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famine; and their carcasses shall be meat for the fowls of heaven, and for the beasts of the earth.

5 For thus saith the LORD, Enter not into the house of mourning, neither go to lament nor bemoan them: for I have taken away my peace from this people, saith the LORD, even loving-kindness and mercies.

6 Both the great and the small shall die in this land: they shall not be buried, neither shall men lament for them, nor cut themselves, nor make themselves bald for them:

7 Neither shall men tear themselves for them in mourning, to comfort them for the dead; neither shall men give them the cup of consolation to drink for their father or for their mother.

8 Thou shalt not also go into the house of feasting, to sit with them to eat and to drink.

9 For thus saith the LORD of hosts, the God of Israel; Behold, I will cause to cease out of this place in your eyes, and in your days, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride.

10 And it shall come to pass, when thou shalt shew this people all these words, and they shall say unto thee, Wherefore hath the LORD pronounced all this great evil

against us? or what is our iniquity? or what is our sin that we have committed against the LORD our God?

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11 Then shalt thou say unto them, Because your fathers have forsaken me, saith the LORD, and have walked after other gods, and have served them, and have worshipped them, and have forsaken me, and have not kept my law;

12 And ye have done worse than your fathers; for, behold, ye walk every one after the imagination of his evil heart, that they may not hearken unto me:

13 Therefore will I cast you out of this land into a land that ye know not, neither ye nor your fathers; and there shall ye serve other gods day and night; where I will not shew you favour.

14 Therefore, behold, the days come, saith the LORD, that it shall no more be said, The LORD liveth, that brought up the children of Israel out of the land of Egypt;

15 But, The LORD liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers.

16 Behold, I will send for many fishers, saith the LORD, and they shall fish them; and after will I send for many hunters, and

^a Pa. lxxix. 2. Ch. vii. 33. xxxiv. 20. — ^b Ezek. xxiv. 17, 22, 23. — ^c Or, mourning feast. — ^d Ch. xxiii. 18. — ^e Lev. xix. 28. Deut. xiv. 1. Ch. xli. 5. xlvii. 5. — ^f Isai. xxii. 12. Ch. vii. 29. — ^g Or, break bread for them, as Ezek. xiv. 17. Hos. ix. 4. See Deut. xxvi. 14. Job xlii. 11. Prov. xxxi. 6, 7. — ^h Isai. xxiv. 7, 8. Ch. vii. 34. xxv. 10.

Ezek. xxvi. 13. Hos. ii. 11. Rev. xviii. 23. — ^k Deut. xxix. 24. Ch. v. 19. xliii. 22. xxiii. 8. — ^l Deut. xxix. 25. Ch. xxii. 9. — ^m Ch. vii. 26. — ⁿ Ch. xiii. 10. — ^o Or, stubbornness. — ^p Deut. iv. 26, 27, 28. xxviii. 36, 63, 64, 65. — ^q Ch. xv. 14. — ^r Isai. xliii. 18. Ch. xxiii. 7, 8. — ^s Ch. xxiv. 6. xxx. 3, xxxii. 37. — ^t Amos iv. 2. Hab. i. 15.

Verse 5. Enter not into the house of mourning] The public calamities are too great to permit individual losses to come into consideration.

Verse 6. Nor cut themselves] A custom of the heathen forbidden to the Jews, Lev. xix. 28, Deut. xiv. 1, and which appears now to have prevailed among them; because, having become idolaters, they conformed to all the customs of the heathen. They tore their hair, rent their garments, cut their hands, arms, and faces. These were not only signs of sorrow, but were even supposed to give ease to the dead, and appease the angry deities. The Hindoos, on the death of a relation, express their grief by loud lamentations, and not unfrequently bruise themselves in an agony of grief with whatever they can lay hold on.

Verse 8. Thou shalt not also go into the house of feasting] Funeral banquets were made to commemorate the dead, and comfort the surviving relatives; and the cup of consolation, strong mingled wine, was given to those who were deepest in distress, to divert

their minds and to soothe their sorrows. These kinds of ceremonies were common among almost all the nations of the world on funeral occasions. The Canaanites, the Jews, the Persians, Arabians, New Zealanders, Huns, &c., &c.

Verse 12. And ye have done worse than your fathers] The sins of the fathers would not have been visited on the children, had they not followed their example, and become even worse than they.

Verse 13. Will I cast you out of this land] See chap. vii. 15, and ix. 15.

Verse 14. The Lord liveth, that brought up] See Isai. xliii. 18.

Verse 15. The land of the north] Chaldea: and their deliverance thence will be as remarkable as the deliverance of their fathers from the land of Egypt.

Verse 16. I will send for many fishers—for many hunters] I shall raise up enemies against them some of whom shall destroy them by wiles, and others shall ruin them by violence. This seems to be the meaning of these symbolical fishers and hunters.

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they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks.

17 For mine *eyes are upon all their ways : they are not hid from my face, neither is their iniquity hid from mine eyes.

18 And first I will recompense their iniquity and their sin ^b double; because ^c they have defiled my land, they have filled mine inheritance with the carcases of their detestable and abominable things.

19 O LORD, ^d my strength, and my fortress,

* Job xxxiv. 21. Prov. v. 21. xv. 3. Ch. xxii. 19. — ^b Isai. xl. 2. Ch. xvii. 18. — ^c Ezek. xliii. 7, 9. — ^d Ps. xviii. 2. ^e Ch. xvii. 17. — ^f Isai. xlv. 10. Ch. ii. 11. x. 5. — ^g Isai.

Verse 18. *The carcases of their detestable—things.*] Either meaning the *idols* themselves, which were only *carcases* without life; or the *sacrifices* which were made to them.

Verse 19. *The Gentiles shall come*] Even the days shall come when the Gentiles themselves, ashamed of their confidence, shall renounce their idols, and acknowledge that their fathers had believed lies, and worshipped vanities. This may be a prediction of the *calling of the Gentiles* by the gospel of Christ; if so, it is a *light* amidst much *darkness*. In such dismal accounts there is need of some gracious promise relative to an amended state of the world.

and * my refuge in the day of affliction, the Gentiles shall come unto thee from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity, and *things* ' wherein *there is* no profit.

20 Shall a man make gods unto himself, and * they are no gods?

21 Therefore, behold, I will this once cause them to know, I will cause them to know mine hand and my might; and they shall know that ^b my name is ⁱ The LORD.

xxxvii. 19. Ch. ii. 11. Gal. iv. 8 — ^b Exod. xv. 3. Ch. xxxiii. 2. Amos v. 8. — ⁱ Or, JEHOVAH. Ps. lxxviii. 18.

Verse 20. *Shall a man make gods unto himself?*] Can any be so silly, and so preposterously absurd? Yes, fallen man is capable of any thing that is base, mean, vile, and wicked, till influenced and converted by the grace of Christ.

Verse 21. *Therefore, behold, I will this once*] I will not now change my purpose. They shall be visited and carried into captivity; nothing shall prevent this: and they shall know that my name is JEHOVAH. Since they would not receive the abundance of my *mercies*, they shall know what the true God can do in the way of *judgment*.

CHAPTER XVII.

This chapter begins with setting forth the very strong bias which the people of Judah had to idolatry, with the fatal consequences, 1—4. The happiness of the man that trusteth in Jehovah is then beautifully contrasted with the opposite character, 5—8. God alone knows the deceitfulness and wretchedness of the heart of man, 9, 10. The comparison of a bird's hatching the eggs of another of a different species, which will soon forsake her, is highly expressive of the vanity of ill-acquired riches, which often disappoint the owner, 11. The prophet continues the same subject in his own person, appeals to God for his sincerity, and prays that the evil intended him by his enemies may revert on their own heads, 12—18. The remaining part of the chapter is a distinct prophecy relating to the due observance of the Sabbath, enforced both by promises and threatenings, 19—27.

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THE sin of Judah is written with a * pen of iron, and with the ^b point of a diamond: it is ^c graven upon the table of

their heart, and upon the horns of your altars;

2 Whilst their children remember their altars and their

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* Job xix. 24. — ^b Heb. nail.

^c Prov. iii. 3. 2 Cor. iii. 3.

NOTES ON CHAP. XVII.

Verse 1. *The sin of Judah*] Idolatry.

Is written with a pen of iron] It is deeply and indelibly written in their heart, and shall be as indelibly written in their punishment. Writing with the point of a diamond must refer to glass, or some vitrified substance, as it is distinguished here from engraving with a steel burine, or graver. Their altars

show what the deities are which they worship. There may be reference here to the different method of recording events in those days:—1. A pen or stile of iron, for engraving on lead or wood. 2. A point of a diamond, for writing on vitreous substances. 3. Writing on tables of brass or copper. 4. Writing on the horns of the altars the names of the deities worshipped there. This is probable.

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^agroves by the green trees upon the high hills.

3 O my mountain in the field,

^bI will give thy substance *and*

all thy treasures to the spoil, *and* thy high places for sin, throughout all thy borders.

4 And thou, even ^cthyself, shalt discontinue from thine heritage that I gave thee ; and I will cause thee to serve thine enemies in ^dthe land which thou knowest not: for ^eye have kindled a fire in mine anger, *which* shall burn for ever.

5 Thus saith the LORD ; ^fCursed be the man that trusteth in man, and maketh ^gflesh his arm, and whose heart departeth from the LORD.

6 For he shall be ^hlike the heath in the

desert, and ⁱshall not see when good cometh ; but shall inhabit the parched places in the wilderness, ^kin a salt land and not inhabited.

7 ^lBlessed is the man that trusteth in the LORD, and whose hope the LORD is.

8 For he shall be ^mas a tree planted by the waters, and *that* spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green ; and shall not be careful in the year of ⁿdrought, neither shall cease from yielding fruit.

9 The heart *is* deceitful above all *things*, and desperately wicked : who can know it ?

10 I the LORD ^osearch the heart, *I* try the reins, ^peven to give every man according to

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^a Judg. iii. 7. 2 Chron. xxiv. 18. xxxiii. 3, 19. Isai. i. 29. xvii. 8. Ch. ii. 20.—^b Ch. xv. 13.—^c Heb. *in thyself*.
^d Ch. xvi. 13.—^e Ch. xv. 14.—^f Isai. xxx. 1, 2. xxxi. 1.
^g See Isai. xxxi. 3.—^h Ch. xlviii. 6.—ⁱ Job xx. 17.
^j Deut. xxix. 23.—^k Ps. ii. 12. xxxiv. 8. cxxv. 1. cxlvi. 5.

Prov. xvi. 20. Isai. xxx. 18.—^m Job viii. 16. Ps. i. 3.
ⁿ Or, *restraint*.—^o 1 Sam. xvi. 7. 1 Chron. xxviii. 9.
Ps. vii. 9. cxxxix. 23, 24. Prov. xvii. 3. Ch. xi. 20. xx. 12.
Rom. viii. 27. Rev. ii. 23.—^p Ps. lxxii. 12. Ch. xxxii. 19.
Rom. ii. 6.

In several parts of India, and all through Ceylon, an iron or steel pen is used universally ; with these the natives form the letters by incisions on the outer rind of the palm leaf. Books written in this way are very durable. This pen is broad at the top, has a very fine sharp point, and is sharp at one side as a knife, to shave and prepare the palm leaf. A pen of this description now lies before me.

Verse 2. *Whilset their children remember*] Even the rising generation have their imagination stocked with idol images, and their memories with the frantic rites and ceremonies which they saw their parents observe in this abominable worship.

Verse 3. *O my mountain in the field*] The prophet here addresses the land of Judea, which was a mountainous country, Deut. iii. 25 ; but Jerusalem itself may be meant, which is partly built upon hills which, like itself, are elevated above the rest of the country.

Verse 5. *Cursed be the man that trusteth in man*] This reprehends their vain confidence in trusting in Egypt, which was too feeble itself to help, and, had it been otherwise, too ill disposed towards them to help them heartily. An arm of flesh is put here for a weak and ineffectual support. And he who, in reference to the salvation of his soul, trusts in an arm of flesh—in himself or others, or in any thing he has done or suffered, will inherit a curse instead of a blessing.

Verse 6. *He shall be like the heath in the desert*] כרס קנאר ; or, like a blasted tree, without moisture, parched and withered.

Shall not see when good cometh] Shall not be sensible of it: the previous drought having rendered it incapable of absorbing any more vegetable juices.

A salt land] Barren ; and therefore unfit to be inhabited.

Verse 8. *As a tree planted by the waters*] Which

is sufficiently supplied with moisture, though the heat be intense, and there be no rain ; for the roots being spread out by the river, they absorb from it all the moisture requisite for the flourishing vegetation of the tree.

Shall not see when heat cometh] Shall not feel any damage by drought, for the reason already assigned. It shall be strong and vigorous, its leaf always green ; and shall produce plenty of fruit in its season.

Verse 9. *The heart is deceitful*] חלב קרב akob halleb, "the heart is supplanting—tortuous—full of windings—insidious ;" lying ever at the catch ; striving to avail itself of every favourable circumstance to gratify its propensities to pride, ambition, evil desire, and corruption of all kinds.

And desperately wicked] אנש ואנש veanush hu, and is wretched, or feeble ; distressed beyond all things, in consequence of the wickedness that is in it. I am quite of Mr. Parkhurst's opinion, that this word is here badly translated, as אנש anash is never used in Scripture to denote wickedness of any kind. My old MS. Bible translates thus :—*Schrewid is the heart of a man ; and unscrutable : who schal knowen it ?*

Who can know it ?] It even hides itself from itself ; so that its owner does not know it. A corrupt heart is the worst enemy the fallen creature can have ; it is full of evil devices,—of deceit, of folly, and abomination ; and its owner knows not what is in him till it boils over, and is often past remedy before the evil is perceived. Therefore, trust not in man, whose purposes are continually changing, and who is actuated only by motives of self-interest.

Verse 10. *I the Lord search the heart*] The Lord is called by his apostles, Acts i. 24, Καρδιογνωστης, the Knower of the heart. To him alone can this epithet be applied ; and it is from him alone that we

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his ways, *and* according to the fruit of his doings.

11 *As* the partridge ^a sitteth on eggs, and hatcheth them not;

so he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be ^c a fool.

12 A glorious high throne from the beginning *is* the place of our sanctuary.

13 O LORD, ^d the hope of Israel, ^e all that forsake thee shall be ashamed, *and* they that depart from me shall be 'written in the earth, because they have forsaken the LORD, the ^f Fountain of living waters.

14 Heal me, O LORD, and I shall be healed; save me, and I shall be saved: for ^h thou art my praise.

15 Behold, they say unto me, 'Where *is* the word of the LORD? let it come now.

16 As for me, ^k I have not hastened from being a pastor ^l to follow thee: neither have

^a Or, gathereth young which she hath not brought forth.
^b Ps. lv. 23.—^c Luke xii. 20.—^d Ch. xiv. 8.—^e Ps. lxxiii. 27. Isai. i. 21.—^f See Luke x. 20.—^g Ch. ii. 13.
^h Deut. x. 28. Ps. cix. 1. cxlviii. 14.—ⁱ Isai. v. 19. Ezek.

can derive that instruction by which we can in any measure know ourselves.

Verse 11. As the partridge] *קור* *kore*. It is very likely that this was a bird different from our partridge. The text Dr. Blayney translates thus:—

(As) the *kore* that hatcheth what it doth not lay,
(So is) he who getteth riches, and not according to right.

"The covetous man," says *Dahler*, "who heaps up riches by unjust ways, is compared to a bird which hatches the eggs of other fowls. And as the young, when hatched, and able at all to shift for themselves, abandon her who is not their mother, and leave her nothing to compensate her trouble, so the covetous man loses those unjustly-gotten treasures, and the fruit of his labour."

And at his end shall be a fool.] Shall be reputed as such. He was a fool all the way through; he lost his soul to get wealth, and this wealth he never enjoyed. To him also are applicable those strong words of the poet:—

"O cursed lust of gold! when for thy sake
The wretch throws up his interest in both worlds:
First starved in this, then damned in that to come."

BLAIR.

Verse 12. A glorious high throne] As he is *cursed* who trusts in man, so he is *blessed* who trusts in God. He is here represented as on a throne in his temple; to him in the means of grace all should resort. He is the support, and a glorious support, of all them that trust in him.

Verse 13. Written in the earth] They shall never

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I desired the woeful day; thou knowest: that which came out of my lips was *right* before thee.

17 Be not a terror unto me: ^m thou art my hope in the day of evil.

18 ⁿ Let them be confounded that persecute me, but ^o let not me be confounded: let them be dismayed, but let not me be dismayed: bring upon them the day of evil, and ^p destroy ^q them with double destruction.

19 Thus saith the LORD unto me; Go and stand in the gate of the children of the people, whereby the kings of Judah come in, and by the which they go out, and in all the gates of Jerusalem;

20 And say unto them, 'Hear ye the word of the LORD, ye kings of Judah, and all Judah, and all the inhabitants of Jerusalem, that enter in by these gates:

xii. 22. Amos v. 18. 2 Pet. iii. 4.—^b Ch. i. 4, &c.—^c Heb. after thee.—^d Ch. xvii. 19.—^e Ps. xxxv. 4. xl. 14. lxx. 2.
^f Ps. xxv. 2.—^g Heb. break them with a double break.
^h Ch. xi. 20.—ⁱ Ch. xix. 3. xxii. 2.

come to true honour. Their names shall be written in the dust; and the first wind that blows over it shall mar every letter, and render it illegible.

Verse 14. Heal me—and I shall be healed] That is I shall be thoroughly healed, and effectually saved, if thou undertake for me.

Thou art my praise.] The whole glory of the work of salvation belongs to thee alone.

Verse 15. Where is the word of the Lord?] When is the accomplishment of his threatenings? Thou hast said that the city and the temple should both be destroyed. No such events have yet taken place. But they did take place, and every tittle of the menace was strictly fulfilled.

