neglecting to rebuild my temple, and restore my worship in it.

Verses 18, 19. *Consider now, from this day and upward*—That is, *forward*. In the 15th verse the prophet exhorted them to reflect upon the calamities they had suffered, from the time the rebuilding of the temple was intermitted. Now he bids them look forward, from the day the building was recommenced, (see chap. i. 15,) and they would find a visible change in their affairs for the better. *Even from the day that the foundation was laid, &c.*—The prophet expresses the carrying on of the building as if it were laying the foundation anew, because the work had been so long interrupted ; (compare Zech. viii. 9 ;) but yet there is no doubt to be made that they built upon the same foundation which had been laid some years before, of which we have an account Ezra iii. 8, and did not lay a new foundation. *Is the seed yet in the barn*—Is the harvest already laid up in the barn ? or any fruits of the earth gathered in ? No, certainly : for this is but the ninth month, (answering to our November,) when no judgment can be formed what will be the increase of the year following ; yet, from this time, I promise you the blessing of a fruitful year, as an encouragement to you to carry on the building. *Yea, as yet the vine and the fig-tree hath not brought forth*—No sign yet appears what vintage you shall have, what store of wine, oil, figs, and pomegranates ; yet by the word of God I tell you, you shall be blessed in them all, and have a large produce.

Verses 20-22. *Again the word of the Lord came unto Haggai*—Probably on the same day that he uttered what precedes, from verse 10 ; *Speak to Zerubbabel, governor of Judah*—The same title which is given to him chap. i. 1 ; in which character he was

A. M. 3484. kingdoms of the heathen; and \* I  
B. C. 520. will overthrow the chariots, and those  
that ride in them; and the horses and their  
riders shall come down, every one by the sword  
of his brother.

\* Micah v. 10; Zech. iv. 6; ix. 10.

the type of the Messiah, to whom the following words chiefly belong. *I will shake the heavens and the earth*—I will cause great commotions, and bring great things to pass. *I will overthrow the throne of kingdoms*—This is supposed to be spoken of the overthrow of the Persian empire, in Egypt, which, lying near to the Jewish territories, was regarded by them with great awe; and therefore its subversion was foretold to them, to encourage them to go on in the rebuilding of the temple. *I will destroy the strength of the kingdoms of the heathen—Or, of the nations.* The strength of the Persians, whose empire consisted of many kingdoms, or nations, was broken in a most remarkable manner by the little country of Greece. Such vast overthrows, both by sea and land, as they received from the Greeks, are scarcely to be paralleled. *The horses and their riders shall come down—Shall fall to the earth; every one by the sword of his brother*—That is, of his fellow-creature. Perhaps the different nations which should be concerned in these commotions, namely, the Persians, Egyptians, and Greeks, are here called brothers, because they were all idolaters, or worshippers of fictitious gods.

Verse 23. *In that day will I take thee, O Zerubbabel, &c.*—Amidst the commotions which I will cause in the world, I will so order it, that Judea shall remain safe under thy government, O Zerubbabel, and thy successors, and be molested by none. A signet, or seal, particularly a royal one, is kept with great care; therefore the promise of making Zerub-

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23 In that day, saith the LORD of A. M. 3484.  
hosts, will I take thee, O Zerubbabel, B. C. 520.  
my servant, the son of Shealtiel, saith the LORD,  
and will make thee as a signet; for I have  
chosen thee, saith the LORD of hosts.

<sup>b</sup> Cant. viii. 6; Jer. xxii. 24.—<sup>c</sup> Isa. xlii. 1; xliii. 10.

babel as a signet, signified keeping him safe, or preserving him as a person of great estimation. *For I have chosen thee*—To be the ruler of my people. This whole prophecy, from verse 21, addressed to Zerubbabel, is considered by Bishop Chandler, Mr. Lowth, and many others, as parallel to that contained in verses 6-9; that the same commotions and shaking of nations are intended in both passages; and therefore that by Zerubbabel here, the Messiah, typified by him, is chiefly intended. That the prediction could not be properly and fully accomplished in Zerubbabel, personally considered, is evident, as in all likelihood he did not live many years after the finishing of the temple, and certainly did not see any of those great changes here foretold; and therefore the Messiah must be here described under the name of Zerubbabel, as he elsewhere is under that of David. He is, indeed, the signet on God's right hand; for all power is given to him, and derived from him, he being constituted Head of the church, and Judge of the world. In him the great charter of the gospel is signed and sanctified, and it is in him that all the promises of God are yea and amen. And what is foretold, verse 22, respecting the overthrow of the throne of kingdoms, may probably ultimately refer to his second coming, or to that illustrious display of divine power, whereby a period shall be put to all anti-christian empires, and the *kingdoms of this world shall be made the kingdoms of our God and of his Christ*, Daniel ii. 44; Revelation xi. 15.

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THE

# BOOK OF Z E C H A R I A H.

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## ARGUMENT

**Z E C H A R I A H**, one of the last of that succession of prophets whom God sent at sundry times to signify his will to the Jewish nation, was the son of Barachiah, and the grandson of Iddo, mentioned *Ezra* v. 1 ; vi. 14. He is, indeed, in these passages, called simply the son of Iddo ; but that is merely because a person's descendants, though remote, are frequently termed his sons, or daughters, in the Scriptures. The time and place of his birth are not certainly known. Dr. Blayney, however, thinks it unquestionable, that he was of the number of the captives who returned from Babylon to Jerusalem in consequence of the decree of Cyrus ; but that he was very young when he came thither, being styled *דניאל*, a youth, chap. ii. 4, sixteen or seventeen years afterward, even when he had begun to exercise his prophetic function ; a title which would scarcely have been given him had he much exceeded the age of twenty. " It was in the eighth month of the second year of the reign of Darius Hystaspes, king of Persia, that is, about the year 520 before the Christian era, that he first opened his divine commission with a serious and solemn call to repentance. In the same year he is found, together with the Prophet Haggai, employed in assisting the endeavours of Zerubbabel and Joshua, to excite and animate the people at Jerusalem to a vigorous prosecution of the work of rebuilding their temple. For this purpose he communicated the visions which are contained in the first six chapters, and which he was favoured with on the 24th day of the 11th month, in the year aforesaid ; all evidently calculated to inspire the strongest hopes and assurance of future prosperity, through the returning favour of the Almighty. The same design is further carried on in a subsequent revelation, made to him about two years afterward ;" as is recorded chap. vii., viii. But though the time and occasion of this former part of his prophecies be thus ascertained, by the dates annexed to them, we have not the same certainty with respect to those that follow. " It is, however, highly probable, from the apparent difference both of style and subject, that they came forth at a different and more advanced period of our prophet's life. This difference, indeed, has been urged as a proof that the last six chapters are not Zechariah's, but by a different hand. But the argument is inconclusive ; for it is very possible for the same man to alter his style, and write differently at different periods of time. Nor would it be at all surprising if this writer, as he advanced in years and dignity, should have learned to express himself in a tone of more elevation and energy." At such distant periods also, as we suppose, the subject of his predictions and discourses would be materially changed. For he would no longer have occasion to stimulate his countrymen to the building of the temple, which was already completely finished ; but he was actually engaged in predicting some remarkable occurrences that would distinguish his own and the neighbouring nations in remote periods, some of them perhaps not yet arrived ; and in urging an immediate reformation of national manners. In so doing, what more natural to expect, than that he would encounter hatred and opposition from those whose corruptions he was called upon to censure and repress. " The sequel," says Dr. Blayney, " may easily be guessed at ; for from similar causes, similar effects may naturally be looked for. His enraged adversaries, after thwarting and defeating all his endeavours for the public good, at length so far succeeded as to turn the tide of popular prejudice and resentment against him ; and he was barbarously murdered, as his namesake Zechariah the son of Jehoiada had been, for the same cause, and in the self-same place, between three and four hundred years before. For this we have no less authority than that of our blessed Lord himself, who expressly calls the person of whom he speaks, *Matt. xxiii. 35*, Zecharias, son of Barachias, distinguishing him from the before-mentioned Zechariah son of Jehoiada by his patronymic as effectually as two men bearing the same Christian name in our days would be distinguished by their family names. That the Scriptures of the Old Testament are silent in regard to this latter instance can be no objection, if it be considered that a very small portion of them was written after the supposed date of this transaction ; and that nothing occurs in this part which would naturally lead to the mention of it. But no sooner is the line of sacred history

resumed in the New Testament, than we find the subject brought forward with such precision, that it requires no small degree of prejudice to controvert it. Add to this, how very improbable it is that our Saviour, who has taken his first term from the earliest date of history, should have chosen for his last one which would not include the whole series of prophets and divine messengers, who suffered for their testimony to the cause of religious truth." In this particular, however, it must be observed, Dr. Blayney's opinion differs from that of many commentators, who suppose that Zechariah the son of Jehoiada is intended in the passage of St. Matthew's gospel above referred to, and that the expression, the son of Barachias, was the officious addition of some early transcriber of that gospel, and not inserted by St. Matthew himself. See the note on Matt. xxiii. 35.

It has been urged by some, that many parts of this book are very hard, if not impossible, to be understood. "That Zechariah is in some degree obscure," says Dr. Blayney, "is not to be questioned. And which of the ancient prophets is not so? It is of the nature of prophecy to affect a degree of enigmaticalness previous to the accomplishment, in order not to clash with the freedom of human agency. And there is no doubt, that some of Zechariah's predictions relate to matters that are still involved in the womb of futurity. No wonder, then, that these fall not within the reach of our perfect comprehension. Others there are, which we have good reason to believe have already been fulfilled, but do not appear with such a degree of evidence, as they probably would have done if we had been better informed concerning the times and facts to which they relate. With respect to the emblems and types that are exhibited, they are most of them of easy and determinate application. And, in favour of the importance of his subject matter, it must be acknowledged that, next to Isaiah, Zechariah is the most evangelical of all the prophets; having more frequent, and more clear and direct allusions to the character and coming of the Messiah, and his kingdom, than any of the rest. Nor in his language and composition do we find any particular bias to obscurity; except that the quickness and suddenness of the transitions are sometimes apt to confound the boundaries of discourse, so as to leave the less attentive reader at a loss to whom the several parts of it are to be ascribed. But, upon the whole, the diction is remarkably pure, the construction natural and perspicuous, and the style judiciously varied, according to the nature of the subject; simple and plain in the narrative and historical parts; but in those that are wholly prophetic, the latter chapters in particular, rising to a degree of elevation and grandeur scarcely inferior to the sublimest of the inspired writings."

## CHAPTER I.

In this chapter, after the introduction, 1, we have, 1st, An awakening call to a sinful people to repent, and to return to God, 1-6. 2d, Great encouragement to hope for mercy, (1.) By a vision of horses and their riders among the myrtle-trees, 7-11. (2.) By the prayer of an angel for Jerusalem, and the answer to that prayer, 12-17. (3.) By a vision of four carpenters, that were employed to cut off the four horns with which Judah and Jerusalem were scattered, 18-21.

A. M. 3484. **I**n the eighth month, \* in the second  
B. C. 520. year of Darius, came the word of  
the LORD <sup>b</sup> unto Zechariah, the son of Barachiah,

the son of Iddo the prophet, saying, A. M. 3484.  
2 The LORD hath been <sup>1</sup> sore dis- B. C. 520.  
pleased with your fathers.

\* Ezra iv. 24; Hag. i. 1.

<sup>b</sup> Ezra v. 1; Matt. xxiii. 35.—<sup>1</sup> Heb. with displeasure.

## NOTES ON CHAPTER I.

Verses 1, 2. *In the eighth month*—This month, according to that reckoning which begins the year with the month Abib, or Nisan, Exod. xii. 2, falls in with the latter part of our October, and the beginning of November. Haggai had begun to exhort the Jews to resume the work of building the temple two months before this, and they had actually resumed it on the 24th day of the sixth month, that is, in the beginning of September. *In the second year of Darius*—That is, Darius the son of Hystaspes, as Dr. Blayney and many other learned men have proved to a demonstration. *Came the word of the Lord to Zechariah*—Here we see the prophet did not run before he was sent, or undertake a work to

which he was not called: as also, that what he communicated to the people, was first communicated to him by the Lord. *Saying, The Lord, &c.*—Blayney here supplies, *Speak unto all the people of the land, saying, &c.* He supposes that some words, expressive of that or a similar sense, have been omitted by the carelessness of some transcriber. *The Lord hath been sore displeased with your fathers*—He was so long and so much provoked, that his displeasure at last broke out into that flame which consumed your city and temple, and even desolated your country, nay, and punished the inhabitants thereof, and their children, with the captivity of seventy years; yet now he declares himself willing to be reconciled to you upon your repentance.

A. M. 3484. 3 Therefore say thou unto them, B. C. 520. Thus saith the LORD of hosts; Turn ye unto me, saith the LORD of hosts, and I will turn unto you, saith the LORD of hosts.

4 Be ye not as your fathers, <sup>d</sup> unto whom the former prophets have cried, saying, Thus saith the LORD of hosts; <sup>e</sup> Turn ye now from your evil ways, and *from* your evil doings: but they did not hear, nor hearken unto me, saith the LORD.

5 Your fathers, where *are* they? and the prophets, do they live for ever?

6 But <sup>f</sup> my words and my statutes, which I commanded my servants the prophets, did they not <sup>g</sup> take hold of your fathers? and they

returned and said, <sup>h</sup> Like as the LORD of hosts thought to do unto us, according to our ways, and according to our doings, so hath he dealt with us.

7 ¶ Upon the four and twentieth day of the eleventh month, which is <sup>About</sup> the month Sebat, in the second year of <sup>B. C. 519</sup> Darius, came the word of the LORD unto Zechariah, the son of Barachiah, the son of Iddo the prophet, saying,

8 I saw by night, and behold <sup>i</sup> a man riding upon a red horse, and he stood among the myrtle-trees that *were* in the bottom; and behind him *were there* <sup>j</sup> red horses, <sup>k</sup> speckled, and white.

<sup>c</sup> Jeremiah xxv. 5; xxxv. 15; Micah vii. 19; Malachi iii. 7; Luke xv. 20; James iv. 8.—<sup>d</sup> 2 Chronicles xxxvi. 15, 16. <sup>e</sup> Isaiah xxxi. 6; Jeremiah iii. 12; xviii. 11; Ezekiel xviii. 30;

Hosea xiv. 1.—<sup>f</sup> Isaiah lv. 1.—<sup>g</sup> Or, *overtake*.—<sup>h</sup> Lament. i. 18; ii. 17.—<sup>i</sup> Joshua v. 13; Revelation vi. 4.—<sup>j</sup> Chap. vi. 2-7.—<sup>k</sup> Or, *bay*.

Verses 3-6. *Therefore say*—Rather, *but say thou unto them, Thus saith the Lord, Turn ye unto me*—The word *turn*, as it related to the people, signified, that they should change their corrupt manners and turn to God in newness of life; and by *God's turning to them*, was meant, that he would take them again into his favour, and perform for them acts of manifest kindness, instead of displeasure. *Be ye not as your fathers*—Do not persist in impenitence as your fathers did. Instead of being hardened in your evil courses by the example of your fathers' sin, rather be deterred from those courses by the example of your fathers' punishment. *Your fathers, where are they*—Where are your disobedient fathers? Were they not consumed with famine and the sword, as God threatened them? *And the prophets, do they live for ever*—Though the prophets, and those to whom they delivered their message, are dead, yet the commandments delivered by their ministry still continue in full force; which appears by the judgments that came upon your fathers, for not hearkening to them; as they themselves could not but acknowledge. And the same punishments will overtake you, if you continue disobedient. *But my words*—The dreadful menaces which I delivered; *and my statutes*—The decreed judgments which I resolved to execute on them: *did they not take hold on your fathers?*—Overtake them as a pursuing enemy overtakes and seizes on the object of his hostility? In other words, Did not the evils which I had denounced by the prophets come upon your fathers? *And they returned, &c.*—They were forced to acknowledge with sorrow, that all those calamities which I had threatened against them, and forewarned them of, if they did not obey my voice, were actually come upon them.

Verses 7, 8. *Upon the four and twentieth day of the eleventh month*—That is, about three months after he had received the former vision; *which is the month Sebat*—This was the Chaldee or Syriac name of the eleventh month, not the Hebrew name.

This month corresponded with the latter end of January and the beginning of February. *Came the word of the Lord unto Zechariah*—This second revelation contains eight distinct visions, following each other in the same night. "The first vision is of an angel in a human form, sitting on horseback, in a low valley among myrtle-trees, attended by others upon horses, of different colours. The prophet asks the meaning, and is informed that they were the ministers of Providence, sent to examine into the state of the whole earth, which they report to be quiet and tranquil. The angel hereupon intercedes for Judah and Jerusalem, which he represents to have suffered under the divine indignation seventy years. He receives a consolatory answer. The prophet is directed to proclaim, that God's wrath against Judah was at an end; that he would cause the temple and Jerusalem to be rebuilt; and would fill the country with good, as a token and consequence of his renewed favour, verses 7-17."—Blayney. *Saying, I saw, &c.*—That is, the word came to the prophet, *who said, I saw, &c.*, or, thus recited the divine vision which had been sent him. What now follows (which extends to the end of the sixth chapter) was uttered when the people had made a great progress in the work of the temple, and were now to be excited to the new labour of fortifying Jerusalem. *And behold a man*—The prophet terms him so, according to his appearance; till, perceiving by his answer, verse 10, that he had a divine commission, he afterward gives him the respectable title of *the angel*, or messenger of Jehovah; *riding upon a red horse*—A horse of a red or bloody colour was an emblem of the slaughters of war, as appears from Rev. vi. 4. But the myrtle being a tree of pleasure, and an emblem of peace, therefore the red horse appearing among the myrtle-trees, signified that the slaughters of war were, or soon would be, repressed or restrained by a profound peace, namely, in the Persian empire, for that is here referred to: and accordingly there was a profound peace in it in the

A. M. 3484. 9 Then said I, O my Lord, what  
B. C. 520. are these? And the angel that talked  
with me said unto me, I will show thee what  
these be.

10 And the man that stood among the myrtle-trees answered and said, <sup>k</sup> These are they whom the LORD hath sent to walk to and fro through the earth.

11 <sup>l</sup> And they answered the angel of the LORD that stood among the myrtle-trees, and

<sup>k</sup> Heb. i. 14.—<sup>l</sup> Psa. ciii. 20, 21.—<sup>m</sup> Psa. cii. 13; Rev. vi. 10.

fourth, fifth, and sixth years of Darius. It is doubtful what angel or other being was represented by the figure of a man on this red horse. Some suppose Michael, whom the Prophet Daniel seems to mention as the guardian angel of the Jews, or the angel presiding, under God, over the affairs of their nation, and taking care of them. Others suppose the *λογος*, or Son of God, is meant; which opinion seems probable. The reason of his appearing in a bottom, or low place, amidst myrtles planted by the waters, is thought to have been to mark out the affliction, humiliation, and sorrow to which Judea was reduced. The myrtle flourishes best in shady and watery places. *Littora myrtetis latissima*, says Virgil. See Calmet. *Behind him were red horses*—With riders on them, as appears from verse 10, “who were angels, verse 11. They had horses to show their power of celerity; and horses of different colours, to intimate the difference of their ministries.”—Newcome. Or, as others explain it, to signify the various events of the wars waged by Darius, which were sometimes fortunate, at other times unsuccessful.

Verses 9–11. *Then said I, O my Lord, what are these*—What is the meaning of these appearances, or visions? *And the angel that talked with me said*—“This was another heavenly minister, sent, probably, to present the visions to the prophet’s imagination, as well as to explain them. *Angelus comes et interpretes*, “an accompanying angel and interpreter.” And under his direction the prophet receives satisfactory information from the mouth of the first angel and his attendants.”—Blayney. *I will show thee what these be*—“I will cause that it shall be explained to thee by the angel who stands first among the myrtles. This may have been done by a sign given to that angel, or by words omitted in the relation.”—Newcome. *And the man that stood among the myrtle-trees*—This was an angel of an order superior to him mentioned in the preceding verse, who either prevents that angel, and takes upon him to return an answer to the prophet’s question, or else sends his answer to Zechariah by that angel, as Christ sent his revelation to St. John by an angel, Rev. i. 1. *These are they whom the Lord hath sent*—They are the messengers or ministering spirits of Jehovah. *And they*—The rest of the angels, implied at the end of verse 8, and who came after the first; *answered, We have walked to and fro through the*

said, We have walked to and fro <sup>A. M. 3484.</sup>  
through the earth, and behold, all the <sup>B. C. 520.</sup>  
earth sitteth still, and is at rest.

12 ¶ Then the angel of the LORD answered and said, <sup>n</sup> O LORD of hosts, how long wilt thou not have mercy on Jerusalem and on the cities of Judah, against which thou hast had indignation <sup>o</sup> these threescore and ten years?

13 And the LORD answered the angel that

<sup>n</sup> Jer. xxv. 11, 12; Dan. ix. 2; Chap. vii. 5.

*earth*—We have been diligent to execute that office which was allotted to us. *And behold all the earth sitteth still, &c.*—This must be understood here, and in many other places, in a restricted sense, for all the nations with whom the Jews had a connection. It means here chiefly the Persian empire, which enjoyed peace at that time. But the state of the Jews was unsettled: see verse 16: which circumstance gives occasion to the following intercession.

Verse 12. *Then the angel of the Lord said*—“Christ the mediator,” as Bishop Hall explains it, “prayed for the salvation of his church, which was now troubled, when all the countries around were at rest.” But, as we find by the next verse that God’s answer to this petition was given to the angel interpreter, or the angel who talked with the prophet, this seems to determine that the petition was made by that angel. *How long wilt thou not have mercy on Jerusalem*—At this time Jerusalem lay without any walls or defence, and was not wholly rebuilt; *and on the cities of Judah*—These still lay wholly in ruins; *against which thou hast had indignation these threescore and ten years*—There are three ways of computing the seventy years of the captivity, taken notice of in Scripture. The first is, beginning from the fourth year of Jehoiakim to the first of Cyrus: this is Jeremiah’s account, chap. xxv. 1, 11; which Daniel follows, chap. ix. 2. Another may be computed from the besieging of Jerusalem in the ninth year of Zedekiah, in the tenth month, for which a solemn fast was kept by the Jews: compare 2 Kings xxv. 1, with Zech. viii. 19. This computation ends with the second year of Darius, which is the reckoning Zechariah here follows. Or lastly, if we compute the beginning of the seventy years from the destruction of Jerusalem and the first temple, which came to pass in the eleventh year of the same reign, they will be accomplished in the fourth year of Darius, and this computation agrees with what is said chap. vii. 1, 5. The last two ways of reckoning the seventy years may be reduced to one, only by supposing, that the prophet, in this verse, sets down a complete for an incomplete number, and calls that space of time seventy years, which wanted but little of it: a way of speaking of which several instances may be produced.

Verses 13–17. *And the Lord answered the angel*—“By a voice, or impulse; and the angel communicated the reply to Zechariah.”—Newcome. *So the*

A. M. 3484. talked with me *with* ° good words  
B. C. 520. *and* comfortable words.

14 So the angel that communed with me said unto me, Cry thou, saying, Thus saith the LORD of hosts; I am <sup>p</sup> jealous for Jerusalem and for Zion with a great jealousy.

15 And I am very sore displeased with the heathen *that are* at ease: for <sup>q</sup> I was but a little displeased, and they helped forward the affliction.

16 Therefore thus saith the LORD; <sup>r</sup> I am returned to Jerusalem with mercies: my house shall be built in it, saith the LORD of hosts, and <sup>s</sup> a line shall be stretched forth upon Jerusalem.

17 Cry yet, saying, Thus saith the LORD of hosts; My cities through <sup>t</sup> prosperity shall yet

be spread abroad; <sup>u</sup> and the LORD shall yet comfort Zion, and <sup>v</sup> shall yet choose Jerusalem. A. M. 3484. B. C. 520.

18 ¶ Then lifted I up mine eyes, and saw, and behold four horns.

19 And I said unto the angel that talked with me, What *be* these? And he answered me, <sup>x</sup> These *are* the horns which have scattered Judah, Israel, and Jerusalem.

20 And the LORD showed me four carpenters.

21 Then said I, What come these to do? And he spake, saying, These *are* the horns which have scattered Judah, so that no man did lift up his head: but these are come to fray them, to cast out the horns of the Gentiles, which <sup>y</sup> lifted up *their* horn over the land of Judah to scatter it.

° Jer. xxix. 10.—<sup>p</sup> Joel ii. 18; Chap. viii. 2.—<sup>q</sup> Isa. xlvi. 6.  
<sup>r</sup> Isa. xii. 1; liv. 8; Chap. ii. 10; viii. 3.—<sup>s</sup> Chap. ii. 1, 2.

<sup>t</sup> Heb. *good*.—<sup>u</sup> Isa. li. 3.—<sup>v</sup> Isa. xiv. 1; Chap. ii. 12; iii. 2.  
<sup>w</sup> Ezra iv. 1, 4, 7; v. 3.—<sup>x</sup> Psa. lxxv. 4, 5.

angel said, Cry thou—Now publish what thou hearest, and assure God's poor, captive, empoverished church, that he will do her good. *Saying, Thus saith the Lord of hosts*—The God of armies, and the Father of his people; *I am jealous for Jerusalem*—I have been jealous against, but now am jealous for Jerusalem; my love is now raised to a very high degree of compassion for my people, and of indignation against her enemies and oppressors. The words may be rendered, *I am jealous for Jerusalem with great zeal*, for so the word קנאה often signifies. So that the meaning is, I have a great concern for the welfare of my people, and I will not any longer suffer them to be ill treated. *I am very sore displeased with the heathen, &c.*—The remnant of the Babylonians, Philistines, Edomites, Samaritans, &c., which had not been made such examples of God's severity as the Jews were. *For I was but a little displeased*—Namely, with the Jewish nation; *and they*—Namely, their enemies; *helped forward the affliction*—They added to; or lengthened out, the time of the affliction, namely, by hindering the accomplishment of Cyrus's decree in favour of the Jews: see Ezra iv. 1-6. Or the meaning is, "Mine anger did not rise so high, as the punishment which the enemies of my people inflicted." I made the Babylonians instruments of my vengeance; but they exceeded their commission, and acted as they were prompted by their own ambition and cruelty; and I was displeased with them for their extreme cruelty, and with the nations who insulted over my people in their distress. *Therefore I am returned to Jerusalem with mercies*—I will have compassion on Jerusalem, and cause her to experience the effects of my favour. *And a line shall be stretched forth upon Jerusalem*—That is, the architect's measuring-line, for laying out the buildings. And Jerusalem shall be wholly rebuilt, and fortified with walls, &c. This accordingly was fulfilled not many years after, as

we read Neh. iii., iv. *My cities through prosperity shall yet be spread abroad*—Over the face of Judea: or, the cities of Judea shall be rebuilt, enlarged, and adorned, throughout the land. *And the Lord shall yet comfort Zion*—By showing his wonted kindness to her after her affliction.

Verses 18-21. *Then, behold, four horns*—Horns often signify the power of princes or people, the metaphor being taken from those cattle whose strength lies in their horns. The horns here mentioned denote the powers which had scattered Israel and Judah, or that should scatter them, as a bull, in his fury, tosses into the air whatever opposes him. It is uncertain whether the number *four* is here used indefinitely, or to denote that specific number; and if the latter, what particular powers are pointed out by it. Calmet supposes the Assyrians, Chaldeans, Persians, and Egyptians. But "the most ancient and prevailing opinion among the Jews themselves, and perhaps the most probable of any, is, that the four great empires, the Assyrian, or Babylonian, the Persian, Grecian, and Roman, are intended; namely, the empires alluded to by the four beasts, Dan. vii. By each of these the Jewish nation hath been in turns oppressed, and all of them have been successively brought down and annihilated; although, from the depression of the last, the Jews have not as yet apparently derived any considerable advantage." —Blayney. *The Lord showed me four carpenters*—Or *workmen*, as Bishop Newcome renders the word, observing, "Vitringa supposes that the horns were iron, and that these were fabri ferrarii malleis dolabris que instructi," blacksmiths furnished with hammers and axes. *Then said I, What come these to do?*—He inquires not who or what they were, but what was their business and design. *And he spake, (or said,) These are the horns*—In order to satisfy the inquiry of the prophet, the angel first points to the four horns, mentioned verses 18, 19, as if he had

said, See, there are four horns, *which have scattered Judah*. The LXX. add, *καὶ τὴν Ἰσραὴλ κατεῶσαν, and have broken Israel*. Instead of which addition the Arabic has, *and destroyed Jerusalem*. So that no man did lift up his head—No one had either strength or courage to make any resistance: so dispirited and dejected were all the people. *But these are come to fray them*—These are principal commanders, or powers, raised up by God to dismay and deter them. *To cast out the horns of the Gentiles*—To break, or

cast down, the power of these nations; *which lifted up their horn over the land of Judah*—Who employed their strength, and used all possible efforts, to hinder the Jewish people from flourishing again in Judea. Observe, reader, in what way soever the church is threatened with mischief, and whatever opposition is given to its interests, God can find out ways and means to check the force, or restrain the wrath of its enemies, and make it turn to his praise.

## CHAPTER II

In this chapter we have a third vision; (1.) In conformity to what was said chap. i. 16, a man, or angel, appears with a measuring-line in his hand, going to take the dimensions of Jerusalem, in order to its being rebuilt, according to its former extent, 1, 2. (2.) A message is delivered to the prophet, showing the great increase of its population and wealth, and its perfect security under the divine protection, 3-5. (3.) The recall of the Jewish exiles from the north country, and the punishment of those that oppressed them, 6-9. (4.) The return of God's presence to dwell in Jerusalem, and the conversion of many heathen nations, 10, 11. (5.) The reinstatement of Judah and Jerusalem in the full possession of all their ancient privileges; and a warning to all men not to prescribe to or limit God, but patiently to wait for the fulfilment of his promises, 13.

A. M. 3494. **I** LIFTED up mine eyes again, and  
B. C. 520. looked, and behold <sup>a</sup> a man with a  
measuring-line in his hand.

2 Then said I, Whither goest thou? and he said unto me, <sup>b</sup> To measure Jerusalem, to see what is the breadth thereof, and what is the length thereof.

<sup>a</sup> Ezek. xl. 3.—<sup>b</sup> Rev. xi. 1; xxi. 15, 16.

## NOTES ON CHAPTER II.

Verses 1-5. *I lifted up mine eyes, &c., and behold a man*—An angel in the form of a man, probably representing Nehemiah, under whose direction the wall was rebuilt, according to the ancient line marked out by the ruins. See Nehemiah iii., &c., &c. *And the angel that talked with me went forth*—Went away from me, as if he had performed his commission in regard to me, and was to commune with me no longer. *And another angel went out to meet him*—But, as he was going away, I saw another angel meet him. This appears to have been an angel sent with fresh commands, from the superior personage among the myrtle-trees, to the angel who communed with the prophet. *And said, Run, speak to this young man*—Hasten with all diligence, and communicate to the young and inexperienced prophet what will check his fears, and encourage him to proceed in the execution of his prophetic office. *Saying, Jerusalem*—Which hath so long lain in ruins, and seemed to be in a hopeless state, *shall be inhabited as towns, &c.*—Shall overflow with inhabitants, who shall occupy spaces beyond the circuit of the walls: that is, its inhabitants will multiply so fast, that the houses within the walls will not be able to contain them, and they will be obliged to seek habitations in the neighbouring country in villages, which shall be of as great extent *as towns*,

3 And behold, the angel that talked with me went forth, and another angel  
A. M. 3494.  
B. C. 520. went out to meet him,

4 And said unto him, Run, speak to this young man, saying, <sup>c</sup> Jerusalem shall be inhabited *as towns without walls* for the multitude of men and cattle therein :

<sup>c</sup> Jer. xxxi. 27; Ezek. xxxvi. 10, 11.

which, although *without walls*, shall be safe and secure against the attacks of enemies; their own multitude of men being a sufficient defence to them. And their cattle will increase in proportion. That this was a fact with regard to Jerusalem, see Josephus, *De Bell. Jud.*, lib. v. chap. 4, where we learn that "the city, overflowing with its number of inhabitants, by degrees extended itself beyond its walls;" and that Herod Agrippa fortified the new part called Bezetha. *For I, saith the Lord, will be unto her a wall of fire*—Which cannot be scaled or undermined, as it would soon consume any that might attempt to do the one or the other. Thus in regard to her inhabiting without walls, God engages to secure her as effectually as if she were surrounded with a wall of fire. "The image is most sublime, and expresses very strongly the protection of God. It must have reminded the Jews of the pillar of fire by which God directed and defended their ancestors."—Newcome. He says, *Round about*, to signify that no part should be left unguarded, or open to the enemy. *And will be the glory in the midst of her*—My presence and favour shall render her glorious. He alludes to the symbol of the divine presence in the holy of holies. Observe, reader, those that have Jehovah for their God have him for their glory: and they that have him in the midst of them have glory in the midst of them. And all

A. M. 3484. 5 For I, saith the LORD, will be  
B. C. 520. unto her <sup>d</sup> a wall of fire round about,  
° and will be the glory in the midst of her.

6 ¶ Ho, ho, *come forth*, and flee <sup>f</sup> from the land of the north, saith the LORD: for I have <sup>g</sup> spread you abroad as the four winds of the heaven, saith the LORD.

7 <sup>h</sup> Deliver thyself, O Zion, that dwellest *with* the daughter of Babylon.

8 For thus saith the LORD of hosts: After the glory hath he sent me unto the nations

A. M. 3484. which spoiled you; for he that <sup>A. M. 3484.</sup>  
B. C. 520. toucheth you, toucheth the apple  
of his eye,

9 For behold, I will <sup>k</sup> shake my hand upon them, and they shall be a spoil to their servants: and <sup>l</sup> ye shall know that the LORD of hosts hath sent me.

10 ¶ <sup>m</sup> Sing and rejoice, O daughter of Zion: for lo, I come, and I <sup>n</sup> will dwell in the midst of thee, saith the LORD.

11 ° And many nations shall be joined to the

<sup>d</sup> Isaiah xxvi. 1; Chap. ix. 8.—<sup>e</sup> Isa. lx. 19; Rev. xxi. 23. <sup>f</sup> Isa. xlvi. 20; Ysa. 11; Jer. i. 14; l. 8; li. 6, 45.—<sup>g</sup> Deut. xxviii. 64; Ezek. xvii. 21.—<sup>h</sup> Rev. xviii. 4.—<sup>i</sup> Deut. xxxii. 10; Psa. xvii. 8; 2 Thess. i. 6.

<sup>k</sup> Isaiah xi. 15; xix. 16.—<sup>l</sup> Chap. iv. 9.—<sup>m</sup> Isaiah xii. 6; liv. 1; Zeph. iii. 14.—<sup>n</sup> Lev. xxvi. 12; Ezekiel xxxvii. 27; Chap. viii. 3; John i. 14; 2 Cor. vi. 16.—<sup>o</sup> Isaiah ii. 3; xlii. 22; lx. 3; Chap. viii. 22, 23.

those persons and places that have God in the midst of them, have him for a *wall of fire round about them*; for upon all that *glory*, there is, and *shall be, a defence*, Isa. iv. 5. This prophecy was fulfilled in part in that Jerusalem, which, in process of time, became a very flourishing city, and made a very great figure in those parts of the world, much beyond what could have been expected, considering how low it had been brought, and how long it was before it recovered itself. But it was to have its full accomplishment in the gospel church, which is extended far, like towns without walls, by the admission of the Gentiles into it; and which hath the Son of God, and God himself, for its prince and protector.

Verses 6-9. *Ho, Ho!*—Ye sleepy Jews, *come forth*—Come out from your prisons; and *flee*—Make all the haste you can, *from the land of the north*—From Chaldea, and Babylon, the chief city of it, which lay northward of Judea. The Jews, who still remained in those parts, are here exhorted to return with all speed from them, for a reason assigned, verse 9. *For I have spread you abroad*—As I executed my threats in scattering you, and your brethren of the ten tribes, all over the world; so, in due time, I will gather you from your several dispersions, of which your present restoration from Babylon shall be an earnest. *Deliver thyself, O Zion, &c.*—O ye citizens of Zion, that still dwell in Babylon, make haste to come out from thence. *For after the glory hath he sent me unto the nations which spoiled you*—After that he is become your glory, saith the angel, I am to avenge you of your enemies. Or, the words may be considered as spoken by the prophet, and then the sense is, (as the Chaldee explains it,) “After I have given you the promise of restoring Jerusalem to such a glorious state, I (the Prophet Zechariah) am sent to execute God’s judgments, that is, to foretel that they shall be executed, upon the Chaldeans, who spoiled you of your wealth and ornaments. *For he that toucheth you, &c.*—God is very sensible of every injury offered to his people. See Psa. cv. 15. It is like hurting the eye, which is the most tender and sensible part of the body: compare Psa. xvii. 8. And though he made the Babylonians instruments of his

vengeance, yet now he will call them to an account for exceeding their commission.”—Lowth. See note on chap. i. 15. *For behold, I will shake my hand upon, or over them, &c.*—Namely, the nation that doth violence to my people, meaning chiefly the Babylonians. *And they shall be a spoil to their servants*—They shall be spoiled by, or become subject to, those to whom they were superior, and who were their servants. This seems to be a prediction of some new calamity to be brought upon the Babylonians. And accordingly we find from history, that very soon after this time, the Babylonians revolting from Darius, he marched against Babylon with a great army; and having, after a siege of twenty months, made himself master of it, beat down its walls, put 3,000 of its principal inhabitants to death, and made captives, or slaves, of a great number. Before Cyrus, the Persians were subject to the Babylonians, and therefore are here called their servants. *And ye shall know that the Lord of hosts hath sent me*—These words are a continuation of the prophet’s speech; as if he had said, When this judgment is executed upon the Chaldeans, it will be an undoubted sign and proof of the truth of my mission. Compare Ezek. xxxiii. 33.

Verses 10-12. *Sing and rejoice, &c.*—Here the prophet calls the daughter of Zion, or the whole Jewish nation, being redeemed and restored, to rejoice in the goodness showed them, and to proclaim the praises of Him who showed it. *For lo, I come, &c.*—To execute judgments on thine adversaries, and to complete thy deliverance and salvation. *And I will dwell in the midst of thee*—To defend and bless thee. This was fulfilled in part to the Jews, but more fully to the gospel church. *And many nations shall be joined to the Lord*—The church shall be greatly enlarged by the accession of the Gentiles to it; and shall receive a still further increase when, upon the conversion of the Jews, the fulness of the Gentiles shall be brought in. *And shall be my people*—My true worshippers, subjects, and servants. This promise relates chiefly to the latter times. Compare chap. viii. 21-23. *And thou shalt know that the Lord of hosts hath sent me*—The fulfilling of these my words shall be an unde-

A. M. 3484. LORD <sup>p</sup> in that day, and shall be  
B. C. 520. <sup>q</sup> my people: and I will dwell in the  
midst of thee, and <sup>r</sup> thou shalt know that the  
LORD of hosts hath sent me unto thee.

12 And the LORD shall <sup>s</sup> inherit Judah his

<sup>p</sup> Chap. iii. 10.—<sup>q</sup> Exod. xii. 49.—<sup>r</sup> Ezek. xxxiii. 33; Ver. 9.  
<sup>s</sup> Deut. xxxii. 9.—<sup>t</sup> Chap. i. 17.—<sup>u</sup> Hab. ii. 20; Zeph. i. 7.

niable evidence that my mission is divine. *And the Lord shall inherit Judah his portion*—Shall claim, recover, possess, and delight in Judah, as a man doth in his paternal inheritance. God will give visible tokens that the land of Judea is, in a peculiar sense, his land; and its inhabitants his peculiar people, according to the tenor of the covenant he made with their fathers. *And shall choose Jerusalem again*—Will have a regard to Jerusalem, as he

portion in the holy land, and <sup>v</sup> shall  
choose Jerusalem again. A. M. 3484.  
B. C. 520.

13 <sup>w</sup> Be silent, O all flesh, before the LORD:  
for he is raised up <sup>x</sup> out of <sup>y</sup> his holy habit-  
ation.

<sup>w</sup> Psalm lxxviii. 5; Isaiah lvii. 15.—<sup>x</sup> Heb. *the habitation of his holiness*, Deut. xxvi. 15; Isa. lxiii. 15.

formerly had. This prophecy will be more fully accomplished at the general restoration of the Jewish nation.

Verse 13. *Be silent*—Reverence and adore God, and expect the accomplishment of his word. *O all flesh*—Both Jews and Gentiles. *He is raised up out of his holy habitation*—God is engaged in this work already, and will not rest till he has accomplished his whole work.

CHAPTER III.

In this chapter, (1.) Zechariah sees Joshua the high-priest standing before an angel of the Lord, as it were soliciting to be admitted to the discharge of his sacred functions, and Satan standing by in the act of opposing him, 1. (2.) The adversary receives a rebuke from the Lord himself, by whose special command Joshua is stripped of his filthy garments, and invested with the priestly robes of service, 2-5. (3.) The angel delivers to him a solemn charge, 6, 7. (4.) A clear and interesting prediction of the coming of the Messiah follows, and of the establishment of his church; and pardon and peace are held forth as the blessed effects of Christ's coming, 8-10.

A. M. 3484. AND he showed me <sup>a</sup> Joshua the  
B. C. 520. high-priest standing before the  
angel of the LORD, and <sup>b</sup> Satan <sup>1</sup> standing at  
his right hand <sup>2</sup> to resist him.

2 And the LORD said unto Satan, <sup>c</sup> The  
LORD rebuke thee, O Satan; even the LORD

<sup>a</sup> Haggai i. 1.—<sup>b</sup> Psalm cix. 6; Rev. xii. 10.—<sup>1</sup> That is, an adversary.—<sup>2</sup> Heb. *to be his adversary*.

NOTES ON CHAPTER III.

Verse 1. *And he showed me*—*He*, that is, the angel, who talked with him, after delivering the message in the preceding chapter, proceeded to another representation; *Joshua the high-priest, &c.*—We find from Haggai, that Joshua the son of Josedeck was at this time high-priest. He stands here as representing the whole Jewish people. *Standing before the angel of the Lord*—This angel was Christ, or the Logos, mentioned chap. i. 11, and called the Lord in the following verse, whose minister, or servant, the high-priest was, as well as a type of him. *And Satan*—Or *the adversary*, as the word may be rendered; *standing at his right hand to resist him*—That is, to be his accuser, as he is called Rev. xii. 10. “So here he is represented as aggravating the faults of Joshua, the representative of the whole body of the Jews, (see verse 2,) by this means to prevail with God to continue the Jews under the

that <sup>d</sup> hath chosen Jerusalem rebuke  
thee: <sup>e</sup> is not this a brand plucked  
out of the fire? A. M. 3484.  
B. C. 520.

3 Now Joshua was clothed with <sup>f</sup> filthy gar-  
ments, and stood before the angel.

4 And he answered and spake unto those

<sup>d</sup> Jude 9.—<sup>e</sup> Chapter i. 17; Rom. viii. 33.—<sup>f</sup> Amos iv. 11; Rom. xi. 5; Jude 23.—<sup>g</sup> Isa. lxiv. 6.

power of their adversaries. It was the custom in courts of judicature, for the accuser to stand at the right hand of the accused.”—See Lowth, and notes on Job i. 6; and Psa. cix. 6. “It appears to me,” says Blayney, “the most probable, that by *Satan*, or *the adversary*, is here meant the adversaries of the Jewish nation in a body, or perhaps some leading person among them, Sanballat for instance, who strenuously opposed the rebuilding of the temple, and of course the restoration of the service of the sanctuary, and the re-establishment of Joshua in the exercise of his sacerdotal ministry.”

Verses 2-5. *And the Lord said, &c.*—The Logos, or Son of God, said unto Satan; *The Lord*—Namely, God the Father; *rebuke thee*—And not suffer thy mischievous imagination against Jerusalem and the temple to prosper. *Even the Lord that hath chosen Jerusalem*—Who hath chosen that place for his especial residence. Christ, as a mediator, rather chooses

A. M. 3484. that stood before him, saying, Take  
B. C. 520.

away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, <sup>s</sup> and I will clothe thee with change of raiment.

5 And I said, Let them set a fair <sup>h</sup> mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angel of the LORD stood by.