Verse 16. I have not hastened from being a pastor Dr. Blayney translates thus: "But I have not been in haste to outrun thy guidance." I was obliged to utter thy prediction; but I have not hastened to the evil day. For the credit of my prophecy I have not desired the calamity to come speedily; I have rather pleaded for respite. I have followed thy steps, and proclaimed thy truth. I did not desire to be a prophet; but thou hast commanded, and I obeyed.

Verse 17. Be not a terror unto me] Do not command me to predict miseries, and abandon me to them and to my enemies.

Verse 18. Let them be confounded] They shall be confounded. These words are to be understood of simple predictions, rather than prayers.

Verse 19. The gate of the children of the people] suppose the most public gate is meant; that through which there was the greatest thoroughfare.

Verse 20. Ye kings of Judah, and all Judah] Th

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Ol. cir. XLII. 2.
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R. Roman.,
cir. annum 6.

21 Thus saith the LORD;
* Take heed to yourselves, and
bear no burden on the sabbath
day, nor bring it in by the gates

throne of David, riding in cha-
riots and on horses, they, and
their princes, the men of Judah,
and the inhabitants of Jerusa-
lem: and this city shall remain for ever.

A. M. cir. 3393.
B. C. cir. 611.
Ol. cir. XLII. 2.
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of Jerusalem;

22 Neither carry forth a burden out of your
houses on the sabbath day, neither do ye any
work, but hallow ye the sabbath day, as I
commanded your fathers.

26 And they shall come from the cities of
Judah, and from * the places about Jerusalem,
and from the land of Benjamin, and from † the
plain, and from the mountains, and from ‡ the
south, bringing burnt-offerings, and sacrifices,
and meat-offerings, and incense, and bringing
§ sacrifices of praise, unto the house of the LORD.

23 * But they obeyed not, neither inclined
their ear, but made their neck stiff, that they
might not hear, nor receive instruction.

27 But if ye will not hearken unto me to
hallow the sabbath day, and not to bear a
burden, even entering in at the gates of Jeru-
salem on the sabbath day; then † will I kindle
a fire in the gates thereof, ‡ and it shall devour
the palaces of Jerusalem, and it shall not be
quenched.

24 And it shall come to pass, if ye diligently
hearken unto me, saith the LORD, to bring in
no burden through the gates of this city on
the sabbath day, but hallow the sabbath day,
to do no work therein;

25 † Then shall there enter into the gates of
this city kings and princes sitting upon the

* Numb. xv. 32, &c. Neh. xiii. 19. — † Exod. xx. 8.
xxii. 12, xxxi. 13. Ezek. xx. 12. — ‡ Ch. vii. 24, 26. xi.
14. — † Ch. xxii. 4. — ‡ Ch. xxxii. 44. xxxiii. 13. — † Zech.

vii. 7. — † Zech. vii. 7. — † Ps. cvii. 22. cxvi. 17. — † Ch.
xxi. 14. xlix. 27. Lam. iv. 11. Amos i. 4, 7, 10, 12. ii. 2, 5.
* 2 Kings xxx. 9. Ch. lii. 13.

last clause is wanting in eight of Kennicott's and
De Rossi's MSS., in the Arabic, and some copies of
the Septuagint.

Verse 21. *Take heed to yourselves, and bear no
burden*] From this and the following verses we find
the ruin of the Jews attributed to the breach of the
sabbath; as this led to a neglect of sacrifice, the
ordinances of religion, and all public worship, so it
necessarily brought with it all immorality. This
breach of the sabbath was that which let in upon them
all the waters of God's wrath.

Verse 24. *If ye diligently hearken unto me*] So we
find that though their destruction was positively
threatened, yet still there was an unexpressed proviso
that, if they did return to the Lord, the calamities
should be averted, and a succession of princes would
have been continued on the throne of David, ver. 25, 26.

Verse 27. *But if ye will not hearken*] Then their
sin lay at their own door. How fully were they
warned; and how basely did they reject the counsel
of God against themselves!

CHAPTER XVIII.

The type of the potter's vessel, and its signification, 1—10. The inhabitants of Judah and Jerusalem exhorted to repentance, 11; but on their refusal (which is represented to be as unnatural as if a man should prefer the snowy Lebanon or barren rock to a fruitful plain, or other waters to the cool stream of the fountain), their destruction is predicted, 12—17. In consequence of these plain reproofs and warnings of Jeremiah, a conspiracy is formed against him, 18. This leads him to appeal to God for his integrity, 19, 20; who puts a most dreadful curse in the mouth of his prophet, strongly indicative of the terrible fate of his enemies, 21—23.

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THE word which came to
Jeremiah from the LORD,
saying,

2 Arise, and go down to the

potter's house, and there I will
cause thee to hear my words.

3 Then I went down to the
potter's house, and, behold, he

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NOTES ON CHAP. XVIII.

Verse 1. *The word which came to Jeremiah*] This
discourse is supposed to have been delivered some
time in the reign of Jehoiakim, probably within the
first three years.

Verse 2. *Go down to the potter's house*] By this
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similitude God shows the absolute state of de-
pendance on himself in which he has placed mankind.
They are as clay in the hands of the potter; and in
reference to every thing here below, he can shape
their destinies as he pleases. Again; though while
under the providential care of God they may go

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wrought a work on the ^awheels.

4 And the vessel ^b that he made of clay was marred in the hand of the potter: so he ^cmade it again another vessel, as seemed good to the potter to make it.

5 Then the word of the LORD came to me, saying,

6 O house of Israel, ^dcannot I do with you as this potter? saith the LORD. Behold, ^eas the clay *is* in the potter's hand, so *are* ye in mine hand, O house of Israel.

7 *At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it;*

8 ^fIf that nation, against whom I have pronounced, turn from their evil, ^gI will repent of the evil that I thought to do unto them.

^a Or, frames or seats.—^b Or, that he made was marred, as clay in the hand of the potter.—^c Heb. returned and made.—^d Isai. xlv. 9. Wisd. xv. 7. Rom. ix. 20, 21.

morally astray, and pervert themselves, yet they can be reclaimed by the almighty and all-wise Operator, and become such vessels as seemeth good for him to make. In considering this parable we must take heed that in running parallels we do not destroy the free agency of man, nor disgrace the goodness and supremacy of God.

Verse 3. *He wrought a work on the wheels.*] על האבנים *al haabnayim*, upon the stones, the potter's wheel being usually made of such; the spindle of the moving stone being placed on a stone below, on which it turned, and supported the stone above, on which the vessel was manufactured, and which alone had a rotatory motion. The potter's wheel in the present day seems to differ very little from that which was in use between two and three thousand years ago.

Verse 4. *The vessel—was marred in the hands of the potter*] It did not stand in the working; it got out of shape; or some gravel or small stone having been incorporated with the mass of clay, made a breach in that part where it was found, so that the potter was obliged to knead up the clay afresh, place it on the wheel, and form it anew; and then it was such a vessel as seemed good to the potter to make it.

Verse 6. *Cannot I do with you as this potter?*] Have I not a right to do with a people whom I have created as reason and justice may require? If they do not answer my intentions, may I not reject and destroy them; and act as this potter, make a new vessel out of that which at first did not succeed in his hands?

It is generally supposed that St. Paul has made a very different use of this similitude from that mentioned above. See Rom. ix. 20, &c. His words are, "Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?" To this every sensible and pious man will answer, *Undoubtedly he has.* But

9 And *at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it;*

10 If it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I would benefit them.

11 Now therefore go to, speak to the men of Judah, and to the inhabitants of Jerusalem, saying, Thus saith the LORD; Behold, I frame evil against you, and devise a device against you: ⁱreturn ye now, every one from his evil way, and make your ways and your doings good.

12 And they said, ^kThere is no hope: but we will walk after our own devices, and we will every one do the imagination of his evil heart.

^{*} Isai. lxi. 8.—[†] Ch. i. 10.—[‡] Ezek. xviii. 21. xxxiii. 11. [§] Ch. xxvi. 3. Jonah iii. 10.—^{||} 2 Kings xxvii. 13. Ch. vii. 3. xxv. 5. xxvi. 13. xxxv. 15.—[¶] Ch. ii. 25.

would any potter make an exceedingly fair and good vessel on purpose to dash it to pieces when he had done? Surely no! And would, or could, the God of infinite perfection and love make millions of immortal souls on purpose for eternal perdition, as the horrible decree of reprobation states? No! This is a lie against all the attributes of God. But does not the text state that he can, out of the same lump, the same mass of human nature, make one vessel to honour, and another to dishonour? Yes. But the text does not say, what the horrible decree says, that he makes one part, and indeed the greater, for eternal perdition. But what then is the meaning of the text? Why evidently this: As out of the same mass of clay a potter may make a *flagon* for the table and a certain utensil for the chamber, the one for a more honourable, the other for a less honourable use though both equally necessary to the owner; so God, out of the same *flesh and blood*, may make the *tiller of the field* and the *prophet of the Most High*, the one in a more honourable, the other in a less honourable employ; yet both equally necessary in the world, and equally capable of bringing glory to God in their respective places. But if the vessel be marred in his hand, under his providential and gracious dealings, he may reject it as he did the *Jews*, and make another vessel, such as he is pleased with, of the *Gentiles*; yet even these *marred vessels* the *reprobate Jews*, are not finally rejected; for all Israel shall be saved in (through) the Lord, i. e. Jesus Christ. And should the *Gentiles* act as the *Jews* have done, then they also shall be cut off, and God will call his church by another name. See o Rom. ix. 22, and below.

Verses 7—10. *At what instant I shall speak concerning a nation, &c.—If that nation, against whom &c.—And at what instant, &c.—If it do evil, &c.* These verses contain what may be called *God's decrees*

A. M. cir. 3396.
B. C. cir. 608.
Ol. cir. XLIII, 1.
Tarquinius Prisci
R. Roman.,
cir. annum 9.

A. M. cir. 3396.
B. C. cir. 608.
Ol. XLIII. 1.
Tarquinius Prisci,
R. Roman.,
cir. annum 9.

13 Therefore thus saith the LORD; * Ask ye now among the heathen, who hath heard such things: the virgin of Israel

hath done ^b a very horrible thing.

14 Will a man leave ^c the snow of Lebanon which cometh from the rock of the field? or shall the cold flowing waters that come from another place be forsaken?

15 Because my people hath forgotten ^d me, they have burned incense to ^e vanity, and they have caused them to stumble in their ways from the ^f ancient paths, to walk in paths, in a way not cast up;

16 To make their land ^g desolate, and a perpetual ^h hissing; every one that passeth thereby shall be astonished, and wag his head.

17 ⁱ I will scatter them ^k as with an east wind before the enemy; ^l I will shew them the back, and not the face, in the day of their calamity.

18 Then said they, ^m Come, and let us devise devices against Jeremiah; ⁿ for the law shall not perish from the priest, nor counsel from the wise, nor the word from the prophet. Come, and let us smite him ^o with the tongue, and

let us not give heed to any of his words.

19 Give heed to me, O LORD, and hearken to the voice of them that contend with me.

20 ^p Shall evil be recompensed for good? for ^q they have digged a pit for my soul. Remember that I stood before thee to speak good for them, and to turn away thy wrath from them.

21 Therefore ^r deliver up their children to the famine, and ^s pour out their blood by the force of the sword; and let their wives be bereaved of their children, and *be* widows; and let their men be put to death; *let* their young men *be* slain by the sword in battle.

22 Let a cry be heard from their houses, when thou shalt bring a troop suddenly upon them: for ^t they have digged a pit to take me, and hid snares for my feet.

23 Yet, LORD, thou knowest all their counsel against me ^u to slay me: ^v forgive not their iniquity, neither blot out their sin from thy sight, but let them be overthrown before thee; deal *thus* with them in the time of thine anger.

A. M. cir. 3396.
B. C. cir. 608.
Ol. XLIII. 1.
Tarquinius Prisci,
R. Roman.,
cir. annum 9.

^aCh. ii. 10. ¹ Cor. v. 1.—^bCh. v. 30.—^cOr, my fields for a rock, or for the snow of Lebanon? shall the running waters be forsaken for the strange cold waters?—^dCh. ii. 13, 32. iii. 21. xiii. 25. xvii. 13.—^eCh. x. 15. xvi. 19. (Ch. vi. 16.—^fCh. xix. 8. xlix. 13. l. 13.—^g1 Kings ix. 8. Lam. ii. 15. Mic. vi. 16.—^hCh. xiii. 24.—ⁱPs.

xlvi. 7.—^lSee ch. ii. 27.—^mCh. xi. 19.—ⁿLev. x. 11. Mal. ii. 7. John vii. 48, 49.—^oOr, for the tongue.—^pPs. cix. 4, 5.—^qPs. xxxv. 7. lvii. 6. Ver. 22.—^rPs. cix. 9, 10.—^sHeb. pour them out.—^tVer. 20.—^uHeb. for death.—^vPs. xxxv. 4. cix. 14. Ch. xi. 20. xv. 15.

by which the whole of his conduct towards man is regulated. If he purpose destruction against an offending person, if that person repent and turn to God, he shall *live* and not *die*.

If he purpose peace and salvation to him that walketh uprightly, if he turn from God to the world and sin, he shall *die* and not *live*.

Verse 12. *There is no hope*] See chap. ii. 25.

Verse 13. *The virgin of Israel*] Instead of ישראל *Tsurat*, three of Kennicott's and De Rossi's MSS., with the Alexandrian copy of the *Septuagint*, have ירושלים *Yerusalem, Jerusalem*.

Verse 14. *Will a man leave the snow of Lebanon*] Lebanon was the highest mountain in Judea. Would any man in his senses abandon a *farm* that was always watered by the melted snows of Lebanon, and take a *barren rock* in its place? How stupid therefore and absurd are my people, who abandon the everlasting God for the worship of idols!

Verse 16. *A perpetual hissing*] שריקתו *sherikoth*, a shrieking, hissing; an expression of contempt.

Verse 17. *I will scatter them as with an east wind*] It is the property of this wind, almost every where, to parch up, blast, and destroy grain and trees, and even cattle and men suffer from it. Hence the old metrical proverb:

“When the wind blows from the east,
’Tis good for neither man nor beast.”

Verse 18. *Come, and let us devise devices*] Let us form a conspiracy against him, accuse him of being a *false prophet*, and a contradicter of the words of God, for God has promised us protection, and *he* says we shall be destroyed, and that God will forsake his people.

Let us smite him with the tongue] *On the tongue*; so it should be rendered. Lying and false testimony are punished in the eastern countries, to the present day, by smiting the person on the mouth with a strong piece of leather like the sole of a shoe. Sometimes a bodkin is run through the tongue. Blasphemy, calumny, and cursing of parents, are usually punished in that way among the Chinese.

Verse 20. *They have digged a pit for my soul*] For my *life*; this they wish to take away.

Stood before thee to speak good for them] I was their continual intercessor.

Verse 21. *Therefore deliver up their children*] The execrations in these verses should be considered as simply *prophetic declarations* of the judgments which God was about to pour out on them.

If we consider them in their *grammatical* meaning, then they are not directions to us, to whom our Lawgiver has said, “Love your enemies.”

CHAPTER XIX.

By the significant type of breaking a potter's vessel, Jeremiah is directed to predict the utter desolation of Judah and Jerusalem, 1—15. The prophets taught frequently by symbolic actions as well as by words.

A. M. cir. 3397.
B. C. cir. 607.
Ol. XLIII. 2.
Tarquinius Prisci,
R. Roman.,
cir. annum 10.

THUS saith the LORD, Go and get a potter's earthen bottle, and take of the ancients of the people, and of the ancients of the priests;

2 And go forth unto ^a the valley of the son of Hinnom, which *is* by the entry of ^b the east gate, and proclaim there the words that I shall tell thee,

3 ^c And say, Hear ye the word of the LORD, O kings of Judah, and inhabitants of Jerusalem; Thus saith the LORD of hosts, the God of Israel; Behold, I will bring evil upon this place, the which whosoever heareth, his ears shall ^d tingle.

4 Because they ^e have forsaken me, and have estranged this place, and have burned incense in it unto other gods, whom neither they nor their fathers have known, nor the kings of Judah, and have filled this place with ^f the blood of innocents;

5 ^g They have built also the high places of Baal, to burn their sons with fire *for* burnt offerings unto Baal, ^h which I commanded not, nor spake *it*, neither came *it* into my mind:

6 Therefore, behold the days come, saith the LORD, that this place shall no more be called Tophet, nor ⁱ The valley of the son of Hinnom, but The valley of slaughter.

^a Josh. xv. 8. 2 Kings xxiii. 10. Ch. vii. 31. — ^b Heb. *the sun gate*. — ^c Ch. xvii. 20. — ^d 1 Sam. iii. 11. 2 Kings xxi. 12. — ^e Deut. xxviii. 20. Isai. lxx. 11. Ch. ii. 13, 17, 19. xv. 6. xvii. 13. — ^f 2 Kings xxi. 16. Ch. ii. 34. — ^g Ch. vii. 31, 32. xxxii. 35. — ^h Lev. xviii. 21. — ⁱ Josh. xv. 8.

NOTES ON CHAP. XIX.

Verse 1. *Go and get a potter's earthen bottle*] This discourse was also delivered some time in the reign of Jehoiakim. Under the type of breaking a potter's earthen bottle or jug, Jeremiah shows his enemies that the word of the Lord should stand, that Jerusalem should be taken and sacked, and they all carried into captivity.

Ancients of the priests] The chiefs of the twenty-four classes which David had established. See 1 Chron. xxiv. 4.

Verse 4. *Estranged this place*]. Ye have devoted my temple to a widely different purpose from that for which it was erected.

Verse 5. *Offerings unto Baal*] A general name for all the popular idols; Baal, Moloch, Ashtaroth, &c.

Verse 7. *I will make void the counsel of Judah*]

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7 And I will make void the counsel of Judah and Jerusalem in this place; ^k and I will cause them to fall by the sword before their enemies, and by the hands of them that seek their lives: and their ^l carcasses will I give to be meat for the fowls of the heaven, and for the beasts of the earth.

8 And I will make this city ^m desolate, and an hissing: every one that passeth thereby shall be astonished and hiss because of all the plagues thereof.

9 And I will cause them to eat the ⁿ flesh of their sons and the flesh of their daughters, and they shall eat every one the flesh of his friend in the siege and straitness, wherewith their enemies, and they that seek their lives, shall straiten them.

10 ^o Then shalt thou break the bottle in the sight of the men that go with thee,

11 And shalt say unto them, Thus saith the LORD of hosts; ^p Even so will I break this people and this city, as *one* breaketh a potter's vessel, that cannot ^q be made whole again: and they shall ^r bury *them* in Tophet, till *there be* no place to bury.

12 Thus will I do unto this place, saith the LORD, and to the inhabitants thereof, and *even* make this city as Tophet:

^k Lev. xxvi. 17. Deut. xxviii. 25. — ^l Ps. lxxix. 2. Ch. vii. 33. xvi. 4. xxxiv. 20. — ^m Ch. xviii. 16. xlix. 13. l. 13. ⁿ Lev. xxvi. 29. Deut. xxviii. 53. Isai. ix. 20. Lam. iv. 10. — ^o So ch. li. 63, 64. — ^p Ps. ii. 9. Isai. xxx. 14. Lam. iv. 2. — ^q Heb. *be healed*. — ^r Ch. vii. 32.

Probably this refers to some determination made to proclaim themselves *independent*, and pay no more tribute to the Chaldeans.

To be meat for the fowls] See on chap. vii. 33.

Verse 9. *I will cause them to eat the flesh of their sons*] This was literally fulfilled when Jerusalem was besieged by the Romans. This also the prophet might have had in view.

Verse 11. *Even so will I break this people and this city*] The breaking of the bottle was the symbolical representation of the destruction of the city and of the state.

That cannot be made whole again] This seems to refer rather to the final destruction of Jerusalem by the Romans, than to what was done by the Chaldeans. Jerusalem was *healed* after 70 years: but nearly 1800 years have elapsed since Jerusalem was

A. M. cir. 3397.
B. C. cir. 607.
Ol. XLIII. 2.
Tarquinius Prisci,
R. Roman.,
cir. annum 10.

13 And the houses of Jerusalem, and the houses of the kings of Judah, shall be defiled

as the place of Tophet, because of all the houses upon whose roofs they have burned incense unto all the host of heaven, and have poured out drink-offerings unto other gods.

14 Then came Jeremiah from Tophet, whither the LORD had sent him to prophesy;

^a 2 Kings xxiii. 10. — ^b 2 Kings xxiii. 12. (ch. xxxii. 29. Zeph. i. 5.

taken and destroyed by the Romans; and it was then so broken, that it could not be made whole again.

Verse 12. *And even make this city as Tophet*] A place of slaughter and destruction.

Verse 14. *Then came Jeremiah from Tophet*] He had probably gone to the valley of Hinnom, and

and he stood in the court of the LORD's house, and said to all the people,

15 Thus saith the LORD of hosts, the God of Israel; Behold, I will bring upon this city and upon all her towns all the evil that I have pronounced against it, because they have hardened their necks, that they might not hear my words.

^c Ch. vii. 18. — ^d See 2 Chron. xx. 5. — ^e Ch. vii. 26. xvii. 23.

there repeated the discourse which he had a little before delivered to the chief priests and elders.

Verse 15. *Because they have hardened their necks*] A metaphor taken from unruly and unbroken oxen, who resist the yoke, break and run away with their gears. So this people had broken and destroyed the yoke of the law.

CHAPTER XX.

Jeremiah, on account of his prophesying evil concerning Judah and Jerusalem, is beaten and imprisoned by Pashur, chief governor of the temple, 1, 2. On the following day the prophet is released, who denounces the awful judgments of God which should fall upon the governor and all his house, as well as upon the whole land of Judah, in the approaching Babylonish captivity, 3—6. Jeremiah then bitterly complains of the reproaches continually heaped upon him by his enemies; and, in his haste, resolves to speak no more in the name of Jehovah; but the word of the Lord is in his heart as a burning flame, so that he is not able to forbear, 7—10. The prophet professes his trust in God, whom he praises for his late deliverance, 11—13. The remaining verses, which appear to be out of their place, contain Jeremiah's regret that he was ever born to a life of so much sorrow and trouble, 14—18. This complaint resembles that of Job; only it is milder, and more dolorous. This excites our pity, that our horror. Both are highly poetical, and embellished with every circumstance that can heighten the colouring. But such circumstances are not always to be too literally understood or explained. We must often make allowances for the strong figures of eastern poetry.

A. M. cir. 3397.
B. C. cir. 607.
Ol. XLIII. 2.
Tarquinius Prisci,
R. Roman.,
cir. annum 10.

NOW Pashur the son of Immur the priest, who was also chief governor in the house of the LORD, heard that

Jeremiah prophesied these things.

2 Then Pashur smote Jeremiah the prophet, and put him in the stocks that were in the high gate of Benjamin, which was by the house of the LORD.

^a 1 Chron. xxiv. 14. — ^b That is, fear round about,

NOTES ON CHAP. XX.

Verse 1. *Pashur—chief governor*] Pashur was probably one of the chief priests of the twenty-four classes.

Verse 2. *Put him in the stocks*] Probably such a place near the gate as we term the lock-up, the coal-hole; or it may mean a sort of dungeon.

A. M. cir. 3397.
B. C. cir. 607.
Ol. XLIII. 2.
Tarquinius Prisci,
R. Roman.,
cir. annum 10.

3 And it came to pass on the morrow, that Pashur brought forth Jeremiah out of the stocks. Then said Jeremiah unto him, The LORD hath not called thy name Pashur, but Magor-missabib.

4 For thus saith the LORD, Behold, I will make thee a terror to thyself, and to all thy friends: and they shall fall by the sword of

Ps. xxxi. 13. Ver. 10. Ch. vi. 25. xli. 5. xlix. 29.

Verse 3. *The Lord hath not called thy name Pashur*—Security on all sides. This name thou hast had, but not by divine appointment.

But Magor-missabib—Fear on every side. This name hath God given thee; because, in the course of his providence, thou shalt be placed in the circumstances signified by it: *thou shalt be a terror to thyself*

A. M. cir. 3397.
B. C. cir. 607.
Ol. XLIII. 2.
Tarquinius Prisci,
R. Roman.,
cir. annum 10.

their enemies, and thine eyes shall behold it: and I will give all Judah into the hand of the king of Babylon, and he shall carry them captive into Babylon, and shall slay them with the sword.

5 Moreover I^a will deliver all the strength of this city, and all the labours thereof, and all the precious things thereof, and all the treasures of the kings of Judah will I give into the hand of their enemies, which shall spoil them, and take them, and carry them to Babylon.

6 And thou, Pashur, and all that dwell in thine house shall go into captivity: and thou shalt come to Babylon, and there thou shalt die, and shalt be buried there, thou, and all thy friends, to whom thou hast^b prophesied lies.

7 O LORD, thou hast deceived me, and I was^c deceived: ^dthou art stronger than I, and hast prevailed: ^eI am in derision daily, every one mocketh me.

8 For since I spake, I cried out, 'I cried violence and spoil; because the word of the LORD was made a reproach unto me, and a derision, daily.

^a 2 Kings xx. 17. xxiv. 12—16. xxv. 13, &c. Ch. iii. 24.
^b Ch. xiv. 13, 14. xxviii. 15. xxix. 21.—^c Or, enticed.
^d Ch. i. 6, 7.—^e Lam. iii. 14.—^f Ch. vi. 7.—^g Job xxxii. 18, 19. Ps. xxxix. 3.—^h Job xxxii. 18. Acts xviii. 5.
ⁱ Ps. xxxi. 13.—^k Heb. every man of my peace.—^l Job

Verse 6. *And thou, Pashur—shall go into captivity*] Thou shalt suffer for the false prophecies which thou hast delivered, and for thy insults to my prophet.

Verse 7. *O Lord, thou hast deceived me*] Thou hast promised me protection; and, lo! I am now delivered into the hands of my enemies. These words were probably spoken when Pashur smote him, and put him in prison.

I think our translation of this passage is very exceptionable. My old Bible reads, *Thou hast led me astray the Lord; and I was led astray*. The original word is *pitthani*, thou hast persuaded me, i.e., to go and prophesy to this people. I went, faithfully declared thy message, and now I am likely to perish by their cruelty. As the root *pathah* signifies to persuade and allure, as well as to deceive, the above must be its meaning in this place. Taken as in our Version, it is highly irreverent. It is used in the same sense here as in Gen. ix. 27: *God shall enlarge (persuade, margin) Japheth; and he shall dwell in the tents of Shem*.

Verse 8. *I cried violence and spoil*] This was the burden of the message thou didst give me.

Verse 9. *I will not make mention of him*] I will renounce the prophetic office, and return to my house. *As a burning fire shut up in my bones*] He felt

9 Then I said, I will not make mention of him, nor speak any more in his name. But *his word* was in mine heart as a ^a burning fire shut up in my bones, and I was weary with forbearing, and ^b I could not stay.

10 ^c For I heard the defaming of many, fear on every side. Report, *say they*, and we will report it. ^d All^e my familiars watched for my halting, *saying*, Peradventure he will be enticed, and we shall prevail against him, and we shall take our revenge on him.

11 But ^f the LORD *is* with me as a mighty terrible one: therefore my persecutors shall stumble, and they shall not ^g prevail: they shall be greatly ashamed; for they shall not prosper: *their* ^h everlasting confusion shall never be forgotten.

12 But, O LORD of hosts, that ⁱ priest the righteous, *and* seest the reins and the heart, ^j let me see thy vengeance on them: for unto thee have I opened my cause.

13 Sing unto the LORD, praise ye the LORD for ^k he hath delivered the soul of the poor from the hand of evil doers.

14 ^l Cursed *be* the day wherein I was born

xix. 19. Ps. xli. 9. lv. 13, 14. Luke xi. 53, 54.—^m Ch. 8, 19.—ⁿ Ch. xv. 20. xvii. 18.—^o Ch. xxiii. 40.—^p Ch. xi. 20. xvii. 10.—^q Ps. liv. 7. lix. 10.—^r Ps. xxxv. 9, 10. cix. 30, 31.—^s Job iii. 3. Ch. xv. 10.

stings of conscience for the hasty and disobedient resolution he had formed; he felt ashamed of his own weakness, that did not confide in the promise and strength of God; and God's word was in him as a strongly raging fire, and he was obliged to deliver it, in order to get rid of the tortures which he felt from suppressing the solemn message which God had given. It is as dangerous to refuse to go when called, as it is to run without a call. On this subject see on chap. i. 6.

Verse 10. *Report—and we will report it*] Let us spread calumnies against him every where; or let us spread reports of dangers coming upon him, that we may intimidate him, and cause him to desist.

Verse 11. *But the Lord is with me as a mighty terrible one*] Thus was he, by his strong confidence in the strong God, delivered from all his fears, and enabled to go on comfortably with his work.

Verse 13. *Sing unto the Lord*] He was so completely delivered from all fear, that although he remained in the same circumstances, yet he exults in the divine protection, and does not fear the face of any adversary.

Verse 14. *Cursed be the day wherein I was born*] If we take these words *literally*, and suppose them to be in their proper place, they are utterly inco-

A. M. cir. 3398.
B. C. cir. 606.
Ol. XLIII. 3.
Tarquinius Prisci,
R. Roman.,
cir. annum 11.

let not the day wherein my
mother bare me be blessed.

15 Cursed *be* the man who

brought tidings to my father,
saying, A man child is born unto thee;
making him very glad.

16 And let that man be as the cities which
the LORD ^aoverthrew, and repented not:
and let him ^bhear the cry in the morning,

^a Gen. xix. 25.—^b Ch. xviii. 22.—^c Job iii. 10, 11.

sistent with that state of confidence in which he
eruled a few minutes before. If they are the lan-
guage of Jeremiah, they must have been spoken on a
prior occasion, when probably he had given way to
a passionate hastiness. They might well comport
with the state he was in ver. 9. I really believe these
verses have got out of their proper place, which I
conjecture to be between the *eighth* and *ninth* verses.
There they will come in very properly; and might
have been a part of his complaint in those moments
when he had purposed to flee from God as did
Jonah, and prophesy no more in his name. Trans-
positions in this prophet are frequent; therefore place
these *five* verses after the *eighth*, and let the chapter
end with the *thirteenth*, and the whole will form a
piece of exquisite poetry; where the state of *despair*,

and the shouting at noontide;

17 ^aBecause he slew me not
from the womb; or that my
mother might have been my
grave, and her womb *to be* always great
with me.

18 ^dWherefore came I forth out of the
womb to ^esee labour and sorrow, that my
days should be consumed with shame?

^d Job iii. 20.—^e Lam. iii. 1

and the *hasty resolutions* he had formed while under
its influence, and the state of *confidence* to which he
was raised by the succouring influence of God, will
appear to be both illustrative of each other, and are
touched with a delicacy and fervour which even a
cold heart must admire. See Job iii. 3, and the notes
there. The two passages are very similar.

Verse 15. *A man child is born*] *Horun* is to *thee* a
knave child.—Old MS. Bible. This is the old English
word for *man* or *servant*; and is so used by *Wiclif*,
Rev. xii. 5.

Verse 16. *And let him hear the cry*] Let him be
in continual alarms.

Verse 18. *Wherefore came I forth*] It would have
been well had I never been born, as I have neither
comfort in my life, nor comfort in my work.

CHAPTER XXI.

Nebuchadnezzar being come up against Jerusalem, Zedekiah sends Pashur and Zephaniah to the prophet to request him to intercede with God in behalf of his people, 1, 2. But he is declared to be against Jerusalem, and the whole land of Judah; and the only mitigation of their punishment must proceed from their surrendering to the king of Babylon, 3—10. Prophecy concerning the house of the king of Judah, 11, 12. Notwithstanding the amazing fortifications round about Jerusalem, in which the people vainly trust, the Lord will most assuredly visit them for their iniquities; the city shall be taken by the Chaldeans, 13, 14.

A. M. cir. 3415.
B. C. cir. 589.
Ol. XLVII. 4.
Tarquinius Prisci,
R. Roman.,
cir. annum 28.

THE word which came unto
Jeremiah from the LORD,
when king Zedekiah sent unto
him ^aPashur the son of Mel-

war against us;) if so be that
the LORD will deal with us ac-
cording to all his wondrous
works, that he may go up from
us.

A. M. cir. 3415.
B. C. cir. 589.
Ol. XLVII. 4.
Tarquinius Prisci,
R. Roman.,
cir. annum 28.

chiah, and ^bZephaniah the son of Maaseiah
the priest, saying,

2 ^cInquire, I pray thee, of the LORD for us;
(for Nebuchadrezzar king of Babylon maketh

3 Then said Jeremiah unto them, Thus shall
ye say to Zedekiah :

4 Thus saith the LORD God of Israel ;

xxxvii. 3.—^c Ch. xxxvii. 3, 7.

revolt of Zedekiah, and the breaking out of the war
thereupon; and which are continued on to the *taking*
of *Jerusalem*, related in chap. xxix., in the following
order:—chap. xxi., xxxiv., xxxvii., xxxii., xxxiii.,
xxxviii., xxxix.

Pashur the son of Melchiah] There can be little
doubt that this Pashur was a different person from
him who was called the son of *Immur* in the preceding
chapter.

Verse 2. *Inquire, I pray thee*] See whether God

^a Ch. xxxviii. 1.—^b 2 Kings xxv. 18. Ch. xxix. 25.

NOTES ON CHAP. XXI.

Verse 1. *The word which came unto Jeremiah*] The chapters in the remaining parts of this prophecy seem strangely *interchanged*. This subject has been mentioned in the *introduction*, and some *tables* given; and to these the critical reader is requested to refer. The discourse here was delivered about the *ninth* year of the reign of Zedekiah. This chapter, observes Dr. *Blayney*, contains the first of those prophecies which were delivered by Jeremiah, *subsequent* to the

A. M. cir. 3415.
B. C. cir. 589.
Ol. XLVII. 4.
Tarquinius Prisci,
R. Roman.,
cir. annum 28.

Behold, I will turn back the weapons of war that are in your hands, wherewith ye fight against the king of Babylon, and against the Chaldeans, which besiege you without the walls, and I will assemble them into the midst of this city.

5 And I myself will fight against you with an outstretched hand and with a strong arm, even in anger, and in fury, and in great wrath.

6 And I will smite the inhabitants of this city, both man and beast: they shall die of a great pestilence.

7 And afterward, saith the LORD, I will deliver Zedekiah king of Judah, and his servants, and the people, and such as are left in this city from the pestilence, from the sword, and from the famine, into the hand of Nebuchadrezzar king of Babylon, and into the hand of their enemies, and into the hand of those that seek their life: and he shall smite them with the edge of the sword; he shall not spare them, neither have pity, nor have mercy.

8 And unto this people thou shalt say, Thus saith the LORD; Behold, I set before you the way of life, and the way of death.

9 He that abideth in this city shall die by

the sword, and by the famine, and by the pestilence: but he that goeth out, and falleth to the Chaldeans that besiege you, he shall live, and his life shall be unto him for a prey.

10 For I have set my face against this city for evil, and not for good, saith the LORD: it shall be given into the hand of the king of Babylon, and he shall burn it with fire.