<sup>s</sup> Isaiah lxi. 10; Rev. xix. 8; Luke xv. 22.—<sup>h</sup> Exod. xxix. 6; Chap. vi. 11.—<sup>1</sup> Lev. viii. 35; 1 Kings ii. 3; Ezek. xliv. 16.

to rebuke the adversary in his Father's name than in his own. *Is not this a brand plucked out of the fire*—"Is not this small remnant returned from captivity," represented here by Joshua, "miraculously rescued from utter destruction, like a brand plucked out of the fire? and can it be thought that God will not preserve them?" *Now Joshua was clothed with filthy garments*—Denoting the sins and pollutions of the people, of whom he was the representative. *And he spake unto those that stood before him*—Christ spake to the inferior angels, his servants; *Take away the filthy garments from him*—Remove, or cause them to be removed. These filthy garments those angels removed, but another and superior hand takes away the sins and pollutions signified by that emblem. *And he*—Namely, Christ, the Lamb of God; *said, Behold, I have caused thine iniquity to pass from thee*—I have, by my merits and Spirit, removed the guilt, power, and pollution of thine iniquity. *And I will clothe thee with change of raiment*—With other garments, namely, such as are not filthy or polluted, but clean and rich, an emblem of holiness. As the *filthy garments* denoted the sins of the people, whose representative Joshua was, the taking them away denoted God's pardoning their public and national transgressions, and his restoring them to his favour and protection. "The Jews used to change their garments under any public calamity; which calamity being over, they expressed the change of their condition, and the greatness of their joy, by clothing themselves in garments adapted to their circumstances:" see Calmet. *And I said*—I, the Lord, further said, or commanded. The LXX. omit these words, prefixing *and* to the following expression: and the Syriac and Vulgate read, *He said, Let them set a fair mitre upon his head*—As the new garments put upon Joshua were such as belonged to the high-priest, and were contrived for *glory and beauty*, Exod. xxviii. 2, so the mitre was the proper ornament for his head. *And the angel of the Lord stood by*—Namely, Christ, through whose mediation, and at whose command, the above was done.

Verses 6, 7. *And the angel of the Lord protested*—Solemnly declared; *unto Joshua, If thou wilt walk in my ways*—If thou wilt diligently observe the commandments of my law; *and wilt keep my charge*—The special charge and office of the high-priest. *Then thou shalt also judge my house*—Thou shalt,

6 ¶ And the angel of the LORD pro- A. M. 3484.  
tested unto Joshua, saying, B. C. 520.

7 Thus saith the LORD of hosts; If thou wilt walk in my ways, and if thou wilt <sup>i</sup> keep my <sup>3</sup> charge, then thou shalt also <sup>k</sup> judge my house, and shalt also keep my courts, and I will give thee <sup>4</sup> places to walk among these that <sup>1</sup> stand by.

8 ¶ Hear now, O Joshua the high-priest, thou and thy fellows that sit before thee: for

<sup>3</sup> Or, ordinance.—<sup>k</sup> Deut. xvii. 9; Mal. ii. 7.—<sup>4</sup> Heb. *walks*.  
<sup>1</sup> Chap. iv. 14; vi. 5.

for a long time, be ruler in my temple, and exercise all the authority and jurisdiction which belongs to the high-priest's office; *and shalt also keep my courts*—Not as a servant, but as the chief, on whom others wait, and at last thou shalt have a place among my angels: so many interpret the following clause. Some, however, render it, *And I will appoint thee ministers among those that stand by*; and by the ministers, Blayney understands, "not the angels attending upon God's throne, but some of the subordinate priests who attended upon Joshua;" observing, "as it is promised to him that he should be reinstated in the honours of his high office, so it is also added, that he should be waited upon by those inferior priests, whose business it was to officiate in the service of the temple, under the authority of the high-priest. And the same persons are presently after designed, under the name of the companions of Joshua, that sat before him."

Verse 8. *Hear now, O Joshua, and thy fellows that sit before thee*—The angel directs his speech to Joshua and his assessors, or assistants in council. "Possibly these may have been some of those who were called chief priests; who, though subordinate to the high-priest, were entitled by their rank to assist in his councils."—Blayney. The rabbins call these, of whom doubtless Zerubbabel was one, *the heads of the captivity, and the men of the great synagogue*, by whom they suppose the Jewish affairs, both ecclesiastical and civil, to have been settled after the captivity, and the canon of the Old Testament to have been completed. The angel bespeaks their attention to what follows, as containing matter of great importance. *For they are men wondered at*—Hebrew, *מופת המה אנשי*, *men of wonder*, or, *men of sign are they*: men intended for signs or tokens, or typical men, as some render the phrase. Thus Isaiah, walking naked and barefoot, was for a sign and wonder, or rather a type or example, to Egypt and Ethiopia, Isa. xx. 3; that is, a sign, or emblem, that they should be carried away without covering. So Ezekiel, in digging through the wall, &c., (as commanded chap. xii. 7-12,) and in not mourning for his wife, chap. xxiv. 24, was to be a sign, type, or emblem, to the Jews: in all which passages the same word, *מופת*, is used in the original. To this sense the Vulgate translates it here, *virii portendentes, men foreshowing*, namely, something to come, that is, the men that composed this council, with

A. M. 3484. they *are* <sup>a</sup> men <sup>b</sup> wondered at : for  
 B. C. 520. behold, I will bring forth <sup>a</sup> my servant  
 The <sup>o</sup> BRANCH.

<sup>a</sup> Psa. lxxi. 7; Isa. viii. 18; xx. 3.—<sup>b</sup> Heb. *men of wonder*, or, *sign*, as Ezek. xii. 11; xxiv. 24.—<sup>c</sup> Isa. xlii. 1; xlix. 3, 5; lii. 13; liii. 11; Ezek. xxxiv. 23, 24.

Joshua at the head of them, were an emblem, or figure, of the restoration of the church, under the government of the Messiah. Their wonderful deliverance from the Babylonish captivity; the fortitude and resolution which they manifested in returning to Jerusalem, when it lay in ruins; their perseverance amidst the various difficulties, hardships, and perils, which they had to encounter on their journey, and when they arrived in Judea; their preservation among their numerous, powerful, and inveterate enemies; not only rendered them objects of wonder to many, but proper types of the deliverance, restoration, and preservation of the church of God under the Messiah.

The next clause points out the person, of whom Joshua was to be a figure; as the verse following does those of whom his companions were to be representatives, or signs. *For behold, I will bring forth my servant the BRANCH*—Namely, the Messiah, to whom this title, *the BRANCH*, is often given in the prophets, as descended from the stock of David: see the places referred to in the margin; in all which the word in the original is צמח, *tsemach*, as here; and all which texts the Chaldee explains of the Messiah; who is elsewhere called God's servant in an eminent sense, because he was sanctified and sent into the world upon a message of the highest importance. Some, indeed, would explain this passage, and chap. vi. 12, of Zerubbabel; but, as Dr. Blayney justly observes, there is no reasonable ground to conclude that he is designed in either place. "It is true he was a descendant from David, and appointed under the authority of the kings of Persia to be a subordinate governor of the Jews who returned from Babylon, and in that capacity he presided, and took an active part with Joshua the high-priest, and with the chief of the fathers, in forwarding the building of the temple. But there surely does not appear, in what we know of his character or performances, any thing to merit the particular notice imagined to be here taken of him. The same person must needs be intended here as is spoken of under the same title Jer. xxiii. 5; nor is it conceivable, that terms so magnificent as those used in this latter place especially can be applicable to one of so limited power and authority as Zerubbabel enjoyed. Besides, it is evident that the *Branch* is promised as one that was to come, or be brought forth, and not as one that had already enjoyed his estate, such as it was, for many years past. In short, for these and for many other reasons, it may be concluded against Zerubbabel; and, I think, against any other of less consequence than the great Messiah himself, through whom alone iniquity is put away, and the reign of perfect peace and righteousness is to be established: compare Psa. cxxxii. 17; Isa. iv.

9 For behold the stone that I have A. M. 3484  
 laid before Joshua; <sup>p</sup> upon one stone B. C. 520  
*shall be* <sup>q</sup> seven eyes: behold, I will engrave

<sup>o</sup> Isaiah iv. 2; xi. 1; Jeremiah xxiii. 5; xxxiii. 15; Chap. vi. 12; Luke i. 78.—<sup>p</sup> Psa. cxviii. 22; Isa. xxviii. 16.—<sup>q</sup> Chap. iv. 10; Rev. v. 6.

2; Jer. xxxiii. 15, 16." The word which here, and in the places above referred to, is translated *Branch*, is by the LXX. rendered Ανατολη, *the east*, or *sun-rising*, from whence it is applied to Christ, Luke i. 78, and is translated there *the day-spring*. Hence the name of *Oriens* was probably given to the supposed king of the Jews by the Roman writers: see *Tacit. Hist.*, lib. v. cap. 13.

Verse 9. *For behold the stone, &c.*—Or, as some render the former part of the verse, *For this is the stone which I lay before Joshua; there are in the same stone seven eyes: I will engrave it with its engravings, saith the Lord*—There seems to be an allusion in these words to the foundation, or chief corner stone of the temple, which probably was laid with great solemnity in the presence of Joshua. Christ is not only the *rod out of the stem of Jesse*, and the *branch that should grow out of his roots*, the fruit of which is *excellent and comely* for the remnant of Israel that escape the corruption which is in the world, but the foundation of the spiritual temple laid in Zion. And it is here foretold, that when he should be brought forth, *seven*, that is, many, eyes should be upon him. "The eye of the Father was upon him, to take care of him and protect him, especially in his sufferings. The eyes of all the prophets and Old Testament saints were upon this one stone: Abraham rejoiced to see Christ's day, and he saw it and was glad. The eyes of all believers are upon him, as the eyes of the stung Israelites were upon the brazen serpent. They look unto him and are saved."—Henry. Or, the seven eyes upon this stone may be explained, as the eyes upon the wheels in Ezekiel's vision: they may signify the perfection and plenitude of knowledge and wisdom which were in Jesus Christ for the good of his church, and his ever watchful care of his people: or the various gifts and graces of the Holy Spirit, with which he was endued: for he hath the seven spirits of God, as well as the seven stars, Rev. iii. 1; and *his eyes are as a flame of fire*, piercing through all disguises, and *searching the reins and the heart* of every human creature, and especially of every one that professes to be his disciple. "The *Branch* and the *Stone*," says Dr. Dodd, "are the same; which stone hath seven eyes, because the Messiah is the searcher of hearts, whom God engraved with his engraving; as in John the evangelist, *him the Father sealed*, endowed him with those gifts, virtues, and powers of the Spirit, which the prophets had foretold should be in the Messiah, by whom, dying on the cross, *God removed the iniquity of that land in one day*. In a day when every man (verse 10) *called his neighbour*, &c., that is, when the whole world was in profound peace." But, instead of, *Upon one stone shall be seven eyes*, Blayney reads, *From one stone seven*

A. M. 3484. the graving thereof, saith the LORD  
B. C. 520. of hosts, and I will remove the iniquity of that land in one day.

Jer. xxxi. 34 ; 1. 20 ; Mic. vii. 18, 19 ; Chap. xiii. 1.

*fountains*, the word פַּי signifying a fountain as well as an eye. "It seems," says he, "as if the prophet saw in his vision a stone or rock, set before Joshua, with seven fountains springing out of it, which God says were opened by himself." There is, he thinks, here "a plain allusion to the rock which Moses smote in the wilderness, and brought waters out of it for the refreshment of the people of God ; and that rock, St. Paul says, was Christ, 1 Cor. x. 4. In speaking of which transaction, the psalmist says, *He opened the rock and the waters gushed out*, Psalm cv. 41:" in which passage the same verb, פָּתַח, is used, which in the next clause is translated, *I will engrave*, &c., which Blayney renders, *Behold, I open the passage thereof*; that is, the hole or orifice through which the fountains shall flow. Again, it is said, Isa. xli. 18, *I will open rivers in the high places*, where not only the same verb is used, but is followed by the same preposition as is here placed before the word rendered *stone*. And it is said chap. xiii. 1, *In that day shall there be opened a fountain* (the same verb being again used) *to the house of David, and to the inhabitants of Jerusalem*. For what purpose? *for sin and for uncleanness*. "This was spoken of the gospel times; and, in like manner, it is here said of the same, *And I will remove, or take away, the iniquity of the land in one day*, namely, that one day on which Christ died to put away sin by the offering of himself. There cannot, surely, remain a doubt of what is intended, nor that פַּי must signify *fountains* of living waters, issuing from Christ. The living waters are the doctrines of the gospel, and the fountains, the dispensers of them, the apostles and evangelists, who are said to be *fellow-workers with Christ*, and therefore aptly represented by the companions of Joshua. The number seven is frequently used in Scripture to

10 In that day, saith the LORD of A. M. 3484.  
B. C. 520. hosts, shall ye call every man his neighbour under the vine and under the fig-tree.

Chap. ii. 11.—1 Kings iv. 25 ; Isa. xxxvi. 16 ; Mic. iv. 4.

denote multitudes, 1 Sam. ii. 5 ; Jer. xv. 9, &c., &c." It must be observed, however, that both the LXX. and the Vulgate read *seven eyes*, and not *seven fountains*.

Verse 10. *In that day*—In the day of removing the sins of my people; literally referring to the returned captive Jews, and mystically to the whole church in gospel days, when Christ the chief corner stone should have purged away sin and established his church; and when sinners should come to him in repentance and faith, and obtain reconciliation with God and peace of conscience; *shall ye call every man his neighbour*—Invite, with love and kindness, such as become neighbours by partaking of the same divine grace and blessing of the gospel; *under the vine, and under the fig-tree*—To associate together in holy duties and godly fellowship, sitting under the shadow of the true vine with delight, and finding its fruits sweet to your taste; as in Judea men used to feast together under the shade, and upon the fruit of their vines and fig-trees. When the guilt and power of iniquity are taken away, and we are in Christ new creatures, we receive precious privileges and blessings, as the fruit of our justification, regeneration, and union with Christ; yea, more precious than the products of the vine or fig-tree. And we repose ourselves in sweet tranquillity under his protection and care, being saved from the fear of evil, and possessed of a peace that passeth all understanding. "This may perhaps have a special reference to that day when the eyes of the Jews shall be fixed upon Christ, the precious corner stone, which they have hitherto rejected. Then their load of national guilt shall at once be removed; and they shall enjoy spiritual peace and temporal security in their own land, as in the days of Solomon."—Scott.

CHAPTER IV.

In this chapter the prophet is called to contemplate a fifth vision of the most sublime and mysterious import. (1.) He sees a candlestick of pure gold, with its seven lamps, communicating, by seven pipes, with a bowl at the top, which serves for a reservoir, and is constantly supplied with oil from two olive-trees standing on each side of the candlestick, 1-3. (2.) He inquires into the meaning of the vision, and receives an answer, which, though it might, in some sort, apply to the circumstances of the temple then building, yet, from the solemnity of the manner and terms used, must be considered as pointing to something far higher, even the final and complete establishment of Christ's holy, catholic church, not by any human means, but by the power of the Holy Spirit, surmounting all obstacles thrown in the way, 4-7. (3.) A special prediction is annexed, that Zerubbabel, who had begun, should have the honour of finishing the building of the temple; the accomplishment of which is made a sign, or proof, of Zechariah's divine mission, 8-10. (4.) The meaning of the seven lamps is explained, and of the two over-hanging branches of the olive-trees on each side of the candlestick, 11-14: see Blayney.

A. M. 3484.  
B. C. 520. **AND** <sup>a</sup> the angel that talked with me came again, and waked me, <sup>b</sup> as a man that is wakened out of his sleep,  
2 And said unto me, What seest thou? And I said, I have looked, and behold <sup>c</sup> a candlestick, all of gold, <sup>d</sup> with a bowl upon the top of it, and his seven lamps thereon, and <sup>e</sup> seven pipes to the seven lamps, which are upon the top thereof:  
3 <sup>e</sup> And two olive-trees by it, one upon the

right side of the bowl, and the other upon the left side thereof. A. M. 3484.  
B. C. 520.

4 So I answered and spake to the angel that talked with me, saying, What are these, my lord?

5 Then the angel that talked with me answered and said unto me, Knowest thou not what these be? and I said, No, my lord.

6 Then he answered and spake unto me, saying, This is the word of the LORD unto

<sup>a</sup> Chap. ii. 3.—<sup>b</sup> Dan. viii. 18.—<sup>c</sup> Exod. xxv. 31; Rev. i. 12.  
<sup>d</sup> Heb. with her bowl.—<sup>e</sup> Exod. xxv. 37; Rev. iv. 5.

<sup>a</sup> Or, seven several pipes to the lamps, &c.—<sup>e</sup> Verses 11, 12; Revelation xi. 4.

NOTES ON CHAPTER IV.

Verses 1-3. *And the angel came again, and waked me*—This seems to indicate, that the prophet's attention was very deeply engaged by the foregoing vision; that all the powers of his mind were wholly engrossed by it; so that he had even fallen into a kind of trance, or ecstasy, when he was roused again by the angel, to attend to what follows. *And said unto me, What seest thou?*—Thus the angel still further excites his attention. *And I said, Behold a candlestick of gold*—This represented the church of God, Jewish and Christian, set up for the enlightening of this dark world, by diffusing the light of divine truth. The candle, or lamp, is God's, the church is but the candlestick; but it is all of gold, signifying the great worth of the church, composed of the excellent of the earth. This golden candlestick had seven lamps, branching out from it by so many sockets, in each of which was a burning and shining light. The Jewish Church was but one; and though the Jews that were dispersed had probably synagogues in other countries, yet they were but as so many lamps belonging to one candlestick; but now, under the gospel, Christ is the centre of unity, and not Jerusalem, or any one place; and, therefore, seven particular churches are represented, not as seven lamps, but as seven several golden candlesticks, Rev. i. 20. This candlestick had one bowl, or common receiver, on the top, into which oil was continually dropping; and from it, by seven pipes or conduits, it was conveyed to the seven lamps; so that, without any further care, they received oil as fast as they wasted it, and so were kept always burning. And the bowl too was continually supplied, without any care or attendance of man, from two olive-trees, (verse 3,) one on each side of the candlestick, which were so fat and fruitful, that, of their own accord, they poured plenty of oil continually into the bowl. So that nobody needed to attend to this candlestick, to furnish it with oil; it tarried not for man, nor waited for the sons of men: the scope of which is to show, that God easily can, and often doth, accomplish his gracious purposes concerning his church by his own wisdom and power, without any art or labour of man. And though sometimes he makes use of instruments, yet he neither needs them, nor is confined to them, but can do his work

without them, and will, rather than it shall remain undone.

Verses 4, 5. *So I answered, &c.*—Namely, after I had seen and discerned; *What are these, my lord*—Observe how respectfully he speaks to the angel, calling him his lord; those that would be taught, must give honour to their teachers. He saw what these things were, but inquired what they signified. It is very desirable to know the meaning of God's manifestations of himself, and of his mind, both in his word and by his ordinances and providences. *The angel answered, &c., Knowest thou not what these be?*—This might be said, not with a view of reflecting on the prophet's want of discernment, but merely to excite his attention: so Capellus observes. Blayney, however, thinks that, by this question, the angel meant to censure the prophet's dulness in not perceiving "what a reasoning and reflecting mind, versed in the allegories of prophecy, might in some measure at least have discovered." Thus also Henry: "If he had considered and compared spiritual things with spiritual, he might have guessed at the meaning of these things: for he knew that there was a golden candlestick in the tabernacle, which it was the priest's constant business to supply with oil, and to keep it burning; when, therefore, he saw in vision such a candlestick, with lamps always burning, and yet no priests to attend it, nor any occasion for them, he might discern the meaning of this to be, that though God had set up the priesthood again, yet he could carry on his own work for and in his people without them." *And I said, No, my lord*—He makes an ingenuous confession of his ignorance.

Verse 6. *Then he answered, Not by might nor by power, &c.*—That is, Zerubbabel and Joshua, with the Jews under their conduct, shall finish the temple and re-establish the Jewish state, not by force of arms, nor by human power, but by the aid of my providence and grace; just as the lamps are supplied with oil in a secret and invisible manner, without the help of man. Thus the angel answers the prophet's question, "not by descending to an explanation of particulars, but by giving the general purport of the vision; the design being, not to gratify a partial curiosity, but to comfort and encourage an almost desponding people by the assurance that God would, not by those human means, in which they

A. M. 3484. Zerubbabel, saying, <sup>f</sup> Not by <sup>3</sup> might, B. C. 520. nor by power, but by my Spirit, saith the LORD of hosts.

7 Who *art* thou, <sup>6</sup> O great mountain? before Zerubbabel *thou shalt become a plain*: and he shall bring forth <sup>h</sup> the headstone *thereof* <sup>i</sup> with shoutings, *crying*, Grace, grace unto it.

8 Moreover the word of the LORD came unto me, saying,

<sup>f</sup> Hosea i. 7.—<sup>3</sup> Or, *army*.—<sup>6</sup> Jeremiah li. 25; Mal. xxi. 21.—<sup>h</sup> Psa. cxviii. 22.—<sup>i</sup> Ezra iii. 11, 13.—<sup>k</sup> Ezra iii. 10. <sup>1</sup> Ezra vi. 15.—<sup>m</sup> Chap. ii. 9, 11; vi. 15.

were sufficiently sensible of their own deficiency, but by his own Spirit, render his church triumphant over all opposition."—Blayney. We may observe further here, that what is done by God's Spirit, is done by *might and power*; but this stands in opposition to visible force. Israel was brought out of Egypt, and into Canaan, by *might and power*: but they were brought out of Babylon, and into Canaan the second time, by *the Spirit of the Lord of hosts*; working upon the spirit of Cyrus, and inclining him to proclaim liberty to them, and upon the spirits of the captives, inclining them to accept the liberty offered them. It was by the Spirit of the Lord that the people were excited and animated to build the temple, and therefore they are said to be helped by the prophets of God, Ezra v. 2; because by their mouths the Spirit of God spoke to the people's hearts. It was by the same Spirit that the heart of Darius was inclined to favour and further that good work, and that the sworn enemies of it were infatuated in their counsels, so that they could not hinder it as they designed. Observe, reader, the work of God is often carried on very successfully, when yet it is carried on very silently, and without the assistance of human force: the gospel temple is built, not by might or power, for *the weapons of our warfare are not carnal*, but spiritual; namely, the force of truth and love, which, through the Spirit of the Lord, are mighty to pull down strong holds, and bring men's hearts and lives *into captivity to the obedience of Christ*. Thus the excellency of the power is of God, and not of man.

Verses 7-9. *Who, rather, What art thou, O great mountain*—O great obstacle, apparently as insurmountable and immoveable as a high mountain. *Before Zerubbabel thou shalt become a plain*—Thou shalt sink into nothing. The obstacle shall give way, the difficulty vanish, the opposition cease. *Removing mountains*, or levelling them into plains, are proverbial expressions, denoting the overcoming the greatest difficulties, and removing all obstacles. So that the angel here encourages Zerubbabel to go on with his undertaking of rebuilding the temple, and restoring the Jewish state, assuring him that all the endeavours of the Samaritans, and of others of the neighbouring people to hinder him, would be fruitless, and that nothing should be able to withstand him. As the words of the text proceed immediately from Jehovah, Blayney thinks they appear

9 The hands of Zerubbabel <sup>k</sup> have A. M. 3484 laid the foundation of this house; B. C. 520. his hands <sup>l</sup> shall also finish it; and <sup>m</sup> thou shalt know that the <sup>n</sup> LORD of hosts hath sent me unto you.

10 For who hath despised the day of <sup>o</sup> small things? <sup>4</sup> for they shall rejoice, and shall see the <sup>5</sup> plummet in the hand of Zerubbabel *with* those seven; <sup>p</sup> they are the eyes of the LORD,

<sup>l</sup> Isaiah xlvi. 16; Chap. ii. 8.—<sup>m</sup> Hag. ii. 3.—<sup>4</sup> Or, *since the seven eyes of the LORD shall rejoice*.—<sup>5</sup> Heb. *stone of tin*. <sup>p</sup> 2 Chron. xvi. 9; Prov. xv. 3; Chap. iii. 9.

more dignified, if considered as expressing the same sense by an interrogation, closed by a brief answer, thus: "What art thou, O great mountain? Before Zerubbabel, a level plain." *He shall bring forth the headstone*—Namely, of the temple. He shall lay the top or headstone upon the walls of the temple: agreeably to what is said in the next verse, that he should finish the temple, as well as lay the foundation of it; *with shoutings, crying Grace, grace unto it*—Which action of Zerubbabel shall be accompanied with the joyful acclamations of the people, as also with their earnest prayers, wishing all prosperity, and a long continuance of it, to the temple, and those that should worship God therein. As if he had said, As the free favour of God began and finished the building, may the same favour ever dwell in it and replenish it. But although this be the literal sense of the passage, it has undoubtedly also a mystical meaning. As Christ is figuratively intended by the stone laid before Joshua, (chap. iii. 9,) so here it is figuratively signified that God would *bring forth*, or bring into the world, the Messiah, as the top, or headstone, the last or finishing ornament of the church, God's spiritual house, Eph. ii. 21. To this sense the Chaldee paraphrase expounds the words: "His Messiah shall come forth, who was named from all eternity, and shall obtain the empire of all the kingdoms of the earth." And St. Jerome tells us upon the place, that the ancient Jews explained it so. *His hands also shall finish*—He shall have the happiness of seeing the great work, which he hath begun, finished and brought to perfection. *And thou shalt know, &c.*—These may either be the words of the prophet to Zerubbabel, signifying, that when the prediction now uttered was accomplished, it would evidently appear to have been delivered by a divine commission, in which sense similar words must be understood, chap. ii. 9. Or they may be the words of the angel to the prophet, signifying that when the promise made in the preceding clause was fulfilled, then he would know that God had sent this divine instructor to him, and that the vision was really from God.

Verse 10. *For who hath despised*—The sense would be plainer if the particle *for* were omitted, as it is in most other versions; namely, thus: *Who hath despised the day of small things? they shall rejoice, &c.*—That is, who, or where are they, who despised the small beginnings of my temple, when

A. M. 3484. which run to and fro through the  
B. C. 520. whole earth.

11 ¶ Then answered I, and said unto him, What are these two olive-trees upon the right side of the candlestick and upon the left side thereof?

12 And I answered again, and said unto him, What be these two olive-branches which

¶ Verse 3.—<sup>6</sup> Heb. by the hand.—<sup>7</sup> Or, empty out of themselves oil into the gold.—<sup>8</sup> Heb. the gold.

the foundations of it were laid again in order to rebuild it? They shall be made glad, or they shall now have occasion to break out into joyful acclamations; instead of sorrowing, as many of them did, Ezra iii. 12, on account of what seemed contemptible in their eyes. In the work of God, the day of small things is not to be despised. God often chooses weak instruments to bring about mighty things: and though the beginnings be small, he can make the latter end greatly to increase. Though many of the Jews undervalued the mean and unpromising appearance of the second temple when it began to be built, yet, it is here foretold, that when finished they should rejoice in it. "By the day of small things," says Blayney, "I suppose to be meant the time when the resources of the Jewish nation appeared in the eyes of many, even well wishers, so small and inadequate to the building of the temple, against a powerful opposition, that they despaired of seeing it carried into effect. Such persons would, of course, rejoice, when the event turned out so contrary to their expectations." *Shall see the plummet in the hand of Zerubbabel*—The perpendicular line with which he should try the finished work; with these seven—In subordination to the divine providence, expressed by the seven eyes which were on that stone. And those that have the plummet in their hand must look up to these eyes of the Lord, must have a constant regard to the divine providence, and act in dependance upon its conduct, and in submission to its disposals. But both the LXX. and the Vulgate render this clause more agreeably to the Hebrew, dividing it into two distinct sentences, thus: *They shall rejoice, and see the plummet in the hand of Zerubbabel. Those seven* [namely, eyes] *are the eyes of the Lord, which run to and fro through the whole earth*; that is, his wise and watchful providence is always attentive to the concerns of his church, and is continually superintending and ordering all events for its benefit. It must be observed, however, that here again, as in chap. iii. 9, (where see the note,) Blayney reads *fountains* instead of *eyes*, observing, "The lamps, considered as part of the furniture belonging to the candlestick, that is, the church, can represent no other than the ministers and dispensers of evangelical light and knowledge: in which sense our Saviour says of them, *Ye are the light of the world*, Matt. v. 14. These, taken in conjunction with their pipes, may not improperly be represented as *fountains*, or con-

through the two golden pipes empty  
the golden oil out of themselves? A. M. 3484.  
B. C. 520.

13 And he answered me and said, Knowest thou not what these be? And I said, No, my lord.

14 Then said he, These are the two anointed ones, that stand by the Lord of the whole earth.

¶ Rev. xi. 4.—<sup>6</sup> Heb. sons of oil.—<sup>7</sup> Chap. iii. 7; Luke i. 18  
<sup>8</sup> Josh. iii. 11, 13; Chap. vi. 5.

duits, for conveying and communicating to others the gifts and graces of the Holy Spirit, with which they are replenished themselves. And as fountains they are said to run to and fro through the whole earth, which was, in an eminent degree, seen in the apostles and first preachers of the gospel; whose sound went into all the earth, and their words unto the ends of the world, Rom. x. 18."

Verses 11-14. *Then answered I*—Or, *Then spake I*, the Hebrew word ענה being not only used of giving an answer to a question, but likewise of beginning or continuing a discourse. *What are these two olive-trees, &c.*—The prophet had learned the meaning of the candlestick and its lamps, and now wants to know what the two olive-trees signify; and no answer being given to his question, he immediately proceeds to ask another; and in the answer given to it he acquiesces. Observe, reader, those that would be acquainted with the things of God, must be inquisitive concerning them. They must inquire of those who understand them, and they shall receive information; and if satisfactory answers be not given them at first, or quickly, let them renew their inquiries, praying for light from God, and the vision shall at length speak, and not lie. The prophet's second question differs a little, yet not much, from the former.

*I answered again*, says he, *What be these two olive-branches?*—Two principal branches, one from each tree, extending to the golden candlestick, and communicating to it, through two golden pipes, fastened to the golden bowl, the golden oil, out of themselves—That is, the clear, bright oil, the best of its kind, and of great value. *And he answered, Knowest thou not what these be?*—If thou knowest the candlestick to be the church, must thou not suppose that the olive-trees and the olive-branches are emblems of the means which God hath provided to communicate to it his truth and grace? The prophet having again acknowledged his ignorance, the angel says, *These are the two anointed ones*—Hebrew, בני ה' צור, sons of oil, as in the margin. As by the candlestick we understand the visible church, particularly that of the Jews at that time, for whose comfort this vision was primarily intended, these sons of oil, that stand by the Lord of the whole earth, are the two great ordinances and offices of the magistracy and ministry, at that time lodged in the hands of those two great and good men, Zerubbabel and Joshua. This prince, this priest, were

sons of oil, anointed of God, or endued with the gifts and graces of his Spirit, to qualify them for the work to which they were called. They stood before the Lord of the whole earth, to minister to him, and to receive direction from him; and a great influence they had upon the affairs of the church at that time; for their wisdom, courage, and zeal were continually emptying themselves into the golden bowl, to keep the lamps burning; and when they should be removed, others would be raised up to carry on the same work, and Israel should not be left without prince and priest. Thus Grotius, Lowth, Henry, Dodd, and several later interpreters, understand the clause. By the *two anointed ones*, says Archbishop Newcome, "Zerubbabel and Joshua may be meant; who presided over the temporal and spiritual affairs of the Jews; were the ministers, or vicegerents, of Jehovah; and acted not by their own strength, but by the divine assistance;" verse 6. "It is plain," adds he, "that the golden candlestick is the Jewish state, both civil and religious: and that the oil, with which the lights are supplied, is the Spirit of God, in opposition to human efforts." But though the candlestick here may primarily signify the Jewish Church, yet, in a secondary sense, it was also undoubtedly intended to be a figure of the Christian Church; and Zerubbabel and Joshua were types of the Messiah, and their offices emblematical of his offices, who, as is said chap. vi. 13, *sits and rules upon his throne, and is a priest upon his throne*: who is not only the anointed one himself,

but in his mysteriots person, as God and man, is the *good olive* to his church, supplying it with the golden oil of saving grace, and communicating to believers out of his fulness the unction, or anointing of the Holy Spirit, John i. 16; 1 John ii. 20-27.

Dr. Blayney, however, gives a different explanation of this passage. By the candlestick, indeed, he understands the church of God, both under the Jewish and Christian dispensations: but, in verse 12, instead of *two olive-branches*, he reads, *two orderers of the olive-trees*, understanding by the olive-trees "the two dispensations of the law and the gospel, under which were communicated the precious oracles of divine truth, which illuminate the soul, and make men wise unto salvation;" and by the *orderers*, or *directors*, of these dispensations, Moses and Christ, *the two sons of oil, or anointed ones*, that stand by the Lord of the whole earth, fulfilling his will and executing his commands. "Of the latter of these," says he, "it is expressly said, Isa. lxi. 1, *The Spirit of the Lord is upon me, because the Lord hath anointed me, &c.* Nor do I conceive that any other can be meant by the two witnesses, appointed to prophesy for a certain time, clothed in sackcloth, Rev. xi. 3; the next verse plainly showing, that an allusion is there made to this prophecy of Zechariah, concerning the candlestick and olive-trees, though not with all that accuracy of citation which we should look for at present. *These are the two olive-trees and the two candlesticks, standing before the God of the earth*, Rev. xi. 4."

## CHAPTER V.

In this chapter the prophet is shown two visions, (1.) That of an immense roll, or book, like that which Ezekiel describes, chap. ii. 9, 10, filled with curses, and in the act of flying, to denote the celerity and speed, as well as the certainty with which the thief and false swearer would be visited to their utter destruction, 1-4. (2.) The vision of an ephah, or measure, in which sat a woman representing a nation, whose wickedness was arrived at such a height as required an immediate check. Accordingly a heavy cover is cast over her, and she is carried into exile in a distant land, there to abide the full time allotted for her punishment, 5-11.

A. M. 3494. **T**HEN I turned, and lifted up mine eyes, and looked, and behold a flying \* roll.

2 And he said unto me, What A. M. 3494. seest thou? And I answered, I see B. C. 520. a flying roll; the length thereof is twenty

\* Ezek. ii. 9.

## NOTES ON CHAPTER V.

Verse 1. *Then I turned and lifted up*—Or, again *I lifted up, mine eyes*—For the verb *ושוב*, to return, is often used adverbially; and *behold a flying roll*—That is, a roll of a book, as the expression is Jer. xxxvi. 2; Ezek. ii. 9; the ancient way of writing being upon long scrolls of parchment, which used to be rolled up. This roll contained an account of the sins and punishments of the people, and is described as *flying*, both because it was open, and to denote the swiftness of God's judgments. Hitherto, from the beginning of this prophecy, "all has been consoling, and meant to cheer the hearts of the Jewish people, by holding forth to them prospects of

approaching prosperity. But, lest they should grow presumptuous and careless of their conduct, it was thought proper to warn them of the conditions on which their happiness would depend; and to let them see, that however God was at present disposed to show them favour, his judgments would assuredly fall upon them with still greater weight than before, if they should again provoke him by repeated acts of wickedness." Accordingly, this warning and information are given them by the visions of this chapter, which are of a very different kind from the preceding ones.—Blayney.

Verses 2-4. *The length thereof is twenty cubits, &c.*—Such scrolls for writing were usually longer

A. M. 3484. cubits, and the breadth thereof ten  
B. C. 520. cubits.

3 Then said he unto me, This *is* the <sup>b</sup> curse that goeth forth over the face of the whole earth: for <sup>1</sup> every one that stealeth shall be cut off *as* on this side, according to it; and every one that sweareth shall be cut off *as* on that side, according to it.

4 I will bring it forth, saith the LORD of hosts, and it shall enter into the house of the thief, and into the house of <sup>c</sup> him that sweareth falsely by my name: and it shall remain in the midst of his house, and <sup>d</sup> shall consume it with the timber thereof and the stones thereof.

<sup>b</sup> Mal. iv. 6.—<sup>1</sup> Or, every one of this people that stealeth holdeth himself guiltless, as it doth.

than they were broad; so this was represented as ten yards in length, and five in breadth. The roll was very large, to show what a number of curses would come upon the wicked. *Then said he, This is the curse, &c.*—This roll, or book, contains the curses, or judgments, due to sinners, particularly sinners of the Jews, who have been favoured with greater light and privileges than other people, and whose sins, therefore, are the more inexcusable. *That goeth over the face of the whole earth*—Or rather, *of the whole land*; for the land of Judea only seems to be here meant. *Every one that stealeth shall be cut off as on this side, &c.*—The roll was written on both sides, as that mentioned Ezek. ii. 10: and on one side were contained the judgments against stealing, and on the other against false swearing. These two sins are joined together, because in the Jewish courts men were compelled to purge themselves by oath, in case they were accused of theft; and they often would forswear themselves rather than discover the truth. Considering the time when Zechariah prophesied, it seems probable, that those who made use of fraud with respect to what had been dedicated to the rebuilding of the temple, and restoring the service of God, are here particularly referred to. According to Calmet, under the two names of *theft* and *false swearing*, the Hebrews and Chaldeans included all other crimes; theft denoting every injustice and violence executed against men, and perjury all crimes committed against God. Instead of *on this side*, and *on that side*, Newcome reads, *from hence*, namely, from the land. And instead of *shall be cut off*, the Vulgate reads, *judicabitur, shall be judged*; and Houbigant, *shall be punished*. It must be acknowledged, however, that the Hebrew word נקח, so rendered, rather means, *carries himself as innocent*, or, *asserts himself to be innocent*; or, *is declared innocent*, or, *left unpunished*, namely, by the magistrate. Blayney therefore translates the clause, *Because, on the one hand, every one that stealeth is as he that is guiltless; and, on the other hand, every one that sweareth is as he that is guiltless.* On which he observes,

5 ¶ Then the angel that talked with me went forth, and said unto me, Lift up now thine eyes, and see what is this that goeth forth.

6 And I said, What *is* it? And he said, This *is* an ephah that goeth forth. He said moreover, This *is* their resemblance through all the earth.

7 And behold, there was lifted up a <sup>2</sup> talent of lead: and this *is* a woman that sitteth in the midst of the ephah.

8 And he said, This *is* wickedness. And he cast it into the midst of the ephah; and he cast the weight of lead upon the mouth thereof.

<sup>c</sup> Lev. xix. 12; Chapter viii. 17; Mal. iii. 5.—<sup>d</sup> Lev. xiv. 45.  
<sup>2</sup> Or, weighty piece.

“The reason assigned for *the curse going forth through the whole land* is, that the good and the bad, the innocent and the guilty, were in every part of it looked upon and treated alike; so that it was time for the divine justice to interpose, and make the proper distinction between them.” *And it shall enter, &c.*—This curse shall come with commission from me; *into the house of the thief*—Where he had laid up that which he got by theft, thinking to enjoy it to his satisfaction. Or, by his house may be understood his family, estate, and goods: it shall take hold of him, and all that belong to him, and shall never leave them till they are utterly destroyed. *And it shall remain in the midst of the house*—It shall stick close to them and theirs, as Gehazi's leprosy did to him and his posterity; or, like the leprosy that infects a house, and cannot be purged till the house itself be pulled down.

Verses 5-8. *The angel that talked with me went forth*—Or rather, *went on*, as the verb <sup>שָׁרַף</sup> often signifies; (see 2 Chron. xxi. 19; Jer. xxv. 32;) and so it may signify at the end of this verse, and in the next, where it occurs again. *And I said, What is it?*—What does this signify, or, what thing is this? *And he said, This is an ephah*—An ephah was a measure containing somewhat less than our bushel, and consequently too small for a woman to sit in; we must therefore understand here a measure, in the form only of an ephah, but of a larger size, which was probably the reason why Zechariah did not know what it was: and being the measure whereby they bought and sold dry things, it seems to have been intended to denote the unjust dealings of the Jews in buying and selling; their fraud, deceit, and extortion in commerce, were sins abounding among them; as they are among that people at this day. *He said moreover, This is their resemblance*—Or, as the LXX. render it, *This is their iniquity* (reading <sup>עֲוֹנוֹתָם</sup>, instead of <sup>עֲוֹנוֹתָי</sup>) *through all the earth*—Or, *through all the land*; that is, by this you may make an estimate of their unjust dealings all over the land. Besides the intimation given by this vision of the ephah, that the dealings of the Jews with each

A. M. 3484. 9 Then lifted I up mine eyes, and  
B. C. 520. looked, and behold, there came out  
two women, and the wind *was* in their wings;  
for they had wings like the wings of a stork:  
and they lifted up the ephah between the earth  
and the heaven.

\* Jeremiah xxix. 5, 28.

other were unjust, its largeness and its *going forth* corresponded with the iniquities that prevailed in the land, both as exceeding the ordinary measure, and also as continually increasing, so as already to have arisen to such a pitch as made it necessary to repress them. *And behold there was lifted up a talent*—Or, a huge mass; *of lead*—This seems to have been intended to denote the weight, or severity, of the judgments here threatened. *And this is a woman, &c.*—What thou seest besides, is a woman sitting carelessly upon the ephah, and fearing no evil. So Grotius, "*super epha, superba et nihil mali metuens.*" That she appeared at first sitting upon the ephah, is evident from what is said in the following words, namely, that the angel cast her *into the midst of the ephah*; which implies that she was not there before. *And he said, This is wickedness*—This woman denotes *wickedness*: or, this is iniquity itself, or corruption of heart, the mother or spring of thefts, perjuries, and all kind of crimes. Blayney renders it, *This is the wicked one*. Public states, or societies, are often represented by women, as the mothers of their people, as we see in the ancient coins. By the same analogy, corrupt societies are expressed by harlots, and women of lewd characters; so here, the corrupt state of the Jews is set forth by a wicked woman. *And he cast it*—Rather, *he cast her, into the midst of the ephah*—So the LXX., *ερριψεν αυτην εις μεσον τη μετρη*. So also the Vulgate. Newcome renders it, *He cast her within the ephah*, that is, (as he explains it,) "caused her to contract herself within the compass of the vessel, denoting the check given to her further progress." *And he cast the weight of lead upon the mouth thereof*—That is, of the ephah, *ne quis esset exitus*, says Grotius, that there might be no exit, or way of escape. Or to signify, that when a people have filled up the measure of their iniquities, they sink under the weight of their sins, and cannot escape the judgment of God, and that thus it should fare with the Jewish people.

Verses 9–11. *Then lifted I up mine eyes, &c.*—Great difficulties attend the interpretation of this part of the vision, and commentators are much divided upon it. According to Calmet, the woman enclosed in the ephah denoted the iniquity of Babylon; the mass of lead which fell down upon her was the vengeance of the Lord; and the two women who lifted her up into the air were the Medes and Persians, who destroyed the empire of Babylon. Houbigant, however, observes, "that nobody has yet found out, nor ever will find out, why these women

10 Then said I to the angel that A. M. 3484.  
talked with me, Whither do these B. C. 520.  
bear the ephah?

11 And he said unto me, To<sup>o</sup> build it a house  
in<sup>f</sup> the land of Shinar: and it shall be esta-  
blished, and set there upon her own base.

<sup>f</sup> Genesis x. 10.

should carry the ephah into the land of *Shinar*, or of the Chaldees, if *Shinar* be understood literally, and not metaphorically. The Jews were not again carried captive into the land of the Chaldeans, after the rebuilding of the temple by Zerubbabel; nor can the Chaldeans be understood by the *ephah* which is carried into the land of *Shinar* with the woman, who abused it to fraudulent purposes; for the *ephah* is a Hebrew measure; and this woman, who is kept shut up in the *ephah*, is carried into a land not her own. *Shinar* will be more properly understood, as spoken metaphorically of the last captivity, under which the Jews now live; being, in the several kingdoms of the world, in the same state of servitude as they lived in under the kings of the Chaldeans; having their dwelling everywhere, with the deceitful *ephah*, to denote their usury and fraud. There is no necessity to be anxious about explaining why the *ephah* was to be carried by *two women*, and not by one only, or more, for the empire of the Greeks and Romans is not denoted hereby, but two women pertain only to the parable; as it might have seemed too much for one to have carried into a distant country an *ephah* burdened with lead, and with a woman shut up in it." Archbishop Newcome understands the words in this sense: considering the two women as "mere agents in the symbolical vision;" the meaning of which, he says, seems to be, "that the Babylonish captivity had happened on account of the wickedness committed by the Jews; and that a like dispersion would befall them, if they relapsed into like crimes. Thus the whole chapter would be an awful admonition that multiplied curses, and particularly that dispersion and captivity, would be the punishment of national guilt." Blayney interprets the vision in a similar way. "These, [namely, *two women*,] and the other circumstances mentioned verse 9, seem to indicate nothing more particular, than that Providence would make use of quick and forcible means to effect its purpose." Hence these women are said to have *had wings like the wings of a stork*; the stork, like other birds of passage, being provided with strong wings. Though *the land of Shinar* signifies, as he observes, the land of Babylon, (see Gen. xi. 2,) yet "this does not necessarily imply that Babylon would be the scene of the next captivity; but only that the people, in case of fresh transgression, might expect another severe captivity, like that in Babylon, but of still longer duration. In this manner Egypt is used proverbially for any grievous calamity, inflicted by the judgment of God: see Deut. xxviii. 68; Hos. viii. 13, and ix. 3."

CHAPTER VI.

In this chapter we have, (1.) A vision of four chariots, drawn by horses of different colours, representing the four great empires of the world, rising in succession, and distinguishable, both by their order and by their attributes, 1-8. (2.) The prophet is commanded by God, in the presence of witnesses, and for a memorial to them, to place a crown, or crowns, upon the head of Joshua the high-priest, thereby constituting him a type of Christ, the Branch, whom he proclaims, as about to come to build the spiritual temple of Jehovah, and to preside over it, both as king and priest, for the great purpose of peace, 9-14. (3.) The accession of strangers to assist in building the temple is foretold, and given as a proof of the prophet's divine mission, 15.

A. M. 3484.  
B. C. 520. **AND** I turned, and lifted up mine eyes, and looked, and behold, there came four chariots out from between two mountains; and the mountains were mountains of brass.

2 In the first chariot were <sup>a</sup> red horses; and in the second chariot <sup>b</sup> black horses;

3 And in the third chariot <sup>c</sup> white horses; and in the fourth chariot grizzled and <sup>d</sup> bay horses.

<sup>a</sup> Chap. i. 8; Revelation vi. 4.—<sup>b</sup> Rev. vi. 5.—<sup>c</sup> Rev. vi. 2.  
<sup>1</sup> Or, strong.—<sup>d</sup> Chap. v. 10.

NOTES ON CHAPTER VI.

Verse 1. *And I turned and looked, &c.*—"The main design of this eighth and last vision is to confirm the Jews in their faith in, and dependance upon God, by showing them that, weak and defenceless as they seemed to be, they had nothing to fear from the greatest earthly powers, while they remained under the divine protection; since all those powers originally proceeded from the counsels of the Almighty, were the instruments of his providence, and could not subsist, nor act, but under his permission."—Blayney. *And behold there came four chariots*—Horses and chariots are the usual emblems of conquerors: see Isa. xxi. 7-9; Zech. x. 3. The four chariots, here mentioned, denoted the four great empires, which either had subdued, or were to subdue the greater part of the then known world, namely, the Assyrian, or Babylonian, the Persian, Grecian, and Roman. They are here represented as coming from *between two mountains*, because mountains are the natural barriers which divide kingdoms; which, though they be *strong as brass*, are here supposed to be broken through by those that invade and conquer their neighbours. And it is observable, that several of the mighty conquerors of the world owed the beginning of their greatness to their successful passage through the straits of mountains, where a small force might have maintained the passes against a powerful army. Thus the beginning of Alexander's success against the Persians, was his passing without opposition through the straits of Cilicia; through which also the Babylonians and Persians had passed before, when they marched into Syria and Judea.

Verses 2, 3. *In the first chariot were red horses*—This meant the Chaldean empire, the bloody cruelties of which were signified by the red colour of the horses. This empire being overthrown, and its power extinct, when the prophet had this vision, it is only mentioned by-the-by, for the sake of order,

4 Then I answered <sup>d</sup> and said unto the angel that talked with me, What <sup>e</sup> are these, my lord? A. M. 3484.  
B. C. 520.

5 And the angel answered and said unto me, <sup>f</sup> These are the four <sup>g</sup> spirits of the heavens, which go forth from <sup>h</sup> standing before the Lord of all the earth.

6 The black horses which are therein go forth into <sup>i</sup> the north country; and the white

<sup>e</sup> Psa. civ. 4; Heb. i. 7, 14.—<sup>f</sup> Or, winds.—<sup>g</sup> 1 Kings xiii. 19; Dan. vii. 10; Chap. iv. 14; Luke i. 19.—<sup>h</sup> Jer. i. 14.

and nothing further is said of it. *And in the second, black horses*—We find by the Apocalypse, chap. vi. 5. that a *black horse* was an emblem of famine, or dearth, so that the *chariot with black horses* seems to have signified the Persian empire, which brought desolation on many countries, as appears from the history of Darius and Xerxes. *And in the third chariot white horses*—Conquerors used to ride on white horses, when they were triumphing on account of victories gained over their enemies. This, therefore, aptly denoted the almost continual victories of Alexander, who in a few years overturned the Persian empire, and set up the Macedonian. *And in the fourth chariot*—Representing the Roman empire; *grizzled and bay horses*—Denoting the various forms of the Roman government.

Verse 5. *These are the four spirits of the heavens*—Or rather, *The four winds*, as the word רוחו very frequently signifies, and as it is here rendered in the margin, and also by the LXX. and the Vulgate: that is, these chariots are the four empires in the different parts of the world. Thus Daniel, beginning to foretel the rise of these four great empires, chap. vii. 2, observes, *Behold, the four winds of heaven strove upon the great sea*. But how, it may be asked, could these chariots be said to be winds? Like strong winds they rushed violently on, and produced great agitations and commotions in the earth, resembling the effects of strong winds, both by sea and land. These winds are said to go forth from standing before the Lord of all the earth, to signify that, as winds are frequently made God's ministers, and fulfil his word. (Psa. cxlviii. 8,) so these empires, as his servants, should do his pleasure, and execute his purposes, whether of judgment or mercy, upon the different nations of the earth. In other words, they should be made subservient to the designs of his providence.

Verses 6, 7. *The black horses go forth into the north country*—The Persians (signified, as before

A. M. 3484. go forth after them; and the grizzled  
B. C. 520. go forth toward the south country.

7 And the bay went forth, and sought to go that they might <sup>h</sup> walk to and fro through the earth: and he said, Get you hence, walk to and fro through the earth. So they walked to and fro through the earth.

8 Then cried he upon me, and spake unto me, saying, Behold, these that go toward the north country have quieted my <sup>i</sup> spirit in the north country.

<sup>h</sup> Gen. xiii. 17; Chap. i. 10.—<sup>i</sup> Judg. viii. 3; Eccles. x. 4.

observed, by the black horses) marched from Persia into Chaldea, which lay north of Judea, and is commonly denominated *the north country*. And *the white go forth after them*—Alexander, with his Macedonians, signified, as we have said, by the white horses, marched from Greece through Asia Minor to Babylon, after the Persians, who retired before his victorious army. And *the grizzled go forth toward the south country*—This probably was intended to denote the Romans conquering Egypt, frequently called *the south country* in Scripture: see Dan. xi. 6. This was the last country the Romans subdued, under Augustus, whereby they became masters of the greatest part of the known world. And *the bay sought to go, &c., that they might walk to and fro through the earth*—As the bay horses, as well as the grizzled, belonged to the fourth chariot, representing the Roman empire, (see note on verse 3,) and the bay horses are mentioned after the grizzled, this verse may be intended to describe the ambition of the Romans, especially under the last form of their government, the *imperial*, to extend their conquests to every quarter of the globe; and the divine permission granted them so to do, signified in the latter part of the verse. Or, as Lowth supposes, a different branch of that empire may be here intended, which should arise and extend its conquests in the latter times; namely, the empire of the Goths and Vandals, whose power rose out of the ruins of the first Roman empire, and who set up the kingdom of the ten horns, mentioned Rev. xiii. 1, and xvii. 3.

Verse 8. *Then cried he unto me, Behold, these that go toward the north*—Namely, the black horses, denoting the Persian empire; *have quieted my spirit in the north country*—That is, by conquering the Babylonians, and executing upon them the punishment which they deserved for their cruelty and other crimes, they have satisfied the wrath which I had conceived against that people. So the LXX., ἀνεπαύσαν τον θυμου μου εν τη βορρα, *they have caused my wrath to cease in the land of the north*. Instead of these that *go toward the north*, it would be better to translate the words, *those who have gone toward the north*; because it is spoken of the Persians overturning the Babylonian empire, which happened before the prophet was favoured with this vision.

Verses 9-11. *And the word of the Lord came unto*

9 ¶ And the word of the LORD A. M. 3484.  
came unto me, saying, B. C. 520.

10 Take of *them of the captivity, even of Heldai, of Tobijah, and of Jedaiah, which are come from Babylon, and come thou the same day, and go into the house of Josiah the son of Zephaniah*;

11 Then take silver and gold, and make <sup>k</sup> crowns, and set *them* upon the head of Joshua the son of Josedech, the high-priest;

12 And speak unto him, saying, Thus speak-

<sup>k</sup> Exod. xxviii. 36; xxix. 6; Lev. viii. 9; Chap. iii. 5.

*me, &c.*—The prophet here proceeds to relate how he was favoured with another revelation, respecting a kingdom very different from the preceding; *saying, Take of them of the captivity, &c.*—That is, receive from the captivity, from Heldai, from Tobijah, &c. The exiles who remained in Babylon, showed their regard for the temple that was then building, by sending their gifts and oblations to Jerusalem, for carrying on the work, and adorning the temple after it was built. These offerings, it is to be supposed, they sent about the time when the prophet had this vision, by the persons here named, as they did afterward by Ezra and his companions: see Ezra vii. 16, and viii. 25, 26. And *go into the house of Josiah*—This was probably one who came from Babylon along with those before mentioned, namely, Heldai, &c.; for in other versions the words, *which are come from Babylon*, are put at the end of the verse. *Then take silver and gold*—That is, receive from them silver and gold, namely, of that which they had brought for the service of the temple, from those who remained still in Babylon. And *make crowns*—“That is, cause to be made by the artist.”—Newcome, who observes that Josiah, above mentioned, was probably a worker in gold and silver. Some versions read, not *crowns*, but a *crown*. It seems, however, more probable, that “two crowns are here ordered to be made, and both of them to be placed upon the head of Joshua; to signify that the Messiah, the branch, spoken of in the next verse, of whom Joshua was a type, should be both a king and a priest, and so should have a right to wear the two crowns that belonged to these offices. One crown was probably made of silver, and the other of gold; or both silver and gold might be used on the same crown; the silver denoting the human nature of the Messiah, and the gold the divine; or the former the exercise of his offices of priest and king on earth, and the latter the exercise of them in heaven. Or, as some think more probable, both crowns were made of gold, and the silver was employed for some different sacred use, especially as the high-priest’s crown, inscribed with HOLINESS TO THE LORD, was to be entirely made of pure gold.

Verse 12. *And speak unto him, saying*—Bishop Chandler justly observes, that the prophet’s speech is directed to Joshua only; the two crowns are put

A. M. 3484. eth the LORD of hosts, saying, Be-  
 B. C. 520. hold <sup>1</sup>the man whose name is The  
 BRANCH; and he shall <sup>3</sup>grow up out of  
 his place, <sup>2</sup>and he shall build the temple of  
 the LORD:

<sup>1</sup> Luke i. 78; John i. 45.—<sup>2</sup> Chap. iii. 8.—<sup>3</sup> Or, *branch up from under him.*

only on the head of Joshua; to him only it is said, *Behold the man whose name is The Branch*—As much as to say, “Behold the sign of the BRANCH, the person whom I promised to David in Solomon, and by the prophets after David to the Jews, by the name of the BRANCH.” “There cannot be a doubt,” says Blayney, “that the same person is meant by the BRANCH here, who is so called chap. iii. 8, and this has been already shown to be, not Zerubbabel, but the Messiah himself; of whom Joshua is made the type, or representative, by the crown placed on his head. For to what end should he have been called in to represent Zerubbabel, who was his contemporary, and altogether as ready at hand as himself. Nor will the passage, strictly and literally translated, answer to any other but him who was at once both king and priest, and, by uniting both characters in himself, was completely qualified to bring about the counsel of peace, or reconciliation between God and man.” It must be observed, however, that the human nature of our Lord is here chiefly intended by the expression, *The man, the BRANCH*. For, considered in his divine nature, he is not the branch out of the stem of Jesse, or David, but their root, as he is termed Isa. xi. 10; Rev. v. 5, and xxii. 16. In this his human nature, he was small in his beginning, even as to his kingdom as well as his person; and mean in his appearance, as a mere bud or sprout, but gradually flourishing and becoming great and fruitful. As a branch, he was to be cut off, but would produce sprouts, branches, and trees of righteousness innumerable. *He shall grow up out of his place*—Out of the tribe and family, and in the place foretold; as if he had said, Though you may suspect the root to be dry and dead, yet assuredly it is not: the branch will spring up, the Messiah, who shall be both priest and king, will make his appearance in due time. The Hebrew, *יִצְחָק יִצְחָק*, is literally, *He shall spring up, or flourish, from under himself*; by his own power, or by the power of his own Spirit, he shall be both stock and stem to himself. The words seem evidently to express his miraculous conception. *He shall build the temple of the Lord*—As the preceding clause speaks of his person, his conception, and birth, so this describes his work; as if he had said, He it is that stands by you, though unseen, and enables you to build this material temple; which neither Zerubbabel, nor Joshua, nor all the Jews uniting with them, would be able to complete without him. This, however, is a temple far inferior to that spiritual building, the gospel church, which the Messiah will in due time raise, beautify, preserve, and honour; *the spiritual house*, in which he will dwell, 1 Pet. ii. 4; the temple built on the

13 Even he shall build the temple A. M. 3484.  
 of the LORD; and he shall bear the B. C. 520.  
 glory, and shall sit and rule upon his throne:  
 and he shall be a priest upon his throne: and  
 the counsel of peace shall be between them both.

<sup>1</sup> Chap. iv. 9; Matt. xvi. 18; Eph. ii. 20, 21, 22; Heb. iii. 1  
<sup>2</sup> Isa. xxii. 24.—<sup>3</sup> Psa. cx. 4; Heb. iii. 1.

foundations laid in Zion, where he will manifest his grace and glory, and be worshipped in Spirit and in truth, 1 Cor. iii. 9-16; 2 Cor. vi. 16; Eph. ii. 19-22. Verse 13. *Even he shall build the temple of the Lord*—Here we have a sentence omitted by the LXX., Syriac, Arabic, and one MS., and which Archbishop Newcome proposes to expunge, as being only a different reading of the foregoing clause. “But, in arrest of judgment,” says Dr. Blayney, “I would beg leave to plead, that, in my opinion, the clause is not superfluous, but highly emphatic, implying that EVEN HE, the self-same person, who should build the temple of Jehovah, *יְהוָה אֱלֹהֵינוּ*, should have the honour of governing and presiding in it, as both king and priest, in both capacities advancing the peace and prosperity of his people.” Or, perhaps, the prediction is repeated, chiefly in order to confirm the Jews in the assured expectation of what is promised. *And he shall bear the glory*—The glory of the priesthood and royalty had been divided between the house of Aaron and that of David: but now, he alone shall bear the glory of both. Glory, in general, is a burden, and this double glory would be a double burden; but not too heavy for him to bear who *upholdeth all things*. He bore the cross, which was his glory, and he bears the crown, an exceeding great and eternal weight of glory. They shall hang on him all the glory of his Father’s house, &c., Isa. xxii. 24. He shall bear such glory that *the glory of the latter house shall be greater than that of the former*. Thus he shall raise, or lift up (Hebrew, *שָׁוַע*) the glory. The glory of Israel hath been thrown down and depressed, but he shall raise it out of the dust. *And shall sit and rule upon his throne*—He shall have a throne: *the government shall be on his shoulders*; which denotes both dignity and dominion, exalted honour and extensive power: *he hath a name above every name; all power is his in heaven and on earth*. And this throne is his: by birth-right; by donation of his Father; by purchase; by conquest: it is his most undoubted right. And its being said that *he shall sit and rule upon his throne*, signifies at once his royal magnificence, the perpetuity thereof, and the ease with which he shall rule, namely, the world, by his providence, judging and punishing, or sparing and pardoning nations, families, or individuals; or the church, and all the members of it, by his word, especially his laws, his Spirit, and the exercise of discipline. Observe well, reader, Christ, who is ordained to offer sacrifice for us, is authorized to give law to us. He will not save us, unless we be willing he should govern us, Heb. v. 9. God has prepared him a throne in the heavens, and if we

A. M. 3484. 14 And the crowns shall be to He-  
B. C. 520. lem, and to Tobijah, and to Jedaiah,  
and to Hen the son of Zephaniah, <sup>a</sup> for a mem-  
orial in the temple of the LORD.

15 And <sup>r</sup> they *that are* far off shall come and

<sup>a</sup> Exod. xii. 14; Mark xiv. 9.

would have any benefit by that, we must prepare him one in our hearts, and be willing and glad that he should sit and rule there, and to him must every thought be brought into subjection. *And he shall be a priest upon his throne*—With the majesty and power of a king, he has the *tenderness and sympathy of a priest*, who, being taken from among men, is *ordained for men, that he may offer both gifts and sacrifices for men*; who can have compassion on the ignorant, &c., Heb. v. 1, 2. In all the acts of his government as a king, he prosecutes his intentions as a priest. Let not those, then, that believe in, and are subject to him, look on his throne, though a throne of glory and of judgment, with terror and amazement. For as *there is a rainbow round about the throne*, so there is a priest upon the throne. And his office as a priest is no diminution to his dignity as a king. But his dignity as a king gives efficacy to his intercessions and services as a priest. *The counsel of peace shall be between them both*—Between Jehovah on the one hand, and the man, *whose name is the Branch*, on the other. That is, the counsel concerning the peace to be made between God and man, by the mediation of the Messiah, shall be, or rather, shall appear to have been, concerted by infinite wisdom, in the covenant of redemption; and that the Father and the Son understood each other perfectly in that matter. So some interpret the words. But it seems more probable that the kingly and priestly offices of Christ are here referred to, and that the meaning is, that the peace made for God's people shall rest on these two offices; that Christ, by his priestly office, should make peace for them with God, and by his kingly office should deliver them from their spiritual enemies: that by the former he should expiate sin, and by the latter extirpate it; that as a priest he should make, and as a king maintain peace.

build in the temple of the LORD; and A. M. 3484.  
B. C. 520. <sup>a</sup> ye shall know that the LORD of  
hosts hath sent me unto you. And *this* shall  
come to pass, if ye will diligently obey the  
voice of the LORD your God.

<sup>r</sup> Isa. lvii. 19; lx. 10; Eph. ii. 13, 19.—Chap. ii. 9; iv. 9.

Verses 14, 15. *And the crowns*—The two crowns before mentioned, made of the gold and silver brought from Babylon, verse 11; *shall be to Helem and to Tobijah, &c.*—Of these persons we know no more, with any certainty, than their names. *For a memorial in the temple of the Lord*—Namely, of this transaction, of the pious liberality of those men, who had presented the gold and silver of which they were made, and especially of the Messiah's certain and speedy coming. *And they that are far off shall come and build, &c.*—Though this verse, in its literal sense, may refer to the Jews who lived in distant parts, and other artificers, coming to Jerusalem to assist in building the material temple, yet, in its mystical and ultimate meaning, it refers to the conversion of the Gentiles to Christ, and to that true temple, the Christian Church, in helping to erect, enlarge, and beautify which, thousands and myriads of the Gentiles have co-operated, and still more, in ages to come, will co-operate. *And ye shall know that the Lord of hosts hath sent me unto you*—And the event of things, which, if not prevented by your disobedience, will be agreeable to my predictions, shall prove to you, beyond all doubt, that I was divinely inspired, and commissioned to declare these things to you: that is, the prediction, as far as it was intended to be understood literally, shall be accomplished in your days; and, in its mystical sense also, it shall be fulfilled in its season: the Gentiles shall come in and be united with you as brethren, and will help you to build the spiritual temple; *if ye will diligently obey the voice of the Lord*—For I must again desire you to observe, that the accomplishment of these promises depends on the condition of your obedience: for if you rebel and obey not, you shall even be cast out of God's church, shall be deprived of his protection and care, and the Gentiles shall be taken to be his peculiar people in your place.

## CHAPTER VII.

In this chapter, (1.) A case of conscience is proposed to the prophet, by some Jews sent from a distant place, concerning fasting, namely, whether they should continue to observe their annual fasts in the fifth and seventh months, which had been appointed on the occasion of the destruction of Jerusalem and the ensuing captivity, 1-3. (2.) The prophet reproves them sharply for their selfish and carnal manner of observing their fasts, regardless of the instructions which God had given them by former prophets, 4-7. (3.) He reminds them how they had been exhorted to the practice of justice, mercy, and love toward each other, how obstinately their fathers had hardened their hearts, and how God, in wrath, rejected their prayers, destroyed or scattered them, and laid their land utterly desolate, 8-14.

A. M. 3486.  
B. C. 518.

AND it came to pass in the fourth year of King Darius, *that* the word of the LORD came unto Zechariah in the fourth day of the ninth month, *even* in Chisleu ;

2 When they had sent unto the house of God Sherezzer and Regem-melech, and their men, <sup>1</sup> to pray before the LORD,

3 *And* to <sup>a</sup> speak unto the priests which *were* in the house of the LORD of hosts, and to the prophets, saying, Should I weep in <sup>b</sup> the fifth

<sup>1</sup> Heb. *to entreat the face of the LORD*, 1 Samuel xiii. 12; Chapter viii. 21.—<sup>a</sup> Deuteronomy xvii. 9-11; xxxiii. 10; Malachi ii. 7.

#### NOTES ON CHAPTER VII.

Verses 1-3. *The word of the Lord came unto Zechariah, &c.*—In this and the next chapter is contained a third and distinct revelation made to Zechariah, about two years after the former; of which the occasion and matter are as follows: A considerable progress having, by this time, been made in the rebuilding of the temple, and affairs going on pretty smoothly, the hopes of the Jewish nation began to revive, and a deputation was sent to inquire of the priests and prophets, whether it was God's will that they should still observe the fast, which had been instituted on account of the destruction of the city and temple by the Chaldeans. To this inquiry, the prophet is directed in these chapters how to answer; and his answer is given not all at once, but, as it seems, by piece-meal, and at several times. For here are four distinct discourses that have reference to this case. *In the fourth day of the ninth month, even in Chisleu*—This month corresponded with the latter part of our November and the beginning of December. *When they had sent*—The Hebrew verb here used is in the singular number, *he had sent, or one had sent*: but our translators very properly interpret it plurally, by the figure termed an enallage of the number, which is often used in the Hebrew; and the Vulgate renders it in the same sense. This is understood by some to be spoken of the Jews who still remained in Chaldea; but it seems more probable that those are meant who dwelt in the towns or villages at some distance from Jerusalem. *These sent unto the house of God*—That, is unto the temple, where the building was still carried on with success; *Sherezzer and Regem-melech*—Men of note among them; *and their men*—Servants, or persons of less rank, who accompanied them; *to pray before the Lord*—To offer up prayers for themselves and their friends. The temple was the only place where they could offer sacrifices and oblations, to which solemn prayers were always wont to be joined. *And to speak unto the priests and prophets*—It was the office of the priests to resolve any doubts that might arise respecting the worship of God, or any part of his law, whether moral or ceremonial, and the people were commanded to consult them, and to act according to their determination. And since the Prophets Hag-

month, separating myself, as I have <sup>A. M. 3486.</sup> done these so many years? <sup>B. C. 518.</sup>

4 ¶ Then came the word of the LORD of hosts unto me, saying,

5 Speak unto all the people of the land, and to the priests, saying, When ye <sup>o</sup> fasted and mourned in the fifth <sup>d</sup> and seventh month, <sup>e</sup> even those seventy years, did ye at all fast <sup>f</sup> unto me, *even* to me ?

6 And when ye did eat, and when ye did

<sup>b</sup> Jer. lii. 12; Chapter viii. 19.—<sup>c</sup> Isaiah lviii. 5.—<sup>d</sup> Jer. xli. 1; Chapter viii. 19.—<sup>e</sup> Chapter i. 12.—<sup>f</sup> *Rebam* xiv. 6.

gai and Zechariah were at this time residing in Jerusalem, it was proper to inquire of them, who might probably give them an immediate answer to their inquiry from God himself. *Should I weep in the fifth month*—The fast in the fifth month was kept because in that month, answering to our month of July, the city and temple were burned by the Chaldeans, 2 Kings xxv. 8; in memory of which grievous judgment, the people instituted a solemn fast, which, it appears, they had observed from that time until the times here spoken of; refraining from all worldly business and pleasure, and employing themselves in the religious exercise of prayer and humiliation: see chap. xii. 12-14. The question they now proposed, was, whether it were proper for them still to continue this fast, when the ecclesiastical and civil state was in a great measure restored, and the judgment for which they mourned was removed.

Verses 4-6. *Then came the word of the Lord unto me*—When these men had proposed their case, and were expecting the priests' answer, God commissioned his prophet to give them the answer contained in the subsequent part of this and in the following chapter; *saying, Speak unto all the people of the land*—Let all the people in general, and not only those who have proposed the question, know what I am now about to say to thee, in answer to it. *When ye fasted and mourned in the fifth and seventh month*—"The Jews not only observed those fasts which were instituted by God himself, but likewise added others, in commemoration of great calamities. The exiled Jews instituted four of these fasts; *one* in the fourth month, (June 17,) in commemoration of the breach of the wall, mentioned Jer. lii. 7; *one* in the fifth month, (July 4,) in commemoration of the burning of the temple, Jer. lii. 12; *one* in the seventh month, (September 3,) for the murdering of Gedaliah, Jer. xli. 2; and *one* in the tenth month, (December 4,) in commemoration of the beginning of the siege, 2 Kings xxv. 1. These fasts were observed, not only in their captivity, but likewise in Judea, between the reigns of Cyrus and Darius the son of Hystaspes; the Jews therefore, as we have remarked, particularly inquired concerning the observation of the fast on account of the burning of the temple, because that temple was now

A. M. 3486. drink, <sup>2</sup> did not ye eat for yourselves, B. C. 518. and drink for yourselves?

7 <sup>3</sup> Should ye not hear the words which the LORD hath cried 'by the former prophets when Jerusalem was inhabited and in prosperity, and the cities thereof round about her, when men inhabited <sup>4</sup> the south and the plain?

8 ¶ And the word of the LORD came unto Zechariah, saying,

9 Thus speaketh the LORD of hosts, saying, <sup>1</sup> Execute <sup>5</sup> true judgment, and show mercy and compassions every man to his brother :

<sup>3</sup> Or, be not ye they that, &c.—<sup>4</sup> Or, Are not these the words. <sup>4</sup> Heb. by the hand of, &c.—<sup>5</sup> Jer. xvii. 26.—<sup>6</sup> Isa. lviii. 6, 7; Jer. vii. 23; Mic. vi. 8; Chapter viii. 16; Matthew xxiii. 23. <sup>6</sup> Heb. Judge judgment of truth.—<sup>7</sup> Exod. xxii. 21, 22; Deut. xxiv. 17; Isaiah i. 17; Jeremiah v. 28.

rebuilding; for they might doubt whether it was not improper to retain it any longer, as the reason had ceased which gave rise to it; or, whether the commemoration of past calamities was not of great utility to the morals of mankind." See Grotius, and Calmet's Dictionary on the word FASTS. *Did ye fast at all unto me*—Blayney renders it, *Did ye fast any fastings of mine?* Or, *Did ye fast my fastings; mine?* When ye fasted, were those fastings observed as mine, my ordinances? No; you did not fast with an intention to obey me, or from religious motives, and with sincere purposes of repentance and reformation. You lamented more the losses, inconveniences, and miseries you suffered, than the sinfulness of your conduct which brought these calamities upon you. *And when ye did eat, did ye not eat for yourselves?*—Did you not seek your own pleasure and convenience, and not my glory? *I was as little regarded by you in your fasts as in your feasts.*

Verse 7. *Should ye not hear the words*—You needed not to have thus inquired, had you regarded the words spoken by my prophets, who have borne testimony to the real excellence and absolute necessity of obedience to the great and momentous precepts of my law, and who have called for true repentance and sincere love to God and man, with their proper fruits, and have shown how light and insignificant all ceremonies and formal services are in comparison thereof. *When Jerusalem was inhabited and in prosperity*—He puts them in mind of the reproofs, warnings, and exhortations of Isaiah, Jeremiah, and others of the former prophets, delivered to them when they were in a state of comparative prosperity, in which state they would have been continued, if they had hearkened to these prophets, and been obedient to the Lord's voice uttered by them. As if he had said, This is what you should have done on your fast-days; it was not enough to weep and separate yourselves on those days in token of your sorrow for the judgments that had come upon you; but you should have searched the Scriptures of the prophets, that you might have seen

10 And <sup>1</sup> oppress not the widow, A. M. 3486. nor the fatherless, the stranger, nor B. C. 518. the poor; <sup>2</sup> and let none of you imagine evil against his brother in your heart.

11 But they refused to hearken, and <sup>1</sup> pulled <sup>6</sup> away the shoulder, and <sup>7</sup> stopped <sup>m</sup> their ears, that they should not hear.

12 Yea, they made their <sup>2</sup> hearts as an adamant-stone, <sup>9</sup> lest they should hear the law, and the words which the LORD of hosts hath sent in his Spirit <sup>8</sup> by the former prophets: <sup>2</sup> therefore came a great wrath from the LORD of hosts.

<sup>1</sup> Psa. xxxvi. 4; Mic. ii. 1; Chap. viii. 17.—<sup>1</sup> Neh. ix. 29; Jeremiah vii. 24; Hos. iv. 16.—<sup>2</sup> Heb. they gave a backsliding shoulder.—<sup>3</sup> Heb. made heavy.—<sup>4</sup> Acts vii. 57.—<sup>5</sup> Ezekiel xi. 19; xxxvi. 26.—<sup>6</sup> Neh. ix. 29, 30.—<sup>7</sup> Heb. by the hand of. <sup>8</sup> 2 Chron. xxxvi. 16; Dan. ix. 11.

what was the ground of God's controversy with your fathers, and might have taken warning by their miseries, not to tread in the steps of their iniquities. You ask, shall you do as you have done in fasting? No; you must do that which you have not yet done; you must repent of your sins, and reform your lives; that is it that we now call you to, and it is the same that the former prophets called your fathers to. To affect them the more with a sense of the mischief that sin had done them, and to bring them to true repentance, he reminds them of the former flourishing state of their country; Jerusalem was then inhabited, and in prosperity, but is now desolate and in distress; the cities round about, that are now in ruins, were then inhabited too, and in peace; the country likewise was very populous. But then God by the prophets cried to them, as one in earnest, and was importunate with them to mend their ways, and their doings, or else their prosperity would soon be at an end. Now, says the prophet, you should have taken notice of that, and have inferred, that what was required of them for the preventing of the judgments, and which they did not perform, is required of you for the removal of the judgments; and if you do it not, all your fastings and weeping signify nothing. *The south* was that tract of land called *the wilderness of Judea*, Matt. iii. 1; part of which, or near to it, was the hill country, mentioned Josh. xxi. 11; Luke i. 39. *The LXX.* here render it *Ορεινη, the hill country*. *The plain* was that open country, called *the plains of Jericho*, 2 Kings xxv. 5; and *the plain of the valley of Jericho*, Deut. xxxiv. 3; and reached as far as the salt sea, or the lake of Asphaltites, called *the sea of the plain*, Deut. iii. 17; compare Jer. xvii. 26.

Verses 9-12. *Thus speaketh the Lord of hosts*—Or did speak, that is, to your fathers, and thus he speaks to you now; *Execute true judgment*—I often put your fathers in mind that judgment and mercy were more acceptable to me than fasting, or any external performances; (see the margin;) and I repeat the same admonition to you of the present age. *And let none of you imagine evil against his brother*

A. M. 3486. 13 Therefore it is come to pass, that  
B. C. 518. as he cried, and they would not hear; so they cried, and I would not hear, saith the LORD of hosts:

14 But I scattered them with a whirlwind

<sup>a</sup> Prov. i. 24-28; Isaiah i. 15; Jer. xi. 11; xiv. 12; Mic. iii. 4.  
<sup>r</sup> Deut. iv. 27; xxviii. 64; Ezek. xxxvi. 19; Chap. ii. 6.

&c.—Neither think ill of, nor wish ill to, nor plot evil against one another. *But they refused to hearken*—But your fathers refused to obey the admonitions of the former prophets, and were often reproved by them for their refractory disposition; and *pulled away the shoulder*—Withdrew their shoulder from the yoke of the law. The metaphor is taken from oxen that refuse to put their necks under the yoke. See the margin. *Yea, they made their hearts as an adamant-stone*—So that no arguments could make any impression upon them; *lest they should hear the law*—Of God by Moses, which they were peremptorily required to do, but to do which they as peremptorily refused; and *the words*—The counsels and commands; *which the Lord hath sent in his Spirit by the former prophets*—Inspired and commissioned his prophets to declare; *therefore*—For this great obstinacy; *came a great wrath*—Which consumed the whole land, and burned against the people that had inhabited it seventy years together in Babylon; *from the Lord of hosts*—In all

among all the nations whom they knew not. Thus the land was desolate after them, that no man passed through nor returned: for they laid the pleasant land desolate.

<sup>a</sup> Deut. xxviii. 33.—<sup>r</sup> Leviticus xxvi. 22.—<sup>s</sup> Daniel viii. 9.  
<sup>t</sup> Heb. land of desire.

which the hand of the Lord was most evidently seen, rendering unto them according to their ways.

Verses 13, 14. *Therefore*—On this very account; *as he cried*—As I, by my Spirit in my prophets, called, warned, entreated, and urged them to repent, obey, and live, but they would not; *so they cried*—In their deep distress, and amidst their overwhelming calamities; and *I would not hear*—Would not answer, or regard their prayer. *But I scattered them*—Cast them out of their habitations, and dispersed them through distant countries; *with a whirlwind*—Suddenly and irresistibly; *among all the nations*—All the heathen, that hated them and their ways. *Thus the land*—Once flowing with milk and honey; once full of cities, men, and cattle; *was desolate after them*—Became waste as a wilderness after they were cast out; *that no man passed through*—An entire riddance was not only made of its inhabitants, but the very highways were desolate, so that none passed and repassed: and that which was before a pleasant land, became a mere desert.

CHAPTER VIII.

The prophet, having accounted for God's past severity to the Jews, proceeds, in this chapter, (1.) To inform them, that the anger of the Lord was now appeased; and that he was again disposed to be gracious unto his people, and to restore Jerusalem, 1-8. He therefore, (2.) Exhorts them to proceed vigorously with the building of the temple, and assures them that they would, from that instant, experience a happy revolution in their affairs, 9-15. (3.) He renews his exhortation to the practice of moral righteousness, and promises that, on that condition, their fasts should be turned into joyful feasts; and they should be so distinguished by the divine favour, that many nations would be eager to embrace their religion, and sue for their alliance, 16-23.

A. M. 3486. AGAIN the word of the LORD of  
B. C. 518. hosts came to me, saying,  
2 Thus saith the LORD of hosts; I was

jealous for Zion with great jealousy, and I was jealous for her with great fury.

<sup>a</sup> Nahum i. 2;

Chapter i. 14.

NOTES ON CHAPTER VIII.

Verse 2. *I was jealous for Zion with great jealousy*—With great care that she should not, as formerly, sin against my love and her own welfare, and with a great desire to do her good, and rescue her from her enemies. Jealousy is properly the passion of a lover, or husband, made up of love, care, and anger, in their highest degrees, for his beloved, and against all that he thinks hurtful to her. Thus God had greatly loved Zion, had been careful of her honour and welfare, and displeased with her

sins, which first hurt her, and then with the Chaldeans, who violated her. *And I was jealous for her*—Or toward, or against her, as *יה* may be rendered; *with great fury*—Hebrew, *חמה*, heat, or wrath, namely, for her sins. In a note on chapter i. 14, Blayney gives it as his opinion, that the jealousy there spoken of was God's resentment against his people for their disloyalty and misbehaviour toward him. "In this opinion," he here says, "I am confirmed by the present passage, where not the least mention is made of the persecuting nations. That

A. M. 3486. 3 Thus saith the LORD; <sup>b</sup> I am returned unto Zion, and <sup>c</sup> will dwell in the midst of Jerusalem: and Jerusalem <sup>d</sup> shall be called, A city of truth; and <sup>e</sup> the mountain of the LORD of hosts, <sup>f</sup> The holy mountain.

4 Thus saith the LORD of hosts; <sup>g</sup> There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand <sup>h</sup> for very age.

5 And the streets of the city shall be full of

<sup>b</sup> Chap. i. 16.—<sup>c</sup> Chap. ii. 10.—<sup>d</sup> Isa. i. 21, 26.—<sup>e</sup> Isa. ii. 2, 3.—<sup>f</sup> Jer. xxxi. 23.—<sup>g</sup> 1 Sam. ii. 31; Isa. lxx. 20, 22; Lam. ii. 20; v. 11-14.—<sup>h</sup> Heb. for multitude of days.—<sup>i</sup> Or, hard, or, difficult.

God's jealousy bespeaks wrath toward the object of it, needs no other proof than his own words, Num. xxv. 11."

Verse 3. *I am returned unto Zion*—"I have punished her infidelities with all the rigour of despised and abused love; but, though sensible of her fault, my tenderness has continued, and my love is rekindled for her, upon her change in conduct, and return in true repentance to me. I have received her, restored my love to her, and will render to her my former kindnesses." *And will dwell in the midst of Jerusalem*—Once more, as of old, I will manifest my presence and fix my residence there: according to my promise, repeated to my people, Jerusalem shall be my dwelling-place: see the note on chap. ii. 10. *Jerusalem shall be called, A city of truth*—That is, it shall be such: the truth of God shall be known, believed, loved, and adhered to therein; the true God, and he only, shall be worshipped there, and that in sincerity and truth, and in the manner which he hath prescribed. Its citizens shall love and speak the truth, shall practise and execute true justice and judgment, and be faithful to Jehovah; *and the mountain of the Lord, The holy mountain*—On account of the pure and holy worship performed there, and the holy conduct of its inhabitants. We see a shadow of the accomplishment of this prophecy in the Jews, after their return from captivity; but this *faithful city*, this city of truth and holiness, in the strictness of the letter, is no other than the Christian Church, that chaste and faithful spouse of Jesus Christ, Eph. v. 27.

Verses 4, 5. *There shall yet old men, &c., dwell in Jerusalem*—Namely, both at this time and afterward. Formerly war, or famine, or pestilence, or wasting diseases cut off men and women before they grew to old age; but now it shall be otherwise: I will bless the people with a state of peace, and with health and long life. *And every man, or, every one, man or woman, with his staff in his, or her, hand for very age*—It shall not be from weakness and diseases that they lean upon their staves, but mere old age shall bring them to do it. *And the streets, &c., shall be full of boys and girls*—Strong, brisk, and lively; *playing in the streets*—As in a time of perfect peace and security.

boys and girls playing in the streets A. M. 3486. thereof. B. C. 518.

6 Thus saith the LORD of hosts; If it be <sup>2</sup> marvellous in the eyes of the remnant of this people in these days, <sup>b</sup> should it also be marvellous in mine eyes? saith the LORD of hosts.

7 Thus saith the LORD of hosts; Behold, <sup>1</sup> I will save my people from the east country, and from <sup>3</sup> the west country.

8 And I will bring them, and they shall

<sup>b</sup> Genesis xviii. 14; Luke i. 37; xviii. 27; Romans iv. 21. <sup>1</sup> Isa. xi. 11, 12; xliii. 5, 6; Ezek. xxxvii. 21; Amos ix. 14, 15. <sup>3</sup> Heb. the country of the going down of the sun, Psa. l. 1; cxlii. 3; Mal. i. 11.

Verses 6, 7. *If it be marvellous*—If these things promised appear difficult, and in a manner impossible; *in the eyes of the remnant of this people*—In the judgment and opinion, or rather to the unbelief, of this people, who are few in number, exceedingly poor, and perpetually surrounded with dangers; *in these days*—Which are days of small things; *should it also be marvellous in mine eyes*—Impossible, or so much as difficult to me, who am the Almighty God. *Thus saith the Lord of hosts*—Here God engages his almighty power to make good his promise. *Behold, I will save my people*—Or, bring them safe; *from the east country*—From Persia and Media, which lay east from Jerusalem, and were now masters of Babylon; *and from the west country*—From the countries of Europe, in which many of the Jews were, or would afterward be dispersed. The original words may be literally rendered, *From the rising to the going down of the sun*, including all parts of the world. This implies the general restoration of the Jewish nation from all their dispersions: an event retold by most of the prophets of the Old Testament: see note on Isa. xi. 11. *The west country* here mentioned, has a particular relation to their present dispersion, great numbers of them being, in these latter ages, settled in the western parts of the world. "The Jews, upon the completion of the Babylonish captivity, returned from the north, or from the east, but not from the west: nor can any other time here be pointed out, than the last return of the Jews; when they shall flow from all parts of the world to the New Jerusalem, and there constitute a new republic, the fame of whose sanctity shall allure and draw to it many nations, as is foretold at the end of this chapter. We cannot understand this either of the Jews or of the Gentiles, who embraced the faith upon the preaching of the apostles. Not of the Jews, because the Lord did not save at that time the Jewish nation, which he was about to disperse in a very short period;—not of the Gentiles, because the Gentiles were not the *people of God*, (*my people*,) before he had called them from the east and from the west."—Dødd.

Verse 8. *And I will bring them*—Though many things interpose to hinder, none shall prevent their returning; I will lead the way, guard them in it

A. M. 3486. dwell in the midst of Jerusalem ;  
B. C. 518. <sup>k</sup> and they shall be my people, and  
I will be their God, <sup>l</sup> in truth and in righteous-  
ness.

9 ¶ Thus saith the LORD of hosts ; <sup>m</sup> Let  
your hands be strong, ye that hear in these  
days these words by the mouth of <sup>n</sup> the pro-  
phets, which were in <sup>o</sup> the day that the founda-  
tion of the house of the LORD of hosts was  
laid, that the temple might be built.

10 For before these days <sup>p</sup> there was no hire  
for man, nor any hire for beast ; <sup>q</sup> neither was  
there any peace to him that went out or came  
in because of the affliction : for I set all men  
every one against his neighbour.

11 But now I will not be unto the residue of  
this people as in the former days, saith the  
LORD of hosts.

<sup>k</sup> Jeremiah xxx. 22 ; xxxi. 1, 33 ; Chap. xiii. 9.—<sup>l</sup> Jer. iv. 2.  
<sup>m</sup> Haggai ii. 4 ; Verse 18.—<sup>n</sup> Ezra v. 1, 2.—<sup>o</sup> Haggai ii. 18.  
<sup>p</sup> Or, the hire of man became nothing, &c.—<sup>q</sup> Haggai i. 6, 9, 10 ;  
ii. 16.—<sup>r</sup> 2 Chron. xv. 5.

supply their necessities, give strength to the weak  
and support to the dejected, and bring them safe to  
the end of their journey. *And they shall dwell in  
the midst of Jerusalem*—They shall inhabit their  
capital city as in old times. *And they shall be my  
people, &c.*—They shall duly perform their duty to  
me, and I will perform my promises to them ; they  
shall truly worship me, and I will protect and bless  
them. *In truth and in righteousness*—If we refer  
these words to God only, the word *righteousness* is  
equivalent to *mercy*, as it is often used ; and, joined  
with *truth*, implies God's faithfulness in performing  
his gracious promises. Or, this may be understood of  
the people, implying that, as God was faithful to  
them, so they should live in obedience to him.

Verses 9, 10. *Let your hands be strong*—Be of  
good courage, and go on with resolution and perse-  
verance in the work you have begun, the rebuilding  
of the temple, since you have received such assurances  
from God's prophets, even from the very first of  
your entering upon it, that he would prosper you in  
it, enable you to finish it, and bless you on account  
of your labour bestowed on it. *Ye that hear  
these words of the prophets*—He refers to the pro-  
phesies of Haggai, as well as those of Zechariah ;  
*which were in the day, or, who spake in the day,  
that the foundation of the house was laid*—The  
prophet speaks of the carrying on of the building as  
if it were the laying a new foundation : see Hag. ii.  
18. *For before these days there was no hire for  
man, &c.*—Or rather, *There was no reward for  
man, nor any reward for beast* : so the word שכר  
here used, often signifies ; that is, the fruits of the  
earth would not pay for the labour of those who  
cultivated it : see the margin. *For I set all men  
every one against his neighbour*—I suffered many

12 <sup>r</sup> For the seed shall be <sup>s</sup> prosper- A. M. 3486.  
ous ; the vine shall give her fruit, B. C. 518.  
and <sup>t</sup> the ground shall give her increase, and  
<sup>u</sup> the heavens shall give their dew ; and I will  
cause the remnant of this people to possess all  
these things.

13 And it shall come to pass, that as ye were  
<sup>v</sup> a curse among the heathen, O house of  
Judah, and house of Israel ; so will I save you,  
and <sup>w</sup> ye shall be a blessing : fear not, but <sup>x</sup> let  
your hands be strong.

14 For thus saith the LORD of hosts ; <sup>y</sup> As I  
thought to punish you, when your fathers pro-  
voked me to wrath, saith the LORD of hosts,  
<sup>z</sup> and I repented not :

15 So again have I thought in these days to  
do well unto Jerusalem and to the house of  
Judah : fear ye not.

<sup>r</sup> Hos. ii. 21, 22 ; Joel ii. 22 ; Hag. ii. 19.—<sup>s</sup> Heb. of pecc.  
<sup>t</sup> Psa. lxxvii. 6.—<sup>u</sup> Hag. i. 10.—<sup>v</sup> Jer. xlii. 18.—<sup>w</sup> Gen. xii.  
2 ; Ruth iv. 11, 12 ; Isa. xix. 24, 25 ; Zeph. iii. 20 ; Hag. ii. 19.  
<sup>x</sup> Verse 9.—<sup>y</sup> Jer. xxxi. 28.—<sup>z</sup> 2 Chron. xxxvi. 16 ; Ch. i. 6.

molestations to be given you. The enemies of the  
Jews ceased not to molest them from without, Ezra  
iv. 1, &c. ; and civil dissensions, it seems, prevailed  
within.