11 And touching the house of the king of Judah, say, Hear ye the word of the LORD;

12 O house of David, thus saith the LORD; Execute judgment in the morning, and deliver him that is spoiled out of the hand of the oppressor, lest my fury go out like fire, and burn that none can quench it, because of the evil of your doings.

13 Behold, I am against thee, O inhabitant of the valley, and rock of the plain, saith the LORD; which say, Who shall come down against us? or who shall enter into our habitations?

14 But I will punish you according to the fruit of your doings, saith the LORD: and I will kindle a fire in the forest thereof, and it shall devour all things round about it.

^a Isai. xiii. 4. — ^b Exod. vi. 6. — ^c Ch. xxxvii. 17. xxxix. 5. lii. 9. — ^d Deut. xxiii. 50. 2 Chron. xxxvi. 17. ^e Deut. xxx. 19. — ^f Ch. xxxviii. 2, 17, 18. — ^g Ch. xxxix. 18. xlv. 5. — ^h Lev. xvii. 10. Ch. xlv. 11. Amos ix. 4. ⁱ Ch. xxxviii. 3. — ^k Ch. xxxiv. 2, 22. xxxvii. 10. xxxviii.

18, 23. lii. 13. — ^l Ch. xxii. 3. Zech. vii. 9. — ^m Heb. *judge*. — ⁿ Ps. ci. 8. — ^o Ezek. xiii. 8. — ^p Heb. *inhabitress*. — ^q Ch. xlix. 4. — ^r Heb. *visit upon*. — ^s Prov. i. 31. Isai. iii. 10, 11. — ^t 2 Chron. xxxvi. 13. Ch. lii. 13.

intends to deliver us into or out of the hand of the Chaldeans.

Verse 4. *I will turn back the weapons*] Every attempt you make to repel the Chaldeans shall be unsuccessful.

I will assemble them into the midst of this city.] I will deliver the city into their hands.

Verse 6. *They shall die of a great pestilence.*] The sword may appear to be that of man, though I have given the Chaldeans their commission; but the pestilence shall appear to be the immediate act of God.

Verse 7. *Nebuchadrezzar*] This name is spelt as above in twenty-six places of this book; and in ten places it is spelt *Nebuchadnezzar*, which is the common orthography. The difference is only a *r resh* for a *nun*; but the MSS. are various on this point. It is the same person who is intended by both names; and here all the Versions, except the Arabic, which omits the name, have it in the usual form.

Verse 8. *Behold, I set before you the way of life, and the way of death.*] Meaning escape or destruction in the present instance. This is explained in the next verse.

Verse 10. *He shall burn it with fire.*] What a heavy message to all; and especially to them who

had any fear of God, or reverence for the temple at its sacred services!

Verse 12. *Execute judgment in the morning*] Probably the time for dispensing judgment was the morning, when the people were going to their work; but the words may mean, Do justice promptly, do not delay. Let justice be administered as soon as required.

Verse 13. *O inhabitant of the valley, and rock of the plain*] Dr. Blayney translates: "O thou inhabitant of the levelled hollow of a rock." With his explanation I cannot see the good sense of the translation. Jerusalem itself, though partly on the hills, was also extended in the valley; and Zion, the city of David, was properly a rock, strongly fortified both by nature and art; and by its ancient possessors the *Jebusites*, was deemed impregnable.

Who shall come down against us?] Probably the words of those courtiers who had persuaded Zedekiah to rebel against the king of Babylon.

Verse 14. *I will kindle a fire in the forest thereof*] I will send destruction into its centre, that shall spread to every part of the circumference, and consume the whole.

The beginning of the thirty-fourth chapter should follow here. See the arrangement on ver. 1.

CHAPTER XXII.

This section of prophecy, extending to the end of the eighth verse of the next chapter, is addressed to the king of Judah and his people. It enjoins on them the practice of justice and equity, as they would hope to prosper, 1—4; but threatens them, in case of disobedience, with utter destruction, 5—9. The captivity of Shallum, the son of Josiah, is declared to be irreversible, 10—12; and the miserable and unlamented end of Jeconiah, contemptuously called Coniah, is foretold, 13—19. His family is threatened with the like captivity, and his seed declared to be for ever excluded from the throne, 20—30.

A. M. cir. 3406.
B. C. cir. 598.
Ol. cir. XLV. 3.
Tarquinius Prisci,
R. Roman.,
cr. annum 19.

THUS saith the LORD; Go down to the house of the king of Judah, and speak there this word,

2 And say, *Hear the word of the LORD, O king of Judah, that sittest upon the throne of David, thou, and thy servants, and thy people that enter in by these gates:

3 Thus saith the LORD; ^bExecute ye judgment and righteousness, and deliver the spoiled out of the hand of the oppressor: and ^cdo no wrong, do no violence to the stranger, the fatherless, nor the widow, neither shed innocent blood in this place.

4 For if ye do this thing indeed, ^dthen shall there enter in by the gates of this house kings sitting ^eupon the throne of David, riding in chariots and on horses, he, and his servants, and his people.

5 But if ye will not hear these words, ^fI swear by myself, saith the LORD, that this house shall become a desolation.

6 For thus saith the LORD unto the king's house of Judah; Thou art Gilead unto me, and the head of Lebanon: yet surely I will make thee a wilderness, and cities which are not inhabited.

Ch. xvii. 20. — ^b Ch. xxi. 12. — ^c See ver. 17. — ^d Ch. vii. 25. — ^e Heb. for David upon his throne. — ^f Heb. vi. 13, 17. — ^g Isai. xxxvii. 24. — ^h Ch. xxi. 14. — ⁱ Deut. xxi. 24, 25. 1 Kings ix. 8, 9. — ^k 2 Kings xxii. 17. 2

NOTES ON CHAP. XXII.

Verse 1. Go down to the house of the king of Judah, and speak there this word] This is supposed by Dahler to have been published in the first year of the reign of Zedekiah.

Verse 2. O king of Judah—thou, and thy servants] His ministers are here addressed, as chiefly governing the nation; and who had counselled Zedekiah to rebel.

Verse 6. Thou art Gilead unto me, and the head of Lebanon] Perhaps in allusion, says Dahler, to the oak of Gilead, and the cedars of Mount Lebanon, of which the palace was constructed. Lebanon was the highest mountain in Israel, and Gilead the richest and most fertile part of the country; and were, therefore, proper emblems of the reigning family. Though

7 And I will prepare destroyers against thee, every one with his weapons: and they shall cut down ^athy choice cedars, ^band cast them into the fire.

8 And many nations shall pass by this city, and they shall say every man to his neighbour, ⁱWherefore hath the LORD done thus unto this great city?

9 Then they shall answer, ^kBecause they have forsaken the covenant of the LORD their God, and worshipped other gods, and served them.

10 Weep ye not for ^lthe dead, neither bemoan him: but weep sore for him ^mthat goeth away: for he shall return no more, nor see his native country.

11 For thus saith the LORD touching ⁿShallum the son of Josiah king of Judah, which reigned instead of Josiah his father, ^owhich went forth out of this place; He shall not return thither any more:

12 But he shall die in the place whither they have led him captive, and shall see this land no more.

13 ^pWoe unto him that buildeth his house by unrighteousness, and his chambers by

Chron. xxiv. 25. — ¹² Kings xxii. 20. — ¹³ Ver. 11. — ¹⁴ See 1 Chron. iii. 15, with 2 Kings xxiii. 30. — ¹⁵ 2 Kings xxiii. 34. — ¹⁶ 2 Kings xxiii. 35. Ver. 18.

thou art the richest and most powerful, I, who raised thee up, can bring thee down and make thee a wilderness.

Verse 7. They shall cut down thy choice cedars] The destruction of the country is expressed under the symbol of the destruction of a fine forest; a multitude of fellers come against it, each with his axe; and, there being no resistance, every tree is soon felled to the earth. "These destroyers," God says, "I have prepared, קידדשתי *kiddashti*, I have sanctified—consecrated, to this work. They have their commission from me."

Verse 8. Many nations shall pass] These words seem borrowed from Deut. xxix. 22, &c.

Verse 10. Weep ye not for the dead] Josiah, dead in consequence of the wound he had received at

A. M. cir. 3406.
B. C. cir. 598.
Ol. cir. XLV. 3.
Tarquinius Prisci,
R. Roman.,
cir. annum 19.

A. M. cir. 3406.
B. C. cir. 598.
Ol. cir. XLV. 3.
Tarquini Prisci,
R. Roman.,
cir. annum 19.

wrong; ^a that useth his neighbour's service without wages, and giveth him not for his work;

14 That saith, I will build me a wide house and ^b large chambers, and cutteth him out ^c windows; and *it is* cieled with cedar, and painted with vermilion.

15 Shalt thou reign, because thou closest *thyself* in cedar? ^d did not thy father eat and drink, and do judgment and justice, and then ^e *it was well with him?*

^a Lev. xix. 13. Deut. xxiv. 14, 15. Mic. iii. 10. Hab. ii. 9. James v. 4. ^b Heb. *thorough-airod.* ^c Or, *my windows.* ^d 2 Kings xxiii. 25. ^e Ps. cxxviii. 2. Isai.

Megiddo, in a battle with Pharaoh-necho, king of Egypt; but he died in peace with God.

But weep sore for him that goeth away] Namely, Jehoahaz, the son of Josiah, called below *Shallum*, whom Pharaoh-necho had carried captive into Egypt, from which it was prophesied he should never return, 2 Kings xxiii. 30—34. He was called *Shallum* before he ascended the throne, and *Jehoahas* afterwards; so his brother *Eliakim* changed his name to *Jehoiakim*, and *Mattaniah* to *Zedekiah*.

Verse 13. *Woe unto him that buildeth his house*] These evils, charged against Jehoiakim, are nowhere else *circumstantially* related. We learn from 2 Kings xxiii. 35—37, that he taxed his subjects heavily, to give to Pharaoh-necho, king of Egypt: "He exacted the silver and gold of the people of the land, and did that which was evil in the sight of the Lord." The *mode of taxation* is here intimated; he took the *wages of the hirelings*, and caused the *people to work without wages* in his own buildings, &c.

Verse 15. *Shalt thou reign, &c.*] Dost thou think thou art a great king, because thou dwellest in a splendid palace?

Verse 18. *They shall not lament for him, saying, Ah my brother!*] These words were no doubt the burden of some *funeral dirge*. *Alas! a brother, who was our lord or governor, is gone. Alas, our sister! his queen, who has lost her glory in losing her husband.* הודא *hodah* is feminine, and must refer to the *glory of the queen*.

The mournings in the East, and lamentations for the dead, are loud, vehement, and distressing. For a *child* or a *parent* grief is expressed in a variety of impassioned sentences, each ending with a *burden* like that in the text, "Ah my child!" "Ah my mother!" as the prophet in this place: הוי אחי *hoi achi*, "Ah my brother!" הוי אחותי *hoi achoth*, "Ah sister!" הוי אדוני *hoi adon*, "Ah lord!" הוי הודא *hoi hodah*, "Ah the glory."

Mr. Ward, in his *Manners and Customs of the Hindoos*, gives two examples of lamentation; one of a *mother* for the death of her *son*, one of a *daughter* for her departed *mother*. "When a woman," says he, "is overwhelmed with grief for the death of her

16 He judged the cause of the poor and needy; then *it was well with him: was not this to know me?* saith the LORD.

17 'But thine eyes and thine heart *are not* but for thy covetousness, and for to shed innocent blood, and for oppression, and for ^e violence to do it.

18 Therefore thus saith the LORD concerning Jehoiakim the son of Josiah king of Judah; ^b They shall not lament for him, *saying*, 'Ah my brother! or, Ah sister! they shall not

A. M. cir. 3406.
B. C. cir. 598.
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iii. 10. ^f Ezek. xix. 6. ^g Or, *incursion.* ^h Ch. vi. 4, 6. ⁱ See 1 Kings xiii. 30.

child, she utters her grief in some such language as the following:

- Ah, my Hureedas, where is he gone?—'Ah my child, my child!'
- My golden image, Hureedas, who has taken?—'Ah my child, my child!'
- I nourished and reared him, where is he gone?—'Ah my child, my child!'
- Take me with thee.—'Ah my child, my child!'
- He played round me, like a golden top.—'Ah my child, my child!'
- Like his face I never saw one.—'Ah my child, my child!'
- The infant continually cried, *Ma, Ma!*—'Ah my child, my child!'
- Ah my child, crying, *Ma!* come into my lap.—'Ah my child, my child!'
- Who shall now drink milk?—'Ah my child, my child!'
- Who shall now stay in my lap?—'Ah my child, my child!'
- Our support is gone!—'Ah my child, my child!'
- "The lamentations for a mother are in some such strains as these:—
- Mother! where is she gone?—'Ah my mother, my mother!'
- You are gone, but what have you left for me?—'Ah my mother, my mother!'
- Whom shall I now call mother, mother?—'Ah my mother, my mother!'
- Where shall I find such a mother?—'Ah my mother, my mother!'"

From the above we may conclude that the funeral lamentations, to which the prophet refers, generally ended in this way, in each of the verses or interrogatories.

There is another intimation of this ancient and universal custom in 1 Kings xiii. 30, where the *old prophet*, who had deceived the *man of God*, and who was afterwards slain by a lion, is represented as mourning over him, and saying, הוי אחי *hoi achi*, "Alas, my brother!" this being the *burden* of the lamentation which he had used on this occasion. Similar instances may be seen in other places, Jer. xxx. 7;

A. M. cir. 3406.
B. C. cir. 598.
Of cir. XLV. 3.
Tarquinius Prisci,
R. Roman.,
cir. annum 19.

lament for him, *saying*, Ah lord!
or Ah his glory!

19 ^a He shall be buried with
the burial of an ass, drawn and
cast forth beyond the gates of Jerusalem.

20 Go up to Lebanon, and cry; and lift up
thy voice in Bashan, and cry from the pas-
sages: for all thy lovers are destroyed.

21 I spake unto thee in thy ^b prosperity; *but*
thou saidst, I will not hear. ^c This *hath been*
thy manner from thy youth, that thou obeyedst
not my voice.

22 The wind shall eat up all ^d thy pastors,
and ^e thy lovers shall go into captivity: surely
then shalt thou be ashamed and confounded
for all thy wickedness.

23 O ^f inhabitant of Lebanon, that makest
thy nest in the cedars, how gracious shalt
thou be when pangs come upon thee, ^g the
pain as of a woman in travail!

24 As I live, saith the LORD, ^h though
Coniah the son of Jehoiakim king of Judah
were the signet upon my right hand, yet
would I pluck thee thence;

25 And I will give thee into
the hand of them that seek thy
life, and into the hand of *them*
whose face thou fearest, even
into the hand of Nebuchadrezzar king of
Babylon, and into the hand of the Chal-
deans.

26 ^h And I will cast thee out, and thy mother
that bare thee, into another country, where
ye were not born; and there shall ye die.

27 But to the land whereunto they ⁱ desire
to return, thither shall they not return.

28 *Is* this man Coniah a despised broken
idol? *is he* ^m a vessel wherein *is* no pleasure?
wherefore are they cast out, he and his seed,
and are cast into a land which they know not?

29 ⁿ O earth, earth, earth, hear the word of
the LORD.

30 Thus saith the LORD, Write ye this man
^o childless, a man *that* shall not prosper in his
days: for no man of his seed shall prosper,
^p sitting upon the throne of David, and ruling
any more in Judah.

A. M. cir. 3406.
B. C. cir. 598.
Ol. cir. XLV. 3.
Tarquinius Prisci,
R. Roman.,
cir. annum 19.

^a 2 Chron. xxxvi. 6. Ch. xxxvi. 30.—^b Heb. *prosperities*.
Ch. iii. 25. vii. 23, &c.—^c Ch. xxiii. 1.—^d Ver. 20.
Heb. *inhabitatress*.—^e Ch. vi. 24.—^f See 2 Kings xxiv.
1, & 1 Chron. iii. 16. Ch. xxxvii. 1.—^g Cant. viii. 6.

^h 2 Kings xxiv. 15. 2 Chron. xxxvi. 10.—ⁱ Heb. *lift up*
their mind. Ch. xlv. 14.—^m Ps. xxxi. 12. Ch. xlviii. 38.
Hos. viii. 8.—ⁿ Dent. xxxii. 1. Isai. i. 2. xxxiv. 1. Mic. i. 2.
^o See 1 Chron. iii. 16, 17. Matt. i. 12.—^p Ch. xxxvi. 30.

Ezek. vi. 11; Joel i. 15; and particularly Amos v.
16, 17, and Rev. xviii. 10—19.

Verse 19. *With the burial of an ass*] Cast out, and
left unburied, or buried without any *funeral solemnities*,
and without such lamentations as the above.

Verse 20. *Go up to Lebanon*] Probably *Anti-Libanus*,
which, together with *Bashan* and *Abarim*, which
we here translate *passages*, were on the way by which
the captives should be led out of their own country.

Verse 21. *I spake unto thee in thy prosperity*] In
all states and circumstances I warned thee by my
prophets; and thou wilt only be *ashamed* of thy
conduct when thou shalt be stripped of all thy ex-
cellencies, and reduced to poverty and disgrace,
ver. 22.

Verse 22. *The wind shall eat up all thy pastors*] *A Mast*
from God's mouth shall carry off thy kings,
princes, prophets, and priests.

Verse 23. *How gracious shalt thou be*] A strong
reply.

Verse 24. *Though Coniah*] Called *Jeconiah*, probably
on ascending the throne. See on ver. 10.

The signet upon my right hand] The most precious
seal, ring, or armlet. Though dearer to me than the
most splendid gem to its possessor.

Verse 26. *I will cast thee out, and thy mother*] See
all this fulfilled, 2 Kings xxiv. 12, 13. All were
carried by Nebuchadnezzar into captivity together.