Verses 11–13. *But now I will not be as in the  
former days*—But now, seeing that ye have pro-  
ceeded in rebuilding my temple, I will order, by my  
divine providence, that things shall happen other-  
wise to you than they did before, or that your affairs  
shall be more prosperous. *For the seed shall be  
prosperous*—This in the Hebrew is, *For the seed  
shall be of peace*, which seems intended to express  
that they should have peaceable times, or be a seed  
or nation at peace. *And, as ye were a curse*—A  
standing form of imprecation ; *among the heathen*—  
Who wished that their enemies might be as misera-  
ble as the Jews. This was to be changed into a  
blessing, to the contrary effect ; *May you be as  
happy as the Jews who are restored*. See Grotius  
and Calmet. *O house of Judah and house of Israel*  
—By Israel may be understood here those of the ten  
tribes who returned to Judea with the two tribes of  
Judah and Benjamin. But the mentioning both  
Judah and Israel, which had been so long separated,  
shows that both the curse and the blessing here  
spoken of, in their ultimate sense, belong to the  
whole body of the Jews, who, as they are public in-  
stances of God's judgments now, so shall they be  
hereafter of his blessings ; namely, at the general  
restoration and conversion of that nation, to which  
several promises in this chapter relate.

Verses 14, 15. *As I thought to punish you*—As  
my wisdom saw it to be fit and necessary to punish  
your nation ; and I accordingly did punish it, when  
your fathers transgressed my laws in such a manner  
that my justice and wisdom could no longer suffer

A. M. 3486. 16 ¶ These *are* the things that ye shall do; <sup>b</sup> Speak ye every man the truth to his neighbour; <sup>c</sup> execute the judgment of truth and peace in your gates:

17 <sup>c</sup> And let none of you imagine evil in your hearts against his neighbour; and <sup>d</sup> love no false oath: for all these *are things* that I hate, saith the LORD.

18 ¶ And the word of the LORD of hosts came unto me, saying,

19 Thus saith the LORD of hosts; <sup>e</sup> The fast of the fourth month, <sup>f</sup> and the fast of the fifth, <sup>g</sup> and the fast of the seventh, <sup>h</sup> and the fast of the tenth, shall be to the house

<sup>b</sup> Chap. vii. 9; Verse 19; Eph. iv. 25.—<sup>c</sup> Heb. *judge truth, and the judgment of peace.*—<sup>d</sup> Proverbs iii. 29; Chap. vii. 10. <sup>e</sup> Chap. v. 3, 4.—<sup>f</sup> Jer. lii. 6, 7.—<sup>g</sup> Jer. lii. 12, 13; Chapter vii. 3, 5.—<sup>h</sup> 2 Kings xxv. 25; Jer. xli. 1, 2.

it; *So again, &c.*—So now my wisdom sees it to be fit, since you have been reformed by your sufferings, that I should be favourable to you, bestow my blessings upon you, and protect you from your enemies.

Verses 16, 17. *These are the things that ye shall do, &c.*—But these my promises of good to you are conditional, and the performance of them will depend upon your observing the laws of justice and righteousness; *Speak ye every man the truth to his neighbour*—Let no one deceive another by guile or falsehood. *Execute the judgment of truth*—True judgment; *and peace in your gates*—Use all means to restore and establish peace among you. *Or, Let those who have the administration of justice committed to their charge endeavour to search out the truth from the witnesses, in the trials which come before them; and decide according to the law, and do all in their power to uphold truth and integrity, and maintain the public peace.* The judges, it is to be remembered, used to execute their office at the gates of each city, and therefore it is said here, *Execute judgments, &c., in your gates.* *Let none of you imagine evil in your hearts*—See note on chap. vii. 10. *And love no false oath*—See note on chap. v. 3, 4. *For all these are things which I hate*—God, as he essentially, by his nature, loves that which is good and excellent, so must he hate that which is the contrary.

Verse 19. *The fast of the fourth month and of the fifth, &c.*—See the note on chap. vii. 5. The siege of Jerusalem was begun in the tenth month, and in the fourth of the year following the city was taken. God here informs the people, by his prophet, in answer to the question proposed, chap. vii. 3, that they might now disuse these fasts, and lay aside the mournful ceremonies with which they had been solemnized, the judgments, which had given occasion to them, being removed. *Therefore*—Rather, *but, love the truth and peace*—But take care to have a regard to truth in your dealings and conversation with each other; and cultivate a meek and peaceable disposition; which will be far more pleasing to

of Judah <sup>i</sup> joy and gladness, and A. M. 3486 cheerful <sup>j</sup> feasts; <sup>k</sup> therefore love the <sup>l</sup> truth and peace. B. C. 518.

20 Thus saith the LORD of hosts: *It shall yet come to pass*, that there shall come people, and the inhabitants of many cities:

21 And the inhabitants of one city shall go to another, saying, <sup>m</sup> Let us go <sup>n</sup> speedily <sup>o</sup> to pray before the LORD, and to seek the LORD of hosts: I will go also.

22 Yea, <sup>p</sup> many people and strong nations shall come to seek the LORD of hosts in Jerusalem, and to pray before the LORD.

23 Thus saith the LORD of hosts; In those

<sup>b</sup> Jeremiah lii. 4.—<sup>c</sup> Esther viii. 17; Isa. xxxv. 10.—<sup>d</sup> Or, *solemn, or, set times.*—<sup>e</sup> Verse 16.—<sup>f</sup> Isa. ii. 3; Mic. iv. 1, 2. <sup>g</sup> Or, *continually.*—<sup>h</sup> Heb. *going.*—<sup>i</sup> Heb. *to entreat the face of the LORD,* Chap. vii. 2.—<sup>j</sup> Isa. lx. 3, &c.; lxvi. 23.

God than any of your outward performances. Such divine instructions as these prepared men's minds for the reception of the gospel. See Jer. xxxi. 33.

Verses 20–22. *It shall yet come to pass, &c.*—The design of this and the three following verses is evidently to show the high degree of estimation in which Jerusalem and the Jews would *hereafter* be held, by foreign nations, *when* those among them, who were piously disposed to worship Jehovah the true God, would come to worship him at Jerusalem, as a place of peculiar sanctity; and those who wanted protection would humbly sue to the Jews for it, convinced that the men of that nation were especial objects of divine favour. It must be observed, however, that though the prediction contained in these verses might, in the primary sense, refer to those times of the Jewish republic which should precede the coming of the Messiah, and to the proselytes, which should then be made to the Jewish religion; yet the expressions are such, that it can scarce be doubted that the times of the gospel are also and more especially intended, when many more, of various nations, should be brought to the knowledge of the true God, and engaged to worship him in an acceptable manner. *There shall come people, and the inhabitants of many cities*—Great multitudes of different cities and nations. *Saying, Let us go speedily to pray before the Lord*—The expressions allude to the Jews going up in companies to Jerusalem at the solemn feasts. *I will go also*—So every single person shall express his willingness to go along with them. *Many people, &c., shall come to seek the Lord in Jerusalem*—Understanding the words literally, we find the first-fruits of these mentioned Acts ii. 10–12; but mystically Jerusalem means the church of Christ. *To pray before the Lord*—To perform all parts of gospel worship.

Verse 23. *In those days ten men*—That is, many men, a definite number being put for an indefinite. *Out of all languages of the nations*—From many

A. M. 3496. days *it shall come to pass*, that ten  
B. C. 518. men shall <sup>a</sup> take hold, out of all  
languages of the nations, even shall take hold

<sup>a</sup> Isaiah iii. 6; iv. 1.

different and remote countries, no nation being any longer excluded; *shall take hold of the skirt of him that is a Jew*—Christians are sometimes called by the name of Jews, as being confessors of the true religion, and those to whom the promises, made to the fathers of the Jewish nation, chiefly belong. In this sense especially the word is here to be taken.

of the skirt of him that is a Jew, A. M. 3496.  
saying, We will go with you: for B. C. 518.  
we have heard <sup>o</sup> *that God is with you.*

<sup>o</sup> 1 Cor. xiv. 25.

To take hold of another is a gesture of entreating his friendly assistance: see the notes on Isa. iii. 6, and iv. 1. The meaning of the passage, therefore, is, that the heathen should apply themselves to the Christians, particularly to Christian pastors and ministers, for instruction, in order to qualify themselves for admittance into the church.

## CHAPTER IX.

In this chapter, (1.) The prophet announces the fate of the Syrians, Sidomans, and Philistines, contrasted with the better prospects of the Jewish nation, 1-8. (2.) He foretels the coming of the Messiah to Jerusalem, and the peace of his kingdom, 9, 10. (3.) Predicts the restoration of Israel and Judah, together with a series of glorious victories, and great prosperity, 11-17.

A. M. 3494. **T**HE <sup>a</sup>burden of the word of the  
B. C. 510. LORD in the land of Hadrach,  
and <sup>b</sup> Damascus *shall be* the rest thereof:  
when <sup>c</sup> the eyes of man, as of all the tribes of  
Israel, *shall be toward* the LORD.

2 And <sup>d</sup> Hamath also shall border thereby;  
<sup>e</sup> Tyrus and <sup>f</sup> Zidon, though it be very <sup>g</sup> wise.

<sup>a</sup> Jer. xxiii. 33.—<sup>b</sup> Amos i. 3.—<sup>c</sup> 2 Chron. xx. 12; Psalm cxlv. 15.—<sup>d</sup> Jeremiah xlix. 23.—<sup>e</sup> Isa. xxiii.; Ezek. xxvi.; xxvii.; xxviii.; Amos i. 9.

### NOTES ON CHAPTER IX.

Verse 1. *The burden, &c.*—A heavy judgment appointed of God to be borne: or, a prophecy of a calamitous kind. See the note on Isa. xiii. 1. *The word of the Lord in the land of Hadrach*—Hadrach is not elsewhere mentioned as the name of a country; the context however shows it must have been some part of Syria, of which Damascus was the capital city. According to some Jewish rabbis it was a place near Damascus. The prophecy is thought to relate to Alexander the Great conquering Syria; Damascus being at the same time betrayed to him, and all Darius's treasure, which was laid up there, delivered into his hands. *And Damascus shall be the rest thereof*—Or, *It shall rest upon Damascus*; that is, the burden of the word of the Lord. Damascus shall in particular be afflicted with the judgment now threatened; *when*—Or rather, *for the eyes of man, as of all Israel, shall be toward the Lord*—For as all men's appeals, in case of wrong, are made to Heaven, so they who have been wronged by Syrian injustice shall look to Heaven for right, and the Lord will right them. The words however may be better translated: *When the eyes of men, even of all the tribes of Israel, &c.*; when the Jews saw the conqueror approach Jerusalem it was proper

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3 And Tyrus did build herself a <sup>a</sup> strong hold, and <sup>b</sup> heaped up silver  
as the dust, and fine gold as the mire of the streets.

4 Behold, <sup>i</sup> the LORD will cast her out, and he will smite <sup>k</sup> her power in the sea; and she shall be devoured with fire.

<sup>i</sup> 1 Kings xvii. 9; Ezek. xxviii. 21; Obadiah 20.—<sup>j</sup> Ezek. xxviii. 3.—<sup>k</sup> Job xxvii. 16; Ezekiel xxviii. 4, 5.—<sup>l</sup> Isaiah xxiii. 1.—<sup>m</sup> Ezek. xxvii. 17.

for them to look up to God, and to implore his protection. This, according to Josephus, (*Antiq.* lib. xi. cap. 8.) when Alexander was besieging Tyre, Jaddua the Jewish high-priest did, and was directed by a vision to meet the conqueror in his pontifical robes, by whom he was received very graciously. The clause however will admit of yet another translation, namely, *For the eyes of the Lord are upon man, as well as upon all the tribes of Israel.* That is, God is the ruler and judge of all the nations of the earth, as well as of the tribes of Israel, and will punish the heathen for their sins, as well as his professing people. This, considering the context, seems to be the most probable interpretation.

Verses 2-5. *And Hamath also shall border there by*—Or, Hamath also shall be within its borders. That is, the borders of this prophecy. Hamath shall be involved in the calamities which this prophecy denounces. "I suppose," says Newcome, "that Hamath on the river Orontes is meant." It was the capital of one part of Syria, and formed, some time, an independent kingdom. See note on Jer. xlix. 23. *Tyrus and Zidon*—These cities also shall be reached by the judgments threatened in this prophecy; *though it be very wise*—Although Zidon prides itself so much for its skill and knowledge of

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A. M. 3494. 5 <sup>1</sup> Ashkelon shall see *it*, and fear ;  
B. C. 510. Gaza also shall see *it*, and be very  
sorrowful, and Ekron ; for her expectation shall  
be ashamed ; and the king shall perish from  
Gaza, and Ashkelon shall not be inhabited.

<sup>1</sup> Jer. xlvii. 1, 5 ; Zeph. ii. 4.

things, and puts much confidence in its crafty counsels. Blayney renders the latter clause of this verse and the next, *And Sidon, though she be very wise, and hath built Tyre, a fortress, for herself ; and hath heaped up silver as the dust, and fine gold as the mire of the streets.* Zidon was the capital of Phenicia, and mother of Tyre. For Justin informs us, (lib. xviii. cap. 3,) that the Sidonians, when their city was taken by the king of Ascalon, betook themselves to their ships and built Tyre. Hence Tyre is called the daughter of Sidon, Isa. xxiii. 12. The Sidonians were famous all over the world for their knowledge and skill in arts and sciences, and for their great riches, acquired by their traffic : see notes on Isa. xxiii. 2, 4, 12 ; Ezek. xxvii. 8, and xxviii. 2.

*Behold, the Lord will cast her out*—Will cast out her inhabitants. *And he will smite her power in the sea, &c.*—The Sidonians, according to Diodorus Siculus, (lib. xvi. p. 116,) on the approach of the army sent against them by Ochus, king of Persia, first of all destroyed their shipping at sea ; and then retiring within the walls of the city, when they found they could hold out no longer, set fire to their houses, and burned themselves with all their families and effects together. Thus their wealth was effectually smitten, when by burning their ships their commerce, the source of their riches, was annihilated ; and this last act of desperation completely fulfilled the remaining part of the prophecy. No wonder if their neighbours, the Philistines, (as is signified in the next verse,) were struck with consternation at seeing the disastrous fate of those on whose assistance they depended. See Blayney. Probably also the destruction of Tyre by Alexander the Great may be predicted in these verses ; of which see the places referred to above. *Ashkelon shall fear ; Gaza also be very sorrowful, and Ekron*—These cities flattered themselves, that if Tyre could withstand Alexander, they also should be able to escape his hand ; but Tyre being taken, all these hopes vanished. Alexander made himself master of Gaza immediately after the taking of Tyre ; 10,000 of the inhabitants were slain, and the governor Betis dragged round the city wall till he was dead. *King* is a general word for any governor, in Hebrew, as has been before observed. Strabo, speaking of Gaza, lib. xvi., says, "It was formerly a city of note, but was destroyed by Alexander the Great." Or, according to Josephus, having suffered severely, upon being taken by Alexander, it was at length totally ruined and destroyed by Alexander Jannæus, one of the Asmonean kings of Judah. Hence we read, Acts viii. 26, *Gaza which is desert.* *And Ashkelon shall not be inhabited*—Blayney

6 And a bastard shall dwell <sup>m</sup> in Ashdod, and I will cut off the pride <sup>B. C. 510.</sup> of the Philistines.

7 And I will take away his <sup>1</sup> blood out of his mouth, and his abominations from between

<sup>m</sup> Amos i. 8.—<sup>1</sup> Heb. *bloods.*

reads, *shall not be established ; literally, shall not sit.* "Ashkelon, and the other cities of the Philistines, having been subjugated by Nebuchadnezzar, as foretold Jer. xlvii., never recovered their former independence, but, falling under the dominion of the great empires in succession, were almost continually involved in their wars, and suffered considerably, till by degrees they dwindled away, and at last sunk to nothing."

Verses 6, 7. *And a bastard shall dwell in Ashdod*—Newcome reads, *strangers*, understanding by the expression, "a strange and spurious race ; a despicable race ; born of harlots." But Blayney, who reads, *a stranger*, observes, that the Hebrew word, כְּמוֹר here used, does not imply an illegitimate offspring. In proof of which he quotes Psa. lxi. 8, where כְּמוֹר, a word from which the above is derived, is translated *a stranger*, so that he supposes the sense of this clause to be, that the city of Ashdod should be peopled with strangers, not descended from its present possessors. The LXX. and Chaldee understand the expression in the same sense. *And I will cut off the pride of the Philistines*—Ashdod, or Azotus, was burned and destroyed by Jonathan, brother of Judas Maccabeus, and eight thousand of its men burned or slain, 1 Mac. x. 84, 85. These were probably intended here by *the pride of the Philistines*, that is, the pride, or excellence, of the ancient inhabitants, in whose room the strangers were introduced. *And I will take away his blood out of his mouth*—The Philistine shall be brought down so low, that he shall not be in a condition to molest or threaten slaughter to his neighbours, as he did formerly. *And his abominations from between his teeth*—He shall be reduced to such poverty, that he shall no more make banquets in honour of his idols, and feast upon them. "The idolatrous and abominable practices of the Philistines shall cease. The metaphor is taken from beasts of prey, who gorge themselves with blood." Ashdod is mentioned by Josephus among the cities of the Phenicians which were under the dominion of the Jews ; and it is well known that they exacted of all who were under their authority, a conformity, in a certain degree, to their religious rites and ceremonies. This will explain what is meant by *taking his blood, &c.* The stranger was required to abstain from eating blood, and from such things as were held in abomination by the Jewish law. *But he that remaineth, even he shall be for our God*—This was fulfilled in the times of the Maccabees, and also in the times of Alexander Jannæus, who subdued their principal cities, as Josephus relates, (*Antiq.*, lib. xiii. cap. 23,) and made them part of the Jewish dominions, the inhabitants of several of which embraced the Jewish religion. *And he*

A. M. 3494. his teeth : but he that remaineth, even  
B. C. 510. he shall be for our God, and he shall  
be as a governor in Judah, and Ekron as a  
Jebusite.

8 And I will encamp about my house be-  
cause of the army, because of him that passeth  
by, and because of him that returneth : and

<sup>a</sup> Psa. xxxiv. 7 ; Ch. ii. 5.—<sup>o</sup> Isa. lx. 18 ; Ezek. xxviii. 24.  
<sup>p</sup> Exod. iii. 7.—<sup>q</sup> Isa. lxiii. 11 ; Chapter ii. 10 ; Matt. xxi. 5 ;

shall be as a governor in Judah—Shall be regarded  
and honoured. Blayney renders it, *Shall be as a  
citizen in Judah*, considering the expression as be-  
ing used in contrast to the word which he renders  
*stranger*, verse 6 ; and signifying that the stranger  
who should come to dwell in Ashdod, would, after  
renouncing all his heathenish practices, become a  
convert to the true God, and, as a governor in Judah,  
entitled to all the same privileges in that city, as a  
prime citizen enjoyed among the Jews : terms these  
which exactly correspond with those used by St.  
Paul, who, having called the unconverted Gentiles,  
*ξενoi και παροικοι*, *strangers and foreigners*, entitles  
them, after their conversion, *συμπολιται των αγιων και  
οικειοι τω θεω*, *fellow-citizens with the saints, and  
of the household of God*, Eph. ii. 19. And Ekron as  
a Jebusite—And the Philistines shall have the same  
privileges allowed them, and be put on the same  
footing, as the Jebusites, the ancient inhabitants of  
Jerusalem were, when the Israelites conquered  
them : see Judg. i. 21.

Verse 8. *I will encamp about my house*—About  
this temple, and my church, of which this temple is  
an emblem, that I may defend it from all its enemies.  
*Because of the army*—The Persian and Grecian  
army marching to and fro through Judea. The He-  
brew is literally, *I will encamp about my house as a  
garrison*, the word *גזר*, here used, meaning prop-  
erly a military guard set to keep watch and ward  
against any hostile approach. "The purport of this  
passage is, that, while these revolutions were  
taking place in the neighbouring states, God would  
act as a guard in favour of his household, or family,  
against the armies that were marching forward and  
backward, so as not to suffer any enemy to come  
near to molest them ; for which purpose his eyes,  
he says, were now, that is, at the time he was speak-  
ing of, continually upon the watch."—Blayney.  
Many think this alludes to the Maccabees, who were  
defenders of the house of God against Antiochus  
Epiphanes. They were as a wall of brass round  
about the sanctuary. From their days God preserved  
the temple against the profanation of strangers, till  
after the death of Jesus Christ, when he forsook it  
entirely ; choosing the Christian Church for his tem-  
ple, and making it his peculiar care to watch over,  
encamp round about, and protect it. *And no op-  
pressor shall pass through any more*—Or rather,  
*any longer*. None of those that now threaten to in-  
vade or oppress them shall prosper in their attempts  
against them. *For now have I seen with mine eyes*

no oppressor shall pass through  
them any more : for now have I  
seen with mine eyes.

9 ¶ Rejoice greatly, O daughter of Zion ;  
shout, O daughter of Jerusalem : behold, thy  
King cometh unto thee : he is just, and  
having salvation ; lowly, and riding upon

John xii. 15.—<sup>r</sup> Psalm ii. 7 ; Jer. xxiii. 5 ; xxx. 9 ; Hos. iii. 5 ;  
John i. 49 ; Luke xix. 38.—<sup>s</sup> Or, *saving himself*.

—I am not regardless of my people, but look upon  
their condition with an eye of pity and compassion.

Verse 9. *Rejoice greatly, O daughter of Zion*—  
To give still greater encouragement to God's people,  
the prophet, after uttering the foregoing promises,  
was carried on by the Divine Spirit, which influenced  
him, to announce a still more remarkable instance  
of God's special kindness to them, namely, the  
coming of their Messiah, or king, with reference to  
which this passage is cited in two places of the New  
Testament, Matt. xxi. 5 ; John xii. 15 ; so that we  
can have no doubt of the application. But, from  
comparing these three texts, we may perceive that  
the evangelical writers were not over-scrupulous of  
adhering to the exact words of their original, whether  
they cited from the Hebrew or from the Greek ; but  
were satisfied with giving the true sense of the pas-  
sage, and taking more or less of it, as circumstances  
seemed to require. *Behold, thy king cometh unto  
thee*—He that is so often described in the prophets  
as *the king of Israel* ; that was known by that name  
among the Jews in our Saviour's time, and is repeat-  
edly called by the name of David their king : see the  
margin. To him the kingdom did properly belong,  
and to him the gathering of the people was to be,  
Gen. xlix. 10. *He is just, and having salvation*—  
Or, *He is righteous, and the Saviour*, as the ancient  
versions have it. He is that *righteous branch*, and  
*the Lord our righteousness*, as he is described by  
Jeremiah, chap. xxiii. 5 ; who was to execute justice  
and judgment in the earth ; and the *righteousness*  
and *salvation*, that is, the Righteous One and Sav-  
iour, promised Isa. lxii. 1. Unlike the proud and  
destructive conquerors of the earth, he shall not en-  
ter with a mighty cavalcade of horse, but shall come  
*lowly, and riding upon an ass, and upon a colt the  
foal of an ass*. Although it is certain that the an-  
cient Jews understood this prophecy of the Messiah,  
yet that this divine person, this king of Israel, should  
come unto them riding upon an ass, which, notwith-  
standing that in former ages patriarchs and judges  
thought it no disgrace to ride upon them, yet was  
then looked upon as below the dignity of any person  
of eminence, must, at the uttering of this prophecy,  
have appeared a very mysterious and improbable  
circumstance. But we who know that the only time  
when the Lord Jesus entered publicly into Jerusa-  
lem, he thought proper, as an example of humility  
and meekness, and of indifference to worldly pomp,  
to ride upon a young ass, or colt ; and that, at the  
same time, the whole multitude were seized with

A. M. 3494. an ass, and upon a colt the foal of  
B. C. 510. an ass.

10 And I <sup>a</sup> will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle-bow shall be cut off: and he shall speak <sup>t</sup> peace unto the heathen: and his domi-

<sup>a</sup> Hosea i. 7; ii. 18; Micah v. 10; Haggai ii. 22.—<sup>t</sup> Eph. ii. 14, 17.—<sup>u</sup> Psa. lxxii. 8.

such a sudden and extraordinary impulse of joy, that they spread their garments in the way, and cut down branches of trees and strowed them in the way, shouting unanimously, HOSANNAH, BLESSED IS THE KING WHO COMETH IN THE NAME OF THE LORD—we, that know this remarkable circumstance, cannot but be greatly struck with this prophecy, as an admirable instance of the divine prescience, and a strong proof of the truth of Christianity.

Verse 10. *And I will cut off the chariot from Ephraim*—This plainly shows that the character given of the Messiah, that he should ride on an ass, was in opposition to the pride of their warlike kings, to set an example of humility, and to show that his kingdom was not of this world. To the same purpose speaks the Prophet Hosea, chap. i. 7; and Micah, chap. v. 10, 11: passages which mutually support and cast light on each other, and show undeniably what the prophet had in view when he foretold that the Messiah should ride on an ass. This verse is also intended to signify that the kingdom of the Messiah should be a kingdom of peace, by which characteristic it is frequently described in the prophetic writings. Not that wars were immediately to cease on the earth at his coming, but because his doctrine, example, and grace, naturally tend to produce and promote universal peace and harmony; to diffuse among men a spirit of benevolence and humility, of meekness and forbearance; of doing to others, in every case, as we would they should do unto us in the like case. So that, if Christ's religion were truly and universally received and practised, certain it is there would be a universal peace among men, and we should no longer see or hear of wars and slaughters. And undoubtedly, before the consummation of all things, his religion will diffuse peace over all the earth. Another thing intended in this prediction is, that Christ's kingdom should not be set up, nor advanced, by external force and violence, by carnal weapons, or an arm of flesh; but by the power of truth and grace. For it follows, *He shall speak peace unto the heathen, or, unto the nations*, as the Hebrew is, namely, to the Gentile nations that were afar off, as well as to the Jews that were nigh; his gospel being the *gospel of peace*, proclaiming and ensuring peace to all the truly penitent that believe in him *with their heart unto righteousness*; even peace with God, peace of conscience, tranquillity of mind, and a disposition, as far as possible, to live peaceably with all men. *And his dominion shall be from sea even to sea, and from the river, &c.*—As was foretold by David, Psa. lxxii. 8, from whence these words are taken: see the note

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nion shall be <sup>u</sup> from sea even to sea, A. M. 3494.  
and from the river even to the ends <sup>B. C. 510.</sup>  
of the earth.

11 As for thee also, <sup>3</sup> by the blood of thy covenant I have sent forth thy <sup>x</sup> prisoners out of the pit wherein is no water.

<sup>3</sup> Or, whose covenant is my blood, Exodus xxiv. 8; Heb. x. 29; xiii. 20.—<sup>x</sup> Isa. xlii. 7; li. 14; lxi. 1.

there. The sense is, his kingdom shall extend itself to all parts of the world, in defiance of the opposition made to it. The preachers of his gospel shall carry it from one country to another; from one island and continent to another; till the remotest parts of the earth are enlightened, and reduced by it to the obedience of the faith, and the practice of love and holiness.

Verse 11. *As for thee also*—O Jerusalem, or church of God; for the prophet, speaking in the name of God, must be supposed to direct his discourse to her, the pronoun and the affixes, in the Hebrew, being in the feminine gender; *by the blood of thy covenant*—By the blood of the Messiah, in which thy covenant is confirmed: for though it is God's covenant as made by him, and Christ's as made in and through him, it is Zion's covenant as made for her. *I have sent forth thy prisoners out of the pit, &c.*—By the prison here, Blayney thinks the land of Egypt is metaphorically intended, in which Israel were heretofore detained as in a prison, until God delivered them out of it, and at the same time entered into covenant with them. But it seems more probable the deliverance from Babylon, so lately experienced, is referred to. So most interpreters understand the passage. Bishop Hall paraphrases it thus: "As for thee, O Zion, whose covenant with me is made, and confirmed by the precious blood of the Messiah. I do herein give thee a type of thy future deliverance from all thy spiritual miseries, in that I have brought forth thy captives out of the miserable captivity at Babylon." Deep, dry pits, says Capellus, were frequently prisons in the East. Or by the pit here may be meant the lowest part of the prison, called the *dungeon*, (see Isa. li. 14.) as the Hebrew word בור is translated; Jer. xxxvii. 16; xxxviii. 6; Lam. iii. 53–55, where see the notes. Into one of these prisons Jeremiah was cast. But something further, and more interesting to the human race than the deliverance of God's ancient people either from Egypt or Babylon, is evidently here intended to be signified, even the deliverance of mankind in general from the bondage of sin and guilt, and of depravity, weakness, and wretchedness, that miserable prison in which all are naturally detained, into the glorious liberty of the children of God, by virtue of the covenant sealed with the blood of Christ the Mediator: see Isa. lxi. 1–3; Heb. xiii. 20. Observe well, reader, a state of sin and guilt is a state of bondage; it is a spiritual prison; it is a pit, or a dungeon, in which there is no water, no comfort to be had: we are all by nature prisoners in this pit; the Scripture has concluded us all under sin, and bound us over to the justice of

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A. M. 3494. 12 ¶ Turn you to the strong hold,  
B. C. 510. ye prisoners of hope: even to-day  
do I declare that I will render double unto  
thee;

13 When I have bent Judah for me, filled  
the bow with Ephraim, and raised up thy  
sons, O Zion, against thy sons, O Greece,  
and made thee as the sword of a mighty man.

14 And the LORD shall be seen over them,  
and his arrow shall go forth as the lightning:

¶ Isa. xlix. 9.—<sup>a</sup> Isa. lxi. 7.—<sup>b</sup> Psalm xviii. 14; lxxvii. 17;  
cxliv. 6.—<sup>c</sup> Isa. xxi. 1.

God. God has been pleased to deal with these prisoners upon new terms, to enter into another covenant with them; the blood of Christ is the blood of that covenant, having purchased it and all its benefits for us; and by that blood effectual provision is made for the sending forth of these prisoners upon easy and honourable terms: and a proclamation of liberty to the captives is issued from the court of heaven, followed by the opening of the prison to them that were bound, (like Cyrus's proclamation to the Jews in Babylon,) which all those, whose spirits God stirreth up, ought to come and take the benefit of.

Verse 12. *Turn you to the strong hold*—To Zion, to the church of God, the strong city, mentioned Isa. xxvi. 1, which has salvation for walls and bulwarks; to the name of the Lord, which is a strong tower, his mercy, truth, and grace: ye that are under any bondage or oppression, any trouble or distress, do not despair, be not discouraged, but apply to and rely upon the blood of the new covenant; hasten to Christ, through whose blood alone you can have redemption, reconciliation, peace, and comfort. *Ye prisoners of hope*—Captives, yet not without hope. The Jews that were returned out of captivity into their own land were yet, in effect, but prisoners, servants, as they confess themselves to be, even in the land which God had given them, Neh. ix. 36; yet prisoners of hope, or expectation, for God had given them a little reviving in their bondage, Ezra ix. 8, 9. Those that continued still in Babylon, detained by their affairs there, yet lived in hope, some time or other, to see their own land again: now both these descriptions of Jews are here directed to turn their eyes to the Messiah, set before them in the promise, as their strong hold, to take shelter in him and stay themselves upon him, for the perfecting of the mercy which, by his grace, and for his sake, was so gloriously begun. But, as their deliverance was typical of our redemption by Christ, verse 11, so this invitation to the strong hold speaks the language of the gospel call. Sinners are prisoners, but they are *prisoners of hope*; their case is sad, but it is not desperate; there is yet hope in Israel concerning them. Christ is a strong hold for them, a strong tower, in whom they may be safe and quiet from the fear of the wrath of God, the curse of the law, and the assaults of their spiritual enemies: to him they must

and the Lord God shall blow the trumpet, and shall go with whirlwinds of the south. A. M. 3494. B. C. 510.

15 The LORD of hosts shall defend them; and they shall devour and subdue with sling-stones; and they shall drink, and make a noise as through wine; and they shall be filled like bowls, and as the corners of the altar.

16 And the LORD their God shall save them

<sup>a</sup> Or, subdue the stones of the sling.—<sup>b</sup> Or, shall fill both the bowls, &c.—<sup>c</sup> Lev. iv. 18, 25; Deut. xii. 27.

turn by a lively faith, to him they must flee, and in his name they must trust.

*Even to-day*—In this day of lowest distress, when things appear to be at the worst, and you think your case deplorable to the last degree, I declare—I solemnly promise, that I will render double unto thee—To thee, O Jerusalem, to every one of you prisoners of hope; I will give you comforts double to the sorrows you have experienced; or blessings double to what I ever bestowed upon your fathers, even when their condition was at the best; the glory of your latter state, as well as of your latter house, shall be greater, yea, twice as great as that of your former. Now this it was no otherwise than by the coming of the Messiah, the preaching of the gospel, and the setting up of his kingdom. These spiritual blessings in heavenly things were double to what they had ever enjoyed in their most prosperous state. Now as a pledge of this, to be enjoyed in the fulness of time, God in the next verses promises to the Jews victory, plenty, and joy, in their own land, which yet would be but a type and shadow of more glorious victories, riches, and joys, in the kingdom of Christ.

Verses 13-16. *When I have bent Judah for me*—“A strong and sublime manner of expressing that God would use Judah and Ephraim as his instruments of destruction.”—Newcome. As if he had said, When I have made Judah my bow, and Ephraim my arrow, have used them as my instruments of war. *Judah and Ephraim* are equivalent to Judah and Israel. The men of Ephraim being expert archers, the expression of *filling the bow with Ephraim*, seems to allude to that circumstance. *And raised up thy sons, O Zion, against thy sons, O Greece*—Enabled the Jews, under the conduct of the Maccabees, to destroy the forces of the Syrian kings. Antiochus Epiphanes, and others, who were the successors of Alexander, the founder of the Grecian monarchy: see note on Dan. viii. 22. *And made thee as the sword of a mighty man*—Given success to thy arms, that none shall withstand thee. *And the Lord shall be seen over them*—Shall give conspicuous tokens of his presence with them, and his presiding over them and directing them in all their enterprises, leading them on and protecting them, as when they came out of Egypt. *And his arrow shall go forth as the lightning*—He shall fight for them

A. M. 3494. in that day as the flock of his people: for <sup>d</sup> they shall be as the stones of a crown, <sup>e</sup> lifted up as an ensign upon his land.

<sup>d</sup> Isa. lxii. 3; Mal. iii. 17.—<sup>e</sup> Isa. xi. 12.—<sup>f</sup> Psa. xxxi. 19.

with a force that shall be irresistible: the lightning is often called God's arrow. *And the Lord shall blow the trumpet*—Shall give the signal of war, shall animate them to, and assist them in battle. *And shall go with whirlwinds of the south*—Shall discomfit his enemies as a whirlwind tears in pieces every thing that stands in its way; or shall scatter them as the dust is scattered by the whirlwind. The most vehement storms to which Judea was subject came from the great desert country to the south of it: see note on Isa. xxi. 1. *The Lord of hosts shall defend them*—The hand of God shall visibly appear in protecting the Maccabees. *And they shall devour and subdue with sling-stones*—They shall conquer their enemies with as unequal a force as that of David, in respect of Goliath, when he subdued him with a sling-stone. *And they shall drink and rejoice*—In their festivals, when they shall offer sacrifices of thanksgivings for their victories; *and make a noise as through wine*—Raise shouts of triumph, as men are wont to do whose hearts are glad with success, and cheered with wine. *And they shall be filled like bowls, &c.*—They shall be filled, or shall fill themselves, with the spoil of their enemies; *and as the corners of the altar*—As the horns of the altar are with the blood of the victims. *And the Lord shall save them as the flock of his people*—Or, *shall save them, his people, as a flock.* He shall take care

17 For <sup>f</sup> how great is his goodness, A. M. 3494. and how great is his beauty! <sup>g</sup> corn B. C. 510. shall make the young men <sup>h</sup> cheerful, and new wine the maids.

<sup>g</sup> Joel iii. 18; Amos ix. 14.—<sup>h</sup> Or, grow, or, speak.

of them and preserve them, as a shepherd does his flock. *They shall be as the stones of a crown*—Precious in his sight; *lifted up as an ensign, or trophy, upon his land*—In other words, God shall make it known to the world how dear they are to him, and his favour toward them shall be an encouragement to others to become proselytes to the true religion: see Isa. lxii. 3; Mal. iii. 17.

Verse 17. *How great is his goodness*—Infinite goodness is the fountain of all the good done for his people. *And how great is his beauty*—How wonderful is the beauty of divine providence in Israel's deliverance and salvation. *Corn shall make the young men cheerful*—Plentiful harvests shall make the young men cheerful in sowing, reaping, and partaking of the fruits thereof. *And new wine the maids*—There shall be such plenty of wine that all, young and old, shall be cheered with it. Or rather, *new wine* is put here for the grapes which make it, as bread is frequently put for bread-corn, and then the sense will be, that the young men, employed in bringing in the harvest, should rejoice at seeing the great plenty of it, and the young women, occupied in gathering the grapes, should be as cheerful on account of the plenty of the vintage: or that, by the divine blessing, both those who reaped the corn, and those who gathered in the vintage, should thrive and be happy in their respective occupations.

CHAPTER X.

*This chapter is a continuation of the prophecy begun in the preceding one; and goes on to encourage the Jews that were returned with hopes, that though they had been under divine rebukes for their negligence in building the temple, and were now surrounded with enemies and dangers, yet, that God would make them prosperous at home, and victorious abroad.*

(1.) *They are directed to eye the great God in all events; and both in the evils they suffered, and the comforts they desired, to acknowledge his hand, 1-4. (2.) They are encouraged to expect strength and success from him in all their struggles with the enemies of their church and state, and to hope that the issue would be glorious at last, 5-12.*

A. M. 3494. ASK ye <sup>a</sup> of the LORD <sup>b</sup> rain <sup>c</sup> in the time of the latter rain;

so the LORD shall make <sup>1</sup> bright A. M. 3494. clouds, and give them showers of B. C. 510.

<sup>a</sup> Jer. xiv. 22.—<sup>b</sup> Deut. xi. 14.

<sup>c</sup> Job xxix. 23; Joel ii. 23.—<sup>1</sup> Or, lightnings, Jer. x. 13.

NOTES ON CHAPTER X.

Verse 1. *Ask ye of the Lord rain, &c.*—Make supplication to Jehovah, and not to idols. The promise of future plenty made in the preceding verse, with which this appears to be closely connected, suggested the mentioning the means by which it might be procured. As if he had said, The fulfilling of the promise of fruitful seasons depends on the people's asking them of God, who will hear their

petitions if offered to him with sincerity and fervour, and will give them both the former and the latter rain in its season. Of which rains see notes on Deut. xi. 14; Hos. vi. 3. *So the Lord shall make bright clouds*—Or *lightnings*, as the margin reads, and as the word is rendered Job xxviii. 25. Great rains usually accompany thunder and lightning. *And give them*—Namely, the Jews; *showers of rain*—Or rather, *abundance of rain*, as the Hebrew

A. M. 3494. rain, to every one grass in the field.  
B. C. 510.

2 For the <sup>d</sup> idols <sup>2</sup> have spoken vanity, and the diviners have seen a lie, and have told false dreams; they <sup>e</sup> comfort in vain: therefore they went their way as a flock, they <sup>3</sup> were troubled <sup>f</sup> because *there was* no shepherd.

3 ¶ Mine anger was kindled against the shepherds, <sup>g</sup> and I <sup>4</sup> punished the goats: for the LORD of hosts <sup>h</sup> hath visited his flock the house of Judah, and <sup>i</sup> hath made them as his goodly horse in the battle.

4 Out of him came forth <sup>k</sup> the corner, out of him <sup>l</sup> the nail, out of him the battle-bow, out of him every oppressor together.

<sup>d</sup> Jer. x. 8; Hab. ii. 18.—<sup>e</sup> Heb. *teraphims*. Judges xvii. 5.  
<sup>f</sup> Job xiii. 4.—<sup>g</sup> Or, *answered that*, &c.—<sup>h</sup> Ezek. xxxiv. 5.  
<sup>i</sup> Ezekiel xxxiv. 17.—<sup>j</sup> Heb. *visited upon*.—<sup>k</sup> Luke i. 68.  
Canticles i. 9.

means; *to every one grass in the field*—Or, to every man the herb, or fruits of the field, as the original word signifies. The sense is, that God, upon their asking it of him, would give plenty of all kinds of herbs and fruits that were useful to men, or to the animals which men make use of.

Verse 2. *For the idols have spoken vanity*—What I have said will certainly be verified when, with sincere and pious minds, you apply to God in prayer for his blessing on you and your land; but the case was quite otherwise when your fathers asked for any thing of idols; the priests, who answered in the names of the idols, could only give vain answers, which were not fulfilled by the events according to their promises. *And the diviners have seen a lie*—Those who pretended to divine, or predict future things, have uttered falsehoods. *They comfort in vain*—Rather, *they comfort vainly*, or with vain words. This they certainly did, because they promised prosperity to the people though they continued in their sins. *Therefore they went their way as a flock*—They were carried into captivity, and brought into great distress, as sheep are driven away and scattered, when there is no one to guide or take care of them. *Because there was no shepherd*—No ecclesiastical or civil governors, that would faithfully do their duty.

Verse 3. *Mine anger was kindled against the shepherds*—Against the kings, princes, and priests. These were the leaders of the Jewish people into idolatry and vice. The word *shepherds* is beautifully taken up from the preceding verse. *And I punished the goats*—*The chief ones*, as Newcome renders it. The principal men are meant. *For*—Or rather, *but*, the LORD of hosts hath visited his flock—In mercy. He hath now given his people manifest tokens of his favour and protection. *And hath made them*—Or, *will make them*, as his goodly horse in the battle—Will give them strength and courage. This must relate to the times of the Maccabees, and

5 ¶ And they shall be as mighty <sup>A. M. 3494.</sup> *men*, which <sup>B. C. 510.</sup> tread down *their enemies* in the mire of the streets in the battle: and they shall fight, because the LORD is with them, and <sup>5</sup> the riders on horses shall be confounded.

6 And I will strengthen the house of Judah, and I will save the house of Joseph, and <sup>1</sup> I will bring them again to place them; for I <sup>o</sup> have mercy upon them: and they shall be as though I had not cast them off: for I *am* the LORD their God, and <sup>2</sup> will hear them.

7 And *they of Ephraim* shall be like a mighty *man*, and their <sup>4</sup> heart shall rejoice as through wine: yea, their children shall see

<sup>k</sup> Num. xxiv. 17; 1 Sam. xiv. 38; Isa. xix. 13.—<sup>l</sup> Isa. xli. 23.—<sup>m</sup> Psalm xviii. 42.—<sup>n</sup> Or, *they shall make the riders on horses ashamed*.—<sup>o</sup> Jer. iii. 18; Ezek. xxxvii. 21.—<sup>p</sup> Hosea i. 7.—<sup>q</sup> Chap. xiii. 9.—<sup>r</sup> Psa. civ. 15; Chap. ix. 15.

afterward, when God punished several nations by the hands of the Jewish people.

Verse 4. *Out of him*—From God, *came forth*—Or rather, *shall come forth the corner*—The prince or ruler, who is in a body politic, as a corner stone in a building; *the nail*—Which fastens the tents of war, or the timber together in a house; *the battle-bow*—All warlike provision both of men and arms. *Out of him every oppressor*—Officer, exactor, or collector of tribute. It was from God that Nebuchadnezzar mightily prevailed and oppressed Israel; and it was from God also that Judah grows up to such power as to be able to cope with his adversaries, and to impose tribute on them. Newcome reads, *From him shall go forth every ruler together*, observing, that the word which we translate *oppressor* is also used in a good sense Isa. lx. 17: that is, Judah shall furnish both civil and military governors. Blayney's interpretation of the verse is, *Out of it*, that is, out of the house of Judah, *shall go forth a corner*. the commander-in-chief; *out of it a nail*, the officers next in rank; *the bow of battle*, the archers; *out of it all that draw near together*; so he renders נגוּשׁ יְהוּדָה יוֹנֵשׁ יוֹנֵשׁ יוֹנֵשׁ, instead of *every oppressor, or ruler, together*. "In the house, or building," says he, "the words would denote the stones of common use, placed contiguous, or close in order, one by another. Correspondently in the army must be meant, the close-imbodied phalanx, or main body of men of war, advancing on together in regular order to meet the enemy."

Verses 5-7. *And they*—The Jews, under the conduct of their captains; *shall be as mighty men which tread down their enemies*—God shall inspire them with courage to subdue their enemies, and trample upon their carcasses. This it seems must be understood of the victories obtained by the Jews under the Maccabees, or of those which they shall obtain over their enemies in the latter times, to which the latter part of the chapter seems ultimately to relate.

A. M. 3494. *it*, and be glad; their heart shall  
B. C. 510. rejoice in the LORD.

8 I will <sup>r</sup>hiss for them, and gather them; for I have redeemed them: <sup>a</sup>and they shall increase as they have increased.

9 And <sup>t</sup>I will sow them among the people: and they shall <sup>u</sup>remember me in far countries; and they shall live with their children, and turn again.

10 <sup>x</sup>I will bring them again also out of the land of Egypt, and gather them out of Assy-

ria; and I will bring them into the A. M. 3494.  
land of Gilead and Lebanon; and B. C. 510.  
<sup>y</sup>place shall not be found for them.

11 <sup>z</sup>And he shall pass through the sea with affliction, and shall smite the waves in the sea, and all the deeps of the river shall dry up: and <sup>a</sup>the pride of Assyria shall be brought down, and <sup>b</sup>the sceptre of Egypt shall depart away.

12 And I will strengthen them in the LORD; and <sup>c</sup>they shall walk up and down in his name, saith the LORD.

<sup>r</sup> Isa. v. 26.—<sup>s</sup> Isa. xlix. 19; Ezek. xxxvi. 37.—<sup>t</sup> Hos. ii. 23.  
<sup>u</sup> Deut. xxx. 1.—<sup>x</sup> Isa. xi. 11, 16; Hos. xi. 11.

<sup>y</sup> Isa. xlix. 20.—<sup>z</sup> Isa. xi. 15, 16.—<sup>a</sup> Isa. xiv. 25.—<sup>b</sup> Ezek. xxx. 13.—<sup>c</sup> Mic. iv. 5.

*And the riders on horses shall be confounded*—The cavalry of Antiochus seems to be intended by this. We have a description of this cavalry in some heathen writers, which shows it to have been a very formidable one. *And I will strengthen the house of Judah*—I will not only give courage to attempt, but also strength to go through with and finish the undertaking. This was remarkably verified in the wars of the Jews against the Seleucidæ, in which wars they had wonderful difficulties, and as wonderful courage and success. *And I will save the house of Joseph*—The remnant of the kingdom of Israel, the residue of the ten tribes. *And I will bring them again*—Both Judah and Joseph, out of captivity, or from their various dispersions; *to place them*—In their own land and in their own cities. This promise is understood by many interpreters to relate to the general restoration of the Jewish nation upon their conversion, a subject which seems to be treated of in many passages of the Old Testament, in which Judah and Israel are represented as equal sharers of this blessing: see the note on Isa. xi. 11, and compare Ezek. xxxvii. 16. *And they shall be as though I had not cast them off*—They shall be in as flourishing a condition as they were before I cast them off. *And they of Ephraim shall be like a mighty man*—Ephraim is put here for the ten tribes, as the house of Joseph is, verse 6. *And their heart shall rejoice as through wine*—Their heart shall be made as glad by their victories, as if they had been made merry through wine. *Yea, their children shall see it and be glad*—The children and youths, not yet fit for war, shall partake of their fathers' joy.

Verses 8–10. *I will hiss for them*—Rather, *whistle*, as the word שָׁחַק should be here translated. I will call them from distant countries, as a shepherd calls his flock together with his whistle. *For I have redeemed them*—For I have, and will, by the workings of my divine providence, deliver and redeem them out of their enemies' hands, and from those who hold them captives. *And they shall increase as they have increased*—Namely, in the most flourishing times, such as were the reigns of David and Solomon. *I will sow*—Rather, *I have sown, them among the people*—Or nations, for it appears beyond a doubt that what had been formerly done is here spoken of. *And they shall remember me in far*

*countries*—Whithersoever they were driven. *I will bring them again also out of the land of Egypt*—Ptolemy Philadelphus, one of the kings of Egypt, redeemed no fewer than 100,000 of the Jews, and sent them home; God, no doubt, inclining him to be thus remarkably favourable and kind to them. For this, we have the testimony of Josephus's history; as also, that other kings released many of those who still remained slaves, or servants in Egypt, and sent them back to their own land. *And gather them out of Assyria*—This was done by Alexander, the son of Antiochus Epiphanes, and by both the Demetriuses, as Josephus relates. This redeeming and releasing of the Jews, who were captives or servants in divers countries, by several kings, and sending them home at their charge or expense, which Josephus affirms to have been done, is a fact so very extraordinary that it deserves to be attended to; for it is a certain proof that the divine providence can accomplish whatever it pleases. And as this extraordinary particular was repeatedly foretold and promised by God's prophets, long before it took place, and when there was not the least human probability of it, it is a striking proof of the truth and divine inspiration of the Holy Scriptures. *I will bring them unto the land of Gilead and Lebanon*—Gilead was taken by the arms of the Maccabees, and the cities of Syria, (here signified by Lebanon, a famous mountain in Syria,) by Hyrcanus and his successors. Gilead and Lebanon were countries remarkable for their fruitfulness. *And place shall not be found for them*—The land shall be too narrow for them. But this verse, and indeed the whole paragraph, has a further and mystical meaning. It relates to the success of the gospel, and the bringing in of the Jews and Gentiles into the Christian Church; and probably also to the restoration of the Jews, and of the whole remnant of the house of Israel from their present dispersions to their own land, as has been observed on verse 6.

Verses 11, 12. *And he shall pass through the sea with affliction*—The sense might be more properly expressed, *And he [Israel] shall pass through the straits of the sea*: so the LXX. and the Vulgate understand the word. *And [God] shall smite the waves of the sea, &c.*—The expressions allude to the miraculous passage of the Israelites through the

Red sea, and the river Jordan; and to God's destroying the Egyptians, and the Assyrian, or Babylonian empire, in order to the deliverance of his people. And the verse imports that God would, in a future time, do as great things for them as he had done formerly for their fathers. In this sense the Chaldee expounds the word. Egypt and Assyria, it must be observed, being two potent kingdoms, bordering upon Judea, and being by turns either allies to the Jews, or their conquerors; and the Jews frequently either going thither for refuge, or being carried thither as captives; therefore, when the prophets foretel the general restoration of the Jewish nation, they often express it by their returning from Egypt and Assyria. We may observe, likewise, that God's bringing his people again from these countries, and especially from Egypt, was a pro-

verbial expression to signify any deliverance, as great or greater than these. Thus, the next clause, *And the pride of Assyria shall be brought down, and the sceptre of Egypt shall depart*, signifies, the enemies of God and his truth shall all be subdued, and broken in pieces, when Christ shall come in his glorious power to set up his kingdom on the earth: see Dan. ii. 33, 34; Isa. lx. 12.

*And I will strengthen them in the Lord*—That is, I will strengthen them in myself, or I will be their helper, and give them all needful strength and protection. *And they shall walk up and down in his name, saith the Lord*—Their evils and actions shall be under the influence of his grace, and under the government of his laws, and he shall give them success answerable to their upright intentions.

## CHAPTER XI.

In the three preceding chapters Zechariah speaks of the advantages and prosperities of Judah and Jerusalem, after the return from Babylon, both before and after the times of the Maccabees. But this chapter contains a prophecy of a very different nature. Here he predicts the ruin of the temple, the reprobation of the Jews, and their subjection to the Romans, 1-3. But previous to these calamities taking place, this flock of God is delivered into the hands of the Messiah, typified by the prophet, who is charged with the custody of it, 4-6. This he undertakes, and bears rule for some time; but at length, finding them perverse, he gives up the care of them, and as a token of it, breaks his shepherd's staves, receiving the contempt put upon him, and the indignities done him, 7-14. After this the prophet is held forth as the type of a worthless shepherd, or a succession of evil governors, who, heedless of the flock, or seeking only to oppress it, at once ruin the flock and bring destruction on themselves, 15-17.

A. M. 3494. **O**PEN <sup>a</sup> thy doors, O Lebanon, that  
B. C. 510. the fire may devour thy cedars.

2 Howl, fir-tree, for the cedar is fallen; because the <sup>1</sup> mighty are spoiled: howl, O ye

oaks of Bashan; <sup>b</sup> for <sup>2</sup> the forest of A. M. 3494.  
B. C. 510.

3 There is a voice of the howling of the shepherds; for their glory is spoiled: a voice of

<sup>a</sup> Chap. x. 10.—<sup>1</sup> Or, gallants.

<sup>b</sup> Isa. xxxii. 19.—<sup>2</sup> Or, the defence forest.

## NOTES ON CHAPTER XI.

Verse 1. *Open thy doors, O Lebanon*—The prophet, having signified in the foregoing prophecy that the Jewish nation should recover its prosperity, flourish for some time, and become considerable; and having announced to Zion the coming of Messiah her king, and congratulated her on the peaceable nature and great extent of his kingdom, with the blessed effects which his rule should produce, proceeds now to foretel the ruin which should come on the body of the Jewish nation for rejecting him, with the destruction of their temple and capital city. To this only can the first three verses of this chapter relate; for no calamities happened to that people, from the time of Zechariah till that event, of which the expressions here used can with propriety be understood. Lebanon itself cannot be here addressed, which had no doors or gates: but it is figuratively put, either for the temple, built of the cedars of Lebanon, as it is Ezek. xvii. 3; and Hab. ii. 17; or for the city of Jerusalem, whose lofty buildings resembled the stately ranks of trees in a forest: but the former is more probably intended. And, if the Jew-

ish writers may be credited, such was the application made of this prophecy by the Rabbi Johanan, when the doors of the temple opened of their own accord, a little before the temple was burned, a circumstance attested by Josephus, *Bell. Jud.* lib. vi. cap. 5: "Then R. Johanan, a disciple of R. Hillel, directing his speech to the temple, said, 'I know thy destruction is at hand, according to the prophecy of Zechariah: *Open thy doors, O Lebanon, &c.*' *That the fire*—Either, figuratively, the wrath of God and the rage of the enemy, or, literally, fire kindled by the enemy; *may devour thy cedars*—Thy palaces and other fabrics built with cedars.

Verses 2, 3. *Howl, fir-tree*—By the several sorts of trees here mentioned, seem to be meant the several orders and degrees of men, who should be sharers in the common destruction: see Isa. ii. 13; x. 33, 34; and the notes. The *fir-tree* seems to denote the lower people, who are bid to howl because even their superiors, signified by the cedar, could not withstand the storm. *Howl, O ye oaks of Bashan*—O ye rich, great, and powerful people of the land; Bashan was famous for its stately oaks. For

A. M. 3494. the roaring of young lions; for the  
B. C. 510. pride of Jordan is spoiled.

4 ¶ Thus saith the LORD my God; \* Feed the flock of the slaughter;

5 Whose possessors slay them, and <sup>d</sup> hold themselves not guilty: and they that sell them \* say, Blessed be the LORD; for I am rich: and their own shepherds pity them not.

\* Verse 7.—<sup>d</sup> Jeremiah ii. 3; i. 7.—\* Deuteron. xxix. 19; Hosea xii. 8.

*the forest of the vintage*—Or rather, *a forest, the fenced one, is come down*—“As the inhabitants are represented under the image of the trees, the city is aptly denoted by a forest; to which is added by way of distinction *הבצר*, *the fenced one*, the article *ה* being emphatic, and marking the extraordinary strength of its fortifications, or fence, which, however, proves insufficient for its security.” *There is a voice of the howling of the shepherds*—That is, of the princes and rulers of the people. *For their glory is spoiled*—Their magnificent houses are destroyed. *A voice of the roaring of young lions*—Those who are in the foregoing sentence called shepherds, are here called young lions, because they were devourers of the people by their extortions and oppressions. *The pride of Jordan is spoiled*—By the pride of Jordan, those woods and thickets are primarily intended that rose proudly above the banks of that river, and greatly decorated the scene. But as these were the receptacles of lions, they are here, in a secondary and metaphorical sense, put for the residences of those princes and grandees, who are denominated lions in the preceding clause for the reason now mentioned.

Verses 4-5. *Feed the flock of the slaughter*—That is, the people, who are so denominated, because they were devoted to ruin by the following mischievous counsels of their false teachers, and the oppressions of their rulers. This command seems to be addressed to Zechariah; but an insuperable objection lies against its being understood as given to him in his own person, because he did not live in such times as are here described; for Zerubbabel the governor, and Joshua the high-priest, it appears, were men of extraordinary piety and virtue; and no doubt the rest of the princes or rulers of the people at this time were good men. We can, therefore, understand it in no other manner, as addressed to Zechariah, than as he typified Christ; and so God commanded him to do that which he had appointed Christ to do, namely, to gather and feed the lost sheep of Israel, which their shepherds scattered and destroyed. *Whose possessors slay them*—Whose governors and teachers are the cause of their destruction. Those are not improperly said to do a thing who are the cause of its being done. *And hold themselves not guilty*—Are not aware of the great guilt of their conduct; or, act as if they thought they might lawfully make merchandise of men's bodies or souls, for their own lucre or advantage. See 2

6 For I will no more pity the inhabitants of the land, saith the LORD: A. M. 3494.  
B. C. 510.

but lo, I will <sup>3</sup> deliver the men every one into his neighbour's hand, and into the hand of his king: and they shall smite the land, and out of their hand I will not deliver *them*.

7 And I will <sup>f</sup> feed the flock of slaughter, <sup>e</sup> even you, <sup>g</sup> O poor of the flock. And I took

<sup>3</sup> Heb. *make to be found*.—<sup>f</sup> Verse 4.—<sup>g</sup> Or, *verily the poor*.  
<sup>e</sup> Zeph. iii. 12; Matt. xi. 5.

Peter ii. 3. *And they that sell them*—Who betray their persons, or liberty, or property, for profit; or sell them for slaves to foreigners; or, by their exactions and oppressions, reduce them to such poverty that they are obliged to sell themselves; say, *Blessed be the Lord, for I am rich*—That is, they hypocritically and impiously pretend to return God thanks for having put it in their power to acquire riches by such ungodly practices! *And their own shepherds*—That is, their chief priests, princes, and rulers, as above; *pity them not*—Destroy them without remorse. In Christ's time, which seems to be here referred to, “the chief priests and the elders, who were the possessors of the flock, by their traditions, the commandments of men, and their impositions on the consciences of the people, were become perfect tyrants, devouring their houses, engrossing their wealth, and fleecing the flock instead of feeding it. The Sadducees, who were Deists, corrupted their judgments; the Pharisees, who were bigots for superstitious observances, corrupted their morals by making void the commandments of God, Matt. xv. 6. Thus they slew the sheep of the flock; thus they sold them. They cared not what became of them, so they could but gain their own ends, and serve their own interests.”—Henry.

Verse 6. *I will no more pity the inhabitants of the land*—I will no more spare them than their shepherds do. *The inhabitants of the land* are to be distinguished from *the poor of the flock* in the next verse. By the former are meant those who in their respective stations were as wicked as the rulers, chief priests, and others, termed their shepherds, ver. 5; by the latter, those who were oppressed and were piously disposed. *But I will deliver the men every one into his neighbour's hand*—“This verse assigns the reason for calling the people, *the flock of slaughter*. Nor can words more aptly describe the calamities which befell the Jews in the war which ended in the taking of Jerusalem by the Romans; when the people, having first, by their intestine broils, destroyed one another, as is set forth at large by Josephus, at length fell into the hand of him whom they had owned for their sovereign, (‘we have no king but Cesar,’ John xix. 15.) and who completely desolated the land for their rebellion against him.”—Blayney.

Verse 7. *And*—Or rather, *but, I will feed the flock of slaughter, even you*—Or, especially you, *O poor of the flock*—Zechariah here, representing Christ

A. M. 3494. unto me two staves; the one I called  
B. C. 510. Beauty, and the other I called <sup>6</sup> Bands;  
and I fed the flock.

8 Three shepherds also I cut off <sup>h</sup> in one

<sup>a</sup> Or, *Binders*.—<sup>h</sup> Hos. v. 7.

the true shepherd, says, he will enter upon his office, and undertake the care of the flock appointed for the slaughter; *even you, O poor of the flock*—This clause is explicatory of the former, and by the repetition of it we are shown, that God, in his charge to the prophet, as a type of Christ, and to Christ the antitype, distinguishes clearly between different sorts of people among the Jews; between those that were poor, despised, weak, and humble, and those that were tyrannical, proud, and cruel, and made a prey of their inferiors: these were left out of the pastoral charge; the others were to be taken care of. *And I took unto me two staves*—These were the proper accoutrements of a shepherd, and these the prophet assumed as a badge of his office, and gave them significant names, which are partly explained, verses 10–14. “The shepherds of old time,” says Lowth, “had two rods, or staves, one turned round at the top, that it might not hurt the sheep: this was for counting them, and separating the sound from the diseased, Lev. xxvii. 32; the other had an iron hook at the end of it, to pull in and hold the straying sheep. The psalmist mentions both these, Psa. xxiii. 4, *Thy rod and thy staff comfort me.*” *The one I called Beauty*—Or, *pleasantness*, or, *delight*, as the word צֶדֶק may be rendered, signifying, says Lowth, his favour, gentleness, or kindness toward his people; which was remarkably verified in Christ, whose gracious words, and beneficial works, were conspicuous through the whole course of his life. *The other I called Bands*—Which the same author interprets of the *bond of the new covenant*, whereby he intended to unite both the kingdoms of Israel and Judah under himself, as their head and king, Ezek. xxxvii. 22; and then afterward to unite the Jews and the Gentiles into one church, by breaking down the partition wall that was between them. Newcome considers the former, *Beauty*, as intended to “denote how beautiful and pleasant the land would have been, if its inhabitants had kept their covenant with God.” The other, *Bands*, “as signifying the union which ought to have subsisted between Judah and Israel.” Mr. Scott explains “the former word of the honour, privilege, and ornament which the Jews possessed, according to their national covenant, in the oracles, instituted worship, and temple of God; and especially by the ministry of Christ and his apostles, who preached the gospel to them first.” The other, he thinks, means, “the connection of the nation under one government, and the harmony that had, in some measure, hitherto united them, as the flock of God.” Many other interpretations are given of these two names, but as they all are, and must be, in a great measure, founded on conjecture, the reader is not here troubled with them.

month; and my soul <sup>6</sup> loathed them, A. M. 3494.  
and their soul also abhorred me. B. C. 510.

9 Then said I, I will not feed you: <sup>i</sup> that  
that dieth, let it die; and that that is to be cut

<sup>6</sup> Heb. *was straitened for them*.—<sup>i</sup> Jer. xv. 2; xliii. 11.

Verse 8. *Three shepherds also I cut off in one month*—The prophet may be said to do what God did; either in the punishment of certain false prophets, or of certain wicked governors. Some think, that by these three shepherds were figuratively signified the chief priests, scribes, and elders of the Jews. Christ exposed these as blind guides, and thereby lessened their authority among the people, which contributed very much to the spreading of the gospel. Blayney, who thinks the common translation encumbered with insuperable difficulties, renders the clause, *and I set aside the authority of the shepherds in one month*. His reasons for this interpretation have certainly considerable weight, but cannot with propriety be introduced here. One argument, however, in favour of it, to which he appeals, may be noticed. It evidently suits that application of the prophecy which most commentators adopt. “Let us now see,” says he, “what happened to him, of whom Zechariah is evidently set forth as the type. Our Saviour’s teaching was in a style so far superior to that of the professed guides of the people in his days, that, stung with jealousy, they exclaimed, *Perceive ye how ye prevail nothing? Ye have lost all your wonted influence; behold the world is gone after him*, John xii. 19. Even so it may be presumed the purity and disinterestedness of Zechariah’s instructions may have gained so far upon the minds of the people as to deprive the corrupt and selfish teachers of that ascendancy which they once possessed.” *And my soul loathed them*—Or, *was straitened toward them*, as the Hebrew, קָצַרְתִּי בָהֶם, may be literally translated, that is, I was straitened in my affections to them. I was less tender toward them than toward the poor of the flock, because they showed themselves to be averse from my person and doctrine. So the Vulgate, *contracta est anima mea in eis*. The LXX., however, read, βαρυνθησεται η ψυχη μου, *my soul shall be burdened*; and Bishop Newcome, *my soul was grieved at them*. The word בָּחַלָה, rendered *abhorred*, in the next clause, does not occur elsewhere in the Scriptures, but, according to Bishop Newcome, bears that sense in the Syriac. The LXX. render it, αι ψυκαι αυτων επηρυον εν εμε, *Their souls howled, bellowed, roared*, or, *raised a horrible outcry against me*, an expression strikingly descriptive of the *fierce* and *vehement* accusations of the Jewish chief priests, scribes, and elders against Christ, and of the violent, loud, and oft-repeated clamours of the people for his condemnation and crucifixion. Of which see Luke xxiii. 5, 10, 18–24.

Verse 9. *Then said I, I will not feed you*—I will no longer exercise a tender paternal care over you; *that that dieth, let it die*—Or rather, *the dying let it die*; that which has a deadly disease, let it perish by that

A. M. 3494. off, let it be cut off; and let the rest  
B. C. 510. eat, every one the flesh <sup>7</sup>of another.

10 And I took my staff, *even Beauty*, and cut it asunder, that I might break my covenant which I had made with all the people.

11 And it was broken in that day: and <sup>8</sup>so <sup>k</sup>the poor of the flock that waited upon me

<sup>7</sup> Heb. of his fellow, or, neighbour.—<sup>8</sup> Or, the poor of the flock, &c., certainly knew.

disease. Or, that which is ready to die, and will not be cured, but hath rejected the shepherd's love and skill, *let it die*. Thus Jesus said, *If ye believe not, ye shall die in your sins*. For this seems to be spoken of the miseries to which the Jewish people were delivered up for their manifold sins, and in particular for their rejection of Christ, which filled up the measure of their iniquity. *And that that is to be cut off*—Namely, by the sword of the enemy; *let it be cut off; and let the rest eat every one the flesh of another*—Either live to be besieged till hunger and famine make the living eat the dead, or cruelly kill their children and others, that they may eat their flesh; a calamity threatened, Deut. xxviii. 52-58; or else, by seditious and bloody intestine quarrels, destroy each other; all which happened to them in the siege of Jerusalem by the Romans.

Verses 10, 11. *And I took my staff, even Beauty*—Or, *pleasantness, or delight*. See note on verse 7: emblematical, as of God's favour, gentleness, or kindness to his people, and of the honour and privilege which they possessed in his oracles, instituted worship, and temple; so especially of God's covenant with them, and all the blessings of it. *And cut it asunder*—To signify that, as they had rejected God and his favour, and refused to comply with the terms of his covenant, so that God had now annulled it, and rendered it utterly void. *That I might break my covenant*—This, in some measure, illustrates what is meant by the staff *Beauty*. While it was unbroken, the covenant between God and the Jews was whole and unbroken. And it is to be observed, Christ calls it *his covenant*, for he was the mediator of it: namely, to bring us to God in repentance, faith, and holy obedience; and to reconcile God to us in mercy and grace. *Which I had made with all the people*—Hebrew, כל עמי, literally, *all people*, that is, all the tribes of Israel; and all other people that, by being proselyted to their religion, were incorporated into their nation. The Jewish Church is thus represented as being now stripped of all its glory, its crown profaned and cast to the ground, and all its honour laid in the dust, God being departed from it, and resolved no more to own it for his church. When Christ told the Jews that the kingdom of God should be taken from them, and given to another people, then he broke the staff of *Beauty*, Matt. xxi. 43. And it was broken in that day, though Jerusalem and the Jewish people were spared yet forty years longer; and though the great men did not, or would not, under-

knew that it *was* the word of the LORD. A. M. 3494.  
B. C. 510.

12 And I said unto them, <sup>9</sup>If ye think good, give *me* my price; and if not, forbear. So they <sup>1</sup>weighed for my price thirty *pieces* of silver.

13 And the LORD said unto me, Cast it unto

<sup>k</sup> Zeph. iii. 12; Verse 7.—<sup>9</sup> Heb. *If it be good in your eyes*.  
<sup>1</sup> Matt. xxvi. 15; Exod. xxi. 32.

stand Christ's words uttered on that occasion as a divine sentence, but thought to put it by with a cold, *God forbid*, Luke xx. 16. *Yet the poor of the flock, that waited upon him*—Namely, who knew the Messiah, believed in him, observed his doctrine, miracles, and life, and obeyed him; who understood with what authority he spoke, and could distinguish the voice of their shepherd from that of a stranger; *knew that he was the word of the Lord*—Saw and acknowledged God in all this, trembled at his word, and were confident that it would not fall to the ground.

Verses 12, 13. *And I said unto them*—Namely, upon parting. The prophet, still personating Christ, or acting as a type of him, reminds the Jews of his concern for their welfare, the care he had taken of them, and the labour he had bestowed on instructing them; and refers it to them whether his services had not deserved some reward, and, if they had, what that reward ought to be; saying, *If ye think good, give me my price*—Or rather, *my wages* or hire of service, as the word שכר undoubtedly signifies; *and if not, forbear*—If you dismiss me without wages I shall be content. *So they weighed for my price thirty pieces of silver*—That is, as is supposed, thirty shekels, of the value of about 2s. 4d. each, which was the price of a slave. This showed how little they regarded him, or his labours; that is, how little value the Jews would put on the ministry of Christ; or on his labours and sufferings for their salvation. For, according to St. Matthew, chap. xxvi. 15; xxvii. 9, this symbolical action was fulfilled when the chief priests and elders of the Jews paid that sum to Judas for betraying Christ to them, and putting his life in their power. *And the Lord said unto me*—Unto the prophet, personating Christ; *Cast it unto the potter*—Hereby intimating that it was a reward only suitable to a potter's labour, and a price only adequate for such wares as he sold, which were of the meanest value. *A goodly price that I was prized at of them*—Thus the prophet ironically remarks on the high estimation in which he and his services were holden: or rather, God here upbraids the shepherds of his people, who prized the great Shepherd no higher. *And I cast them to the potter, &c.*—Or, *cast them into the house of the Lord for the potter*: I cast them back into the treasury in the temple, whence afterward they were taken, and laid out in purchasing the potter's field. This whole transaction, performed by Zechariah in a vision, as Lowth, Doddridge, and many

A. M. 3494. the <sup>m</sup> potter: a goodly price that I was  
B. C. 510. prized at of them. And I took the  
thirty *pieces* of silver, and cast them to the  
potter in the house of the LORD.

14 Then I cut asunder mine other staff, *even*

<sup>m</sup> Matt. xxvii. 9, 12.

other interpreters suppose, or, as others think, in reality, "was designed to be an exact representation of the several circumstances that should attend the betraying of Christ by Judas, the price the chief priests would put upon him, (to whom, as the governors of the temple, the money was returned,) and the use to which the money would be applied. And this whole prophetic scene was transacted in the single person of Zechariah, just as Ezekiel sustained the type or figure both of the Chaldean army that should besiege Jerusalem, and of the Jews themselves that should be besieged, Ezek. iv. 1-12." So Lowth, who adds, "This is one of those prophecies whose literal sense is fulfilled in our blessed Saviour, and cannot be applied to any other person but in a very remote or improper sense." The like instances may be seen Psa. xxii. 16-18; lxix. 21; Hos. xi. 1. The Jews themselves have expounded this prophecy of the Messiah. "There can be no doubt," says Blayney, "that this is the passage referred to Matt. xxvii. 9, though under the name of *Jeremiah*, (put by mistake of some transcriber of St. Matthew's gospel,) instead of *Zechariah*. But a question arises, how the transaction related by the evangelist can be said to be a fulfilling of that which was spoken by the prophet, considering the striking difference in some of the circumstances. In the one case, thirty pieces of silver were given as wages for service; in the other, they were paid as the price of a man's blood: in the one they were thrown with contempt to the potter; in the other, they were cast down in the temple in a fit of remorse, and taken up by others, who employed them in the purchase of the potter's field. But notwithstanding these differences, considering that all passed under the special direction of Divine Providence, it is impossible not to conclude, from a review of both transactions, that there was a designed allusion of the one to the other, and not a mere accidental resemblance between them. But the quotation, it is said, is not just: for no such words are to be found in the prophet, which the evangelist hath pretended to cite from him. To this it may be answered, that though not the precise words, the substance of them is given, so that the passages are at least *equivalent*," as a collation of them in the original will show: see the note on Matt. xxvii. 9.

Verse 14. *Then*—As soon as I saw what little value they put upon me, and my pastoral care over them, and services for them; *I cut asunder mine other staff, even Bands*—The prophet did this in type, and Christ in reality; *that I might break the brotherhood between Judah and Israel*—That I might declare, or foreshow, that the friendship and

<sup>10</sup> Bands, that I might break the bro- A. M. 3494.  
therhood between Judah and Israel. B. C. 510.

15 ¶ And the LORD said unto me, "Take unto thee yet the instruments of a foolish shepherd.

<sup>10</sup> Or, *Binders*.—<sup>m</sup> Ezek. xxxiv. 2, 3, 4.

union which had existed between the two tribes and the remnant of the ten tribes, was broken. "From the time that the people returned from Babylon, the Jews and Israelites had formed one society, both of religion and polity, which society continued till the last destruction of Jerusalem, when, the Jewish kingdom being subverted, the *bands were broken*, and a disunion in religion was made; some of the Jews continuing attached to their ancient law as much as they could without the temple, and others professing the Christian faith."—Houbigant. The design of the prophet's commission, says Blayney, was to endeavour to bring about a reformation, upon which would depend the continuance of the brotherhood, or political union, between Judah and Israel. The second crook, or staff, was therefore called *Bands*. But when the commission ended without producing its effect, the breaking of the crook prefigured the dissolution of that brotherhood. What that brotherhood was, is well explained by Mr. Lowth, who says, that "upon the destruction of Jerusalem, which was the bond and cement of all their tribes, being the seat and centre both of their civil power, and of the divine worship, (Psa. cxxxiii. 3-5,) the consequence was the entire dissolution of the nation, and the dispersion and confusion of all their tribes, whose families could no longer be distinguished after the loss of their genealogies." Calmet thinks that, in this verse, *Israel* denotes the unbelieving Jews, who rejected Christ, and *Judah* the faithful ones who believed in him.

Verse 15. *And the Lord said, Take thee yet [or once more] the instruments of a foolish [or unwise] shepherd*—The prophet, having hitherto represented the good shepherd, is now directed to assume the dress and equipage of one of a contrary character. As folly in the Scripture is equivalent to wickedness, by a *foolish shepherd* here may be meant, not only unskilful, but likewise ill-designing governors, or teachers, who should only intend their own advantage, and have no regard for the good of the flock, or people committed to their charge. The instruments of such a shepherd must be suitable to his own disposition and indiscretion, such as a crook armed with iron, which, whenever it was used, would wound the flock; and a scrip, or bag, which contained nothing useful for the sheep, and the like. The prophet here follows the order of time, that he may foretel the madness and blindness of the shepherds; that is, of the priests, rulers, and teachers of the Jewish nation, till the last destruction of Jerusalem; who not only disregarded religion, and the safety and welfare of the sheep, but even devoured such of them as were worth devouring.

A. M. 3494. 16 For lo, I will raise up a shepherd in the land, *which* shall not visit those that be <sup>11</sup> cut off, neither shall seek the young one, nor heal that that is broken, nor <sup>12</sup> feed that that standeth still: but he shall eat the flesh of the fat,

<sup>11</sup> Or, *hidden*.—<sup>12</sup> Or, *bear*.

Verse 16. *For lo, I will raise up a shepherd in the land*—A shepherd, in the singular number, denotes a succession of such shepherds as are described in the following words. So a succession of priests is represented under the single person of Levi, Mal. ii. 5, 6. Since the Jews had rejected the true Shepherd, God threatens to send, or permit to arise, among them, such shepherds to rule or teach them as should be notorious for their negligence and avarice, their cruelty and oppression. This may be understood either of the blind guides of whom Christ speaks, and whose character he describes at large, Matt. xxiii. 13–33; namely, the scribes and Pharisees, the priests and doctors of their law; or of the avaricious, tyrannical, and unmerciful princes, that should rule them with rigour, and make their own land as much a place of bondage to them as ever Egypt or Babylon had been. And when they had rejected him by whom *princes decree justice*, it was just that they should be given over into the power of those who should decree unrighteous decrees. It is probable, also, that there is a reference here to the false prophets and false Christs, which, as our Lord foretold, Matt. xxiv. 5, should arise. Many such there were, who, by their seditious practices, provoked the Romans, and hastened on the ruin of the Jewish nation: but it is very remarkable that they were never deceived by a counterfeit Messiah till they had refused and rejected the true Messiah. The prophet proceeds to describe the character of these foolish shepherds, in the following words: 1st, They should be negligent; *which shall not visit those that be cut off*—Or, as the LXX. render it, *το εκλιμπανον*, *that which is missing*, or has wandered from the flock; and it may signify that which is ready to perish. *Neither shall seek the young one*—Which are most apt to perish through weakness; he alludes to the lambs which, on account of their tender age, are not able to follow the flock. *Nor heal that which is broken*—Which has received some hurt, but shall leave it to die of its wounds. *Nor feed that that standeth still*—Not able to go forward. Blayney renders the word, *made to stand*, or set up again after sickness. “Such,” says he, “it is well known, require much care to nourish and support them, in order to their regaining strength; a care which the foolish shepherd will not bestow upon them.” Or, as the LXX. render it, *το ολοκληρον η μη κατευθυνη*, *nor shall direct that which is whole*, mentioned in opposition to those that wander, or are diseased. 2d, These shepherds would be luxurious; *he shall eat the flesh of the fat*—That is, instead of preserving the best of his flock, in order to increase it,

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and tear their claws in pieces. A. M. 3494. 17 <sup>o</sup>Wo to the idol shepherd that leaveth the flock! the sword *shall be* upon his arm and upon his right eye: his arm shall be clean dried up, and his right eye shall be utterly darkened.

<sup>o</sup> Jer. xxiii. 1; Ezek. xxxiv. 2; John x. 12, 13.

he kills them to indulge his own appetite: or, enriches himself by oppressing, or otherwise taking from those that are persons of property: like that wicked servant that said, *My lord delays his coming*, he eats and drinks with the drunken, serving his own belly. 3d, They are tyrannical and cruel to the flock. *And tear their claws* [or, as it ought to be rendered, *break their hoofs*] in pieces—This implies the same as when it is said (Ezek. xxxiv. 4) of such shepherds, *With force and with cruelty have ye ruled them*. The unwise shepherd, instead of being tender and gentle with his flock, is supposed to drag them about with his iron crook, or to overdrive them in rough and stony ground, so as to break their hoofs. Or, he imposes burdens and hardships upon them that they are unable to bear. Upon the whole, a sluggish, negligent, covetous, riotous, oppressive, and cruel government, priesthood, or ministry, is here shadowed out by a foolish shepherd.

Verse 17. *Wo to the idol shepherd*—Or the shepherd of *nothing*, or of *no value*, as רעי האליל should be translated; he who calls himself the shepherd, ruler, or teacher of the people, but is in reality nothing less. So רפאי אליל, Job xiii. 4, signifies *physicians of no value*. *That leaveth the flock*—Who taketh no care of the flock, and minds nothing but making his own profit out of them. Such a shepherd is no better than an *idol*, that is *profitable for nothing*, (Isa. xlv. 10,) and hath only the outward form and appearance of a shepherd. *The sword shall be upon his arm, and upon his right eye*—As he has abused his power and his understanding, signified by his arm and his right eye, God shall, in his just judgment, deprive him of the use of both those faculties. The *sword* is put for any instrument of the divine vengeance. As the word חרב, here rendered *sword*, also means *desolation*, Blayney renders the clause, *Because of his arm is desolation, and because of his right eye: observing*, “The purport of the passage is, that since, through the misapplication of his power, and through his negligence in watching over the flock, they are subjected to desolation or the sword; therefore, as of strict justice, he shall be punished with a deprivation at least of those faculties which he so fatally misused.” Some think the *right arm* and *right eye* of the people are intended, and observe, that the arm of the Jews was *dried up* from that time when they were no longer able to bear arms, or to defend themselves; as their *right eye* has been darkened to the true knowledge of the Scriptures, which they read as with a veil before them.

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## CHAPTER XII.

"The former part of this chapter," says Lowth, "relates to an invasion made upon the inhabitants of Judea and Jerusalem, in the latter times of the world, probably after their return to, and settlement in, their own land, which is often spoken of by the prophets. It is probably the same attempt that is more largely described in the thirty-eighth and thirty-ninth chapters of Ezekiel." Be this as it may, it seems at least probable, that the condition of the Jewish nation, after the present dispersion, and of the gospel church, either in the apostolic or millennial periods, is here spoken of. It is promised, (1.) That all the attempts of their enemies to destroy them would issue in their own danger and ruin, 1-4, 6, 9. (2.) That, trusting in the Lord, they should subdue their opposers, and even the weakest of them be marvellously saved and strengthened by God, 5, 7, 8. (3.) That to prepare them for, and help them to improve, these mercies, they should be blessed in a remarkable degree with a spirit of prayer, faith, and repentance for sin, 10-14.

A. M. 3494. **T**HE burden of the word of the  
B. C. 510. **L**ORD for Israel, saith the LORD,  
• which stretcheth forth the heavens, and  
layeth the foundation of the earth, and <sup>b</sup> form-

• Isa. xlii. 5; xlv. 24; xlv. 12, 18; xlviii. 13.—<sup>b</sup> Num. xvi. 22; Eccles. xii. 7; Isa. lviii. 16; Heb. xii. 9.—<sup>c</sup> Isa. li. 17,

eth the spirit of man within him. A. M. 3494.  
2 Behold, I will make Jerusalem <sup>A. M. 3494.</sup>  
<sup>B. C. 510.</sup>  
• a cup of <sup>1</sup> trembling unto all the people round  
about, <sup>2</sup> when they shall be in the siege both

22, 23.—<sup>1</sup> Or, slumber, or, poison.—<sup>2</sup> Or, and also against  
Judah shall he be which shall be in siege against Jerusalem.

## NOTES ON CHAPTER XII.

Verse 1. *The burden of the word of the Lord for Israel*—Or, *toward Israel*; that is, as some interpret it, the prophecy which containeth the words of the Lord to Israel. *Saith the Lord, which stretcheth forth the heavens*—Who hath spread out the heavens to such a vast extent. *And layeth the foundation of the earth*—Hath assigned to the earth a fixed place in the creation, or regulates all its motions by fixed laws, which cannot be altered by the power of any creature. *And formeth the spirit of man within him*—Who gave life to the first man, and created the soul, and united it to the body. All these things are mentioned as undeniable instances of God's almighty power, and are made use of as arguments to encourage men to rely on his word for the fulfilment of such promises as might seem to the understanding of man most unlikely to be brought to pass.

Verse 2. *Behold, I will make Jerusalem a cup of trembling*—"An inebriating and stupifying potion of the strongest liquor and drugs. Jerusalem shall strike the nations with dread and astonishment." *When they shall be in the siege*—"A future siege, after the final restoration of the Jews."—Newcome. See on chap. xiv. 3; Rev. xx. 9. "It is not difficult to perceive," says Blayney, "that the prophecies in this and the two following chapters relate to future times, and most probably to those predicted by Ezekiel in the xxxviii and xxxix chapters; where it is said that Israel, after their restoration and return to their own country, would be assailed by a combination of many nations. Such an invasion is also here foretold; but it is not to be expected that all the particulars of a distant prophecy should be clearly understood, before the time of its accomplishment. It is at least likely that when the time shall come for the re-establishment of the Jews, (of which sufficient intimation is given in the prophecies both of the Old and New Testaments,) and they shall begin to collect themselves, and attempt a settlement in their ancient possessions, such a measure will create jealousy and uneasiness, in those powers more especially who are interested in the dominion over those countries. The Turks, we know, are at present, and

long have been, in possession of the country of Palestine; and in the opinion of many, who have brought specious arguments to justify it, particularly of the learned Joseph Mede, (p. 674 and 816.) their prince is intended by Gog, prince of Meshech and Tubal, Ezek. xxxviii. 2, &c.; and by the king of the north, Dan. xi. 40, &c.; concerning whom the like things are prophesied in those chapters respectively. Now should that power subsist at the time, it may fairly be presumed, that he, and any other power in the like circumstances, would oppose with all their might an attempt to set up an independent sovereignty in those parts. But, without pretending to determine precisely concerning the invaders, the substance of the prophecy in this, and on to the seventh verse of the next chapter, will be found to amount to this; that Jerusalem will be besieged by a multitude of hostile nations, to the great terror of the people in its vicinity, as well as of Judah itself; but that the attempts of those nations will be frustrated through the special interposition of the Deity, and will terminate in their total discomfiture and ruin, and in the permanent peace and prosperity of the victorious Jews. After which, the Jews will be brought at length to see and lament the sin of their forefathers in putting their Messiah to death, and thereupon will have the means of purification and atonement afforded them; and, being thus cleansed from past guilt, will renounce all their former offensive practices, and carefully abstain from a future repetition of them." To these views of Dr. Blayney, on the important subject of the restoration of the Jews to their own land, however probable upon the whole, there seems to be one great objection. Inasmuch as God cast the Jews out of their land for rejecting and crucifying the Messiah, it seems highly improbable that he should restore them to it while they remain in impenitence and unbelief, and in a state of enmity to that Messiah. It appears much more likely that, previous to their restoration, they must be made sensible of the great guilt which their nation contracted by the commission of that sin, and of the various other sins which accompanied it; and that they must be truly humbled and brought to a

A. M. 3494. against Judah and against Jerusalem.  
B. C. 510.

3<sup>d</sup> And in that day will I make Jerusalem ° a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it.

4 In that day, saith the LORD, ° I will smite every horse with astonishment, and his rider with madness: and I will open mine eyes upon the house of Judah, and will smite every horse of the people with blindness.

<sup>d</sup> Verses 4, 6, 8, 9, 11; Chapter xiii. 1; xiv. 4, 6, 8, 9, 13.  
° Matt. xxi. 44.—Psa. lxxvi. 6; Ezek. xxxviii. 4.

thorough repentance as a people, before God will open the way in any degree for their restoration. It is certain that, as they were carried captive into Babylon chiefly to punish them for the sin of idolatry, so no way was made for their restoration from that captivity, till they were generally humbled and made truly penitent for that sin.

Verse 3. *I will make Jerusalem a burdensome stone*—Jerusalem is here compared to a stone of great weight, which, being too heavy for those who attempted to lift it up, or remove it, falls back upon them and crushes them to pieces. St. Jerome, in a note on the place, speaks of an exercise, which, he says, was common in Palestine, and throughout all Judea, in his days, in which the young men, who were ambitious to show their strength, used to lift up stones of enormous weight, as high as they could, some to their knees, others to their navel, their shoulders, and even their heads; and some placed them on the top of their heads, with their hands erect and joined together. In this exercise, it is evident, they must have been in great danger of the stone's falling upon them and bruising them, or even crushing them to pieces. Mr. Lowth, who quotes this passage from Jerome, remarks that, to the same sense, Christ saith, Matt. xxi. 44, *On whomsoever this stone shall fall, it will grind him to powder. All that burden themselves with it shall be cut in pieces*—All that undertake to contend with Jerusalem shall be either destroyed or greatly injured, as men will have their flesh torn or bruised that let a heavy stone fall upon them. *Though all the people of the earth be gathered together against it*—It is obvious, that by all, here is meant only many people, as it is expressed Ezek. xxxviii. 6, 9, 15, *Thou, and many people with thee.*

Verses 4, 5. *In that day*—This expression, in the prophetic writings, is of large extent, and not only signifies that particular point of time last spoken of, but some time afterward. *I will smite every horse with astonishment*—Many commentators explain this of the victories which Judas Maccabæus gained over Antiochus's captains, whose chief force consisted in cavalry. But, as Archbishop Newcome observes, the language is much too strong, as it is also verses 6-9, to denote the successes of the Maccabees against the Seleucidæ. This prophecy therefore, he thinks,

5 And the governors of Judah shall say in their heart, ° The inhabitants of Jerusalem shall be my strength in the LORD of hosts their God.

6 ¶ In that day will I make the governors of Judah ° like a hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the people round about, on the right hand and on the left: and Jerusalem shall be inhabited again in her own place, even in Jerusalem.

<sup>2</sup> Or, There is strength to me and to the inhabitants, &c., Joel iii. 16.—° Obadiah 18.

remains to be accomplished. And many commentators, who are of the same opinion, consider it as a prediction of victories that will be obtained over Gog and Magog by the Jews, upon their restoration to their own land. One circumstance in favour of this interpretation is, that Gog and Magog are represented, Ezek. xxxviii. 15, as *riders on horses*. And if by that people the Turks be intended, we know that they have been, and still are, famous for their cavalry, wherein chiefly the strength of their armies consists. But it is here foretold, that in order to their discomfiture God will send such distraction among their horses and their riders, and throw them into such a state of confusion, that they shall fall foul one upon another, (see chap. xiv. 13,) and not be able to distinguish between their friends and their foes. *And I will turn mine eyes upon the house of Judah*—I will have an especial concern for their preservation. *And the governors of Judah shall say in their heart*—Shall say within themselves, *The inhabitants of Jerusalem shall be my strength in the Lord*—"The text here," says Blayney, "has been supposed corrupt, and many attempts have been made to amend it. But, without any alteration, it well expresses the sentiments of the men of Judah, concerning the interest they had in the safety of Jerusalem and its inhabitants, on which their own strength and security depended in a great degree; so that they would, of course, be influenced to bring that assistance, the efficacy of which is set forth in the verse that follows."