Verse 28. *Is this man Coniah a despised broken*
idol?] These are probably the exclamations of the
people, when they heard those solemn denunciations
against their *king* and their *country*.

Verse 29. *O earth*] These are the words of the
prophet in reply: O land! unhappy land! desolated
land! *Hear the judgment of the Lord!*

Verse 30. *Write ye this man childless*] Though he
had *seven* sons, 1 Chron. iii. 17, yet, having no *successor*,
he is to be entered on the *genealogical tables*
as one *without children*, for none of his posterity ever
sat on the throne of David.

CHAPTER XXIII.

Sequel of the discourse which commenced in the preceding chapter. The prophet denounces vengeance against the pastors of Israel who have scattered and destroyed the flock of the Lord, 1, 2. He concludes with gracious promises of deliverance from the Babylonish captivity, and of better times under the Messiah, when the converts to Christianity, who

are the true Israel of God, shadowed forth by the old dispensation, shall be delivered, by the glorious light of the gospel, from worse than Chaldean bondage, from the captivity of sin and death. But this prophecy will not have its fullest accomplishment till that period arrives which is fixed in the divine counsel for the restoration of Israel and Judah from their various dispersions, of which their deliverance from the Chaldean domination was a type; when Jesus the Christ, the righteous Branch, the Root and Offspring of David, and the only legitimate Heir to the throne, shall take unto himself his great power, and reign gloriously over the whole house of Jacob, 3—8. At the ninth verse a new discourse commences. Jeremiah expresses his horror at the great wickedness of the priests and prophets of Judah, and declares that the divine vengeance is hanging over them. He exhorts the people not to listen to their false promises, 9—22; and predicts the utter ruin that shall fall upon all pretenders to inspiration, 23—32, as well as upon all scoffers at true prophecy, 33—40.

A. M. cir. 3406.
B. C. cir. 598.
Ol. cir. XLV. 3.
Tarquinius Prisci,
R. Roman.,
cir. annum 19.

WOE * be unto the pastors that destroy and scatter the sheep of my pasture! saith the LORD.

2 Therefore thus saith the LORD God of Israel against the pastors that feed my people; Ye have scattered my flock, and driven them away, and have not visited them: ^b behold, I will visit upon you the evil of your doings, saith the LORD.

3 And ^c I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase.

4 And I will set up ^d shepherds over them which shall feed them: and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the LORD.

5 Behold, ^e the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, ^f and shall execute judgment and justice in the earth.

6 ^g In his days Judah shall be saved, and Israel ^h shall dwell safely: and ⁱ this is his name whereby he shall be called, ^k THE LORD OUR RIGHTEOUSNESS.

7 Therefore, behold, ^l the days come, saith

A. M. cir. 3406.
B. C. cir. 598.
Ol. cir. XLV. 3.
Tarquinius Prisci,
R. Roman.,
cir. annum 19.

* Ch. x. 21. xxii. 22. Ezek. xxxiv. 2.—^b Exod. xxxii. 34.—^c Ch. xxxii. 37. Ezek. xxxiv. 13, &c.—^d Ch. iii. 15. Ezek. xxxiv. 23, &c.—^e Isai. iv. 2. xi. 1. xl. 10, 11. Ch. xxxiii. 14, 15, 16. Dan. ix. 24. Zech. iii. 8. vi. 12.

John i. 45.—^f Ps. lxxii. 2. Isai. xxxii. 1, 18. ix. 7. ^g Deut. xxxiii. 28. Zech. xiv. 11.—^h Ch. xxxii. 37. ⁱ Ch. xxxiii. 16. 1 Cor. i. 30.—^k Heb. *Jehovah-tsidkenu*. ^l Ch. xvi. 14, 15.

NOTES ON CHAP. XXIII.

Verse 1. *Woe be unto the pastors*] There shall a curse fall on the kings, princes, priests, and prophets; who, by their vicious conduct and example, have brought desolation upon the people.

Verse 2. *Ye have scattered my flock*] The bad government both in church and state was a principal cause of the people's profligacy.

Verse 5. *I will raise unto David a righteous Branch*] As there has been no age, from the Babylonish captivity to the destruction of Jerusalem by the Romans, in which such a state of prosperity existed, and no king or governor who could answer at all to the character here given, the passage has been understood to refer to our blessed Lord, Jesus Christ, who was a branch out of the stem of Jesse; a righteous king; by the power of his Spirit and influence of his religion reigning, prospering, and executing judgment and justice in the earth.

Verse 6. *In his days Judah shall be saved*] The real Jew is not one who has his circumcision in the flesh, but in the spirit. The real Israel are true believers in Christ Jesus; and the genuine Jerusalem is the church of the first-born, and made free, with all her children, from the bondage of sin, Satan, death, and hell. All these exist only in the days of

the Messiah. All that went before were the types or signifiers of these glorious gospel excellencies.

And this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS.] I shall give the Hebrew text of this important passage: *vezeh shemo asher yikren Yehovah tsidkenu*, which the Septuagint translate as follows, *Kai touto to onoma autou o kalouai auten Kyrios, Iwsedei*, "And this is his name which the Lord shall call him, Josedek."

Dahler translates the text thus:—
Et voici le nom dont on l'appellera:
L'Eternel, Auteur de notre félicité.
"And this is the name by which he shall be called; The Lord, the Author of our happiness."

Dr. Blayney seems to follow the Septuagint; he translates thus, "And this is the name by which Jehovah shall call him, OUR RIGHTEOUSNESS."

In my old MS. Bible, the first English translation ever made, it is thus:—And this is the name that the *schol* clapen him: our rightwise Lord.

Coverdale's, the first complete English translation of the Scriptures ever printed (1535), has given it thus:—And this is the name that they shall call him: euen the Lorde our rightuous maker

Matthews (1549) and Becke (1549) follow Coverdale literally; but our present translation of the clause

A. M. cir. 3406. the LORD, that they shall no
 B. C. cir. 598. more say, The LORD liveth,
 Ol. cir. XLV. 3. which brought up the children
 Tarquini Prisci, of Israel out of the land of
 R. Roman.,
 cir. annum 19.

Egypt;
 8 But, The LORD liveth, which brought up
 and which led the seed of the house of Israel
 out of the north country, and from all coun-
 tries whither I had driven them; and they
 shall dwell in their own land.

A. M. cir. 3399. 9 Mine heart within me is
 B. C. cir. 605. broken because of the prophets;
 Ol. XLIII. 4. all my bones shake; I am like
 Tarquini Prisci, a drunken man, and like a man
 R. Roman., whom wine hath overcome, because of the
 cir. annum 12. LORD, and because of the words of his holiness.

10 For the land is full of adulterers; for

because of swearing the land
 mourneth; the pleasant places
 of the wilderness are dried up,
 and their course is evil, and
 their force is not right.

11 For both prophet and priest are profane;
 yea, in my house have I found their wicked-
 ness, saith the LORD.

12 Wherefore their way shall be unto them
 as slippery ways in the darkness: they shall
 be driven on, and fall therein: for I will
 bring evil upon them, even the year of their
 visitation, saith the LORD.

13 And I have seen folly in the prophets
 of Samaria; they prophesied in Baal, and
 caused my people Israel to err.

14 I have seen also in the prophets of

A. M. cir. 3399.
 B. C. cir. 605.
 Ol. XLIII. 4.
 Tarquini Prisci,
 R. Roman.,
 cir. annum 12.

39. — Ps. xxxv. 6. Prov. iv. 19. Ch. xiii. 16. — Ch. xi. 23. — Or, an absurd thing. — Heb. unsavoury. — Ch. ii. 8. — Isai. ix. 16.

^aImi. xliii. 5, 6. Ver. 3. — ^bSee Hab. iii. 16. — ^cCh. v. 7, 8. ix. 2. — ^dHos. iv. 2, 3. — ^eOr, cursing — ^fCh. ix. 10. xii. 4. — ^gOr, violence. — ^hCh. vi. 13. viii. 10. Zeph. iii. 4. — ⁱCh. vii. 30. xi. 15. xxxii. 34. Ezek. viii. 11. xiii.

is borrowed from *Cardmarden* (Rouen, 1566), "Even the Lord our righteousness."

Dr. *Blayney* thus accounts for his translation:—"Literally, according to the Hebrew idiom,— 'And this is his name by which Jehovah shall call, Our Righteousness;' a phrase exactly the same as, 'And Jehovah shall call him so;' which implies that God would make him such as he called him, that is, *our Righteousness*, or the author and means of our salvation and acceptance. So that by the same metonymy Christ is said to 'have been made of God unto us wisdom, and righteousness, and sanctification, and redemption,' 1 Cor. i. 30.

"I doubt not that some persons will be offended with me for depriving them, by this translation, of a favourite argument for proving the Divinity of our Saviour from the Old Testament. But I cannot help it; I have done it with no ill design, but purely because I think, and am morally sure, that the text, as it stands, will not properly admit of any other construction. The *Septuagint* have so translated before me, in an age when there could not possibly be any bias or prejudice either for or against the fore-mentioned doctrine, a doctrine which draws its decisive proofs from the New Testament only."

Dahler paraphrases,—"This Prince shall be sur-named by his people, 'The Lord, the author of our happiness.' The people shall feel themselves happy under him; and shall express their gratitude to him."

I am satisfied that both the translation from *Cardmarden* downwards, and the meaning put on these words, are incorrect. I prefer the translation of *Blayney* to all others; and that it speaks any thing about the imputed righteousness of Christ, cannot possibly be proved by any man who understands the original text. As to those who put the sense of their creed upon the words, they must be content to stand out of the list of Hebrew critics. I believe *Jesus* to

be *Jehovah*; but I doubt much whether this text calls him so. No doctrine so vitally important should be rested on an interpretation so dubious and unsupported by the text. That all our righteousness, holiness, and goodness, as well as the whole of our salvation, come by HIM, from HIM, and through HIM, is fully evident from the Scriptures; but this is not one of the passages that support this most important truth. See on chap. xxxiii.

Verse 7. *The Lord liveth which brought up*] See on chap. xvi. 14, 15.

Verse 9. *Mine heart within me is broken because of the prophets*] The first word of this clause is לנבאים *lannebiim*, which we incorporate with the whole clause, and translate, "Because of the prophets." But as a new prophecy begins here, it is evident that the word is the title to this prophecy; and is thus distinguished both by *Blayney* and *Dahler*, CONCERNING THE PROPHETS. This discourse was delivered probably in the reign of *Jehoiakim*.

All my bones shake] He was terrified even by his own message, and shocked at the profanity of the false prophets.

Verse 10. *The land is full of adulterers*] Of idolaters. Of persons who break their faith to me, as an impure wife does to her husband.

The pleasant places of the wilderness are dried up] He speaks here, most probably, in reference to *dearth*. Profane oaths, false swearing, evil courses, violence, &c., had provoked God to send this among other judgments; see ver. 19.

Verse 11. *In my house*] They had even introduced idolatry into the Temple of God!

Verse 13. *I have seen folly in the prophets of Samaria*] This was not to be wondered at, for their religion was a system of corruption.

Verse 14. *I have seen also in the prophets of Jerusalem*] That is, the prophets of Jerusalem, while

A. M. cir. 3399.
B. C. cir. 605.
Ol. XLIII. 4.
Tarquini Prisci,
R. Roman.
cir. annum 12.

Jerusalem ^a an horrible thing :
^b they commit adultery, and
^c walk in lies : they ^d strengthen
also the hands of evil doers,

that none doth return from his wickedness :
they are all of them unto me as ^e Sodom, and
the inhabitants thereof as Gomorrah.

15 Therefore thus saith the LORD of hosts
concerning the prophets ; Behold, I will feed
them with ^f wormwood, and make them drink
the water of gall : for from the prophets of
Jerusalem is ^g profaneness gone forth into all
the land.

16 Thus saith the LORD of hosts, Hearken
not unto the words of the prophets that prophesy
unto you : they make you vain : ^h they
speak a vision of their own heart, and not
out of the mouth of the LORD.

17 They say still unto them that despise me,
The LORD hath said, ⁱ Ye shall have peace ;
and they say unto every one that walketh
after the ^j imagination of his own heart, ^k No
evil shall come upon you.

18 For ^l who hath stood in the ^m counsel of
the LORD, and hath perceived and heard his
word ? who hath marked his word, and heard it ?

19 Behold, a ⁿ whirlwind of the LORD is

gone forth in fury, even a grievous
whirlwind : it shall fall
grievously upon the head of the
wicked.

20 The ^p anger of the LORD shall not return
until he have executed, and till he have performed
the thoughts of his heart : ^q in the
latter days ye shall consider it perfectly.

21 ^r I have not sent these prophets, yet they
ran : I have not spoken to them, yet they
prophesied.

22 But if they had ^s stood in my counsel,
and had caused my people to hear my words,
then they should have ^t turned them from their
evil way, and from the evil of their doings.

23 *Am* I a God at hand, saith the LORD,
and not a God afar off ?

24 Can any ^u hide himself in secret places
that I shall not see him ? saith the LORD. ^v Do
not I fill heaven and earth ? saith the LORD.

25 I have heard what the prophets said,
that prophesy lies in my name, saying, I have
dreamed, I have dreamed.

26 How long shall *this* be in the heart of
the prophets that prophesy lies ? yea, *they* are
prophets of the deceit of their own heart ;

27 Which think to cause my people to forget

^a Or, *filthiness*.—^b Ch. xxix. 23.—^c Ver. 26.—^d Ezek. xiii. 23.—^e Deut. xxxii. 32. Isai. i. 9, 10.—^f Ch. viii. 14. ix. 15.—^g Or, *hypocrisy*.—^h Ch. xiv. 14. Ver. 21. ⁱ Ch. vi. 14. viii. 11. Ezek. xiii. 10. Zech. x. 2.—^k Or, *stubbornness*. Ch. xiii. 10.—^l Mic. iii. 11.—^m Job xv.

8. 1 Cor. ii. 16.—ⁿ Or, *secret*.—^o Ch. xxv. 32. xxx. 23. P Ch. xxx. 24.—^p Gen. xlix. 1.—^q Ch. xiv. 14. xxvii. 15. xxix. 9.—^r Ver. 18.—^s Jer. xxv. 5.—^t Ps. cxxiii. 7, &c. Amos ix. 2, 3.—^u 1 Kings viii. 27. Ps. cxxiii. 7.

professing a pure *faith*, have followed the ways, and become as corrupt as the prophets of Samaria.

They are all of them unto me as Sodom] Incurrible, brutish sinners, who will as surely be destroyed as Sodom and Gomorrah were.

Verse 16. *Hearken not unto the words of the prophets*] That is, of those who promise you *safety*, without requiring you to forsake your sins and turn unto the Lord ; see ver. 17.

Verse 18. *Who hath stood in the counsel of the Lord*] Who of *them* has ever received a word of prophecy from me ? *My word* is not in *them*.

Verse 19. *Behold, a whirlwind*] The *simoom* : the hot pestilential wind blowing from the south, frequently mentioned or referred to in the sacred writings ; see ver. 10.

Verse 20. *In the latter days ye shall consider it*] I give you warning : and this punishment which I now threaten shall surely take place ; a short time will determine it : ye shall not escape.

Verse 21. *I have not sent these prophets, yet they ran*] Not to save souls, but to profit themselves.

I have not spoken to them, yet they prophesied.] They never received the word at my mouth ; yet they went, publishing their own deceits, and pre-

tending them to be revelations from God. The churches which have *legal emoluments* are ever in danger of being overrun and ruined by worldly and self-interested priests.

Verse 23. *Am I a God at hand,—and not a God afar off ?*] You act as if you thought I could not see you ! Am I not omnipresent ? *Do not I fill the heavens and the earth ?* ver. 24.

Verse 27. *By their dreams*] Dreams were anciently reputed as a species of inspiration ; see Num. xii. 6, 1 Sam. xxviii. 6, Joel iii. 1, Dan. vii. 1. In the Book of *Genesis* we find many examples ; and although many mistook the workings of their own vain *imaginings* in sleep for *revelations* from God yet he has often revealed himself in this way : but such dreams were easily distinguished from the others. They were always such as had no connexion with the *gratification of the flesh* ; they were such as contained *warnings against sin*, and *excitements to holiness* ; they were always *consecutive*—well connected, with a proper *beginning and ending* ; such as possessed the *intellect* more than the *imagination*. Of such dreams the Lord says (ver. 28) : *The prophet that hath a dream, let him tell a dream*—permit him to show what he has thus received from the

A. M. cir. 3399.
B. C. cir. 605.
Ol. XLIII. 4.
Tarquini Prisci,
R. Roman.,
cir. annum 12.

my name by their dreams which they tell every man to his neighbour,* as their fathers have forgotten my name for Baal.

28 The prophet ^b that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the LORD.

29 Is not my word like as a fire? saith the LORD; and like a hammer that breaketh the rock in pieces?

30 Therefore, behold, ^c I am against the prophets, saith the LORD, that steal my words every one from his neighbour.

31 Behold, I am against the prophets, saith the LORD, ^d that use their tongues, and say, He saith.

* Judg. iii. 7. viii. 33, 34 — ^b Heb. with whom is. — ^c Deut. xviii. 20. Ch. xiv. 14, 15.

Lord: but let him tell it as a dream, and speak my word faithfully, lest he may have been deceived.

Verse 28. *What is the chaff to the wheat? saith the Lord.*] Do not mingle these equivocal matters with positive revelations. Do not consider a dream, even from a prophet, as that positive inspiration which my prophets receive when their reason, judgment, and spiritual feelings are all in full and in regular exercise. Mix none of your own devices with my doctrines.