Verse 6. *In that day will I make the governors of Judah like a hearth of fire, &c.*—The word may be rendered, *a pot*. The Arabs, according to Harmer, (vol. i. p. 233,) make a fire in a great stone pitcher, and when it is heated, spread paste upon it, which is baked almost in an instant. By a *hearth of fire*, however, here may be meant, a firebrand taken from the hearth, which, though small, will set other things on fire, and even whole cities. This is thought by some to be a very apt resemblance of the mischief done by the small forces of the Jews, under Judas Maccabæus, to the armies of Antiochus. It may, however, be a resemblance equally, and even more apt, of the destruction made of Gog and Magog, in the latter days, by the Jews restored to their own land. *And they shall devour all the peo-*

A. M. 3494. 7 The LORD also shall save the tents of Judah first, that the glory of the house of David and the glory of the inhabitants of Jerusalem do not magnify themselves against Judah.

8 In that day shall the LORD defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as

<sup>h</sup> Joel iii. 10.—<sup>a</sup> Or, *object*.—<sup>b</sup> Heb. *fallen*.—<sup>i</sup> Hag. ii. 22;

ple round about—They shall destroy all the enemies that annoy them; on the right hand and on the left—That is, on the south and on the north: see note on Ezek. xvi. 46. The Targum explains the right hand and the left, of the south and the north. And Jerusalem shall be inhabited again in her own place—Shall be situated and inhabited on the very spot where she formerly stood: see note on chap. xiv. 10.

Verse 7.—*The Lord shall save the tents of Judah first*—Some MSS. and versions read כראשונה, as at the first; “but the meaning here is, that God would save the tents of Judah first, or previously to any other; and for this the reason immediately follows, that the house of David and the inhabitants of Jerusalem might not be tempted to value themselves too highly on the preference given to them (supposing that had been the case) above the rest of Judah.”—Blayney. As the house of David were wont to glory in the honour of their being descended from him, and the inhabitants of Jerusalem to value themselves above their brethren, because their city was the place of God’s peculiar residence, and the seat of the royal family; therefore, to take away all occasion of any such glorying and emulation, God here promises that he would first appear in behalf of those Jews that should live in the open country, in cottages or tents, in places unfortified. He will first save the weaker and despised, and then the stronger and more honourable. But this promise, which evidently looks forward to gospel times, seems principally to imply, that the conversion of the nation to Christianity will begin among the more poor, low, and obscure Jews, and not among the rich, great, and learned; lest the latter should glory over the others, as if the change among the people had been effected by their power, wisdom, or influence; or should assume any improper ascendancy over their inferiors: in other words, that the wise man might not glory in his wisdom, neither the mighty man in his might, nor the rich man in his riches; and that no flesh might glory in God’s presence, but that he that should glory might glory only in the Lord, Jer. ix. 23.

Verses 8, 9. *In that day shall the Lord defend the inhabitants of Jerusalem*—Not only Jerusalem itself from being taken and destroyed, but all the inhabitants of it from being in any way injured: he will not only be a wall of fire about the city to fortify it, but he will compass particular persons with his favour as with a shield. The mystical Jerusalem,

David; and the house of David shall be as God, as the angel of the LORD before them.

9 And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem.

10 ¶ And I will pour upon the house of David, and upon the inhabitants of Jerusalem,

Verse 3.—<sup>k</sup> Jer. xxxi. 9; l. 4; Ezek. xxxix. 29; Joel ii. 22.

the Christian Church, and particularly that of the converted Jews, seems to be chiefly intended. And he that is feeble among them shall be as David—The feeblest among them shall be men of war, bold and brave, skilful and strong: shall enterprise and accomplish great things, as David did, and become as serviceable to Jerusalem in guarding it as David himself was in founding and enlarging it, and as formidable as he was to the enemies of it. Observe, reader, God helps and defends his church and people by giving them courage and strength to defend and help themselves. He enables them to do their part, and then he is not wanting to do his. And the house of David shall be as God—Or, as angels, as the word אלהים, Elohim, is rendered, Psa. viii. 3. As the angel of the Lord before them—Or, at the head of them; as that angel (so some interpret it) which went before the people of Israel through the wilderness, Exod. xxxiii. 20. God will increase the gifts and abilities, both of the people and princes, in proportion to the respective services for which they are designed. It was said of David, that he was as an angel of God, to discern good and bad, 2 Sam. xiv. 17; such shall now the house of David be. But this was to have its full accomplishment in Christ: now the house of David looked little and mean, and its glory was eclipsed, but in Christ the house of David was to shine more bright than ever. In him it was to become more blessed, and more a blessing than ever it had been. And I will seek to destroy all the nations, &c.—See notes on verses 3-6.

Verse 10. *And I will pour, &c.*—God’s signal interposition in behalf of Judah and Jerusalem, after their future restoration, having been foretold, the prophet proceeds to foretel their conversion to Christianity. But though the prophet speaks of this after he has foretold their restoration, it does not follow that it shall take place after that event. It is certainly much more probable that they will first be brought to repentance for the sin of rejecting and crucifying their Messiah, and to believe in him with their heart unto righteousness, and then that God will bestow upon them that great mercy of re-establishing them in the possession of Canaan: see note on verse 2. “The Jews had stumbled and fallen at the stone of stumbling and rock of offence, the Messiah, in his humble appearance, as Isaiah foretold. That no one might be surprised at this sudden change of their affairs, [namely, their restoration to their own land, and their prosperity therein,] Zechariah tells us, they should themselves be first

A. M. 3494. B. C. 510. the spirit of grace and of supplications: and they shall <sup>1</sup> look upon me whom they have pierced, and they shall mourn for him, <sup>m</sup> as one mourneth for *his* only son, and shall be in bitterness for him, as one that is in bitterness for *his* firstborn.

<sup>1</sup> John xix. 34, 37; Rev. i. 7.—<sup>m</sup> Jer. vi. 26; Amos viii. 10.  
<sup>2</sup> Acts ii. 37.

changed, and repent heartily of that sin which had been the cause of their fall, for God should *pour out on them the spirit of grace and supplication*, that they might look with compunction of heart on *him whom they had pierced*; and he should, by his Spirit, improve those good dispositions into a thorough conviction of his being the Messiah, whom they had rejected: for this they should weep bitterly, verse 11, and make earnest supplications till received again into his grace and favour. This done, it follows, chap. xiii. 1, *In that day shall a fountain be opened, &c.* Now who were they whose sin and uncleanness were washed away, but the house of David, and the inhabitants of Jerusalem; the same who had sinned, and mourned, and repented, and were therefore pardoned? What did they mourn for, but for *him whom they had pierced*, and whose death they had bewailed with all the solemnities of true mourners? It was then the act and sin of the house of David, and of the inhabitants of Jerusalem, that they pierced and slew him whom they now looked upon; for which their land was treated as polluted, and removed out of God's sight into captivity, not to be restored to them till their sin was remitted upon their true repentance. Thus much is evident from the context: see Chandler's *Defence*, and Dodd.

But though this passage may chiefly relate to the future and general conversion of the Jews to the Christian faith, which St. Paul calls *life from the dead*, and therefore will not receive its full accomplishment till that event takes place; yet it may also be understood of some other prior conversions of the Jewish people, and particularly of those of the many thousands brought to repentance by the preaching of John the Baptist, of Christ, and his apostles. For it appears from the accounts we have in the New Testament, that though the rulers and leading men among the Jews were not converted in that age of the Christian Church, yet a vast number of the people were. So that this prophecy has, in some degree at least, been already fulfilled, and the *spirit of grace and supplication* hath been poured out in a measure, if not upon *the house of David*, yet upon the inhabitants of Jerusalem. In the expression, *They shall look upon me whom they have pierced*, (the words being spoken by God,) is implied, that in the piercing of Christ, God himself, figuratively speaking, was pierced through the wounds of his beloved Son, he being infinitely dear to his heavenly Father, and his cause the cause of God. This passage is undoubtedly cited in St. John's gospel, chap. xix. 37. *Οφονται εις τον εξεκεντησαν. They shall look*

11 In that day shall there be a great A. M. 3494. B. C. 510. mourning in Jerusalem, <sup>o</sup> as the mourning of Hadadrimmon in the valley of Megiddon.

12 <sup>p</sup> And the land shall mourn, <sup>q</sup> every family apart; the family of the house of David apart,

<sup>o</sup> 2 Kings xxiii. 29; 2 Chron. xxxv. 24.—<sup>p</sup> Matthew xxiv. 30  
Rev. i. 7.—<sup>q</sup> Heb. families, families.

*on him whom they have pierced.* For although the present Hebrew text is, *הביטו אלי*, *They shall look unto me*, between forty and fifty MSS. are produced which read *אליו*, *unto him*, with the concurrence of other authorities. *They shall mourn for him*—They shall heartily lament the crucifying of the Lord Jesus, not only as the sinful, cruel act of their fathers, but as that in which their sins had a great share. *As one mourneth for his only son*—With an unfeigned and real, a great and long-continued, a deep and lasting sorrow, such as is the sorrow of a father on the death of an only son: they shall retain it inwardly, and express it outwardly, as in the funeral mournings on such occasions. *And shall be in bitterness for him*—True repentance will bitterly lament the sins that brought sorrows and pain upon the Son of God.

Verses 11–14. *In that day*—When the Jews shall mourn for their sins, and for that great sin, the crucifying the Lord of glory; *there shall be a great mourning in Jerusalem*—A mourning expressed by the greatest the Jews ever experienced, the mourning for Josiah slain in Hadadrimmon, a town in the valley of Megiddon. There the lamentations for that good prince began, and were continued for many days from thence to Jerusalem, whither his body was carried to be interred in the sepulchre of his fathers; and there all Judah and Jerusalem mourned for him, and appointed the day to be annually observed with lamentations: so that from thenceforward the mourning for Josiah became a proverb for an extraordinary lamentation. *And the land shall mourn, every family apart*—The whole land shall mourn in a most solemn manner: and every family shall sequester themselves from business and conversation for that purpose. *The house of David apart, and their wives apart*—Those of the royal family, who have rejected Christ, shall lead the way. Even husbands and wives shall abstain from each others company, as was usual in times of solemn humiliation. Or, as some learned men suggest, in solemn processions, it was usual for the several orders of men to go distinctly, and likewise for the women to go in ranks by themselves, each tribe, or order of men and women, using a distinct form of lamentation, and expressing their sorrow in different words. This was probably done in the mourning for Josiah, and observed in the times after the return from captivity: see 2 Chron. xxxv. 25, to which ceremonies the expressions of text may allude. *The family of Nathan apart*—David had a son named Nathan, 2 Sam. v. 14. This branch of the royal family seems to be here meant, as that by

A. M. 3494. and their wives apart; and the fa-  
B. C. 510. mily of the house of <sup>a</sup> Nathan apart,  
and their wives apart;

13 The family of the house of Levi apart,

<sup>a</sup> 2 Sam. v. 14; Luke iii. 31.

Solomon is implied in the preceding clause. "It is possible," says Newcome, "that at the final restoration of the Jews, the genealogies of some tribes may be found to have been preserved; and that the family of David may be traced up to more than one of its collateral branches; each of which, on account of its distinguished eminence, is to mourn apart." *The house of Levi apart*—If the tribe of Levi be intended, it may be observed, the sacerdotal tribe were the most bitter persecutors of Christ; they hired the traitor, they sought witnesses; the high-priest, the head of that family, condemned him to die: for all which sins they shall one day be called upon to reckon with God, and therefore, above other tribes, are particularly named as chief mourners, for their injustice and cruelty to their Messiah. But probably a Levi, mentioned Luke iii. 29, is meant. *The family of Shimei apart*—For Shimei, the LXX., Arabic, and Syriac have *Simeon*. "As Nathan, Simeon, and Levi, are all reckoned among

and their wives apart; the family <sup>7</sup> of A. M. 3494.  
Shimei apart, and their wives apart; B. C. 510.

14 All the families that remain, every family apart, and their wives apart.

<sup>7</sup> Or, of Simeon, as LXX.

the progenitors of Christ, Luke iii. 29-31, may not their families be mentioned by name as more particularly concerned in the guilt to be lamented? For neither did his brethren believe in him, John vii. 5."—Blayney. *All the families that remain, every family apart, and their wives apart*—Thus, after the mention of four particulars, he completes the induction by a general clause. As if he had said, It would be tedious to mention every family and their wives, though but once, therefore a general comprehensive account may suffice: some of every family, of the whole remnant of Israel, shall mourn, look to, believe in, and obey Christ. Thus the mourning of the Jews for their Messiah shall bear some proportion to their violence and cruelty against him; and they, through faith, shall live by the death of him whom they slew, and rise to glory by him whom they loaded with reproaches! What will not grace do, when it converts, accepts, comforts, and glorifies such offenders!

CHAPTER XIII.

In this chapter we have, (1.) A general promise of pardon proclaimed to the Jews upon their conversion, and of their being cleansed from idolatry, and false pretences to prophecy, upon their believing in Christ, 1-6. (2.) A clear prediction of the sufferings of Christ, the destruction of the bulk of the Jewish nation, and the purifying of a remnant, 7-9.

A. M. 3494. IN <sup>a</sup> that day there shall be <sup>b</sup> a  
B. C. 510. fountain opened to the house of

<sup>a</sup> Chap. xii. 3.—<sup>b</sup> Heb. ix. 14; 1 Pet. i. 19; Rev. i. 5.

NOTES ON CHAPTER XIII.

Verse 1. *In that day*—When the Lamb of God shall be offered up a sacrifice for mankind, and the gospel shall be preached, in which the glad tidings of our redemption are published. This seems to be a continuation of the prophecy begun at the ninth verse of the preceding chapter; and the meaning to be that, through the atoning sacrifice of the Messiah, the repentance and humiliation there described should be accepted of God, and followed with a full pardon and gracious communication of sanctifying grace to the penitent. *There shall be a fountain opened*—"The blood of Christ, which cleanseth from all sin, (1 John i. 7,) is manifestly here intended, the Jews being, upon their repentance and conversion, to be admitted to all the privileges of the Christian covenant." Probably there may be an allusion in the words "to the one great spring at Jerusalem, (mentioned Isa. vii. 3,) which served the uses of king and people." See Vitringa. The spouse of Christ, his church, is a spring shut up, a fountain

David and to the inhabitants of Je- A. M. 3494.  
rusalem for sin and for <sup>1</sup> uncleanness. B. C. 510.

<sup>1</sup> Heb. separation for uncleanness.

sealed, Cant. iv. 12; but Christ is to sinners a fountain opened: under the law, he was as the waters of the temple for the Jews; but now his merits are opened to us Gentiles, free for all, and of easy access, and of sovereign virtue to heal. *For sin and for uncleanness*—The original words here used, חטאת and נדה, are "legal terms; the former denotes sin generally, or any transgression of the law which required atonement, and is sometimes put for the means of purification from it, Num. xix. 9-17; the latter is used for that uncleanness, or legal defilement, which secluded a man from all intercourse with God, and holy things. Now whatever efficacy the blood of bulls and of goats, and the ashes of a heifer, sprinkled on the unclean, had to purify from legal sin and defilement, the same is ascribed to the blood of Christ in the Christian dispensation, for purging the conscience of a sinner from the guilt of dead works, or moral pollution."—Blayney. The legal washings were but shadows and types of this matchless, healing, purifying fountain, which never

*l. M. 3494.* 2 And it shall come to pass in that  
*B. C. 510.*

day, saith the LORD of hosts, *that* I will ° cut off the names of the idols out of the land, and they shall no more be remembered: and also I will cause <sup>d</sup> the prophets and the unclean spirit to pass out of the land.

3 And it shall come to pass, *that* when any shall yet prophesy, then his father and his mother that begat him shall say unto him, *Thou shalt not live; for thou speakest lies in*

<sup>c</sup> Exodus xxiii. 13; Josh. xxiii. 7; Psalm xvi. 4; Ezek. xxx. 13; Hosea ii. 17; Micah v. 12, 13.—<sup>d</sup> 2 Pet. ii. 1.—<sup>e</sup> Deut. xiii. 6, 8; xviii. 20.

fails to heal all those that apply to it. It must be observed, likewise, that spiritual graces and influences, communicated by the Holy Spirit, are also compared to a fountain, Joel iii. 17; and by these sinners are represented as being washed and cleansed, Ezek. xxxvi. 25; Titus iii. 5.

Verse 2. *I will cut off the names of the idols*—I will utterly destroy idols and idolatry. The Jews were forbidden to mention the names of the heathen idols, Exod. xxiii. 13; Josh. xxiii. 7; and when idolatry should be utterly extirpated, the names of the idols should be buried in oblivion. "It has been urged, in proof that this prophecy was uttered before the Babylonish captivity, that idolatry and groundless pretensions to prophecy were common among the Jews at that time, which has not been the case since. But, admitting the Jews not to have been addicted to idolatry, or false prophesying, at any particular period, [since the Babylonish captivity,] who can say they will not fall into both those transgressions at some future time? It is probable they will do so; for Ezekiel, confessedly prophesying of the latter times, when Israel and Judah, incorporated again into one nation, shall return into their own land, says, to the same effect as Zechariah, *Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions*, Ezek. xxxvii. 23. But besides, supposing the Jews themselves to remain untainted with those corruptions, it surely will not be denied that they do and may still prevail among other nations, who may be included in the term אֲדָמָה, taken in its most general sense, *the earth*; and so I conceive it should be: for we are taught to expect that the conversion of the Jews will be followed by a further reformation in the world, Rom. xi. 15; and that the time will come, when *the kingdoms of this world shall become the kingdoms of our God and of his Christ*, Rev. xi. 15; and *the beast*, the emblem of idolatry, and *with him the false prophet, shall be cast into a lake of fire and brimstone*, Rev. xix. 2."—Blayney. *I will cause the prophets*—The false prophets; and *unclean spirit*—This seems to mean those that prophesy by means of an unclean spirit: see Acts xvi. 16; Rev. xvi. 13; and what is said in the next verse of *any one that shall prophesy*, must be understood

the name of the LORD: and his father *A. M. 3494.*  
and his mother that begat him ° shall *B. C. 510.*

thrust him through when he prophesieth.

4 And it shall come to pass in that day, *that* the prophets shall be ashamed every one of his vision, when he hath prophesied; neither shall they wear <sup>e</sup> a <sup>2</sup> rough garment <sup>3</sup> to deceive:

5 <sup>b</sup> But he shall say, *I am no prophet, I am a husbandman; for man taught me to keep cattle from my youth.*

<sup>f</sup> Micah iii. 6, 7.—<sup>g</sup> 2 Kings i. 9; Isaiah xx. 2; Matthew iii. 4.—<sup>h</sup> Heb. a garment of hair.—<sup>i</sup> Heb. to lie.—<sup>j</sup> Amos vii. 14.

of those that undertake to prophesy by means of an impure spirit, or other false pretences.

Verse 3. *And when any shall yet prophesy*—Namely, falsely; *then his father and his mother shall say unto him*—His dearest friends shall discourse with him, and inform him what the law of Moses directs in this case; *Thou shalt not live*—This probably is not to be considered as the condemnatory sentence; for, being private persons, they had no right to pronounce such a sentence; but it is a repetition of the law, which saith, that a false prophet ought not to be suffered to live, Deut. xiii. 6-8. *For thou speakest lies in the name of the Lord*—Thou fallest under the sentence of the law. *And his father and his mother shall thrust him through*—Even the parents of such a person shall be forward to put in execution against him the penalties inflicted by the law upon false prophets and seducers. "They shall treat such a one in the same manner as their fathers did the true prophet, the Messiah; they shall pierce or thrust him through."—Lowth. The purport of this passage seems to be, that very vigorous and decisive measures shall then be taken against every kind and degree of idolatry.

Verses 4, 5. *The prophets shall be ashamed every one of his vision*—That is, of the extraordinary communication which he pretended to have received, when he uttered a prophecy which he knew to be false. *Neither shall they wear a rough garment to deceive*—The true prophets were wont to wear rough or hairy garments, and therefore the false ones did the same, in order to pass off their impostures; but the words here imply that they should do this no longer. *But he shall say, I am no prophet*—The name they so much affected before, they shall quite disown. *I am a husbandman; man taught me to keep cattle from my youth*—Disclaiming all pretensions to the character of a prophet, he shall profess himself to be no other than a plain, ordinary labouring man, employed in husbandry from his youth. Mr. Harmer's observations on this passage, which he justly parallels with the declaration of Amos, chap. i. 14, go to show the incompatibility of such active and laborious employments with the retired and sedentary life of those who were trained up in the schools of the prophets, in order to qualify themselves for that profession.

A. M. 3494. 6 And *one* shall say unto him,  
B. C. 510.

What *are* these wounds in thy hands? Then he shall answer, *Those* with which I was wounded *in* the house of my friends.

7 ¶ Awake, O sword, against <sup>i</sup> my Shepherd, and against the man <sup>k</sup> *that is* my fellow, saith the LORD of hosts: <sup>l</sup> smite the Shepherd, and the sheep shall be scattered; and I will turn my hand upon <sup>m</sup> the little ones.

<sup>l</sup> Isa. xl. 11; Ezek. xxxiv. 23.—<sup>k</sup> John x. 30; xiv. 10, 11; Phil. ii. 6.—<sup>m</sup> Matt. xxvi. 31; Mark xiv. 27.—<sup>n</sup> Matt. xviii. 10, 14; Luke xii. 32.

Verse 6. *What are these wounds in thy hands*—“Two ancient usages,” Blayney thinks, “are alluded to; the one, that of the idolatrous priests and prophets, who sought to engage the attention and favour of their deity by cutting and slashing themselves, as the priests of Baal did, 1 Kings xviii. 28; the other, that of those who cut themselves, as a token of their grief and mourning for their deceased relations and friends:” see note on Jer. xvi. 6. It appears, also, from Jer. xlviii. 37, that these cuttings were performed on the hands in particular. “When therefore the man, now ashamed of his pretensions to prophesy, came to be challenged for those scars that were visible on his hands, he would deny them to have proceeded from any idolatrous cause; but would have them thought to be marks left by those wounds which he gave himself in the house of his relations and friends, in the paroxysms of his grief for the loss of them.” The word כִּכּוּה, however, here rendered *wounds*, may be translated *strokes*, or *marks*, and is thought by many learned interpreters to signify some particular marks or characters, imprinted on the body of the person here spoken of, in honour of the particular God he worshipped. Thus the worshippers of Bacchus had an ivy leaf imprinted on their bodies. These impressions were most frequently made on the hands, to which the expression, Rev. xiii. 16, *receiving the mark of the beast on the right hand*, alludes; so that, according to this interpretation, the meaning of what is said here must be that, in the times here spoken of, inquiry would be made of those in whose hands any marks or characters were perceived, by what means they came there, and what they signified. These marks, Bishop Lowth observes, on Isa. xlv. 5, “were made by punctures rendered indelible by fire, or by staining; thus the slave was marked with the name of his master; the soldier of his commander; the idolater with the name or ensign of his god. And the Christians seem to have imitated this practice, by what Procopius says, ‘Because many marked their wrists, or their arms, with the sign of the cross, or with the name of Christ.’” *Then he shall answer, Those with which I was wounded in the house of my friends*—This is given as the answer which the person who had been addicted to idolatry, and had received the marks of some false god in his hands,

8 And it shall come to pass, *that* in A. M. 3494.  
all the land, saith the LORD, two B. C. 510.  
parts therein shall be cut off *and* die; <sup>a</sup> but the third shall be left therein.

9 And I will bring the third part <sup>o</sup> through the fire, and will <sup>p</sup> refine them as silver is refined, and will try them as gold is tried: <sup>q</sup> they shall call on my name, and I will hear them: <sup>r</sup> I will say, *It is* my people; and they shall say, *The LORD is* my God.

<sup>a</sup> Rom. xi. 5.—<sup>o</sup> Isa. xlviii. 10.—<sup>p</sup> 1 Pet. i. 6, 7.—<sup>q</sup> Psa. l. 15; xci. 15; Chapter x. 6.—<sup>r</sup> Psa. cxliv. 15; Jer. xxx. 22; Ezek. xi. 20; Hos. ii. 23; Chap. viii. 8.

would make to the above-mentioned inquiry; he would conceal the truth, and pretend that they were not marks belonging to any god, but marks which he wore in his flesh by way of honour to, or in token of, his dependance on the family which had taken him under their patronage. Several interpreters understand this verse of the wounds of Christ, and the rather because a remarkable prophecy of his being wounded for our transgressions, by the sword of divine justice, follows in the next verse. And certainly the passage is very capable of such an interpretation; for, as the Jews professed to be the friends of the promised Messiah, and he had conducted himself in the most friendly manner toward them; when he was scourged, nailed to the cross, and pierced, he might, with great propriety, be said to have been wounded in the house of his friends.

Verses 7-9. *Awake, O sword, against my shepherd*—Here “the prophet goes back to the great subject of prophecy, the Messiah, after having foretold some events posterior to his appearance; and he then proceeds to other events subsequent to that grand epocha in the history of the Jews, and of mankind; some near it, and some remote.”—Newcome. That the sufferings and death of Christ are here predicted, is certain from Christ’s having applied this prophecy to himself, a few hours before he was apprehended in order to be put to death, as St. Matthew (chap. xxvi. 31) and St. Mark (chap. xiv. 27) inform us, where, foretelling to his disciples that they should all be offended because of him that night, he added, *For it is written, I will smite the shepherd, and the sheep shall be scattered*; and his applying it so directly to himself and his disciples, is as much as if he had said, in direct terms, that this was a prediction of what should happen to himself and them; so that it seems an entire perversion of the passage to apply it to any other subject. He alone, strictly speaking, was and is God’s *shepherd, and the man, his fellow, or friend, or very near to him*, as Houbigant renders עִמִּי, and as it certainly properly signifies, no thing or person being so near and dear to God as his beloved Son; the consequence of whose crucifixion was the scattering for a time of his disciples. *And I will turn my hand upon the little ones*—Houbigant reads, instead of *smite, I will smite the shepherd; but I will turn, or bring*

back, my hand upon the little ones: that is, upon that third part of the people, which was to be tried as gold in the furnace. This is that part which, it is said, verse 9, shall call on the name of the Lord: whence it is justly inferred that the two other parts of the Jewish nation, which were to perish, were those Jews who received not the gospel, and who were slain by the Romans: for it is said of the third part, *They shall call on my name*, in opposition to the two parts who should be cut off and die, verse 8. But, even of that third, many Jews, who had believed the gospel, fell away, as when gold or silver is tried, much dross is found among it. So that the number of Jews who should continue in the faith of the gospel is left very small; which the event sufficiently proves, as we learn from the Acts of the Apostles: see Houbigant. Upon the whole we learn from these verses, as Dr. Sharpe observes, the following particulars: "That the shepherd, called the fellow of God, was to be smitten; the sheep were to be scattered; two parts of all that inhabited the land

were to be cut off, and die; a third only left, which was to be brought through the fire, refined as silver, and tried as gold. Then it follows, verse 9, *They shall call*, &c. The like events happened under the gospel: the shepherd was smitten, the sheep were scattered, they were to endure severe trials, and their faith was to be more precious than gold tried with fire. To the Jews, our Saviour said, *Behold, your house is left unto you desolate; and verily I say unto you, ye shall not see me until the time come when ye shall say, Blessed is he that cometh in the name of the Lord*. Our Saviour here foretells the desolation and destruction of Jerusalem; and, instead of comforting the Jews with the prospect of a third temple, and the restoration of bloody sacrifices, in some future age, or advent of the Messiah, he expressly declares they shall see him no more, till they shall acknowledge him by saying, *Blessed is he that cometh in the name of the Lord*."—Dr. Sharpe's 2d Argument, p. 356.

## CHAPTER XIV.

In this chapter we have a continuation of the prophecy begun in the last two verses of the preceding chapter. Here is (1.) The taking and spoiling of Jerusalem by many and cruel enemies, 1, 2. (2.) The Lord coming forth to fight against the nations who had been the instruments of his vengeance, 3, 4. (3.) The manifestation of the kingdom of God, and the great increase of spiritual light and grace, till the name and majesty of Jehovah are acknowledged through the whole earth, 5-9. (4.) The rebuilding, replenishing, and final establishment of Jerusalem in security, 10, 11. (5.) Dreadful judgments inflicted upon all who fought against her, 12-19. (6.) The extraordinary holiness of the church in the latter days, 20, 21.

A. M. 3494. B. C. 510. **BEHOLD**, <sup>a</sup> the day of the LORD cometh, and thy spoil shall be divided in the midst of thee.

2 For <sup>b</sup> I will gather all nations against Jerusalem to battle; and the city shall be

taken, and <sup>a</sup> the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city.

<sup>a</sup> Isa. xiii. 9; Joel ii. 31; Acts ii. 20.

<sup>b</sup> Joel iii. 2.—<sup>c</sup> Isa. xiii. 16.

## NOTES ON CHAPTER XIV.

Verses 1, 2. *Behold, the day of the Lord cometh*—A day of the Lord's great wrath and indignation will soon overtake you, O sinful, unthankful, bloody Jews! A day remarkable for the execution of divine vengeance upon you, and your city, Jerusalem. This chapter ought to have been joined to the preceding; for here the prophet continues to foretel the execution of the threatenings contained in the latter part of the former chapter; namely, how the unbelieving Jews should be destroyed by the Romans. *Thy spoils shall be divided in the midst of thee*—All that thou hast, O Jerusalem, shall become a prey to thine enemies, who shall be such absolute masters of thee, that, in the greatest security, they shall divide among themselves whatever spoil they take from thee, in the very place where they take it. *For I will gather all nations*—"The Romans, being lords of the known world, had the strength of all nations united in their forces. Thus, (Jer. xxiv. 1),

Nebuchadnezzar is said to fight against Jerusalem with all the kingdoms of the earth."—Lowth. *And the city shall be taken*—For God is its enemy, and who can stand before him, or before nations gathered by him? Where he gives commission, he will give success. *And the houses rifled, and the women ravished*—The Roman soldiers shall exercise those acts of lust and violence which are too frequent among conquerors. That all the outrages were committed, and the miseries endured, which are here predicted, when the Romans took Jerusalem, we have abundant proof from Josephus and other historians: see notes on Deut. xxviii. *And half of the city shall go into captivity*—The Hebrew word rendered *half*, may be translated a *portion*. It must be observed, that the city only is here spoken of; but chap. xiii. 8, where mention is made of *two parts* being cut off and dying, refers to the whole land. *And the residue of the people shall not be cut off*—"The Romans spared the young and useful part of

A. M. 3494. **3** ¶ Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle.

**4** And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be

a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.

**5** And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee like as ye fled from before the earthquake in the days of Uzziah king of Judah:

4 Ezekiel xi. 23.— Joel iii. 12, 14.—<sup>1</sup> Or, my mountains.

<sup>2</sup> Or, when he shall touch the valley of the mountains to the place he separated.— Amos i. 1.

the Jews: Josephus, *Bel. Jud.*, vi. ix. 2. However, these were either condemned to the mines in Egypt, or exposed to the sword and to wild beasts in the provincial theatres, or sold for slaves. *Ibid.* It must be observed, that the forty thousand who were permitted to go where they pleased, were Idumeans: *Bel. Jud.*, vi. viii. 2.—Newcome. "But it is probable that the remnant of the Jews, who survived this almost exterminating destruction, and their descendants, who have for so many centuries been preserved a distinct people, in order to their future restoration, are intended."—Scott.

Verse 3. *Then shall the Lord*—After he hath sufficiently punished Jerusalem and the rest of the Jewish nations; *go forth*—Out of his holy place, as a warrior prepared for battle. This is spoken after the manner of men; and *fight against those nations*—Which had taken and destroyed Jerusalem, and oppressed his people. *As when he fought in the day of battle*—As in those days when he evidently fought for his people. The meaning is, that in after times God would discomfit and destroy the posterity of these nations, namely, the Roman idolaters and those under their empire; that when he had made use of them as a scourge to his people, he would execute his judgments upon them, as when he fought against the enemies of his church formerly, the Egyptians, Canaanites, and others. Observe here, reader, the instruments of God's wrath will themselves be made the objects of it; for it will come to their turn to drink of the cup of trembling; and whom God fights against, he will be sure to overcome. It is observable that the Roman empire never flourished after the destruction of Jerusalem as it had done before; but God evidently fought against it, and against all the nations under its dominion, or in alliance with it, till at last it was subverted and destroyed, its richest cities taken and plundered, and its various provinces ravaged by the Goths and Vandals, and other barbarous invaders.

Verses 4, 5. *And his feet shall stand in that day upon the mount of Olives, &c.*—It is very difficult to say to what time this prediction refers, or what its precise meaning. Commentators are not at all agreed on the subject. Some think the passage refers to the time immediately subsequent to the destruction of Jerusalem, foretold in verses 1, 2, and that it is to be understood figuratively, namely, 1st, That by the *Lord's standing before Jerusalem on the east*, is meant, his drawing peculiarly near to his church

and people, here, as frequently elsewhere, signified by Jerusalem; and that he would be at hand to succour and save them; and would give success to, and be manifested in, the gospel preached by his apostles, who received their commission on that mount before Christ's ascension. 2d, That by *the clearing of the mount of Olives in the midst, toward the east and toward the west*, so as to make a very great valley, is meant the removing of the ceremonial law, which was like an aspiring mountain, or partition wall, between the Jews and Gentiles, and a great obstruction to the conversion of the latter, and their entrance into the church of God; but that, by the destruction of Jerusalem, this mountain should be made to cleave, as it were, in the midst, this partition wall be broken down, and God's church, the spiritual Jerusalem, made of easy access to the Gentiles. Thus the way of the Lord would be prepared, *every mountain and hill brought low*, and a plain and pleasant valley, or open way of communication, be found in the place of them: see Isa. xl. 4. 3d, That by *the valley of the mountains*, is meant the gospel church, to which, as a place of refuge, many of the Jews should flee, as people fled formerly from before the earthquake here mentioned, and should hasten into it together with the Gentiles. 4th, That by *this valley reaching to Azal, or, to the separate place*, as the word signifies, is signified that the privileges of the church should not be limited, as formerly, to any particular nation, or people, but should be extended to all those who, in obedience to the call of God, should come out from the world, separate themselves from sinners, devote themselves to God, and become his peculiar people. And, 5th, That by *the Lord's coming, and all his saints with him*, is signified the spiritual coming and extension of his kingdom, whereby a multitude of converts, both of Jewish and Gentile extraction, should be made, who, through faith working by love, should become saints, or holy persons. This, in substance, seems to be Henry's view of the passage, as it is that of many others.

Lowth, on the other hand, interprets it literally, as follows: *His feet shall stand upon the mount of Olives*—"The glory of the Lord, that is, the Shechinah, or symbol of God's presence, when it departed from the city and temple, settled itself upon the mount of Olives, Ezek. xi. 23; so when God shall return to Jerusalem, [that is, to Jerusalem rebuilt and inhabited by the converted Jews restored to their own land, at the beginning of the millen-

A. M. 3494. <sup>g</sup> and the LORD my God shall come, B. C. 510. and <sup>h</sup> all the saints with thee.

6 And it shall come to pass in that day, <sup>3</sup> that the light shall not be <sup>4</sup> clear, nor <sup>5</sup> dark :

<sup>g</sup> Matt. xvi. 27; xxiv. 30, 31; xxv. 31; Jude 14.—<sup>h</sup> Joel iii. 11.—<sup>3</sup> That is, it shall not be clear in some places, and dark in other places of the world.

nium,) and make it the seat of his presence again, it [the Shechinah] shall return by the same way it departed, Ezek. xliii. 2. We may add, that when our Lord ascended from the mount of Olives, the angels told his disciples, *he should come again in like manner*, that is, in a visible and glorious appearance, at the same place, Acts i. 11, 12. *And the mount of Olives shall cleave, &c.*—By an earthquake, such as was in the time of King Uzziah: see Amos i. 1. The middle of mount Olivet shall cleave asunder, and sink into a deep valley, so as to leave the two points, or tops of the hill, north and south, still standing. For mount Olivet, as we learn from Maundrel, had three tops, or eminences; one on the north side, another on the south, and a third in the middle, from whence Christ ascended, and where the Christians in after times erected a cross, in memory of his ascension there. *And ye shall flee to the valley of the mountains*—When ye see the mount of Olives cleave asunder, ye shall flee toward the valley for fear. The margin reads, *The valley of my mountains*, which may be understood of Zion and Moriah; but the Chaldee and LXX. read, *The valley of my mountains shall be filled up; for the valley of the mountains shall join even to Azal, it shall even be filled up, as it was by the earthquake in the days of Uzziah*. Josephus writes, (*Ant. Jud.*, lib. ix. cap. 10,) ‘That before the city, at a place called *Eppwyn*, [or the cleft,] one half of the mountain, on the western side, was broken off, and having rolled four furlongs toward the eastern mountain, stopped, so that the roads were choked up, and the king’s gardens.’ *And the Lord my God shall come, and all the saints [or holy ones] with thee*—Or *with him*, as the Chaldee and LXX. read.” “The words,” Lowth adds, “are a description of Christ’s coming to judgment, attended with *all the holy angels*, as the writers of the New Testament express it, the word *קַרְיָיִם*, translated *saints*, often signifying *angels*: see Deut. xxxiii. 2; so the word *saints* seems to be used 1 Thes. iii. 13; and St. Jude, verse 14, quoting the prophecy of Enoch, says, *The Lord cometh with ten thousand of his saints, or holy ones*: a place exactly parallel with this of the text.”

One observation seems needful to be made here: if the visible and personal coming of Christ be intended in these verses, it certainly cannot be his coming to raise the dead and judge the world in righteousness, because that view of the passage would not, by any means, be consistent with what is said in the two next verses concerning the continually increasing light of knowledge, holiness, and happiness in the gospel church, till, at length, at *evening time it shall be quite light*: but it must rather be understood of his coming to introduce,

7 But <sup>6</sup> it shall be <sup>1</sup> one day <sup>k</sup> which shall be known to the LORD, not day, nor night: but it shall come to pass, *that at <sup>1</sup> evening time it shall be light.*

<sup>6</sup> Heb. *precious*.—<sup>8</sup> Heb. *thickness*.—<sup>6</sup> Or, *the day shall be one*.—<sup>1</sup> Rev. xxii. 5.—<sup>k</sup> Matt. xxiv. 36.—<sup>1</sup> Isaiah xxx. 26; lx. 19, 20; Rev. xxi. 23.

establish, and perfect his millennial reign, believed in and expected generally in the first Christian church. The reader will consider these different interpretations, and will of course adopt that which he thinks the most probable.

Verses 6, 7. *And it shall come to pass in that day*—Namely, when the Lord shall come forth to fight against the enemies of his church, the nations that fought against Jerusalem, as foretold verse 3; or, in that day when he shall come to convert and restore the Jews, and spread his gospel through all the world; *the light*—Namely, of knowledge, holiness, and happiness in his church; *shall not*—Namely, at first; *be clear*—Like that of the perfect day; *nor dark*—As perfect night, but shall be a kind of twilight, a mixture of light and darkness, of knowledge and ignorance, as to divine things, of holiness and sin, of happiness and misery, or of prosperity and adversity. *But it shall be one day*—One continued day; there shall be no setting of the sun to make it quite night; but God will invariably pursue the end he has in view, and always act in order to it, namely, the full salvation of his spiritual Jerusalem. *Which shall be known to the Lord*—The Lord will always have his eye upon this progressive day, and upon all the events of it. He will continually take notice of them, and order and dispose of all for the best, according to the counsel of his own will. *But at evening time*—When natural days end, and when, perhaps, the shades of the evening may appear to be coming on, and there may be an apprehension of returning darkness; *it shall be light*—This spiritual day shall be full of light and glory, Isa. xlviii. 8; and lx. 19–21. Mr. Scott considers these verses as containing a compendious prophecy of the state of the church, from its establishment in the apostles’ days, to those glorious times which are expected; a prophecy foretelling that, “for a long season, the light would neither be clear nor dark: it would be greatly obscured by ignorance, heresy, superstition, and idolatry, yet not wholly extinguished: and the state of the church would be much deformed by sin and calamities; yet some holiness and consolation would be found. This period could neither be called a clear, bright day, cheered and illumined by the shining of a summer’s sun, nor would it be dark, as if the sun were set or totally eclipsed; but it would contain a great mixture of truth and error, of holiness and sin, of happiness and misery. Yet it would form one day, and never be interrupted by a night of total darkness. It would also be known unto the Lord, as to the degree of its light, and the term of its continuance; and he would watch over, and take care of, his cause and people all the time of it. But his people would hardly know whether to call it day or night, or a

A. M. 3494. 8: And it shall be in that day that  
B. C. 510. living <sup>m</sup> waters shall go out from Jerusalem; half of them toward the <sup>7</sup> former sea, and half of them toward the hinder sea: in summer and in winter shall it be.

9 And the LORD shall be <sup>n</sup> King over all the earth: in that day shall there be <sup>o</sup> one LORD, and his name one.

10 All the land shall be <sup>q</sup> turned <sup>p</sup> as a plain, from Geba to Rimmon, south of Jerusalem:

<sup>m</sup> Ezek. xlvii. 1; Joel iii. 18; Rev. xxii. 1.—<sup>7</sup> Or, eastern, Joel ii. 20.—<sup>n</sup> Daniel ii. 44; Rev. xi. 15.—<sup>o</sup> Eph. iv. 5, 6.  
<sup>p</sup> Or, compassed.

compound of both: yet, at length, toward the evening of the world, the Sun of righteousness would break forth and shine with unclouded splendour, dispelling the gloom of ignorance, heresy, idolatry, and superstition, and illuminating the church and the earth with knowledge, righteousness, peace, and consolation."

Verses 8, 9. *And it shall be in that day*—Spoken of verse 6, when the light shall not be clear, nor dark, that is, during the whole of the forementioned period; *living waters shall go out from Jerusalem*—The enlightening, quickening, and saving truths of Christianity, accompanied by the power of the Holy Spirit, shall proceed from the church of Christ, the true spiritual Jerusalem; *half of them toward the former sea*—The eastern sea; *and half of them toward the hinder sea*—The western sea. They shall spread themselves eastward and westward, and on all sides; and even the sea, whether on the east or west, shall not be able to obstruct their progress; but, having watered and refreshed, enlightened, renewed, and cheered the continent, they shall make their way into the islands, and diffuse their renovating and gladdening influence even over them. *In summer and in winter shall it be*—Perpetually, without intermission; these waters shall never dry up, be obstructed in their course, or lose their healing, fructifying, and refreshing virtue. In other words, "the gospel, attended by the influences of the Holy Spirit, having begun its progress from Jerusalem, shall continue its course on every side, amidst all those changes of which summer and winter are an emblem: so that nothing shall totally impede its progress, till the Lord shall become King over all the earth, not only in right but in fact; till neither idols, false religion, nor antichristian power, shall remain as his rivals; till all princes shall submit to and serve him; and all the earth shall agree in one object and way of worship, and unite in submission and obedience to one Lord."—Scott.

Verses 10, 11. *All the land*—The whole land of Judea, a type of the whole earth, the seat of the universal church, filled with the knowledge of God, and abounding with multitudes of converts: *shall be turned as a plain*—All high, uneven places, all rocky and barren grounds, shall be changed into fruitful vineyards. So the church of Christ shall be fruitful, humble, and lovely. *From Geba*—The north

and it shall be lifted up, and <sup>q</sup> inhabited <sup>9</sup> in her place, from Benjamin's gate unto the place of the first gate, unto the corner-gate, <sup>r</sup> and from the tower of Hananeel unto the king's wine-presses.

11 And men shall dwell in it, and there shall be <sup>s</sup> no more utter destruction; <sup>t</sup> but Jerusalem <sup>10</sup> shall be safely inhabited.

12 ¶ And this shall be the plague wherewith the LORD will smite all the people that have

<sup>9</sup> Isa. xl. 4.—<sup>q</sup> Chap. xii. 6.—<sup>r</sup> Or, shall abide.—<sup>s</sup> Neh. iii. 1; xii. 39; Jeremiah xxxi. 38.—<sup>t</sup> Jer. xxxi. 40.—<sup>10</sup> Jer. xxiii. 6.—<sup>10</sup> Or, shall abide.

boundary of the land; to Rimmon—The south boundary. *And it*—That is, Jerusalem; *shall be lifted up*—Raised out of the dust, to which its enemies had brought it, through God's permission. Jerusalem, taken mystically, is the church of Christ in gospel days; and by the repair of all parts of this Jerusalem, as here described, is shadowed out the complete building of the church on all sides, north, south, east, west. *From Benjamin's gate*—That is, this gate was probably to the north of Jerusalem; *unto the place of the first gate*—Or, as Newcome reads it, *the former gate*, supposed to be that called *the old gate*, Neh. iii. 6; xii. 39, placed by Lightfoot toward the south-west. *Unto the corner-gate*—See 2 Kings xiv. 13. *And from the tower of Hananeel*—Placed by Cocceius eastward; who observes, that the tower and corner-gate seem mentioned as two extremities of the city. *Unto the king's wine-presses*—Near the king's garden southward. So Cocceius. "These points are given, no doubt, to signify that Jerusalem shall again occupy as much space as ever it did in its most flourishing times. The same intention appears Jer. xxxi. 38–40. Both these places may derive some illustration from comparing them together, and at the same time inspecting the plan of Jerusalem in the *Ancient Universal History*, vol. i. b. i., which seems to have been laid down pretty accurately, according to the circuit of the walls, made by the two companies, Neh. xxxi. 40, and the information collected from other parts of Scripture."—Blayney. *And men shall dwell in it*—Many, for number; eminent, for worth. *And there shall be no more utter destruction*—They that dwell in it shall dwell securely, and there shall be none to make them afraid. There may be afflictions, but there shall be no more of that utter destruction that formerly laid both town and country waste. *There shall be no more curse*, as the latter part of the sentence may be translated. In the new state of things, here foretold, the curse which sin brought into the world shall be, at least in a great measure, if not entirely, removed. Similar words, recorded Rev. xxii. 3, seem to be taken from this place. *But Jerusalem shall safely be inhabited*—A promise often repeated by the prophets. See Jer. xxiii. 6, and the note there.

Verses 12, 13. *And this shall be the plague, &c.*—Those that do not die in battle, nor fall by the hand of their brethren, shall be destroyed by famine, or

A. M. 3494. fought against Jerusalem; Their flesh  
B. C. 510. shall consume away while they stand  
upon their feet, and their eyes shall consume  
away in their holes, and their tongue shall  
consume away in their mouth.

13 And it shall come to pass in that day,  
*that* <sup>a</sup> a great tumult from the LORD shall be  
among them; and they shall lay hold every  
one on the hand of his neighbour, and <sup>z</sup> his hand  
shall rise up against the hand of his neighbour.

14 And <sup>11</sup> Judah also shall fight <sup>12</sup> at Jeru-  
salem; <sup>z</sup> and the wealth of all the heathen  
round about shall be gathered together, gold, and  
silver, and apparel, in great abundance.

15 And <sup>z</sup> so shall be the plague of the horse,

<sup>a</sup> 1 Samuel xiv. 15, 20.—<sup>x</sup> Judges vii. 22; 2 Chron. xx. 23;  
Ezek. xxxviii. 21.—<sup>11</sup> Or, *thou also, O Judah, shalt.*—<sup>12</sup> Or,  
against.—<sup>z</sup> Ezek. xxxix. 10, 17, &c.—<sup>z</sup> Verse 12.

consumption. *Their flesh shall consume away  
while they stand upon their feet*—They shall be  
miserably emaciated, even while they stand in arms  
ready to fight; or so suddenly, that they shall hardly  
have time to lie or sit down. *And their eyes shall  
consume away in their holes*—A dreadful and exem-  
plary blindness shall seize them. *A great tumult*—  
That is, confusion; *from the Lord*—Hebrew, *of the  
Lord*, that is, one caused or permitted by him; *shall  
be among them*—Shall take place and prevail, as a  
punishment of their hostility to God's church. Those  
that are confederated and combined against God and  
his people, will be justly separated, and set against  
one another; and their tumults raised against God  
will be avenged in tumult among themselves. *And  
they shall lay hold every one on the hand of his  
neighbour*—That is, they shall seek help from one  
another, but instead of helping they shall turn their  
arms against one another. *And his hand shall rise  
up, &c.*—The sum of the verse is, that intestine di-  
visions and hostilities shall be added to the foregoing  
divine judgments.

Verses 14, 15. *And Judah also shall fight at [or  
rather, for] Jerusalem*—The meaning seems to be,  
that while the enemies of Jerusalem are engaged in  
fighting with each other, Judah also (Hebrew, *גו  
יהודה*) will come up and join their forces with those  
of the inhabitants of Jerusalem, will fall upon the  
weakened nations, and take from them great spoil.  
*And the wealth of all the heathen, &c., shall be  
gathered together*—And shall fall into the hands of  
God's people. Thus the wealth of the sinner is often  
laid up for the just; and the Israel of God are en-  
riched with the spoil of the Egyptians. *And so  
shall be the plague of the horse, &c.*—The very cat-  
tle shall share in the plagues with which the enemies  
of God's church shall be cut off, as they did in divers  
of the plagues of Egypt.

Verse 16. *And every one that is left of all the  
nations*—Such as escape the fore-mentioned strokes  
of divine judgment, and are by mercy preserved;

A. M. 3494  
B. C. 510. of the mule, of the camel, and of the  
ass, and of all the beasts that shall be  
in these tents, as this plague.

16 ¶ And it shall come to pass, *that* every  
one that is left of all the nations which came  
against Jerusalem, shall even <sup>a</sup> go up from  
year to year to worship the King, the LORD of  
hosts, and to keep <sup>b</sup> the feast of tabernacles.

17 <sup>c</sup> And it shall be, *that* whoso will not  
come up of *all* the families of the earth unto  
Jerusalem to worship the King, the LORD of  
hosts, even upon them shall be no rain.

18 And if the family of Egypt go not up,  
and come not, <sup>13</sup> *that* <sup>d</sup> have no rain, there  
shall be the plague wherewith the LORD will

<sup>a</sup> Isa. lx. 6, 7, 9; lxxvi. 23.—<sup>b</sup> Lev. xxiii. 34, 43; Neh. viii.  
14; Hos. xii. 9; John vii. 2.—<sup>c</sup> Isa. lx. 12.—<sup>13</sup> Heb. *upon  
whom there is not.*—<sup>d</sup> Deut. xi. 10.

*of all the nations which came against Jerusalem*—  
That is, many among all these nations shall consider  
God's hand, repent, and submit to his law. Such a  
change shall the grace of God, sanctifying his judg-  
ments, make upon them. Of Christ's foes, as some  
shall be made his footstool, so others shall be made  
his friends; and when the principle of enmity is  
slain in them, their former acts of hostility are pard-  
oned to them, and their services are accepted as  
though they had never fought against Jerusalem.  
*Shall even go up to worship, and keep the feast of  
tabernacles*—That is, they shall join in the solemn  
acts of Christian worship. The prophets, as we  
have repeatedly had occasion to observe in the  
course of these notes, often describe the state of  
the gospel by the usages of their own times. The  
feast of tabernacles, being kept in remembrance of  
God's conducting and preserving the Israelites forty  
years in the wilderness, and afterward bringing them  
into the promised land, was observed with extraor-  
dinary expressions of rejoicing. Here this one  
solemn festival is, by a figure, put for all the days  
consecrated to God for holy worship; and that very  
properly, because of those two great graces which  
were, in a special manner, signified and required in  
that feast, namely, contempt of the world and joy in  
God, Neh. viii. 17. The life of a true Christian is a  
constant feast of tabernacles, and in all our acts of  
devotion we must retire from the world and rejoice  
in the Lord, or worship as the truly pious did in that  
feast.

Verses 17, 18. *Whoso will not come up of all the  
families of the earth*—If there be any remiss here-  
in, and neglect to worship the Lord; *even upon them  
shall be no rain*—They shall be punished with want  
of rain, and of the blessings which plentiful and  
seasonable rains produce; their land shall be barren,  
and they shall suffer a famine. "There is a restric-  
tion, verse 16," says Newcome, "to such nations as  
warred against Jerusalem." "But if, according to  
the opinion of many commentators, by going up to

A. M. 3494. smite the heathen that come not up  
B. C. 510. to keep the feast of tabernacles.

19 This shall be the <sup>14</sup> punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles.

20 ¶ In that day shall there be upon the <sup>15</sup> bells of the horses, ° HOLINESS UNTO THE LORD; and the pots in the LORD'S

<sup>14</sup> Or, sin.—<sup>15</sup> Or, bridles.—° Isa. xxiii. 18.—¶ Isa. xxxv.

Jerusalem to worship, and to keep the feast of tabernacles, be only meant a conformity to the established worship of the one true God, or, which is the same thing, to the Christian religion, there can be no objection to understanding a strict universality of the nations. For it is repeatedly foretold, that a time would come, when *all the ends of the world shall remember and turn unto the Lord, and all the families of the nations shall worship before him, Psa. xxii. 27.*—Blayney. *And if the family of Egypt go not up, that have no rain*—Where, by the situation of the country, there is no rain; *there shall be the plague wherewith the Lord will smite the heathen*—That is, although they be not visited in the same manner as the other nations, namely, with a want of rain, which of itself would be no punishment to that country; yet, as it follows in the next verse, they shall not be exempt from the same punishment with the other nations that sinned in like manner, namely, famine, “which would be the sure consequence if the rains did not fall in Ethiopia, so as to cause an overflowing of the Nile.”—Newcome. The reader will observe, respecting these predictions, that the prophet, “foretelling the blessings arising from the restoration of the Jews, and the conversion of the Gentiles to the Christian faith, draws his images from the old dispensation; and, as is usual throughout the prophetic writings, expresses the rewards and punishments of the new dispensation, under figures borrowed from the old.”

Verses 20, 21. *In that day*—When the nations are converted to God, as is foretold verse 16; *shall there be upon the bells of the horses*—Written, as it were, on every common thing; **HOLINESS UNTO THE LORD**—This was the inscription on the mitre of the Jewish high-priest, denoting the great holiness of his office, and how he ought to conduct himself in a holy manner in all things, especially in those relating to divine worship. Now in these days of the gospel, when the Jews shall be converted to Christ, and the fulness of the Gentiles brought in, and made a holy nation, a royal priesthood, the grace of God shall be so abundant and efficacious, that common ordinary things in the hands of Christians, much more their persons, shall bear the dedicating inscription of **HOLINESS TO THE LORD**, and by their study and practice of holiness they shall make good their motto; they shall honour and glorify God in all circumstances and situations, times and places, and use every thing in a holy manner. *And the pots in the Lord's house*—The meanest utensil employed in his service;

house shall be like the bowls before A. M. 3494.  
the altar. B. C. 510.

21 Yea, every pot in Jerusalem and in Judah shall be holiness unto the LORD of hosts: and all they that sacrifice shall come and take of them, and seethe therein: and in that day there shall be no more the <sup>†</sup> Canaanite in <sup>‡</sup> the house of the LORD of hosts.

8; Joel iii. 17; Rev. xxi. 27; xxii. 15.—† Eph. ii. 19-22.

*shall be like the bowls before the altar*—Shall be as the vessels of silver and gold used in the solemn sacrifices. *Yea, every pot in Jerusalem shall be holiness unto the Lord*—The utensils of private houses shall all be dedicated to God's service, and employed in his fear and to his glory; with such sobriety and temperance, such devotedness to God, and such a mixture of pious thoughts and expressions, that even their meals shall look like sacrifices; they shall not eat and drink to themselves, but to Him that spreads their tables and fills their cups. *And all they that sacrifice*—In allusion to sacrifices, the prophet expresses all religious affections, practice, and worship, which shall be as pleasing to God as were the sacrifices of his people, offered up with divine warrant and approbation. *Shall come and take of them*—Of those pots and vessels, freely and without scruple; *and seethe therein*—The ceremonial distinction between holy and unholy places and things shall cease with the ritual law on which it was founded. One place shall be as acceptable to God as another, and one vessel or instrument of divine service as holy as another. *For the true worshippers shall worship the Father in spirit and in truth, and men shall pray and give thanks everywhere, lifting up holy hands without wrath and doubting.* Little regard shall be had to the circumstance, provided there be nothing indecent or disorderly, while the life, and soul, and substance of divine worship and service are religiously preserved and adhered to. *And there shall be no more the Canaanite in the house of the Lord*—There shall be no more a profane or impious person in the societies of the faithful. For though persons that were Canaanites, strangers, and foreigners, should be brought into the house of the Lord, yet they should cease to be Canaanites; they should have nothing of the spirit or disposition of Canaanites, or heathen, in them. And though in gospel times people should be indifferent as to holy vessels and holy places, yet they should be very strict with respect to church discipline, and careful not to admit the profane to sacred ordinances, or to Christian fellowship with them, but should separate between the precious and the vile, between Israelites and Canaanites. Yet this will not have its perfect accomplishment short of the heavenly Jerusalem, that house of the Lord of hosts into which no unclean thing shall enter. For at the end of time, and not before, Christ shall gather out of his kingdom every thing that offends; and the tares and wheat shall be perfectly and eternally separated.

THE  
BOOK OF MALACHI.

ARGUMENT.

THOUGH Malachi is the last of those divinely-inspired prophets whose writings have been transmitted to posterity, and in him prophecy ceased; yet the spirit of prophecy appears to have shone as clear, bright, and strong in him as in any that preceded him. The Jews call him, The seal of prophecy, because in him the succession of prophets came to a period; God wisely ordering, that prophecy should cease some ages before the Messiah came, that he might appear the more conspicuous, and be the more welcome. Nothing is known respecting the country or parentage of this prophet, nor even whether Malachi, a word that means *my angel*, or *my messenger*, was his proper name, or only a general name, signifying that he was the messenger of the Lord. The LXX. have rendered the Hebrew word, *αγγελος αυτου*, *his angel*, instead of *my angel*; and several of the fathers have quoted this prophet as the angel of the Lord. Justyn Martyr, however, and most of the primitive fathers, have considered Malachi as a proper name, (as it probably was,) and taken this prophet to have been cotemporary with Nehemiah, and to have prophesied a little after Haggai and Zechariah, as his prophecy supposes the temple to be already rebuilt, and the worship of God established there. For whereas Haggai and Zechariah reprove the people for delaying to build the temple, Malachi reproves them for their neglect of it, now it was built, and for their profanation of the temple service. And the other sins for which he rebukes them are those complained of by Nehemiah. He appears, indeed, to have prophesied when great disorders had begun to take place among both the priests and people, whom he charges with rebellion, sacrilege, adultery, profaneness, and infidelity, and condemns the priests for being scandalously careless in their ministry; at the same time not forgetting to encourage the pious few, who, in that corrupt age, maintained their integrity. And since prophecy was now to cease, he speaks more clearly of the Messiah than almost any other of the prophets had done; and concludes with a prediction of terrible judgments about to be executed on such Jews and others as should reject him when he came, and of signal mercy to such as should believe on him. In the mean time, till the Messiah should appear, he admonishes them carefully to observe the law of Moses, and to look for no other prophet till Elias, that is, John the Baptist, the forerunner of the Messiah, should come. He prophesied about the year of the world 3604, and 400 years before Christ. As to his style, Bishop Lowth says, it shows him to have lived in the decline of the Hebrew poetry; which, from the time of the Babylonish captivity, had been decaying very much, and fast verging toward a state of debility.

CHAPTER I.

*In this chapter, (1.) The prophet shows how much Jacob and the Israelites were favoured by God, beyond Esau and the Edomites, 2-5. (2.) He reproves the Jews for their ungrateful and unbecoming deportment toward God, 6-10. (3.) He intimates that the Gentiles should be called to be the church of God in their room, 11. (4.) He charges the Jews with profanation and weariness of the worship of God, and with offering him sacrifices blemished and corrupt, 12-14.*

A. M. 3604. **THE** burden of the word of the  
B. C. 400. LORD to Israel <sup>1</sup> by Malachi.  
2 \* I have loved you, saith the LORD. Yet

ye say, Wherein hast thou loved us? A. M. 3604  
Was not Esau Jacob's brother? saith B. C. 400.  
the LORD: yet <sup>b</sup> I loved Jacob.

<sup>1</sup> Heb. by the hand of Malachi.

<sup>a</sup> Deut. vii. 8; x. 15.—<sup>b</sup> Rom. ix. 13.

NOTES ON CHAPTER I.

Verses 1-3. *The burden of the Lord*—The word burden is here, as often elsewhere, equivalent to pro-  
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phesy; *to Israel*—To those of all the tribes that were returned from captivity. *I have loved you, saith the Lord*—That is, in a particular and extraordinary de-  
1078 3

A. M. 3604. 3 And I hated Esau, and <sup>o</sup> laid his  
B. C. 400. mountains and his heritage waste for  
the dragons of the wilderness.

4 Whereas Edom saith, We are empoverished, but we will return and build the desolate places; thus saith the LORD of hosts, They shall build, but I will throw down; and they shall call them, The border of wicked-

\* Jeremiah xlix. 18; Ezek. xxxv. 3, 4, 7, 9, 14, 15; Obadiah 10.  
d Psalm xxxv. 27.

gree; not only as men, but above the rest of men, and above the other posterity, both of Abraham and Isaac. *Yet ye say, Wherein hast thou loved us?*—That is, wherein does thy particular love to us appear? What proofs hast thou given of loving us in an extraordinary degree? *Us*, who have been captives, and have groaned under the miseries of captivity and bondage all our days till of late? Is this a proof of thy love to us?

*Was not Esau Jacob's brother? saith the Lord*—Did not one father beget them, and one mother bear them? *Yet I loved Jacob*—Namely, more than Esau; I preferred him to the honour and privileges of the birthright, and this of free love. I loved his person and his posterity. Here God is introduced as answering the question, which, in the preceding clause, they are represented as asking, namely, wherein his particular regard to them appeared. But it must be well observed, that Jacob and Esau, as elsewhere Israel and Edom, are put to signify the whole posterity arising from these two persons, namely, the Israelites and Idumeans. And in asking, *Was not Esau Jacob's brother?* God reminds them that the Idumeans, as they themselves very well knew, were descended from Abraham as well as they, and from a progenitor who was own brother to their progenitor Jacob. *And I hated Esau*—I loved not Esau's posterity as I loved Jacob's. By *hating* here is only meant, having a *less degree of love*, for in this sense the expression is frequently used. Thus, Gen. xxix. 31, Jacob's loving Leah less than Rachel is termed *hating* her; and Luke xiv. 26, the loving *father and mother, wife and children*, less than we love Christ, is termed the *hating* of them. That this is the meaning of the expression *hating*, there, is evident from the parallel text, Matt. x. 37, 38, where we read, *He that loveth father or mother MORE than me, is not worthy of me, &c.* From these, and other passages that might be produced, it is evident that the expression, *hating*, is frequently used to signify no more than loving in a less degree, or showing less regard or favour to one than another. Indeed, as it may be further added, it would be doing a high dishonour to the nature of God to suppose that the expression, as here applied to Jacob and Esau, is to be taken in the strict sense of the word *hating*. *And laid his mountains and his heritage waste*—In these words the Lord shows in what sense he had hated Esau, that is, his posterity; he had given him a lot inferior to that which he had conferred on Jacob. Idumea had

ness, and, The people against whom A. M. 3604.  
the LORD hath indignation for ever. B. C. 400.

5 And your eyes shall see, and ye shall say,  
d The LORD will be magnified <sup>2</sup> from <sup>3</sup> the border of Israel.

6 ¶ A son <sup>o</sup> honoureth his father, and a servant his master: <sup>f</sup> if then I be a father, where is my honour? and if I be a master, where is

\* Or, upon.—<sup>2</sup> Heb. from upon.—<sup>o</sup> Exod. xx. 12.—<sup>f</sup> Luke vi. 46.

been laid waste by the arms of Nebuchadnezzar, five years after the taking of Jerusalem; and whereas Jacob's captivity, or that of the Israelites, were restored to their own land, and their cities rebuilt, Esau's never were. *For the dragons of the wilderness*—Creatures which delight in desolate places, by which the utter desolation of Idumea is signified. The Hebrew word דָּרָגָן, or דָּרָגָת, here rendered *dragons*, signifies any large creature of the creeping kind, whether by land or sea. In this place it is taken for a great serpent, such as are commonly found in deserts and desolate places.

Verses 4, 5. *Edom saith, We are empoverished, [or, brought low,] but we will return and build the desolate places*—This they accordingly did, as we learn from the history of those times; and undoubtedly thought to become a flourishing people again, and to continue so. But God had determined otherwise, as is here declared. *Thus saith the Lord, They shall build, but I will throw down*—This was accordingly done by God's giving success, first to the arms of Judas Maccabæus, and afterward to those of Hyrcanus, by whom Edom was spoiled and laid waste again. *And they shall call them, The border of wickedness*—They shall be called, or accounted by others, a wicked nation, or a country of wicked men, and therefore deservedly laid waste. *And ye shall say, The Lord will be magnified*—Or, rather, *Let the Lord be magnified; from the border of Israel*—Namely, from that border which extended even to Idumea.

Verse 6. *A son honoureth his father, &c.*—Since it is evident I am not only your Lord, and have a right to govern and command you by my creation of you, but also may be esteemed your Father, on account of the extraordinary benefits I have bestowed upon you, where are those proper dispositions which I might expect to find in you in return? namely, reverence for me, and fear of offending me, as your Lord and Master, and love and honour toward me as your Father. *Unto you, O priests, &c.*—What is here said is addressed in particular to you priests, because, being chosen and appointed, according to your office, to honour and glorify me, you ought to have been the first and most forward to do it; but, instead of that, you have been the first to dishonour me. Had undutifulness been found among the ignorant people, it might have been, in some measure, excusable; but you, whose calling and business it is to know, love, and serve me, are without excuse, be-

A. M. 3604. my fear? saith the LORD of hosts  
B. C. 400. unto you, O priests, that despise my  
name. <sup>5</sup> And ye say, Wherein have we de-  
spised thy name?

7 <sup>4</sup> Ye offer <sup>b</sup> polluted bread upon mine  
altar; and ye say, Wherein have we polluted  
thee? In that ye say, <sup>i</sup> The table of the LORD  
is contemptible.

8 And <sup>k</sup> if ye offer the blind <sup>5</sup> for sacrifice, *is  
it not evil?* and if ye offer the lame and sick,  
*is it not evil?* offer it now unto thy governor;  
will he be pleased with thee, or <sup>l</sup> accept thy per-  
son? saith the LORD of hosts.

9 And now, I pray you, beseech <sup>6</sup> God that  
he will be gracious unto us: <sup>m</sup> this hath been

<sup>5</sup> Chapter ii. 14, 17; iii. 7, 8, 13.—<sup>4</sup> Or, *Bring unto, &c.*  
<sup>b</sup> Deut. xv. 21.—<sup>i</sup> Ezekiel xli. 22; Verse 12.—<sup>k</sup> Lev. xxii.  
22; Deut. xv. 21; Verse 14.—<sup>l</sup> Heb. *to sacrifice.*—<sup>m</sup> Job  
xlii. 8.—<sup>6</sup> Heb. *the face of God.*

cause, like Eli's sons, you have despised me your-  
selves, and made others do so too. The prophet  
adds, that perhaps they would have the assurance  
to pretend they had not done it, and to ask in  
what particular such a charge could be alleged  
against them? if so, he would enumerate the particu-  
lars to them, which he does accordingly in the fol-  
lowing verses.

Verses 7, 8. *Ye offer polluted bread upon mine  
altar*—By this seems to be meant, the bread-  
offering, or the cake of fine flour, which was to be  
offered with the continual sacrifice in the morning  
and evening of every day. By being *polluted* is to  
be understood, that it was not such as the law re-  
quired. They diminished something, either in the  
quality or quantity of what the law commanded them  
to offer; either the bread was not made of good flour,  
or mixed with the required quantity of good oil. *And  
ye say, Wherein have we polluted thee?*—Or disho-  
noured, or had thee in contempt? The answer is  
ready, *In that ye say, The table of the Lord is con-  
temptible*—You pretend, as a cover for your avarice,  
that the table or altar of the Lord is despised among  
the people, and that therefore they do not bring to  
it, by way of offering, that quantity of flour and oil  
which they should. Or the meaning is, By your ac-  
tions you declare how little value you have for the  
worship of God, since you care not in how slight  
and contemptuous a manner it is performed. *And  
if ye offer the blind for sacrifice, is it not evil?*—  
The beasts to be offered were required to be perfect  
and without blemish, Lev. xxii. 21, 22. *Offer it now  
to thy governor; will he be pleased with thee?*—Wilt  
thou be acceptable or welcome unto him, bringing  
him such a worthless present? It argues a great  
contempt of Almighty God, when men are less  
careful in maintaining the decencies of his worship  
than they are in giving proper respect to their superi-  
ors.

Verses 9, 10. *And now, I pray you, beseech God,*

<sup>7</sup> by your means: will he regard your  
persons? saith the LORD of hosts. A. M. 3604.  
B. C. 400.

10 Who *is there* even among you that would  
shut the doors *for naught*? <sup>a</sup> neither do ye  
kindle *fire* on mine altar for naught. I have  
no pleasure in you, saith the LORD of hosts,  
<sup>o</sup> neither will I accept an offering at your  
hand.

11 For, <sup>p</sup> from the rising of the sun even  
unto the going down of the same, my name  
*shall be great* <sup>q</sup> among the Gentiles; <sup>r</sup> and in  
every place <sup>s</sup> incense *shall be offered* unto my  
name, and a pure offering: <sup>t</sup> for my name *shall  
be great* among the heathen, saith the LORD of  
hosts.

<sup>m</sup> Hos. xiii. 9.—<sup>7</sup> Heb. *from your hand.*—<sup>a</sup> 1 Cor. ix. 13.  
<sup>o</sup> Isa. i. 11; Jer. vi. 20; Amos v. 21.—<sup>p</sup> Psa. cxiii. 3; Isaiah  
lix. 19.—<sup>q</sup> Isaiah lx. 3, 5.—<sup>r</sup> John iv. 21, 23; 1 Tim. ii. 8.  
<sup>s</sup> Rev. viii. 3.—<sup>t</sup> Isa. lxvii. 19, 20.

&c.—And now I beseech you, (for you cannot deny  
that ye have done as I have said,) that you would  
supplicate God to pardon the nation in general, as  
well as yourselves, for what offences have been com-  
mitted against his laws; for ye have been the prin-  
cipal cause of them, by the disregard you had for  
God's service. *Will he regard your persons?*—This  
ought rather to be rendered, *If, perhaps, he may re-  
gard your persons. Who among you would shut the  
doors for naught?*—All those pretences which you  
make use of to excuse yourselves, for presenting unto  
God improper and worthless offerings, are quite vain,  
for it is plain that a general avarice prevails, and is  
practised among you; for even the officers, or minis-  
ters, whose duty it is to open and shut the doors of  
the temple, and to kindle fire on the altar, will not  
perform their office without making a gain of it, or  
receiving fees for it. *I have no pleasure in you, saith  
the Lord*—I cannot take pleasure in men so intent  
upon their own profit as ye are; and under the gos-  
pel I will put an end both to your priesthood and the  
sacrifices which you offer. This is implied in the next  
verse.

Verse 11. *For from the rising of the sun, &c., my  
name shall be great among the Gentiles*—You may  
perhaps think, if I will not accept an offering from  
your hands, that I shall have none; but in this you  
err greatly; for know that my name shall be great,  
or highly revered, among all the nations of the  
earth, who will worship me, not as you do, as if it  
were a labour for which they ought to be paid; but  
with pure minds, inflamed with love toward me and  
zeal for my glory. *And in every place incense shall  
be offered to my name*—Prayers and praises shall be  
presented before me as incense. For here the pro-  
phet describes the Christian sacrifice of praise and  
thanksgiving by the outward rites of the Jewish wor-  
ship: see note on Zech. xiv. 16. Indeed, incense  
was considered by the Jews themselves as a figure  
or emblem of prayer and praise: see Psa. cxli. 2

A. M. 3604. 12 But ye have profaned it, in that  
B. C. 400. ye say, "The table of the LORD is  
polluted; and the fruit thereof, *even* his meat,  
is contemptible.

13 Ye said also, Behold, what a weariness  
is it! "and ye have snuffed at it, saith the  
LORD of hosts; and ye brought *that which was*  
torn, and the lame, and the sick; thus ye

" Verse 7.—" Or, *whereas ye might have blown it away.*  
" Lev. xxii. 20.

Luke i. 10. This spiritual service, the prophet says, shall be offered *in every place*, whereas the Jewish worship was confined to the temple. The words of Christ, John iv. 21, 22, are a good commentary upon this text; where to worship *in spirit* is opposed to the carnal ordinances of the Jewish service, such as meats and drinks and bloody sacrifices, or to mere external worship; and *in truth*, to the types and ceremonies of the Mosaic law, which were only shadowy representations of things to come. *And a pure offering*—Namely, the offering of prayer and praise, of faith, love and obedience, of the heart and life, the body and soul, to be dedicated to and employed for God. Such, also, are the oblations of real Christians for the support of God's worship, the maintenance of a gospel ministry, or the relief of the poor. Thus, in this verse, two important points of our religion are declared in the fullest manner: the abolition of the sacrifices and ceremonies of the ancient law, and the pure and spiritual nature of the Christian worship and service.

Verses 12, 13. *But ye*—O priests, and the people, by your example; *have profaned it*—Namely, my great name. You have used it as a common thing, and as of no importance or consideration. *In that ye say*—Namely, by your deportment; *The table of the Lord is polluted*—Not a sacred thing, or a thing to be revered; *and the fruit thereof, his meat, is contemptible*—Either the meat which fell to the priests' share, or the portion which was laid upon the altar. They were neither pleased with that which the Lord reserved for himself, nor with that which he gave to them, but they found fault with both; the latter, in particular, they termed *contemptible*, a poor, sordid allowance, scarce fit for meaner persons and less service. *Ye said also*—To the sins before mentioned, the priests chiefly, and the people

brought an offering: "should I accept  
this of your hand? saith the LORD. A. M. 3604.  
B. C. 400.

14 ¶ But cursed be <sup>7</sup> the deceiver, <sup>9</sup> which  
hath in his flock a male, and voweth, and  
sacrificeth unto the LORD a corrupt thing: for  
"I am a great King, saith the LORD of hosts,  
and my name is dreadful among the hea-  
then.

<sup>7</sup> Ver. 8.—" Or, *in whose flock is.*—" Psalm xlvii. 2; 1 Tim  
vi. 15.

with them, added this also, that they openly complained of God's service. *Behold what a weariness*—What a toil and drudgery is it to observe every point of the law! Ye have complained of the constant attendance upon my altar as a wearisome employment. *And ye have snuffed*—Have expressed your disgust, *at it.* *And ye have brought that which was torn*—Ye have brought into the temple, for victims, that which had been torn by wild beasts, &c. It was forbidden even to eat in common that which had been torn, Exod. xxii. 31, and therefore nothing could show higher contempt than to bring such things for offerings to God.

Verse 14. *But cursed be the deceiver*—The hypocrite, that deceives man, and seems as if he would be glad to deceive God; the false heart, that intends one thing and pretends another, would appear to offer a sacrifice of the best, but puts God off with the worst. *Which hath in his flock a male*—A perfect male, such as God requireth; *and sacrificeth unto the Lord a corrupt thing*—Such as the Lord hath declared he will not accept. The former reproofs related only to the priests; here the prophet reproves those in general who showed a contempt of God by vowing unto him, upon any occasion, the worst of their flock. It seems to be spoken of such offerings as any of the people, of their own accord, vowed to God: see Lev. xxii. 19. And if they did not think fit to vow such things as God directed, they would have done less dishonour to him not to have vowed at all. *For I am a great King, saith the Lord, and my name is, or shall be, dreadful*—As God is the great King over all the earth, and will be acknowledged as such among the Gentiles under the gospel, (verse 11,) so men's religious services ought to be performed with a reverence suitable to the greatness of his majesty.

## CHAPTER II.

In this chapter, (1.) The prophet reproves the priests for profaning the holy things of God, and neglecting to instruct the people, 1-10. (2.) He rebukes both priests and people for various abuses with regard to the marriage of strange wives and divorces, 11-17.

A. M. 3604. **AND** now, O ye priests, this commandment is for you.  
B. C. 400.

2 ° If ye will not hear, and if ye will not lay it to heart, to give glory unto my name, saith the LORD of hosts, I will even send a curse upon you, and I will curse your blessings; yea, I have cursed them already, because ye do not lay it to heart.

3 Behold, I will <sup>1</sup> corrupt your seed, and <sup>2</sup> spread dung upon your faces, even the dung of your solemn feast; and <sup>3</sup> one shall <sup>b</sup> take you away with it.

4 And ye shall know that I have sent this commandment unto you, that my covenant

<sup>a</sup> Lev. xxvi. 14; Deut. xxviii. 15.—<sup>1</sup> Or, reprove.—<sup>2</sup> Heb. scatter.—<sup>3</sup> Or, it shall take you away to it.—<sup>b</sup> 1 Kings xiv. 10. <sup>c</sup> Num. xxv. 12; Ezek. xxxiv. 25; xxxvii. 26.

## NOTES ON CHAPTER II.

Verses 1-4. *O ye priests, this commandment is for you*—Or *decree*, rather, for properly speaking no commandment is here given to the priests, only punishment is denounced upon them if they did not repent. *If ye will not hear, &c., to give glory unto my name*—Which you have despised and dishonoured, by your irreverent performance of my service, chap. i. 6. *I will send a curse upon you*—I will send poverty and affliction upon you, and you shall not prosper in any thing. *And I will curse your blessings*—I will turn your blessings into curses, or rather, remove your blessings and send curses and calamities in their stead; *behold, I will corrupt your seed*—The seed wherewith you sow your ground: I will cause it to rot so that it shall bring forth little or nothing. *And spread dung upon your faces*—I will make you as contemptible and vile as if some one had covered your faces with filth and dung. *And one shall take you away with it*—You shall be cast out of the temple as so many nuisances, only fit to be removed out of sight. *And ye shall know that I have sent this commandment unto you*—By the punishment which will follow upon your neglecting to lay what hath been said to heart, and to give glory unto my name, as you are here enjoined: see verses 1, 2. *That my covenant might be with Levi*—That the covenant which I made with the tribe of Levi, that they should be mine, and employed in my service, might continue firm to their posterity. Some render the clause, *Because my covenant was with Levi*, for the breach of which you are accountable.

Verses 5, 6. *My covenant was with him*—The prophet here speaks of the succession of the ancient priests, such as Aaron, Eleazar, Phineas, and their successors, as of one single person, under the name of Levi, (see Zech. xi. 16,) and says, I gave him my covenant of life and peace, or of happiness and security; or I promised him a secure enjoyment of his office of the priesthood, on his due administration of his office before me. The words allude to

might be with Levi, saith the LORD A. M. 3604.  
of hosts. B. C. 400.

5 ° My covenant was with him of life and peace; and I gave them to him <sup>d</sup> for the fear wherewith he feared me, and was afraid before my name.

6 ° The law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace and equity, and did <sup>f</sup> turn many away from iniquity.

7 ° For the priest's lips should keep knowledge, and they should seek the law at his mouth: <sup>b</sup> for he is the messenger of the LORD of hosts.

<sup>d</sup> Deut. xxxiii. 8, 9.—<sup>e</sup> Deut. xxxiii. 10.—<sup>f</sup> Jer. xxiii. 22; James v. 20.—<sup>g</sup> Deut. xvii. 9, 10; xxiv. 8; Lev. x. 11; Ezra vii. 10; Jer. xviii. 18; Hag. ii. 11, 12.—<sup>h</sup> Gal. iv. 14.

Num. xxv. 12, 13, where God says concerning Phineas, *Behold, I give unto him my covenant of peace, and he shall have it, and his seed after him, even the covenant of an everlasting priesthood; because he was zealous for his God, and made an atonement, &c.* Or, as it is here expressed, *For the fear wherewith he feared me, and was afraid before my name*—Here God declares what was the foundation of the terms upon which he entered into this covenant with Phineas and his successors in the priesthood, namely, an awful reverence of him, and zeal for his honour and service. *The law of truth, &c.*—In this verse is described how Phineas and others, who were his successors in piety as well as in the priesthood, behaved in their office: and 1st, *The law of truth was in his mouth*—He taught the people that which was agreeable to the divine laws, that is, Aaron, Eleazar, Phineas did this; and every one of those priests or Levites, in whatever age they lived, who feared God and were obedient to him. 2d, *Iniquity was not found in his lips*—He neither lived himself in any known sin, nor did he mix any thing with the instructions he gave the people which was false, and calculated to mislead them, but declared to them the pure word of God, or the divine laws, without any false glosses or comments. The words may also mean, He judged, without respect of persons, in all the causes between man and man which came before him. 3d, *He walked with me in peace and equity*—He made my word the rule, and my glory the end of all his actions, and discharged his duty with fidelity and care, maintaining peace with me, and endeavouring to live peaceably with all men. And, 4th, *Did turn many away from iniquity*—He was not content with being pious and virtuous himself, but endeavoured, by his instructions and admonitions, to make others pious and virtuous.

Verses 7-9. *For the priest's lips should keep knowledge*—Preserve and store up, so as to distribute it. It is his duty to understand the meaning of the law of God: and people ought to resort to him for instruction in any difficulty that arises concern-

A. M. 3604. 8 But ye are departed out of the B. C. 400. way; ye <sup>i</sup> have caused many to <sup>4</sup> stumble at the law; <sup>k</sup> ye have corrupted the covenant of Levi, saith the LORD of hosts.

9 Therefore <sup>1</sup> have I also made you contemptible and base before all the people, according as ye have not kept my ways, but <sup>h</sup> have <sup>6</sup> been partial in the law.

10 ¶ <sup>m</sup> Have we not all one father? <sup>n</sup> hath not one God created us? why do we deal treacherously every man against his brother, by profaning the covenant of our fathers?

<sup>1</sup> 1 Samuel ii. 17; Jeremiah xviii. 15.—<sup>4</sup> Or, *fall in the law*.  
<sup>k</sup> Neh. xiii. 29.—<sup>1</sup> 1 Samuel ii. 30.—<sup>h</sup> Or, *lifted up the face against*.—<sup>6</sup> Heb. *accepted faces*.

ing the sense of it. *For he is the messenger of the Lord of hosts*—He is appointed to declare God's will unto the people, and to enforce upon them obedience to it. *But ye are departed out of the way*—Ye act in a quite different manner from that which was the original design of your office, and which those observed who were first instituted into it. *Ye have caused many to stumble at the law*—You have either perverted the sense of the law, or encouraged others to break it by your bad example; *ye have corrupted the covenant of Levi*—By your evil practices you have broken or rendered void that covenant: by your not performing that part of the covenant which the tribe of Levi was bound to perform, you have disengaged me from performing my part, or fulfilling those promises which I had engaged to make good to them on the performance of certain conditions on their side. *Therefore have I also made*—Or rather, *will make*, (a future event being evidently foretold,) *you contemptible and base*—The indignities which the priests were to receive in the times of Antiochus, seem to be here intended. *According as ye have not kept my ways*—Have not been careful to walk in them. *But have been partial in the law*—Or, *accepted faces, or persons, in the law*, as the Hebrew signifies, that is, have wrested the sense of the law in favour, or to please great men, or to serve some unworthy design of particular persons. When we inquire into "the reasons of the contempt of the clergy," ought we to forget this?

Verse 10. *Have we not all one father?*—Here a new section begins, wherein the prophet severely censures the intermarriages of Israelites with women of another country, which Moses had forbidden, Deut. vii. 3; and also divorces, which seem to have been multiplied for the purpose of contracting these prohibited marriages. The former of these evils was much practised in Ezra's and Nehemiah's time, who expressed great detestation of it: Ezra ix. 1; Neh. xiii. 23. The prophet begins his expostulation with putting them in mind that they were not only descended from one progenitor, Abraham, or Jacob, with whom God made the covenant by which their posterity were constituted a peculiar people; but they owned *one God and one Father*, in opposition to

11 Judah hath dealt treacherously, A. M. 3604. and an abomination is committed in B. C. 400. Israel and in Jerusalem; for Judah hath profaned the holiness of the LORD which he <sup>7</sup> loved, <sup>o</sup> and hath married the daughter of a strange god.

12 The LORD will cut off the man that doeth this, <sup>8</sup> the master and the scholar, out of the tabernacles of Jacob, <sup>p</sup> and him that offereth an offering unto the LORD of hosts.

13 ¶ And this have ye done again, covering the altar of the LORD with tears, with weep-

<sup>m</sup> 1 Cor. viii. 6; Eph. iv. 6.—<sup>n</sup> Job xxxi. 15.—<sup>7</sup> Or, *would to love*.—<sup>o</sup> Ezra ix. 1; x. 2; Neh. xiii. 23.—<sup>8</sup> Or, *him that waketh and him that answereth*.—<sup>p</sup> Neh. xiii. 28, 29.

the idols of the heathen, and therefore should deal with one another as brethren, being nearly allied by a spiritual as well as fleshly relation. *Why do ye deal treacherously, &c., profaning the covenant of our fathers?*—By these marriages with strangers, we deal falsely and injuriously with our countrymen and brethren, by the ill treatment of their daughters or sisters, whom we took to marriage, (see verse 14.) and we violate that covenant which God made with our fathers, whereby he separated us from the rest of the world, and, in order to preserve that distinction, forbade us to intermarry with idolaters.

Verses 11–13. *Judah hath profaned the holiness of the Lord which he loved*—As if he had said, "This sin," says Lowth, "implies the profanation of God's holy people, which he set apart for his own worship and service; a profanation of the temple, when the priests who officiated there were guilty of the same crime; (see verse 12;) and lastly, a profanation of that covenant God made with the Jews, verse 10; God hath expressed a tender regard for these three sorts of holiness, and threatened severe punishments to those that break the laws made to preserve them." *And hath married the daughter of a strange god*—That is, one who worships a strange god. For as gods were called *fathers* by their worshippers, (Jer. ii. 27,) therefore those who worshipped them might properly be called their children. *The Lord will cut off the man that doeth this*—Will take him away by death; *the master and the scholar*—Him that persuades and instructs others that these marriages are lawful, and him that follows such advice. The expression seems to comprehend both the priest and the people. The Hebrew is, *he that wakes and he that answers*. An instructor is described, (Isa. l. 4,) as one that *wakeneth the ear of his disciple*. The meaning is, there shall be left neither any to teach nor any to learn. *And him that offereth an offering*—Although he should make great offerings, yet that would avail him nothing if he continued in his sin, and did not put away his strange wife. Perhaps this might be intended chiefly of the priests, many of whom were guilty of this crime. *And this have ye done*—Or, "This also you have done: you have covered the altar of

A. M. 3604. ing, and with crying out, insomuch  
B. C. 400. that he regardeth not the offering  
any more, or receiveth it with good-will at  
your hand.

14 Yet ye say, Wherefore? Because the  
LORD hath been witness between thee and  
the wife of thy youth, against whom thou  
hast dealt treacherously: yet is she thy com-  
panion, and the wife of thy covenant.

15 And did not he make one? Yet had he  
the residue of the Spirit. And wherefore  
one? That he might seek a godly seed.  
Therefore take heed to your spirit, and let

<sup>9</sup> Prov. v. 18.—<sup>10</sup> Prov. ii. 17.—<sup>11</sup> Matt. xix. 4, 5.—<sup>12</sup> Or, excellency.—<sup>13</sup> Heb. a seed of God.—<sup>14</sup> Ezra ix. 2; 1 Cor. vii. 14.—<sup>15</sup> Or, unfaithfully.

the Lord with tears, with weeping, and with groanings; so that no respect is now had to your offering, nor is any thing accepted from your hand. The priests not only had married strange wives, but also had divorced those of their own country whom they had married; with whose tears the altar was imbued, when these wives offered up their sacrifices to God, entreating him to give their husbands a better mind; whom God heard so effectually, that he would not accept the sacrifices of their husbands on account of the tears and just complaints of their wives.—Houbigant. The complaints of the distressed, if made known to God in prayer, will be heard, and redress granted.

Verses 14, 15. *Yet ye say, Wherefore*—Ye will, perhaps, still inquire wherefore God regards not your offerings; if so, the answer is ready, namely, *because the Lord hath been witness between thee and the wife of thy youth*—Because the Lord sees how you act toward your wives; that when you have enjoyed the flower of their youth, and they begin to grow old, you contemn them, and use them ill. *Yet is she thy companion, and the wife of thy covenant*—Yet didst thou thyself make choice of her to be thy companion through life; and didst enter into covenant or contract with her, to live with her in true love and affection. *And did not he make one, &c.*—“Among various interpretations of the words,” says Lowth, “this seems the most probable, that the prophet puts the Jews in mind of the first institution of marriage in paradise, (as Christ did afterward upon a like occasion, Matt. xix. 5,) and tells them God made but one man at first, and made the woman out of him, when he could have created more women if he had pleased; to instruct men that this was the true pattern of marriage, ordained for true love and undivided affection, and best serving the chief end of matrimony, namely, the religious education of children, whereas in polygamy, the children are

none deal treacherously against the wife of his youth. A. M. 3604. B. C. 400.

16 For the LORD, the God of Israel, saith that he hateth putting away: for one covereth violence with his garment, saith the LORD of hosts: therefore take heed to your spirit, that ye deal not treacherously.

17 ¶ Ye have wearied the LORD with your words. Yet ye say, Wherein have we wearied him? When ye say, Every one that doeth evil is good in the sight of the LORD, and he delighteth in them; or, Where is the God of judgment?

<sup>16</sup> Deut. xxiv. 1; Matt. v. 32; xix. 8.—<sup>17</sup> Or, if he hate her, put her away.—<sup>18</sup> Heb. to put away.—<sup>19</sup> Isa. xliii. 24; Amos ii. 13; Chap. iii. 13, 14, 15.

brought up with more or less care in proportion to the affection men bear to their wives.” *Therefore take heed to your spirit*—Do not give way to an inordinate and irregular passion.