Verse 29. *Is not my word like as a fire?*] It enlightens, warms, and penetrates every part. When it is communicated to the true prophet, it is like a fire shut up in his bones; he cannot retain it, he must publish it: and when published, it is like a hammer that breaks the rock in pieces; it is ever accompanied by a divine power, that causes both sinner and saint to feel its weight and importance.

In the original words there is something singular: *הלוהו כה דברי האלהים* halo coh debari kaesh, "Is not thus my word like fire?" I suspect, with Dr. Blayney, that *כה* coh, thus, was formerly written *כח* coach, strength or power; and so it was understood by the Targumist: "Are not all my words strong, like fire?" and probably the author of the Epistle to the Hebrews read it thus, and had it in view when he wrote: "For the word of God is quick and powerful, and sharper than any two-edged sword," Heb. iv. 12. This admitted, the text would read, "Is not my word powerful, like fire?" or, "Is not the power of my word like fire?" But however we understand the words, let us take heed lest we think, as some have thought and affirmed, that the sacred writings are quite sufficient of themselves to enlighten, convince, and convert the soul, and that there is no need of the Holy Spirit. Fire itself must be applied by an agent in order to produce its effects; and surely the hammer cannot break the rock in pieces, unless wielded by an able workman. And it is God's Spirit alone

32 Behold, I am against them that prophesy false dreams, saith the LORD, and do tell them, and cause my people to err by their lies, and by ^e their lightness; yet I sent them not, nor commanded them: therefore they shall not profit this people at all, saith the LORD.

33 And when this people, or the prophet, or a priest, shall ask thee, saying, What is ^f the burden of the LORD? thou shalt then say unto them, What burden? ^g I will even forsake you, saith the LORD.

34 And as for the prophet, and the priest, and the people, that shall say, The burden of the LORD, I will even ^h punish that man and his house.

^d Or, that smooth their tongues. — ^e Zeph. iii. 4. — ^f Mal. i. 1. — ^g Ver. 39. — ^h Heb. visit upon.

that can thus apply it; for we find it frequently read and frequently spoken, without producing any salutary effects. And by this very thing the true preachers of the word of God may be distinguished from the false, non-commissioned ones; those who run, though they are not sent, ver. 21. The word of him who has his commission from heaven shall be as a fire and as a hammer; sinners shall be convinced and converted to God by it. But the others, though they steal the word from their neighbour—borrow or pilfer a good sermon, yet they do not profit the people at all, because God did not send them, ver. 32; for the power of God does not in their ministry accompany the word.

There may be an allusion to the practice in some mining countries, of roasting stones containing ore, before they are subjected to the hammer, in order to pulverize them. In Cornwall I have seen them roast the tin stones in the fire, before they placed them under the action of the hammers in the stamp mill. The fire separated the arsenic from the ore, and then they were easily reduced to powder by the hammers of the mill; afterwards, washing the mass with water, the grains of tin sank to the bottom, while the lighter parts went off with the water, and thus the metal was procured clean and pure. If this be the allusion, it is very appropriate.

Verse 30. *I am against the prophets*] Three cases are mentioned here which excited God's disapprobation: 1. The prophets who stole the word from their neighbour; who associated with the true prophets, got some intelligence from them, and then went and published it as a revelation which themselves had received, ver. 30. 2. The prophets who used their tongues; *הלקיחם לשונם* hallokechim leshonam, who lick or smooth with their tongues—gave their own counsels as divine revelations, flattering them in their sins, and promising peace, when God had not spoken; and prefaced them, "Thus saith

A. M. cir. 3399.
B. C. cir. 605.
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R. Roman.,
cir. annum 12.

35 Thus shall ye say every one to his neighbour, and every one to his brother, What hath the LORD answered? and, What hath the LORD spoken?

36 And the burden of the LORD shall ye mention no more: for every man's word shall be his burden; for ye have perverted the words of the living God, of the LORD of hosts our God.

37 Thus shalt thou say to the prophet, What hath the LORD answered thee? and, What hath the LORD spoken?

^a Hos. iv. 6.—^b Ver. 33.

the Lord," ver. 31. 3. The prophets who made up false stories, which they termed prophecies, revealed to them in *dreams*; and thus caused the people to err, ver. 32.

Verse 33. *What is the burden of the Lord?*] The word *masa*, here used, signifies *burden, oracle, prophetic discourse*; and is used by almost every prophet. But the persons in the text appear to have been *mockers*. "Where is this *burden* of the Lord?"—"What is the *burden* now?" To this insolent question the prophet answers in the following verses.

I will even forsake you] I will punish the prophet, the priest, and the people, that speak thus, ver. 34. Here are *burdens*.

Verse 36. *Every man's word shall be his burden*] Ye say that all God's messages are *burdens*, and to you they shall be such: whereas, had you used them

A. M. cir. 3399.
B. C. cir. 605.
Ol. XLIII. 4.
Tarquinius Prisci,
R. Roman.,
cir. annum 12.

38 But since ye say, The burden of the LORD; therefore thus saith the LORD; Because ye say this word, The burden of the LORD, and I have sent unto you, saying, Ye shall not say, The burden of the LORD;

39 Therefore, behold, I, even I, ^a will utterly forget you, and ^b I will forsake you, and the city that I gave you and your fathers, and cast you out of my presence:

40 And I will bring ^c an everlasting reproach upon you, and a perpetual shame, which shall not be forgotten.

^c Ch. xx. 11.

as you ought, they would have been *blessings* to you.

For ye have perverted the words of the living God] And thus have sinned against your own souls.

Verse 39. *I will utterly forget you, and I will forsake you and the city*] Dr. Blayney translates:—*I will both take you up altogether, and will cast you off together with the city.* Ye are a *burden* to me: but I will take you up, and then cast you off. I will do with you as a man weary with his burden will do; cast it off his shoulders, and bear it no more.

Verse 40. *I will bring an everlasting reproach upon you*] And this reproach of having rebelled against so good a God, and rejected so powerful a Saviour, follows them to this day through all their dispersions, in every part of the habitable earth. The word of the Lord cannot fail.

CHAPTER XXIV.

Under the emblem of the good and bad figs is represented the fate of the Jews already gone into captivity with Jeconiah, and of those that remained still in their own country with Zedekiah. It is likewise intimated that God would deal kindly with the former, but that his wrath would still pursue the latter, 1—10.

A. M. 3406.
B. C. 598.
Ol. XLV. 3.
Anno
Tarquinius Prisci,
R. Roman., 19.

THE ^a LORD shewed me, and, behold, two baskets of figs were set before the temple of the LORD, after that Nebuchadrezzar ^b king of Babylon had carried away captive ^c Jeconiah the son of Jehoiakim king

^a Amos vii. 1, 4. viii. 1.—^b 2 Kings xxiv. 12, &c. ^c 2 Chron.

of Judah, and the princes of Judah, with the carpenters and smiths from Jerusalem, and had brought them to Babylon.

A. M. 3406.
B. C. 598.
Ol. XLV. 3.
Anno
Tarquinius Prisci,
R. Roman., 19.

2 One basket had very good figs, even like the figs that are first ripe; and the other basket

xxxvi. 10.—^c See ch. xxii. 24, &c. xxix. 2.

NOTES ON CHAP. XXIV.

Verse 1. *The Lord shewed me, and, behold, two baskets of figs*] Besides the *transposition of whole chapters* in this book, there is not unfrequently a *transposition of verses, and parts of verses*. Of this we have an instance in the verse before us; the first clause of which should be the last. Thus:—

"After that Nebuchadrezzar king of Babylon had 2946

carried away captive Jeconiah, the son of Jehoiakim king of Judah, with the carpenters and smiths from Jerusalem, and had brought them to Babylon, the Lord shewed me, and, behold, two baskets of figs were set before the temple of the Lord."

Verse 2. "One basket had very good figs, even like the figs that are first ripe; and the other basket had very naughty figs, which could not be eaten, they were so bad."

A. M. 3406.
B. C. 598.
Ol. XLV. 3
Anno
Tarquinius Prisci,
R. Roman., 19.

had very naughty figs, which could not be eaten, ^a they were so bad.

3 Then said the LORD unto me, What seest thou, Jeremiah? And I said, Figs; the good figs, very good; and the evil, very evil, that cannot be eaten, they are so evil.

4 Again the word of the Lord came unto me, saying,

5 Thus saith the LORD, the God of Israel; Like these good figs, so will I acknowledge ^b them that are carried away captive of Judah, whom I have sent out of this place into the land of the Chaldeans for *their* good.

6 For I will set mine eyes upon them for good, and ^c I will bring them again to this land: and ^d I will build them, and not pull *them* down; and I will plant them, and not pluck *them* up.

7 And I will give them ^e a heart to know me,

that I *am* the LORD: and they shall be ^f my people, and I will be their God: for they shall return unto me ^g with their whole heart.

8 And as the evil ^h figs, which cannot be eaten, they are so evil; surely thus saith the LORD, So will I give Zedekiah the king of Judah, and his princes, and the residue of Jerusalem, that remain in this land, and ⁱ them that dwell in the land of Egypt:

9 And I will deliver them ^k to ^l be removed into all the kingdoms of the earth for *their* hurt, ^m to be a reproach and a proverb, a taunt ⁿ and a curse, in all places whither I shall drive them.

10 And I will send the sword, the famine, and the pestilence, among them, till they be consumed from off the land that I gave unto them and to their fathers.

A. M. 3406.
B. C. 598.
Ol. XLV. 3.
Anno
Tarquinius Prisci,
R. Roman., 19.

^a Heb. for *badness*.—^b Heb. *the captivity*.—^c Ch. xii. 15. xxix. 10.—^d Ch. xxxii. 41. xxxiii. 7. xlii. 10.—^e Deut. xxx. 6. Ch. xxxii. 39. Ezek. xi. 19. xxxvi. 26, 27. Ch. xxx. 22. xxxi. 33. xxxii. 38.—^f Ch. xxix. 13.—^g Ch.

xxix. 17.—^h See ch. xliii., xliv.—ⁱ Heb. *for removing, or vexation*.—^j Deut. xxviii. 25, 37. 1 Kings ix. 7. 2 Chron. vii. 20. Ch. xv. 4. xxix. 18. xxxiv. 17.—^k Ps. xlv. 13, 14. ^l Ch. xxix. 18, 22.

This arrangement restores these verses to a better sense, by restoring the *natural connexion*.

This prophecy was undoubtedly delivered in the first year of the reign of Zedekiah.

Under the type of *good and bad figs*, God represents the state of the persons who had already been carried captives into Babylon, with their king Jeconiah, compared with the state of those who should be carried away with Zedekiah. Those already carried away, being the *choice* of the people, are represented by the *good figs*: those now remaining, and soon to be carried into captivity, are represented by the *bad figs, that were good for nothing*. The state also of the former in their captivity was vastly preferable to the state of those who were now about to be delivered into the hand of the king of Babylon. The latter would be treated as *double rebels*; the former, being the most respectable of the inhabitants, were treated well; and even in captivity, a marked distinction would be made between them, God ordering it so. But the prophet sufficiently explains his own meaning.

Set before the temple—As an offering of the first-fruits of that kind.

Verse 2. *Very good figs*] Or, figs of the *early sort*. The fig-trees in Palestine, says Dr. Shaw, produce fruit thrice each year. The first sort, called *boccore*, these here mentioned, come to perfection about the middle or end of June. The *second* sort, called *kermez*, or summer fig, is seldom ripe before August. And the *third*, which is called the *winter fig*, which

is larger, and of a darker complexion than the preceding, hangs all the winter on the tree, ripening even when the leaves are shed, and is fit for gathering in the beginning of *spring*.

Could not be eaten] The *winter fig*,—then in its *crude* or unripe state; the spring not being yet come.

Verse 5. *Like these good figs, so will I acknowledge*] Those already carried away into captivity, I esteem as far more excellent than those who still remain in the land. They have not sinned so deeply, and they are now penitent; and, therefore, *I will set mine eyes upon them for good*, vcr 6. I will watch over them by an especial providence, and they shall be restored to their own land.

Verse 7. *They shall be my people*] I will renew my covenant with them, for *they will return to me with their whole heart*.

Verse 8. *So will I give Zedekiah*] I will treat these as they deserve. They shall be carried into captivity, and scattered through all nations. Multitudes of those never returned to Judea; the others returned at the end of *seventy years*.

Verse 10. *I will send the sword*] Many of them fell by sword and famine in the war with the Chaldeans, and many more by such means afterwards. The first received their captivity as a correction, and turned to God; the latter still hardened their hearts more and more, and probably very many of them never returned: perhaps they are now amalgamated with heathen nations. Lord, how long?

CHAPTER XXV.

This chapter contains a summary of the judgments denounced by Jeremiah against Judah, Babylon, and many other nations. It begins with reproving the Jews for disobeying the calls of God to repentance, 1—7; on which account their captivity, with that of other neighbouring nations, during seventy years, is foretold, 8—11. At the expiration of that period (computing from the invasion of Nebuchadnezzar in the fourth year of Jehoiakim, to the famous edict of the first year of Cyrus), an end was to be put to the Babylonian empire, 12—14. All this is again declared by the emblem of that cup of wrath which the prophet, as it should seem in a vision, tendered to all the nations which he enumerates, 15—29. And for further confirmation, it is a third time repeated in a very beautiful and elevated strain of poetry, 30—38. The talent of diversifying the ideas, images, and language, even when the subject is the same, or nearly so, appears nowhere in such perfection as among the sacred poets.

A. M. 3397.
B. C. 607.
Ol. XLIII. 2.
Anno
Tarquiniij Prisci,
R. Roman., 10.

THE word that came to Jeremiah concerning all the people of Judah ^a in the fourth year of Jehoiakim the son of Josiah king of Judah, that was the first year of Nebuchadrezzar king of Babylon;

2 The which Jeremiah the prophet spake unto all the people of Judah, and to all the inhabitants of Jerusalem, saying,

3 ^b From the thirteenth year of Josiah the son of Amon king of Judah, even unto this day, that is the three and twentieth year, the word of the LORD hath come unto me, and I have spoken unto you, rising early and speaking; ^c but ye have not hearkened.

4 And the LORD hath sent unto you all his servants the prophets, ^d rising early and sending them; but ye have not hearkened, nor inclined your ear to hear.

5 They said, ^e Turn ye again now every one from his evil way, and from the evil of your doings, and dwell in the land that the LORD hath given unto you and to your fathers for ever and ever:

6 And go not after other gods to serve them,

^a Ch. xxxvi. 1.—^b Ch. i. 2.—^c Ch. vii. 13. xi. 7, 8, 10. xiii. 10, 11. xvi. 12. xvii. 23. xviii. 12. xix. 15. xxii. 21. ^d Ch. vii. 13. 25. xxvi. 5. xxix. 19.—^e 2 Kings xvii. 13. Ch. xviii. 11. xxxv. 15. Jonah iii. 8.—^f Deut. xxxii. 21. Ch. vii. 19. xxxii. 30.—^g Ch. i. 15.—^h Ch. xxvii. 6. xliii.

NOTES ON CHAP. XXV.

Verse 1. *The word that came to Jeremiah—in the fourth year*] This prophecy, we see, was delivered in the fourth year of Jehoiakim, and the chapter that contains it is utterly out of its place. It should be between chapters xxxv. and xxxvi.

The defeat of the Egyptians by Nebuchadnezzar at Carchemish, and the subsequent taking of Jerusalem, occurred in this year, viz., the fourth year of Jehoiakim.

The first year of Nebuchadnezzar] This king was associated with his father two years before the death of the latter. The Jews reckon his reign from this

and to worship them, and provoke me not to anger with the works of your hands; and I will do you no hurt.

7 Yet ye have not hearkened unto me, saith the LORD; that ye might ^f provoke me to anger with the works of your hands to your own hurt.

8 Therefore thus saith the Lord of hosts; Because ye have not heard my words,

9 Behold, I will send and take ^g all the families of the north, saith the LORD, and Nebuchadnezzar the king of Babylon, ^h my servant, and will bring them against this land and against the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and ⁱ make them an astonishment, and an hissing, and perpetual desolations.

10 Moreover ^k I will take from them the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, ^m the sound of the millstones, and the light of the candle.

11 And this whole land shall be a desolation

10. See Isai. xlv. 28. xlv. 1. Ch. xl. 2.—^l Ch. xviii. 11. ^k Heb. *I will cause to perish from them.*—^m Isai. xxiv. 1. Ch. vii. 34. xvi. 9. Ezek. xxvi. 13. Hos. ii. 11. Rev. xvi. 23.—ⁿ Eccles. xii. 4.

time, and this was the first of those two years; by the Chaldeans date the commencement of his reign two years later, viz., at the death of his father.

Verse 7. *That ye might provoke*] Ye would not hearken; but chose to provoke me with anger.

Verse 9. *Behold, I will send*] At this time Nebuchadnezzar had not invaded the land, according to this Version; but the Hebrew may be translated “Behold I am sending, and have taken all the families;” that is, all the allies of the king of Babylon.

Instead of *לֹא וְעַל* *and to Nebuchadnezzar*, as in the common Hebrew Bible, seven MSS. of Kennicott and De Rossi's, and one of my own, have *וְעַל*

A. M. 3397.
B. C. 607.
Ol. XLIII. 2.
Anno
Tarquiniij Prisci,
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and an astonishment; and these nations shall serve the king of Babylon seventy years.

12 And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the LORD, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations.

13 And I will bring upon that land all my words which I have pronounced against it, even all that is written in this book, which Jeremiah hath prophesied against all the nations.

14 For many nations and great kings shall serve themselves of them also: and I will recompense them according to their deeds, and according to the works of their own hands.

15 For thus saith the LORD God of Israel unto me; Take the wine cup of this fury at my hand, and cause all the nations, to whom I send thee, to drink it.

16 And they shall drink, and be moved,

and be mad, because of the sword that I will send among them.