Verse 16. *For the Lord God of Israel saith that he hateth putting away*—He allowed the Jews liberty of divorce only for the hardness of their hearts, Matt. xix. 8, not that it was a thing pleasing to him. *For one covereth violence with his garment*—Or, *And when one puts violence upon his garment, or covers his garment with violence*, as Dr. Pocock translates it, who hath given the clearest sense of this phrase, and showed, out of several eastern writers, that they usually call a wife by the name of a garment; the expression of Moses, Deut. xxii. 30, agreeing with this way of speaking. According to this interpretation, the sense of the text will be, that God hates divorcing a former wife to take in one of a strange nation: and he hates that any should bring into his family an illegitimate wife, over and above one that he had legally married before.

Verse 17. *Ye have wearied the Lord with your words*—You have tired his patience by your blasphemous speeches, charging his providence with injustice. *Yet ye say*—Ye persist to say; *Wherein have we wearied him?*—See on chap. i. 6. *When ye say*—When your discourse and reasoning tend to overthrow (if it were possible) all piety and morality; while you affirm, *Every one that doeth evil is good in the sight of God*—A repetition of the old objection against providence, taken from the prosperity of the wicked, which implied, as they thought, either that their works were pleasing to God, or else that he disregarded human affairs, and would never call men to account for their actions; and he delighteth in them—As appears, said these atheists, by his prospering them. *Or, Where is the God of judgment?*—If he is in the world, judging and governing it, why does he not punish these men?

## CHAPTER III.

In this chapter we have, (1,) A promise of the coming of the Messiah, and of his forerunner, with the consequences thereof, both to saints and sinners, 1-6. (2,) A reproof of the Jews for corrupting God's ordinances, and robbing him of his dues, with a solemn charge to them to repent and amend, and a promise, if they did, God would return in mercy to them, 7-12. (3,) A description of the wickedness of such as spake against God, and of the righteousness and blessedness of such as spake for him, 13-18.

A. M. 3604.  
B. C. 400.

**BEHOLD**, \* I will send my messenger, and he shall <sup>b</sup> prepare the

way before me : and the LORD, whom A. M. 3604.  
ye seek, shall suddenly come to his <sup>B. C. 400.</sup>

\* Matt. xi. 10; Mark i. 2; Luke i. 76; vii. 27.

<sup>b</sup> Isaiah xl. 3.

## NOTES ON CHAPTER III.

Verse 1. *Behold, &c.*—To silence the cavils of unbelievers, spoken of in the last verse of the preceding chapter, the prophet here foretels the coming of the Messiah, who should set things in order; and of his harbinger, who should prepare men for his reception. *I will send my messenger*—It is God who speaks here, for John the Baptist, who is here intended, was God's messenger, and had his commission from heaven and not of men, Matt. xxi. 25, 26; being sent by the same divine authority by which the prophets were sent, and for the same purposes, namely, to call men to repentance and reformation; and he shall prepare the way before me—Before Jehovah, the fulness of whose Godhead dwelt in Christ bodily. Whoever compares this verse with Isa. xl. 3, &c., will easily see that both passages speak of the same person. The messenger here spoken of as sent to prepare the way before the Lord, who is described as coming immediately after this his forerunner, is represented in Isaiah as preparing the way of the Lord, who is spoken of as coming, and his glory as just ready to be revealed, verses 5-9. Both passages, according to the evangelists, were intended of John the Baptist, and indeed are applicable to no other person whatever. He is promised under the name of Elias in the following chapter, whom all the Jews, both ancient and modern, expected should come as the forerunner of the Messiah. This messenger, or prophet, (see the note on chap. ii. 7,) here represented as the Lord's harbinger, was to be as much inferior to the Lord himself, as servants are to a great person, of whose arrival they give notice. This John himself often confessed, Matt. iii. 11; John i. 26, and iii. 28; and so much appears by the following words. Instead of the reading here, which is the literal translation of the Hebrew, we read in three places of the New Testament, (see the margin,) *I send my messenger before thy face to prepare thy way before thee*, namely, before the Messiah, to prepare his way before him; the Messiah acting in the name of his Father, the Father being in him and he in the Father, John xiv. 10, 11. John prepared the way of Christ by calling men to the practice of those duties which would qualify them for the reception of the blessings of the Messiah's kingdom; and by taking them off from all confidence in their relation to Abraham as their father, which they thought would ensure the favour of God to them without a Saviour; and by giving them notice that the Messiah was now at hand, and

so raising their expectation of him that they might readily enter into his measures for the setting up of his kingdom in the world.

*And the Lord, whom ye seek*—That promised Lord or Shiloh, of whom you have such great expectations, and whose coming you so much desire; and who, if you obey him, will bring the greatest good to your state, and will also make foreign nations partakers of your blessings; *shall suddenly come*—That is, soon after the messenger, or unawares, as Christ's first coming was, and second will be; *to his temple*—The second temple at Jerusalem, lately built by Zerubbabel and Joshua. All the Jews, before the birth of Christ, firmly believed that the Messiah was to come into that very temple, according to what the Prophet Haggai had expressly declared, chap. ii. 8. The word here rendered *Lord*, אֲדֹנָי, is the same that is used by David, Psa. cx. 1, where he calls the Messiah his *Lord*, and properly means a basis, or foundation, and also a proprietor, and governor. It is a term peculiarly proper to Christ, who is at once the foundation and governor of his church, and was the Lord of that temple in which he was to make his appearance. *Even the messenger [or angel] of the covenant*—A phrase, says Secker, found nowhere else in Scripture. "It may mean the person by whose intervention the covenant is made, or by whom a covenant proposed by one party is sent to the other." The same person is meant who is termed *the angel of God's presence*, Isa. lxiii. 9; who delivered the law upon mount Sinai, as St. Stephen speaks, Acts vii. 38, and as the apostle's words imply, Heb. xii. 25, 26. He is both the revealer and mediator of the new covenant, which the prophets foretold would take place under the Messiah, Jer. xxxi. 31; Isa. xlii. 6, and lv. 3; even that blessed one that was sent from heaven to negotiate a peace and settle a correspondence between God and man; commissioned from his Father to bring man home to God by a covenant of grace, who had revolted from him by the violation of the covenant of innocence. By his mediation this covenant is procured and established; and though he is the *prince of the covenant*, as some read the clause here, yet he condescended to be the messenger of it, that we might, upon his word, have the fullest assurance of God's goodwill to man. *Whom ye delight in*—Whose coming ye so much desire, the time of it being the subject of your earnest inquiry and diligent search, and the expectation of it your comfort and delight. *Behold, he shall come*—The promise is repeated, and

A. M. 3604. temple, ° even the messenger of the B. C. 400.

covenant, whom ye delight in: behold, ° he shall come, saith the LORD of hosts.

2 But who may abide ° the day of his coming? and ° who shall stand when he appeareth? for ° he is like a refiner's fire, and like fuller's soap.

3 And ° he shall sit as a refiner and purifier

° Isa. lxiii. 9.—° Hag. ii. 7.—° Chap. iv. 1.—° Rev. vi. 17.  
° Isa. iv. 4; Matt. iii. 10, 11, 12.

that in the name of the *Lord of hosts*, to give the fullest assurance of its accomplishment. There were few among the Jews who did not please themselves to think of the Messiah's coming, though from various motives; the pious among them doubtless expecting spiritual blessings, such as a further revelation of God's will, and larger communications of his grace and Spirit; but the great bulk of the nation looking for mere worldly advantages under a temporal kingdom, which they expected he would set up.

Verse 2. *But who may abide the day of his coming*—The LXX. read, *τις υπομενει ημεραν εισοδου αυτου, who shall be able to bear the day of his coming?* So also the Chaldee. "Quare hoc?" "Why this?" says Grotius: "Because he himself shall bear the cross, that he may come to the kingdom, and shall show the same way to his followers." *The day of his coming*, with respect to the Jews, includes all the time from the beginning of his preaching, to the total destruction of their temple and city by the Romans: and his coming, here and in several other places, comprehends all the effects and consequences of his coming, as well the judgments which arose from it to the disobedient, as the mercy that flowed from it to the obedient. So that the meaning of the question is, Who shall be able to stand under the weight of those trials and tribulations which at that time will fall on all sorts of men? great crosses being to be borne by the believing and pious, and great calamities to be endured by the unbelieving and refractory. In the same light John the Baptist represents the effects of Christ's coming, Matt. iii. 7-12, *Who hath warned you to flee from the wrath to come?* meaning, primarily, the wrath about to come on that rebellious people: *whose fan*, he adds, *is in his hand, and he will thoroughly purge his floor, and burn up the chaff with unquenchable fire. For he is like a refiner's fire*—As if he had said, Some men are like *metals*, mixed with much dross, which nothing but a fierce fire can purge away. Such a fire shall the troubles of these days be. The divine judgments are often called a fiery trial, such as separates the pure metal from the dross, purifying the former and consuming the latter. See Isa. i. 25; iv. 4; Zech. xiii. 9. Our Lord is to be understood in the same sense Luke xii. 49, where he says, *I am come to send fire upon the earth*, namely, a fire of trial and purgation, to try and purify the hearts and reins of men, and find out and separate the good from the bad: like as the refiner's fire makes the

of silver: and he shall purify the sons of Levi, and purge them as gold and

silver, that they may ° offer unto the LORD an offering in righteousness.

4 Then ° shall the offering of Judah and Jerusalem be pleasant unto the LORD, as in the days of old, and as in ° former years.

5 And I will come near to you to judgment;

° Isaiah i. 25; Zech. xiii. 9.—° 1 Peter ii. 5.—° Chap. i. 11.  
° Or, ancient.

dross of the metal to appear and fly off. *And like fuller's soap*—The word ברית, here rendered *soap*, and Jer. ii. 22, according to St. Jerome, was an herb growing in Palestine, which the fullers used to take spots out of clothes.

Verses 3, 4. *And he shall sit as a refiner*—He shall be diligently employed in his office, in performing which he shall resemble a refiner and purifier of silver. *And he shall purify the sons of Levi*—And whereas the misconduct of the sons of Levi has been very great, (particularly of those who have been taken notice of and reproved in the foregoing chapters,) the Messiah when he comes will reform these abuses, and purify the worship of God from such corruptions. *And purge them as gold and silver*—The effect of this fiery trial, and purifying furnace, shall be the thorough cleansing of the persons that are to pass through it. Not *all the sons of Levi*, says Houbigant, "for the similitude is taken from gold and silver, which being purified there remains some dross behind. So it happened after the ministration of Jesus Christ: a great company of the priests were obedient to the faith, Acts. vi. 7. Of the *other sons of Levi*, who did not believe in Christ, it is just before said, *Who may abide the day of his coming*, when, the metal being purified, he will cast the dross into the fire." But those who should minister in holy things in the Christian Church, instead of the Levitical priests, are chiefly intended: or rather, all real Christians, who are made *a holy priesthood*, and who, with hearts and minds purified by faith, *offer up spiritual sacrifices acceptable to God by Jesus Christ*, 1 Peter ii. 5; yea, who even offer themselves, their souls and bodies, their faculties and members, their time and talents, all they are and have, *unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem*—The services and duties of the Christian ministry, and of the whole Christian Church; *be pleasant unto the Lord*—Acceptable and even well pleasing to him. The prophet describes the Christian worship, and the various services of the Christian Church, and of its true members, by expressions taken from the Jewish service, being that with which they were acquainted; *as in the days of old*—As in the purest ages of the patriarchal or Mosaic dispensation, or, as in the times of Abraham, Isaac, Jacob, Samuel, David.

Verse 5. *And I will come near to you to judgment*—In answer to their demand, *Where is the God*

A. M. 3604. and I will be a swift witness against B. C. 460. the sorcerers, and against the adulterers, <sup>1</sup> and against false swearers, and against those that <sup>2</sup> oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger *from his right*, and fear not me, saith the LORD of hosts.

6 For I am the LORD, <sup>m</sup> I change not; <sup>n</sup> therefore ye sons of Jacob are not consumed.

7 ¶ Even from the days of <sup>o</sup> your fathers ye

<sup>1</sup> Zech. v. 4; James v. 4, 12.—<sup>2</sup> Or, *defraud*.—<sup>m</sup> Num. xxiii. 19; Rom. xi. 29; James i. 17.

of judgment? chap. ii. 17, God here tells them that he will hasten the time of judgment, and it shall come speedily upon them, on account of those sins that were general among them: and that if they did not repent, and reform their conduct upon the preaching of the gospel by the forerunner of the Messiah, the Messiah himself, and his apostles and other servants, he would proceed to the utter excision of their nation. *And I will be a swift witness, &c.*—It belongs to God alone to be both witness and judge; for he alone seeth all the actions of men, and needeth not that any should testify against them, because he can himself convict them of their guilt, as having been present and looking on when their most secret sins were committed. *Against the sorcerers, and against the adulterers, &c.*—The sins enumerated in this verse were very prevalent in Malachi's time. Diviners, dreamers, and such as consulted oracles at the idols' temples, are reproved, Zech. x. 2; as are the false pretenders to prophecy, Nehemiah vi. 12-14. False swearing and oppression are complained of, Zech. v. 4; Nehemiah v. 3, &c. Their marrying strange women, and putting away their former wives to make room for them, was no better than adultery, and a breach of that solemn oath with which they had bound themselves, Nehemiah x. 29, 30. And the same sins seem to have been commonly practised before and at the time of Christ's appearance, till the destruction of Jerusalem. No nation was more given to charms, divinations, and fortune-telling, than the Jews were about that time, as Dr. Lightfoot has shown out of their own authors. Adulterers were then so common, that the Sanhedrim ordained that the trial of an adulteress, prescribed Num. v., should no longer be put in practice, as the same author observes out of the Talmud. Josephus informs us that magicians swarmed in Judea, under the government of Felix, and afterward. The denunciation here, that God would come near to judgment with all these, and be a swift witness against them, was fulfilled by that terrible destruction which was made of them by the Romans when Jerusalem was taken, and such havoc was made of the nation as never happened to any people before.

Verse 6. *I am the Lord*—Hebrew, *Jehovah*; *I change not*—In my nature or perfections there is no change, or *shadow of turning*, and therefore I have

are gone away from mine ordinances, A. M. 3604. and have not kept *them*. <sup>p</sup> Return <sup>q</sup> unto me, and I will return unto you, saith the LORD of hosts. <sup>r</sup> But ye said, Wherein shall we return?

8 ¶ Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? <sup>r</sup> In tithes and offerings.

9 Ye are cursed with a curse: for ye have robbed me, *even* this whole nation.

<sup>a</sup> Lam. iii. 22.—<sup>o</sup> Acts vii. 51.—<sup>p</sup> Zech. i. 3.—<sup>q</sup> Chap. i. 6  
<sup>r</sup> Neh. xiii. 10, 12.

and always must have an unchangeable hatred to all sin: and my long-suffering also changes not, and therefore ye sons of Jacob are not consumed—Are not destroyed and sent into eternal misery in your sins. God's wisdom also changes not, but remains the same to dispense rewards to the good, and punishments to the wicked, in the fittest season, and therefore neither the one nor the other are consumed, but preserved to the time appointed of God. Or, the sense may be, Because I am the same yesterday, to-day, and for ever, as my name Jehovah imports, and I am true to my former promises, (see Ex. vi. 3-6,) therefore you still continue a people, and are not consumed, as your iniquities deserve. And I will still preserve a remnant of you to fulfil to them the promises I made to your fathers: see Rom. xi. 29.

Verse 7. *Even from the days of your fathers, &c.*—Here the discourse is again addressed to the wicked, and from hence to the end of verse 12 the people are rephended for slighting the institutions of divine worship, and for withholding the legal tithes and oblations; are assured that they are under a curse for these violations of the law, and that an opposite conduct would bring on them the divine blessing. *Ye are gone away from mine ordinances*—Those which directed you respecting my worship, or your dealings one with another. *Return unto me*—Namely, by repentance, and amendment of life; *and I will return to you*—I will pardon and accept you, and bestow my blessings upon you. *But ye said*—Or, *ye say, Wherein shall we return?*—You persist to justify yourselves, and inquire what it is you are to repent of? as if your crimes were not most notorious and shameful. And your words, or at least your actions, show that you have no sense of, nor remorse for, your former sins, nor any purpose of forsaking them.

Verses 8, 9. *Will a man rob God*—Grotius reads, "Would any one dare to rob his judges as ye have robbed me?" the word rendered *God* sometimes meaning judges or magistrates. Some others render the clause, *Is it right that God should be robbed* (or defrauded) *by man?* Here God gives them an answer to their question in the foregoing verse, *Wherein shall we return;* or, repent and amend? *But ye have robbed me*—Notwithstanding it is so unjust and presumptuous to defraud God, that men

A. M. 3604. 10 \* Bring ye all the tithes into <sup>1</sup> the  
B. C. 400. storehouse, that there may be meat  
in my house, and prove me now herewith,  
saith the LORD of hosts, if I will not open you  
the <sup>2</sup> windows of heaven, and <sup>3</sup> pour <sup>4</sup> you out  
a blessing, that *there shall not be room enough  
to receive it.*

11 And I will rebuke <sup>5</sup> the devourer for your  
sakes, and he shall not <sup>6</sup> destroy the fruits of  
your ground; neither shall your vine cast her

\* Prov. iii. 9, 10.—<sup>1</sup> 1 Chron. xxvi. 20; 2 Chron. xxxi. 11; Nehemiah x. 38; xiii. 12.—<sup>2</sup> Genesis vii. 11; 2 Kings vii. 2.  
<sup>3</sup> Heb. empty out.—<sup>4</sup> 2 Chron. xxxi. 10.

in general are afraid to do it, yet ye have done it. Do you ask, *wherein you have robbed me?* I answer, *In tithes and offerings*—By this seems to be meant the first-fruits of their ground and cattle, and other offerings which were allotted to the priests, Deut. xviii. 4, out of which revenue they were to provide the daily sacrifices, and also maintain the Levites, who attended upon the service in the temple. *Ye are cursed with a curse*—Are greatly cursed, or, you lie under a heavy curse, and are likely still to do so, for the curse shall continue upon you while you continue in this your sinful course. *For ye have robbed me, even this whole nation*—This has not been the crime of a few only, but ye have in general defrauded me, and evil shall come upon you for it. In a note on Rom. ii. 22, where the apostle ranks *sacrilege* with *idolatry*, Grotius observes, “Non multum distat falsos deos colere et verum spoliare.” There is very little difference between adoring false gods and robbing the true God.

Verses 10-12. *Bring ye all the tithes*—Make a punctual and full payment of all tithes: and in this instance make good your solemn engagement with Nehemiah, mentioned chap. x. 29. *Into the storehouse*—This was one or more large rooms built on purpose for this use; *that there may be meat*—That there may be provision for the daily sacrifices, and for the maintenance of my ministers, the priests and Levites, who attend upon the service of my temple. *And prove me now herewith*—Make the experiment in this particular. *If I will not open you the windows of heaven, &c.*—There is now a scarcity of the fruits of the earth, and a dearth, but take the advice which I give you, and try whether your plenty will not be in proportion to the free-will wherewith you bring in your tithes and offerings; and whether I will not immediately send you plentiful showers of rain, whereby the earth shall bring forth its fruit in great abundance. The dearth here spoken of is mentioned Neh. v. 3: compare 2 Chron. xxxi. 10. *To open the windows of heaven* is a proverbial speech, expressing God's showering down plenty, or giving great abundance of the fruits of the earth; (see 2 Kings vii. 2;) as *shutting up heaven* denotes scarcity, Deut. xi. 17; Hag. i. 10, 11. *And pour out a blessing*—First of rain to water the earth, next a

fruit before the time in the field, saith A. M. 3604.  
the LORD of hosts. B. C. 400.

12 And all nations shall call you blessed; for ye shall be <sup>7</sup> a delightful land, saith the LORD of hosts.

13 ¶ <sup>8</sup> Your words have been stout against me, saith the LORD. Yet ye say, What have we spoken *so much* against thee?

14 <sup>9</sup> Ye have said, *It is vain to serve God:* and what profit *is it* that we have kept <sup>10</sup> his

<sup>7</sup> Amos iv. 9.—<sup>8</sup> Heb. corrupt.—<sup>9</sup> Dan. viii. 9.—<sup>10</sup> Chap. ii. 17.—<sup>11</sup> Job xxi. 14, 15; xxii. 17; Psa. lxxiii. 13; Zeph. i. 12.—<sup>12</sup> Heb. his observation.

blessing of corn, wine, and oil, and all other products of the earth. *That there shall not be room, &c.*—Or, *till there be enough*; or, till you shall say, There is enough. *And I will rebuke the devourer for your sakes*—All kinds of devourers, the locusts, the canker-worms, the caterpillars, and all other destructive insects, which, though they may be in incredible multitudes, yet, by a rebuke from God, they will be checked all at once, as if they were but one insect. *Neither shall your vine cast her fruit*—Neither shall your vines, or other fruit-trees, be blasted by blighting winds, so as to make their fruit fall off before it comes to maturity, but they shall carry it till it be fully ripe. *And all nations*—All that are near you; *shall call you blessed*—Shall style you a happy people. *For ye shall be a delightful land*—Your country shall be again known by the name of *the pleasant land*, as it was formerly called. The revival of religion in a land will make it delightful both to God and all good men.

Verses 13-15. *Your words, &c.*—“From this verse to the end of chap. iv. 3, the prophet expostulates with the wicked for their hard speeches; and declares that God will make a fearful distinction between them and the righteous.”—Newcome. *Have been stout against me*—Your words have been blasphemous, and void of all reverence and duty. Ye have spoken injuriously of me, and have uttered such things as dishonour me. Ye have even arraigned my proceedings, and spoken against them. *Yet ye say, What have we spoken, &c.*—This is to the same purport as their words in verse 8, and some other foregoing verses. They impudently deny the charge, therefore the prophet renews it against them in the following words; *Ye have said*—If not with your lips, yet at least in your hearts; *It is vain to serve God*—We receive no advantage from it, it is of no use to us. That they should talk thus impiously in the times of Zerubbabel, when Malachi uttered these reproofs and exhortations, is not probable; but God, who sees into the hearts of men, saw, lurking in their hearts, the seeds of that impiety which broke out in the following age. *And what profit is it*—What benefit is it of to us; *that we have kept his ordinance*—That we have attended upon the institutions of his worship, and have governed our lives according to his laws? *And that we have walked*

A. M. 3604. ordinance, and that we have walk-  
B. C. 400. ed <sup>6</sup> mournfully before the LORD of  
hosts ?

15 And now <sup>c</sup> we call the proud happy ; yea,  
they that work wickedness <sup>7</sup> are set up ; yea,  
*they that* <sup>d</sup> tempt God are even delivered.

16 ¶ Then they <sup>e</sup> that feared the LORD  
<sup>f</sup> spake often one to another : and the LORD  
hearkened, and heard *it* : and <sup>g</sup> a book of re-  
membrance was written before him for them

<sup>6</sup> Heb. in black. — <sup>c</sup> Psa. lxxiii. 12 ; Chap. ii. 17. — <sup>7</sup> Heb. are built. — <sup>d</sup> Psalm xcv. 9. — <sup>e</sup> Psalm lxxvi. 16 ; Chap. iv. 2. — <sup>f</sup> Heb. iii. 13. — <sup>g</sup> Psa. lvi. 8 ; Isa. lxxv. 6 ; Rev. xx. 12.

*mournfully before the Lord*—Have humbled ourselves before him with fasting and prayer, sackcloth and ashes. Their beholding the prosperity of the wicked made them conclude, that it was to no purpose to walk according to the laws of God, or to confess their offences and express their sorrow for them. *And, or rather, but, or therefore, now we call the proud happy*—Those who behave themselves arrogantly against God, the proud contemners of his law. We can now do no less than think them happiest who do not concern themselves about the observance of God's laws, but live according to their pleasure, and do every thing that their inclination or profit prompts them to do, without any fear of God's calling them to an account for it. *Yea, they that work wickedness are set up*—Are the flourishing ones ; are raised to prosperity, as buildings are to their height. *Yea, they that tempt God are even delivered*—Yea, they who, one would have supposed, should have wearied out God's patience with their provocations, who have seemed to act as if they tried to provoke him, even these men escape those dangers and calamities which other men are involved in. Those who spake thus seem to have expected an exact distribution of temporal rewards and punishments to be made to good and bad men in this life.

Ver. 16, 17. *Then*—When contempt of God was grown to such a height ; *they that feared the Lord*—Those that were truly religious, that knew God's judgments to be a great deep, and that his ways are as high above our ways as heaven is above the earth ; *spake often one to another*—Conversed together about spiritual things the more frequently : for though it is not said what was the subject of their conversation with each other, yet we have reason to believe it was as good concerning God and his providence as the discourse of the wicked was evil. They spake what was right concerning God's justice and mercy, his holiness, forbearance, and long-suffering, his wisdom and equity in his government of the world in general, and of his church and the members of it in particular. And by their pious discourse they endeavoured to arm each other against the impressions which such wicked suggestions as those above mentioned might otherwise have made upon their minds ; and to confirm one another in piety

that feared the LORD, and that thought A. M. 3604.  
upon his name. B. C. 1000.

17 And <sup>h</sup> they shall be mine, saith the LORD  
of hosts, in that day when I make up my  
<sup>i</sup> jewels ; <sup>j</sup> and <sup>k</sup> I will spare them, as a man  
spareth his own son that serveth him.

18 <sup>l</sup> Then shall ye return and discern be-  
tween the righteous and the wicked, between  
him that serveth God and him that serveth him  
not.

<sup>h</sup> Exodus xix. 5 ; Deut. vii. 6 ; Psalm cxxxv. 4 ; Titus ii. 14 ; 1 Pet. ii. 9. — <sup>i</sup> Or, special treasure. — <sup>j</sup> Isa. lxiii. 3. — <sup>k</sup> Psa. cxlii. 13. — <sup>l</sup> Psa. lxxviii. 11.

and virtue. *And the Lord hearkened and heard*—Took a special notice of what these pious persons did and said. *And a book of remembrance was written*—It was as safely laid up in his memory as if it had been entered into a register, in order to be produced at the day of judgment to their praise and honour : see the margin. The words are a beautiful allusion to the records kept by kings, Esth. vi. 1. *And they shall be mine*—It shall appear how dear they are to me, when the time comes in which I shall separate the precious from the vile, the vessels of honour from those of dishonour, 2 Tim. ii. 20. In the day of the execution of my judgments they shall be distinguished and preserved safe, as choice jewels are wont to be. *And I will spare them as a man spareth his own son, &c.*—They shall be spared, pitied, and loved, and I will preserve them from those calamities which shall fall upon the wicked and unbelieving, with the same tenderness which a father shows to a dutiful son. The period especially referred to may be the Roman war under Titus. When God should utterly cut off the Jewish Church and nation for their infidelity, the remnant among them, that should be found to believe his word, and having waited for the Messiah, the consolation of Israel, should welcome him when he came ; these, being admitted into the Christian Church, should become a peculiar people to God, and God would take care of them, that they should not perish with the unbelievers, but that they should be hid in the day of the Lord's anger against that nation. These pious ones should have all the glorious privileges of God's Israel appropriated to them, and centring in them. They should be a peculiar treasure unto him, when the rest were rejected ; should be vessels of mercy and honour when the rest should be made vessels of wrath and dishonour. This, however, is very applicable to all the faithful people of God, and the distinction he will put between them and others, in the great day of final accounts.

Verse 18. *Then shall ye*—Ye contemners of God and religion ; *return and discern*—See clearly, and distinguish perfectly ; *between the righteous and the wicked*—Between the characters and the portion of the truly righteous, and of those who are not so. How different the lot is, and to all eternity will be, between the former and the latter ; *between him that*

*serveth God*—And makes conscience of his duty to him, and him that *serveth him not*—But puts contempt upon his service. You that now speak against God, as making no difference between the good and bad, and therefore say, It is vain to serve him, verse 14, you shall be made to see your error: and you that speak for God, but know not what to say to this, that there seems to be *one event to the righteous and the wicked*, and that *all things come alike to all*, will then have the matter set in a true light, and

will see to your everlasting satisfaction the difference between the holy and the profane, the godly and the ungodly. *Then shall ye return*—That is, change your minds, and come to a right understanding of this most important matter. For then every man's character will be both perfected and perfectly discovered; and every man appear in his true colours; and every man's condition, likewise, will be both perfectly happy or miserable, without mixture or alloy, and everlastingly determined.

## CHAPTER IV.

In this chapter, which is a continuation of the discourse in the preceding, we have, (1.) A prediction of the general destruction of the Jewish nation, as a type and emblem of the final destruction of all the impenitent and unbelieving at the time of the general judgment and final conflagration of the heaven and the earth, 1. (2.) The benefit which such as believed on the Messiah, at his coming, and became his subjects and servants among the Jews, should enjoy, while their unbelieving countrymen were given up to destruction: a figure of the final salvation of the righteous at the time of Christ's second coming, 2, 3. (3.) A solemn charge given to the Jews, in the mean time, strictly to observe the law of Moses till the Messiah should appear, 4. (4.) A promise of a further discovery of God's will by Elijah the prophet, that is, John the Baptist, the harbinger of the Messiah, whose ministry, it is foretold, should produce a happy effect in the reformation of many, both young and old, 5, 6.

A. M. 3604. **FOR** behold, \* the day cometh that  
B. C. 400. shall burn as an oven; and all  
b the proud, yea, and all that do wickedly, shall  
be ° stubble: and the day that cometh shall

burn them up, saith the LORD of A. M. 3604.  
hosts, that it shall ° leave them nei- B. C. 400.  
ther root nor branch.

2 ¶ But unto you that ° fear my name, shall

\* Joel ii. 31; Chap. iii. 2; 2 Pet. iii. 7.—b Chap. iii. 18.

° Obad. 18.—d Amos ii. 9.—° Chap. iii. 16.

## NOTES ON CHAPTER IV.

Verse 1. *For behold the day cometh*—Though it may appear to be at a distance from you, yet it is coming, and will soon overtake and overwhelm you: even that great and terrible day of the Lord, as it is called Joel ii. 31. *That shall burn as an oven*—God is described as a *consuming fire*, when he comes to execute his judgments, Deut. iv. 24, and the prediction here was remarkably verified when, upon the taking of the city and temple of Jerusalem, by the Roman army under Titus, they were both destroyed by such flames as no human power could quench. The refiner's fire, mentioned chap. iii. 2, now became unspeakably more dreadful, raging everywhere through the city and temple, and most fiercely where the arched roofs made it double itself and infold flames within flames: by which terrible destruction, and the judgments accompanying it, an end was put to the whole state of the Jews: an awful image this of the conflagration of the heavens and the earth, and the final judgment of the last day on the whole human race. *And all the proud*—Such especially as those spoken of chap. iii. 15. *And all that do wickedly*—All impenitent sinners, of whatever kind, whether heathen, Jews, or Christians, so called, even all that do *not obey the truth*, whether manifested by God's works or his word, *but obey unrighteousness, shall be as stubble*—Shall perish by these awful judgments. *And the day that cometh shall burn them up*—Shall totally and speedily con-

sume them. *It shall leave them neither root nor branch*—A proverbial expression for utter destruction, and signifying, as applied to the unbelieving Jews, that both they and their families should be utterly destroyed.

Verse 2. *But unto you that fear my name*—So they are described, chap. iii. 16, whose names were written in the book of remembrance; who loved the law of their God, and kept it; who believed its promises, and rejoiced in expectation of the blessings promised; who believed his threatenings and trembled at them, and who walked humbly with their God; *shall the Sun of righteousness arise*—Christ, who is fitly compared to the sun, being the fountain of light and vital heat to his church: elsewhere called *the day-spring from on high*, Luke i. 78, and *the east, or sun-rising*, for so the word rendered *branch*, Zech. iii. 8, is translated by the Chaldee and LXX.: see the note there, and on Isa. lx. 1, 2. Thus the church is described, Rev. xii. 1, as *clothed with the sun*, that is, adorned with graces communicated to her from Christ. He is termed *the Sun of RIGHTEOUSNESS*, not only because he is *the end of the law for righteousness*, that is, for justification, sanctification, and practical obedience, to believers, and is *made of God unto them righteousness*, but because he is the medium and source of the divine *mercy and benignity* to them, as the word rendered *righteousness* also signifies. He is said to arise with healing in his wings, because his doctrine and media-

A. M. 3604. the <sup>f</sup> Sun of righteousness arise with  
B. C. 400. healing in his wings; and ye shall  
go forth, and grow up as calves of the stall.

3 <sup>g</sup> And ye shall tread down the wicked; for  
they shall be ashes under the soles of your feet  
in the day that I shall do *this*, saith the LORD  
of hosts.

<sup>f</sup> Luke i. 78; Ephesians v. 14; 2 Pet. i. 19; Revelation ii. 28.  
<sup>g</sup> 2 Sam. xxii. 43; Mic. vii. 10; Zech. x. 5.

tion, with the spirit of truth and grace, which he has procured for, and confers upon, his true followers, removes men's ignorance and errors, sins and miseries, and heals all the diseases of their fallen souls, communicating to them spiritual health and strength, with delight and joy, safety and security, and restoring and regulating all their faculties and powers. *And ye shall go forth*—That is, as the words are thought primarily to signify, out of the city of Jerusalem before the fatal siege begin, being warned by Christ so to do, (see Matt. xxiv. 15-18; Luke xxi. 20, 21,) and thereby escaping those dreadful calamities, in which those who stayed in the city were involved. Indeed, those who had faith in Christ's predictions, apprehending, from the circumstances of things, the destruction of the city to be near at hand, quitted it before it was invested by the Romans. *And grow up*—In strength, vigour, and spiritual stature; as *calves of the stall*—Where they are safely guarded, and well ordered and provided for. This shall be your state when the rest of your nation shall be consumed with divers kinds of death. Ye shall be in a good condition through your faith in the Redeemer, which shall be to you the evidence of things not seen; through the peace which you shall have with God, and in your own minds; through the love of God shed abroad in your hearts, and communion with him; and through the well-grounded and lively hopes with which you shall be inspired of the like deliverance in the judgment of the last day.

Verse 3. *And ye shall tread down the wicked*—“Ye shall know that they are wholly subdued.”—Newcome. Houbigant thinks this “refers to the miracles of the rising church, by which the wicked were compelled to yield, and submit themselves; for there is no other dominion under which they could be held by Christians.” There was a time when the wicked trode them down, and said to *their souls*, *Bow down that we may go over*; but the day will come that will make them victorious over all their enemies, and they, as it were, shall tread down the wicked; for, being made Christ's footstool, Psa. cx. 1, they are also made theirs, and shall come and worship before the feet of the church, Rev. iii. 9. “When believers, by faith, overcome the world; when they suppress their corrupt appetites and passions; and when the God of peace bruises Satan under their feet, then they indeed tread down the wicked.”—Henry. *For they shall be ashes under the soles of your feet*—The meaning of this is thought by some to be, that when these believing

4 ¶ Remember ye the <sup>h</sup> law of A. M. 3604  
Moses my servant, which I com- B. C. 400.  
manded unto him in <sup>i</sup> Horeb for all Israel, with  
<sup>k</sup> the statutes and judgments.

5 ¶ Behold, I will send you <sup>l</sup> Elijah the prophet <sup>m</sup> before the coming of the great and dreadful day of the LORD:

<sup>h</sup> Exod. xx. 3.—<sup>i</sup> Deut. iv. 10.—<sup>k</sup> Psa. cxlvii. 19.—<sup>l</sup> Matt. xi. 14; xvii. 11; Mark ix. 11; Luke i. 17.—<sup>m</sup> Joel ii. 31.

ones, who through their faith should escape the destruction in which the unbelievers were involved, should return to the place where the city stood, they would there tread upon the ashes of the wicked, who were destroyed in the destruction of the city, and many of them burned to ashes in the flames by which it was consumed. According to Eusebius a Christian Church was erected in a town called Elia, built upon the ruins of Jerusalem, of which no less than thirteen persons of Jewish parentage were bishops. So that the faithful among the Jewish nation did literally tread the ashes of the wicked *under the soles of their feet*. But the general sense of the expression no doubt is, that the great, the unspeakable superiority of the righteous over the wicked, should be evident to themselves and all men, in the distinction which should be made in their favour, first, in the calamities which would come on the Jewish nation, and secondly, and especially, in that day when the righteous shall rise to *everlasting life*, and the wicked to *shame and everlasting contempt*.

Verse 4. *Remember ye the law of Moses*—Ye are not now to expect any succession of prophets for the time to come, nor any prophet whatever, till the forerunner of the Messiah appears: your chief care, therefore, till that time, must be to attend upon the institutions, and to obey the precepts, which Moses has given to all Israel in his law; particularly in that part of it which was delivered to him by God with an audible voice from mount Horeb: see Exod. xix. 9; Deut. iv. 10. This your lawgiver spake plainly of the Messiah, instructed you to expect his coming, and solemnly charged you to believe his doctrines and obey his commands, when he should come, threatening all those who did not with inevitable destruction. The words *law, statutes, and judgments*, are promiscuously used to signify the same thing, as appears from the greater part of the hundred and nineteenth Psalm.

Verse 5. *Behold, I will send you Elijah the prophet*—The first prophet that I shall send to you, after him who now speaks to you, will be Elijah the messenger, that shall go before the Messiah to prepare his way. In him the spirit of prophecy shall be revived; and he shall be another Elijah for zeal, for courage, austerity of life, and labour for reformation. “It was the universal opinion in Christ's time, received by the learned and unlearned, the governors and the common people, that Elijah should usher in the Messiah, and anoint him; all expected that Elijah

A. M. 3604. 6 And he shall turn the heart of the  
B. C. 400. fathers to the children, and the heart

of the children to their fathers, lest I come A. M. 3604  
and ° smite the earth with ° a curse. B. C. 400.

° Zech. xiv. 12.

p Zech. v. 3.

should first come and restore all things; and long before that time the son of Sirach grounded his expectation of him on the passage now before us: see Ecclus. xlvi. 10. The Jews have not since varied from this notion: in all their later writings the coming of Elijah and of the Messiah are usually mentioned together; and this is the reason why they pray so heartily for the coming of Elijah, even without mention of the Messiah, because the coming of the one, according to Malachi, infers the coming of the other." But it is neither said nor implied in the text that Elijah the Tishbite should come in person, but only that one should come in the spirit and power of Elijah, and when such a one did come, Malachi's words were fulfilled; who meant no more that Elijah should rise again, than Hosea and Jeremiah did that David should be restored to life, in order to reign over Israel and Judah, when they prophesied that the tribes should hereafter serve David their king. Whoever this Elijah was, he must, according to the next clause of this verse, precede the coming of the great and dreadful day of the Lord, that is, the time of the final destruction of the Jewish city, temple, and commonwealth, which events actually took place near one thousand seven hundred years ago, and no other Elijah than John the Baptist, followed by the Messiah, came to warn them of it, as is confessed by them.

It is allowed by the Jews as a fact, that prophecy was sealed up with Malachi, and that when he died the Holy Spirit was taken away from Israel. They expected, however, that it would be restored in the days of the Messiah, and they ought, therefore, to have concluded that John the Baptist, in whom this gift did revive, must be the Elijah of Malachi: for all the people held John as a prophet, Matt. xiv. 5; xxi. 26. Even the members of the Sanhedrim, astonished at his preaching and actions, (see John i. 19-25,) thought he must be Elijah, or that prophet, namely, the Messiah, mentioned by Moses: and the scribes and Pharisees, as well as the rest of the country, went to be baptized of him, confessing their sins, Matt. iii. 5-7. Add to this, that his preaching exactly answered the description given of it by Malachi. As Elijah was to give notice of the coming of the day that should burn as an oven, verse 1, that great and dreadful day, wherein the Lord, Messiah, should smite the land of Judea with a curse, verse 6; so did John the Baptist exhort to repentance, from this motive, that the kingdom of God was at hand, that wrath was coming, from which they ought to flee, and that the person coming after him, who was mightier than he, with his fan in his hand, would thoroughly purge his floor, and burn the chaff with unquenchable fire: see Matt. iii. 2, 7, 10, 11; and Bishop Chandler's Defence. The reader will be pleased to see the sacred historians' account of John confirmed by a wise, learned, and

well-disposed Jew, who was not a Christian, namely, the well-known historian Josephus: "It was the opinion of the Jews," says he, "that Herod's army was cut off by the Arabs through God's just judgment, for the sake of John, who was surnamed the Baptist. For he killed that excellent man, who excited the people to the exercise of all virtues, especially piety and justice, and to receive his baptism, which, he assured them, would be pleasing to God, if to purity of body they added purity of life, and first cleansed their souls, not from one or two, but every sin. But when the people resorted in numbers to him, eager to hear his doctrine, and ready to do any thing by his counsel, fearing what might be effected through so great authority of the man, he first imprisoned and then slew him."—Antiq., lib. xviii. cap. 7.

Verse 6. *And he shall turn the heart of the fathers to the children, &c.*—After the times of the Maccabees, to the times of Christ, the Jewish people were miserably divided among themselves, by discords, which broke out into civil wars, of which Josephus gives an account. And moreover, the different religious sects among them, especially those of the Sadducees and Pharisees, greatly distracted the people, and alienated and separated the nearest relations from each other. Now John the Baptist began to apply a remedy to these evils, by instilling the precepts of love and charity, and directing all to one and the same master, Christ: see Luke iii. 11; Matt. iii. 11; Mark i. 7; John i. 15. This seems to be the most probable interpretation of the words, taking them in the sense of our translation, and as they are understood by the LXX., and by St. Luke, chap. i. 17. But a more easy sense may be given of them by translating the Hebrew preposition *עִי*, not to, but with, in which sense it is often used, and as Kimchi, Noldius, and others render it, namely, *He shall turn the hearts of the fathers with the children, and of the children with the fathers*; that is, he shall do his utmost to produce a national reformation, to turn both fathers and children from their evil practices, and to make them all unanimously join in the great duties of repentance and amendment of life; to restore a true sense of religion, which was then dwindled into a mere form, and thereby to prepare the people for the reception of Christ, in order to prevent the utter excision denounced upon the land, as it follows, *Lest I come and smite the earth with a curse.*—By the earth here, as frequently elsewhere, is meant the land of Judea, and the clause would be better rendered, *Lest I come and smite the land, namely, of Judea, with utter destruction*: for so the word *חָרַם*, here rendered *curse*, is often translated, as the learned reader may see by referring to Num. xxi. 2; Deut. vii. 2, 13, 15, 16; Josh. vi. 21; Zech. xiv. 11. So that the meaning is, *Lest, when I come to execute judgment upon*

*Judea*, all the inhabitants of it should be *utterly destroyed*. By the preaching of John, and his directing the people to Christ, many were brought to repentance and reformation of life, and thereby escaped the common destruction of the nation. All, therefore, did not perish, but a remnant was saved, as St. Paul takes notice, Rom. ix. 27, 29, and xi. 5. Judea, however, remains a desolation, and Jerusalem a heap of ruins, both of them sad and perpetual monuments of God's displeasure against such as reject Christ and his salvation. The three remarkable predictions, therefore, contained in this last chapter of the ancient records of the divine will, like a multitude of others, which have come under our consideration in the course of these notes, have all been punctually fulfilled. The harbinger of the Messiah appeared at the time foretold, *in the spirit and power of Elias*; the Messiah himself was manifested as *the Sun of righteousness*, as soon as that messenger sent before his face had prepared his way; and the most signal vengeance was executed, as foretold, on all such as rejected him and his salvation. These remarkable predictions, therefore, added to all that went before, being evidently verified, are so many fresh proofs of the divine authority of the Holy Scriptures, of the truth of the Christian religion, of the certain accomplishment of all the promises and threatenings of the gospel of Christ, and of the absolute necessity of possessing the religion there delineated, and practising the duties there enjoined. This, indeed, is the design of all the prophecies, and even of all the books contained in the Old and New Testaments, and the principal use which ought to be made of them.

Thus, through the assistance of God, we are come to the conclusion of the writings of the prophets:

for, from the time of Malachi to the time of the Messiah, for the space of near four hundred years, there was, as some of the prophets had foretold there should be, *a famine of the words of the Lord*; (see Amos, chap. viii. 11, 12;) and during this long course of time no prophet appeared in Israel, where there had been before a succession of them for a very long period of years. The divine providence, it is probable, as was intimated in the argument to this book, caused this long cessation of prophecy, this long *famine of the word of the Lord in the land*, in order to excite the greater expectation and a more fervent desire of the coming of the great prophet, the Christ of God; and to prepare men's minds for a new and different dispensation, in which, after the first establishment of it, there was no longer to be a succession of prophets; but the work of God in and among men, in order to their salvation, was to be carried on through and by the grace of the Lord Jesus, that great one, who had been foretold by the mouth of all the prophets; and by the fellowship of the Holy Ghost, or a Divine Spirit, enlightening and renewing men's minds, inspiring them with true wisdom, and communicating to them the divine nature, and forming them after the image of him that had created them. It has been observed by some, and not improperly, that whereas the last word of the Old Testament is a *curse* which threatens the earth, of our danger of which we must be made sensible, that we may welcome the gospel of Christ, which comes with a blessing; it is with a blessing, with the choicest of blessings, that the New Testament ends: and with it let us arm ourselves, or rather, let God arm us, against this curse. *The grace of our Lord Jesus Christ be with us all! Amen.*

To God only wise be ascribed all the glory.

THE END OF ALL THE CANONICAL BOOKS OF THE OLD TESTAMENT.