17 Then took I the cup at the LORD's hand, and made all the nations to drink, unto whom the LORD had sent me.

18 To wit, Jerusalem, and the cities of Judah, and the kings thereof, and the princes thereof, to make them a desolation, an astonishment, an hissing, and a curse; as it is this day;

19 Pharaoh king of Egypt, and his servants, and his princes, and all his people;

20 And all the mingled people, and all the kings of the land of Uz, and all the kings of the land of the Philistines, and Ashkelon, and Azzah, and Ekron, and the remnant of Ashdod,

21 Edom, and Moab, and the children of Ammon,

22 And all the kings of Tyrus, and all the kings of Zidon, and the kings of the isles which are beyond the sea,

23 Dedan, and Tema, and Buz, and all

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¹ 2 Chron. xxxvi. 21, 22. Ezra i. 1. Ch. xxix. 10. Dan. ii. 2. 2 Kings xxiv. 1. — ^b Heb. *visit upon*. — ^c Isai. xlii. 19, xiv. 23, xxi. 1, &c. xlvii. 1. Ch. i. 3, 13, 23, 39, 40, 45. li. 25, 26. — ^d Ch. i. 9. li. 27, 28. — ^e Ch. i. 41. li. 27. — ^f Ch. xvii. 7. — ^g Ch. i. 29. li. 6, 24. — ^h Job xxi. 20. Ps. lxxviii. 8. Isai. li. 17. Rev. xiv. 10. — ⁱ Ch. li. 7. Each.

xxiii. 34. Nah. iii. 11. — ^k Ver. 9, 11. — ^l Ch. xxiv. 9. — ^m Ch. xli. 2, 5. — ⁿ Ver. 24. — ^o Job i. 1. — ^p Ch. xlvii. 1, 5, 7. — ^q See Isai. xx. 1. — ^r Ch. xlix. 7, &c. — ^s Ch. xlviii. 1. — ^t Ch. xlix. 1. — ^u Ch. xlvii. 4. — ^v Or, *region by the sea-side*. — ^w Ch. xlix. 23. — ^x Ch. xlix. 8.

"AND Nebuchadrezzar," which is undoubtedly the true reading.

Verses 10. *I will take from them*] See chap. vii. 34, and xvi. 9.

The sound of the millstones, and the light of the candle.] These two are conjoined, because they generally ground the corn before day, by the light of the candle. Sir J. Chardin has remarked, that every where in the morning may be heard the noise of the mills; for they generally grind every day just as much as is necessary for the day's consumption. Where then the noise of the mill is not heard, nor the light of the candle seen, there must be desolation; because these things are heard and seen in every inhabited country.

Verses 11. *Shall serve the king of Babylon seventy years.*] As this prophecy was delivered in the fourth year of Jehoiakim, and in the first of Nebuchadrezzar, and began to be accomplished in the same year (for then Nebuchadrezzar invaded Judea, and took Jerusalem), seventy years from this time will reach down to the first year of Cyrus, when he made his proclamation for the restoration of the Jews, and the rebuilding of Jerusalem. See the note on Isai. xlii. 19, where the subject is farther considered in relation to the reign of Nebuchadrezzar, and the city of Babylon.

Verses 12. *And that nation*] *הגווי הארץ* *haggoi hahu*. Dr. Blayney contends that this should be translated his nation, and that *הארו* *hahu* is the substantive pro-

noun used in the genitive case. It is certainly more clear and definite to read, "I will punish the king of Babylon, and his nation."

Will make it perpetual desolations] See the note on Isai. xlii. 19, where the fulfilment of this prophecy is distinctly marked.

Verses 14. *Many nations and great kings*] The Medes and the Persians, under Cyrus; and several princes, his vassals or allies.

Verses 15. *Take the wine cup of this fury*] For an ample illustration of this passage and simile, see the note on Isai. li. 21.

Verses 17. *Then took I the cup—and made all the nations to drink*] This cup of God's wrath is merely symbolical, and simply means that the prophet should declare to all these people that they shall fall under the Chaldean yoke, and that this is a punishment inflicted on them by God for their iniquities. "Then I took the cup;" I declared publicly the tribulation that God was about to bring on Jerusalem, the cities of Judah, and all the nations.

Verses 19. *Pharaoh king of Egypt*] This was Pharaoh-necho, who was the principal cause of instigating the neighbouring nations to form a league against the Chaldeans.

Verses 20. *All the mingled people*] The strangers and foreigners; Abyssinians and others who had settled in Egypt.

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^a that are in the utmost corners,
24 And ^b all the kings of Arabia, and all the kings of the mingled people that dwell in

the desert,

25 And all the kings of Zimri, and all the kings of ^d Elam, and all the kings of the Medes,

26 ^e And all the kings of the north, far and near, one with another, and all the kingdoms of the world, which *are* upon the face of the earth: ^f and the king of Sheshach shall drink after them.

27 Therefore thou shalt say unto them, Thus saith the LORD of hosts, the God of Israel; ^g Drink ye, and ^h be drunken, and spue, and fall, and rise no more, because of the sword which I will send among you.

28 And it shall be, if they refuse to take the cup at thine hand to drink, then shalt thou say unto them, Thus saith the LORD of hosts; Ye shall certainly drink.

29 For, lo, ⁱ I begin to bring evil on the city ^k which ^l is called by my name, and should ye be utterly unpunished? Ye shall not be unpunished: for ^m I will call for a sword upon all the inhabitants of the earth, saith the LORD of hosts.

30 Therefore prophesy thou against them all these words, and say unto them, The LORD shall ⁿ roar from on high, and utter his voice from ^o his holy habitation; he shall mightily roar upon ^p his habitation; he shall give ^q a shout, as they that tread *the grapes*, against

^a Heb. cut off into corners, or having the corners of the hair polled; Ch. ix. 26. xlix. 32. — ^b 2 Chron. ix. 14. ^c See ver. 20. Ch. xlix. 31. 1. 3. Ezek. xxx. 5. — ^d Ch. xlix. 34. — ^e Ch. i. 9. — ^f Ch. li. 41. — ^g Hab. ii. 16. ^h Isai. li. 21. lxxiii. 6. — ⁱ Prov. xi. 31. Ch. xlix. 12. Ezek. ix. 6. Obad. 16. Luke xxiii. 31. 1 Pet. iv. 17. — ^k Heb. upon which my name is called. — ^l Dan. ix. 18, 19. — ^m Ezek. xxxviii. 21. — ⁿ Isai. xlii. 13. Joel iii. 16. Amos i. 2. — ^o Ps. xi. 4. Ch. xvii. 12. — ^p 1 Kings ix. 3. Ps.

Land of Uz] A part of Arabia near to Idumea. See on Job i. 1.

Verse 22. Tyrus and—Zidon] The most ancient of all the cities of the Phœnicians.

Kings of the isles which are beyond the sea.] As the Mediterranean Sea is most probably meant, and the Phœnicians had numerous colonies on its coasts, I prefer the marginal reading, the kings of the region by the sea side.

Verse 23. Dedan] Was son of Abraham, by Keturah, Gen. xxv. 3.

Tema] Was one of the sons of Ishmael, in the north of Arabia, Gen. xxxvi. 15.

Buz] Brother of Uz, descendants of Nahor, brother of Abraham, settled in Arabia Deserta, Gen. xxii. 21.

all the inhabitants of the earth.
31 A noise shall come *even* to the ends of the earth; for the LORD hath ^r a controversy with the nations, ^s he will plead with all flesh; he will give them *that are* wicked to the sword, saith the LORD.

32 Thus saith the LORD of hosts, Behold, evil shall go forth from nation to nation, and ^t a great whirlwind shall be raised up from the coasts of the earth.

33 ^u And the slain of the LORD shall be at that day from *one* end of the earth *even* unto the *other* end of the earth: they shall not be ^v lamented, ^w neither gathered, nor buried; they shall be dung upon the ground.

34 ^x Howl, ye shepherds, and cry; and wallow yourselves *in the ashes*, ye principal of the flock: for ^y the days of your slaughter and of your dispersions are accomplished; and ye shall fall like ^z a pleasant vessel.

35 And ^{aa} the shepherds shall have no way to flee, nor the principal of the flock to escape.

36 A voice of the cry of the shepherds, and an howling of the principal of the flock, *shall be heard*: for the LORD hath spoiled their pasture.

37 And the peaceable habitations are cut down because of the fierce anger of the LORD.

38 He hath forsaken ^{bb} his covert, as the lion: for their land is ^{cc} desolate because of the fierceness of the oppressor, and because of his fierce anger.

cxxxii. 14. — ^q Isai. xvi. 9. Ch. xlviii. 33. — ^r Hos. iv. 1. Mic. vi. 2. — ^s Isai. lxvi. 16. Joel iii. 2. — ^t Ch. xxiii. 19. xxx. 23. — ^u Isai. lxvi. 16. — ^v Ch. xvi. 4, 6. — ^w Ps. lxxix. 3. Ch. viii. 2. Rev. xi. 9. — ^x Ch. iv. 8. vi. 26. — ^y Heb. your days for slaughter. — ^z Heb. a vessel of desire. ^{aa} Heb. flight shall perish from the shepherds, and escaping from, &c. Amos ii. 14. — ^{bb} Ps. lxxvi. 2. — ^{cc} Heb. a desolation.

Verse 24. The mingled people] Probably the Scenite Arabians.

Verse 25. Zimri] Descendants of Abraham, by Keturah, Gen. xxv. 2, 6.

Elam] Called Elymais by the Greeks, was on the south frontier of Media, to the north of Susiana, not far from Babylon.

Verse 26. The kings of the north, far and near] The first may mean Syria; the latter, the Hyrcanians and Bactrians.

And the king of Sheshach shall drink after them. Sheshach was an ancient king of Babylon, who was deified after his death. Here it means either Babylon, or Nebuchadnezzar the king of it. After it has been

the occasion of ruin to so many other nations, Babylon itself shall be destroyed by the Medo-Persians.

Verse 27. *Be drunken, and spue*] Why did we not use the word vomit, less offensive than the other, and yet of the same signification?

Verse 29. *The city which is called by my name*] Jerusalem, which should be first given up to destruction.

Verse 32. *Evil shall go forth from nation to nation*] One nation after another shall fall before the Chaldeans.

Verse 33. *From one end of the earth*] From one

end of the land to the other. All Palestine shall be desolated by it.

Verse 34. *Howl, ye shepherds*] Ye kings and chiefs of the people.

Ye shall fall like a pleasant vessel.] As a fall will break and utterly ruin a precious vessel of crystal, agate, &c., so your overthrow will be to you irreparable ruin.

Verse 38. *As the lion*] Leaving the banks of Jordan when overflowed, and coming with ravening fierceness to the champaign country.

CHAPTER XXVI.

Jeremiah, by the command of God, goes into the court of the Lord's house; and foretels the destruction of the temple and city, if not prevented by the speedy repentance of the people, 1—7. By this unwelcome prophecy his life was in great danger; although saved by the influence of Ahikam, the son of Shaphan, who makes a masterly defence for the prophet, 8—18. Urijah is condemned, but escapes to Egypt; whence he is brought back by Jehoiakim, and slain, 20—23. Ahikam befriends Jeremiah, 24.

A. M. 3394.
B. C. 610.
Ol. XLII. 3.
Anno
Tarquini Prisci,
R. Roman., 7.

IN the beginning of the reign of Jehoiakim the son of Josiah king of Judah came this word from the LORD, say-

7 So the priests and the prophets and all the people heard Jeremiah speaking these words in the house of the LORD.

A. M. 3394.
B. C. 610.
Ol. XLII. 3.
Anno
Tarquini Prisci,
R. Roman., 7.

ing,
2 Thus saith the LORD; Stand in the court of the LORD's house, and speak unto all the cities of Judah, which come to worship in the LORD's house, all the words that I command thee to speak unto them; diminish not a word:

3 If so be they will hearken, and turn every man from his evil way, that I may repent me of the evil, which I purpose to do unto them, because of the evil of their doings.

4 And thou shalt say unto them, Thus saith the LORD; If ye will not hearken to me to walk in my law, which I have set before you,

5 To hearken to the words of my servants the prophets, whom I sent unto you, both rising up early, and sending them, but ye have not hearkened;

6 Then will I make this house like Shiloh, and will make this city a curse to all the nations of the earth.

8 Now it came to pass, when Jeremiah had made an end of speaking all that the LORD had commanded him to speak unto all the people, that the priests and the prophets and all the people took him, saying, Thou shalt surely die.

9 Why hast thou prophesied in the name of the LORD, saying, This house shall be like Shiloh, and this city shall be desolate without an inhabitant? And all the people were gathered against Jeremiah in the house of the LORD.

10 When the princes of Judah heard these things, then they came up from the king's house unto the house of the LORD, and sat down in the entry of the new gate of the LORD's house.

11 Then spake the priests and the prophets unto the princes and to all the people, saying, This man is worthy to die; for he hath prophesied against this city, as ye have heard with your ears.

^a Ch. xix. 14. — ^b Ezek. iii. 10. Matt. xxviii. 20. — ^c Acts xi. 27. — ^d Ch. xxxvi. 3. — ^e Ch. xviii. 8. Jonah iii. 8, 9. ^f Lev. xxvi. 14, &c. Deut. xxviii. 15. — ^g Ch. vii. 13, 25. ^h 1 Sam. x. 4. — ⁱ 1 Sam. iv. 10, 11. Ps. lxxviii. 60. Ch.

vii. 12, 14. — ¹ Isai. lxxv. 15. Ch. xxiv. 9. — ^k Or, at the door. — ^l Heb. The judgment of death is for this man. ^m Ch. xxxviii. 4.

NOTES ON CHAP. XXVI.

Verse 1. *In the beginning of the reign of Jehoiakim*] As this prophecy must have been delivered in the first or second year of the reign of Jehoiakim, it is totally out of its place here. Dr. Blayney puts it before chap. xxxvi.; and Dr. Dahler immediately after chap. ix., and before chap. xvi.

Verse 4. *If ye will not hearken*] This and several of the following verses are nearly the same with those in chap. vii. 13, &c., where see the notes.

Verse 8. *And all the people*] That were in company with the priests and the prophets.

Verse 10. *The princes of Judah*] The king's court; his cabinet counsellors.

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B. C. 610.
Ol. XLII. 3.
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R. Roman., 7.

12 Then spake Jeremiah unto all the princes and to all the people, saying, The LORD sent me to prophesy against this house and against this city all the words that ye have heard.

13 Therefore now ^a amend your ways and your doings, and obey the voice of the LORD your God; and the LORD will ^b repent him of the evil that he hath pronounced against you.

14 As for me, behold, ^c I am in your hand: do with me ^d as seemeth good and meet unto you.

15 But know ye for certain, that if ye put me to death, ye shall surely bring innocent blood upon yourselves, and upon this city, and upon the inhabitants thereof: for of a truth the LORD hath sent me unto you to speak all these words in your ears.

16 Then said the princes and all the people unto the priests and to the prophets; This man is not worthy to die: for he hath spoken to us in the name of the LORD our God.

17 ^e Then rose up certain of the elders of the land, and spake to all the assembly of the people, saying,

18 ^f Micah the Morasthite prophesied in the days of Hezekiah king of Judah, and spake to all the people of Judah, saying, Thus saith the LORD of hosts; ^g Zion shall be ploughed like a field, and Jerusalem shall become heaps, and the mountain of the house as

the high places of a forest.

19 Did Hezekiah king of Judah and all Judah put him at all to death? ^h did he not fear the LORD, and besought ⁱ the LORD, and the LORD ^k repented him of the evil which he had pronounced against them? ^l Thus might we procure great evil against our souls.

20 And there was also a man that prophesied in the name of the LORD, Urijah the son of Shemaiah of Kirjath-jearim, who prophesied against this city and against this land according to all the words of Jeremiah:

21 And when Jehoiakim the king, with all his mighty men, and all the princes, heard his words, the king sought to put him to death: but when Urijah heard it, he was afraid, and fled, and went into Egypt;

22 And Jehoiakim the king sent men into Egypt, namely, Elnathan the son of Achbor, and certain men with him into Egypt.

23 And they fetched forth Urijah out of Egypt, and brought him unto Jehoiakim the king; who slew him with the sword, and cast his dead body into the graves of the ^m common people.

24 Nevertheless ⁿ the hand of Ahikam the son of Shaphan was with Jeremiah, that they should not give him into the hand of the people to put him to death.

^a Ch. vii. 3.—^b Ver. 3, 19.—^c Ch. xxxviii. 5.—^d Heb. as it is good and right in your eyes.—^e See Acts v. 34, &c.—^f Mic. i. 1.—^g Mic. iii. 12.—^h 2 Chron. xxxii. 26.—ⁱ Heb.

the face of the LORD.—^k Exod. xxxii. 14. 2 Sam. xiv. 16.—^l Acts v. 39.—^m Heb. sons of the people.—ⁿ Kings xxii. 12, 14. Ch. xxxix. 14.

Verse 12. *The Lord sent me to prophesy*] My commission is from him, and my words are his own. I sought not this painful office. I did not run before I was sent.

Verse 13. *Therefore now amend your ways*] If ye wish to escape the judgment which I have predicted, turn to God, and iniquity shall not be your ruin.

Verse 14. *As for me, behold, I am in your hand*] I am the messenger of God; you may do with me what you please; but if you slay me, you will bring innocent blood upon yourselves.

Verse 16. *This man is not worthy to die*] The whole court acquitted him.

Verse 17. *Certain of the elders*] This is really a fine defence, and the argument was perfectly conclusive. Some think that it was Ahikam who undertook the prophet's defence.

Verse 18. *Micah the Morasthite*] The same as stands among the prophets. Now all these prophesied as hard things against the land as Jeremiah

has done; yet they were not put to death, for the people saw that they were sent of God.

Verse 20. *Urijah—who prophesied*] The process against Jeremiah is finished at the nineteenth verse; and the case of Urijah is next brought on, for he was also to be tried for his life; but hearing of it he fled to Egypt. He was however condemned in his absence; and the king sent to Egypt, and brought him thence and slew him, and caused him to have an ignominious burial, ver. 21—23.

Verse 24. *The hand of Ahikam—was with Jeremiah*] And it was probably by his influence that Jeremiah did not share the same fate with Urijah. The Ahikam mentioned here was probably the father of Gedaliah, who, after the capture of Jerusalem, was appointed governor of the country by Nebuchadnezzar, chap. xl. 5. Of the prophet Urijah, whether he was true or false, we know nothing but what we learn from this place.

That they should not give him into the hand of the

people] Though acquitted in the supreme court, he was not out of danger; there was a popular prejudice against him, and it is likely that Ahikam was

obliged to conceal him, that they might not put him to death. The genuine ministers of God have no favour to expect from those who are his enemies.

CHAPTER XXVII.

Ambassadors being come from several neighbouring nations to solicit the king of Judah to join in a confederacy against the king of Babylon, Jeremiah is commanded to put bands and yokes upon his neck (the emblems of subjection and slavery), and to send them afterwards by those ambassadors to their respective princes; intimating by this significant type that God had decreed their subjection to the Babylonian empire, and that it was their wisdom to submit. It is further declared that all the conquered nations shall remain in subjection to the Chaldeans during the reign of Nebuchadnezzar, and those of his son and grandson, even till the arrival of that period in which the Babylonians shall have filled up the measure of their iniquities; and that then the mighty Chaldean monarchy itself, for a certain period the paramount power of the habitable globe, shall be visited with a dreadful storm of divine wrath, through the violence of which it shall be dashed to pieces like a potter's vessel, the fragments falling into the hands of many nations and great kings, 1—11. Zedekiah, particularly, is admonished not to join in the revolt against Nebuchadnezzar, and warned against trusting to the suggestions of false prophets, 11—18. The chapter concludes with foretelling that what still remained of the sacred vessels of the temple should be carried to Babylon, and not restored till after the destruction of the Chaldean empire, 19—22.

A. M. 3409.
B. C. 595.
Olymp. XLVI. 2.
Anno
Tarquinii Prisci,
R. Roman., 22.

IN the beginning of the reign of Jehoiakim the son of Josiah a king of Judah came this word unto Jeremiah from

the LORD, saying,

2 Thus saith the LORD to me; Make thee bonds and yokes, and put them upon thy neck,

3 And send them to the king of Edom, and to the king of Moab, and to the king of the Ammonites, and to the king of Tyrus, and to the king of Zidon, by the hand of the messengers which come to Jerusalem unto Zedekiah king of Judah;

4 And command them to say unto their masters, Thus saith the LORD of hosts, the

¹ See ver. 3, 12, 19, 20. Ch. xxviii. 1.—^b Or, hath the LORD said.—^c Ch. xxviii. 10, 12. So Ezek. iv. 1. xii. 3. xiv. 3, &c.—^d Or, concerning their masters, saying.—^e Ps. cxv. 15. cxlvi. 6. Isai. xlv. 12.—^f Pa. cxv. 16. Dan. iv.

NOTES ON CHAP. XXVII.

Verse 1. *In the beginning of the reign of Jehoiakim*] It is most evident that this prophecy was delivered about the fourth year of ZEDEKIAH, and not Jehoiakim, as in the text. See chap. xxviii. 1. *Three of Kennicott's MSS.* (one in the text, a second in the margin, and the third upon a rasure) have Zedekiah; so likewise have the Syriac and the Arabic. Houbigant, Lorth, Blayney, Dahler, and others declare for this reading against that in the present text. And it is clear from the third and twelfth verses, where Zedekiah is expressly mentioned, that this is the true reading.

Verse 2. *Make thee bonds and yokes*] Probably yokes with straps, by which they were attached to

God of Israel; Thus shall ye say unto your masters;

5 I have made the earth, the man and the beast that are upon the ground, by my great power and by my outstretched arm, and have given it unto whom it seemed meet unto me.

6 And now have I given all these lands into the hand of Nebuchadnezzar the king of Babylon, my servant; and the beasts of the field have I given him also to serve him.

7 And all nations shall serve him, and his son, and his son's son, until the very time of his land come: and then many nations and great kings shall serve themselves of him.

8 And it shall come to pass, that the nation

17, 25, 32.—^e Ch. xxviii. 14.—^b Ch. xxv. 9. xliii. 10. Ezek. xxix. 18, 20.—^f Ch. xxviii. 14. Dan. ii. 38.—^g Chron. xxxvi. 20.—^h Ch. xxv. 12. I. 27. Dan. v. 26. ^m Ch. xxv. 14.

the neck. This was a symbolical action, to show that the several kings mentioned below should be brought under the dominion of the Chaldeans.

Verse 5. *I have made the earth*] I am the Creator and Governor of all things, and I dispose of the several kingdoms of the world as seemeth best to me.

Verse 6. *And now have I given*] These kingdoms are at my sovereign disposal; and at present, for the punishment of their rulers and people, I shall give them into the hands of Nebuchadnezzar, king of Babylon.

Verse 7. *And all nations shall serve him* (Nebuchadnezzar), and his son (Evil-merodach, chap. lii. 31), and his son's son (Belshazzar, Dan. v. 11). All which was literally fulfilled.

A. M. 3409.
B. C. 595.
Ol. XLVI. 2.
Anno
Tarquinii Prisci,
R. Roman., 22.

A. M. 3409.
B. C. 595.
Ol. XLVI. 2.
Anno
Tarquiniū Prisci,
R. Roman., 22.

and kingdom which will not serve the same Nebuchadnezzar the king of Babylon, and that will not put their neck under

the yoke of the king of Babylon, that nation will I punish, saith the LORD, with the sword, and with the famine, and with the pestilence, until I have consumed them by his hand.

9 Therefore hearken not ye to your prophets, nor to your diviners, nor to your ^adreamers, nor to your enchanters, nor to your sorcerers, which speak unto you, saying, Ye shall not serve the king of Babylon :

10 ^bFor they prophesy a lie unto you, to ^cremove you far from your land ; and that I should drive you out, and ye should perish.

11 But the nations that bring their neck under the yoke of the king of Babylon, and serve him, those will I let remain still in their own land, saith the LORD ; and they shall till it, and dwell therein.

12 I spake also to ^dZedekiah king of Judah according to all these words, saying, Bring your necks under the yoke of the king of Babylon, and serve him and his people, and live.

13 ^eWhy will ye die, thou and thy people, by the sword, by the famine, and by the pestilence, as the LORD hath spoken against the nation that will not serve the king of Babylon ?

^a Heb. *dreams*.—^b Ver. 14.—^c Ch. xxxii. 31. Deut. xxviii. 25. Ezek. xii. 3.—^d Ch. xxviii. 1. xxxviii. 17. ^e Ezek. xviii. 31.—^f Ch. xiv. 14. xxiii. 21. xxix. 8, 9.

Verse 9. *Therefore hearken not ye to your prophets*] Who pretend to have a revelation from heaven.

Nor to your diviners] קסמים *kosemeychem*, from קסם *kasam*, to *presage* or *prognosticate*. Persons who *guessed* at futurity by certain signs in the animate or inanimate creation.

Nor to your dreamers] חלמיים *chalomtheychem*, from חלם *chalam*, to *break in pieces*; hence חלום *chalom*, a *dream*, because it consists of *broken fragments*. Dream-interpreters, who, from these *broken shreds*, patch up a meaning by their own interpolations.

Nor to your enchanters] עננים *oneneychem*, from ענן *anan*, a *cloud*—cloud-mongers. Diviners by the flight, colour, density, rarity, and shape of clouds.

Nor to your sorcerers] כשפים *cashshapheychem*, from כשף *kashaph*, to *discover*; the discoverers, the finders out of hidden things, stolen goods, &c. Persons also who use *incantations*, and either by *spells* or *drugs* pretend to find out mysteries, or produce supernatural effects. Every nation in the world had persons who pretended to find out hidden things, or foretel future events; and such were gladly encour-

14 Therefore hearken not unto the words of the prophets that speak unto you, saying, Ye shall not serve the king of Babylon : for they prophesy ^fa lie unto you.

15 For I have not sent them, saith the LORD, yet they prophesy ^ga lie in my name; that I may drive you out, and that ye might perish, ye, and the prophets that prophesy unto you.

16 Also I spake to the priests and to all this people, saying, Thus saith the LORD ; Harken not to the words of your prophets that prophesy unto you, saying, Behold, ^hthe vessels of the LORD's house shall now shortly be brought again from Babylon : for they prophesy a lie unto you.

17 Harken not unto them ; serve the king of Babylon, and live : wherefore should this city be laid waste ?

18 But if they *be* prophets, and if the word of the LORD be with them, let them now make intercession to the LORD of hosts, that the vessels which are left in the house of the LORD, and *in* the house of the king of Judah, and at Jerusalem, go not to Babylon.

19 For thus saith the LORD of hosts ⁱconcerning the pillars, and concerning the sea, and concerning the bases, and concerning the

^f Heb. *in a lie*, or *lyingly*.—^g 2 Chron. xxxvi. 7, 10. Ch. xxviii. 3. Dan. i. 2.—^h 2 Kings xxv. 13, &c. Ch. lii. 17, 20, 21.

aged by the ignorant multitude ; and many of them were mere apes of the prophets of God. Man knows that he is *short-sighted*, feels pain at the uncertainty of futurity, and wishes to have his doubts resolved by such persons as the above, to put an end to his uncertainty.

Verse 13. *Why will ye die*] If ye resist the king of Babylon, to whom I have given a commission against you, ye shall be destroyed by the sword and by famine ; but if ye submit, ye shall escape all these evils.

Verse 16. *The vessels of the Lord's house*] Which had been carried away by Nebuchadnezzar under the reigns of Jehoiakim and Jeconiah, 2 Chron. xxxvi. 7—10.

Shall now shortly be brought again] This is a lie. They shall not be restored till I bring them up, ver. 22, which was after the captivity, when they were sent back by Cyrus, the Lord inclining his heart to do it, Ezra i. 7, and vii. 19.

Verse 19. *Concerning the pillars*] Two brazen columns placed by Solomon in the pronaos or portico of the temple, *eighteen* cubits high, and *twelve* in circumference, 1 Kings vii. 15—22. Jer. lii. 11.

A. M. 3409.
B. C. 595.
Ol. XLVI. 2.
Anno
Tarquiniū Prisci,
R. Roman., 22.

A. M. 3409. residue of the vessels that remain in this city,
 B. C. 596.
 Ol. XLVI. 2. 20 Which Nebuchadnezzar king of Babylon took not, when he carried away ^a captive Jeconiah the son of Jehoiakim king of Judah from Jerusalem to Babylon, and all the nobles of Judah and Jerusalem;
 Anno Tarquini Prisci, R. Roman., 22.

^a 2 Kings xxiv. 14, 15. Ch. xxiv. 1. — ^b 2 Kings xxv. 13. 2 Chron. xxxvi. 18.

God of Israel, concerning the vessels that remain *in* the house of the LORD, and *in* the house of the king of Judah and of Jerusalem;
 22 They shall be ^b carried to Babylon, and there shall they be until the day that I ^c visit them, saith the LORD; then ^d will I bring them up, and restore them to this place.

^c 2 Chron. xxxvi. 21. Ch. xxix. 10. xxxii. 5. — ^d Ezra i. 7. vii. 19.

The sea] The brazen sea, ten cubits in diameter, and thirty in circumference. It contained water for different washings in the divine worship, and was supported on twelve brazen oxen. Perhaps these are what are called the *bases* here. See the parallel places in the margin, and the notes on them.
 Verse 22. *They shall be carried to Babylon*] Far

from those already taken being brought back, those which now remain shall be carried thither, unless ye submit to the Chaldeans. They did not submit, and the prophecy was literally fulfilled; see chap. lii. 17—23, 2 Kings xxv. 13, and the other places in the margin.

CHAPTER XXVIII.

One of those pretended prophets spoken of in the preceding chapter, having contradicted and opposed Jeremiah, receives an awful declaration that, as a proof to the people of his having spoken without commission, he should die in the then current year; which accordingly came to pass in the seventh month, 1—17.

A. M. 3409. AND ^a it came to pass the same year, in the beginning of the reign of Zedekiah king of Judah, in the fourth year, and in the fifth month, that Hananiah the son of Azur the prophet, which was of Gibeon, spake unto me in the house of the LORD, in the presence of the priests and of all the people, saying,

2 Thus speaketh the LORD of hosts, the God of Israel, saying, I have broken ^b the yoke of the king of Babylon.

3 ^c Within ^d two full years will I bring again into this place all the vessels of the LORD's house, that Nebuchadnezzar king of Babylon took away from this place, and carried them to Babylon:

^a Ch. xxvii. 1. — ^b Ch. xxvii. 12. — ^c Ch. xxvii. 16. ^d Heb. two years of days.

4 And I will bring again to this place Jeconiah the son of Jehoiakim king of Judah, with all the ^e captives of Judah, that went into Babylon, saith the LORD: for I will break the yoke of the king of Babylon.

5 Then the prophet Jeremiah said unto the prophet Hananiah in the presence of the priests, and in the presence of all the people that stood in the house of the LORD,

6 Even the prophet Jeremiah said, ^f Amen: the LORD do so: the LORD perform thy words which thou hast prophesied, to bring again the vessels of the LORD's house, and all that is carried away captive, from Babylon into this place.

7 Nevertheless hear thou now this word that

^e Heb. captivity. — ^f 1 Kings i. 36.

NOTES ON CHAP. XXVIII.

Verse 1. *And it came to pass the same year—the fifth month*] Which commenced with the first new moon of August, according to our calendar. This verse gives the precise date of the prophecy in the preceding chapter; and proves that Zedekiah, not Jehoiakim, is the name that should be read in the first verse of that chapter.

Hananiah the son of Azur the prophet] One who called himself a prophet; who pretended to be in

commerce with the Lord, and to receive revelations from him. He was probably a priest; for he was of Gibeon, a sacerdotal city in the tribe of Benjamin.

Verse 2. *Thus speaketh the Lord*] What awful impudence! when he knew in his conscience that God had given him no such commission.

Verse 3. *Within two full years*] Time sufficient for the Chaldeans to destroy the city, and carry away the rest of the sacred vessels; but he did not live to see the end of this short period.

A. M. 3409.
B. C. 595.
Ol. XLVI. 2.
Anno
Tarquinius Prisci,
R. Roman., 22.

I speak in thine ears, and in the ears of all the people ;

8 The prophets that have been before me and before thee of old prophesied both against many countries, and against great kingdoms, of war, and of evil, and of pestilence.

9 * The prophet which prophesieth of peace, when the word of the prophet shall come to pass, then shall the prophet be known, that the LORD hath truly sent him.

10 Then Hananiah the prophet took the yoke from off the prophet Jeremiah's neck, and brake it.

11 And Hananiah spake in the presence of all the people, saying, Thus saith the LORD ; Even so will I break the yoke of Nebuchadnezzar king of Babylon ^c from the neck of all nations within the space of two full years. And the prophet Jeremiah went his way.

12 Then the word of the LORD came unto Jeremiah the prophet, (after that Hananiah the prophet had broken the yoke from off the

neck of the prophet Jeremiah,) saying,

13 Go and tell Hananiah, saying, Thus saith the LORD ; Thou hast broken the yokes of wood ; but thou shalt make for them yokes of iron.

14 For thus saith the LORD of hosts, the God of Israel ; ^d I have put a yoke of iron upon the neck of all these nations, that they may serve Nebuchadnezzar king of Babylon ; and they shall serve him : and ^e I have given him the beasts of the field also.

15 Then said the prophet Jeremiah unto Hananiah the prophet, Hear now, Hananiah ; The LORD hath not sent thee ; but ^f thou makest this people to trust in a lie.

16 Therefore thus saith the LORD ; Behold, I will cast thee from off the face of the earth : this year thou shalt die, because thou hast taught ^g rebellion ^h against the LORD.

17 So Hananiah the prophet died the same year in the seventh month.

A. M. 3409.
B. C. 595.
Ol. XLVI. 2.
Anno
Tarquinius Prisci,
R. Roman., 22.

* Deut. xviii. 22.—^b Ch. xxvii. 2.—^c Ch. xxvii. 7.
^d Deut. xxviii. 48. Ch. xxvii. 4, 7.

^e Ch. xxvii. 6.—^f Ch. xxix. 31. Ezek. xiii. 22.—^g Deut. xiii. 5. Ch. xxix. 32.—^h Heb. *revolt*.

Verse 6. *Amen ; the Lord do so*] O that it might be according to thy word ! May the people find this to be true !

Verse 8. *The prophets that have been before me*] Namely, Joel, Amos, Hosea, Micah, Zephaniah, Nahum, Habakkuk, and others ; all of whom denounced similar evils against a corrupt people.

Verse 9. *When the word of the prophet shall come to pass*] Here is the criterion. He is a true prophet who specifies things that he says shall happen, and also fixes the time of the event ; and the things do happen, and in that time.

You say that Nebuchadnezzar shall not overthrow this city ; and that in two years from this time, not only the sacred vessels already taken away shall be restored, but also that Jeconiah and all the Jewish captives shall be restored, and the Babylonish yoke broken, see verses 2, 3, 4. Now I say that Nebuchadnezzar will come this year, and destroy this city, and lead away the rest of the people into captivity, and the rest of the sacred vessels ; and that there will be no restoration of any kind till seventy years from this time.

Verse 10. *Then Hananiah—took the yoke—and brake it.*] He endeavoured by this symbolical act to persuade them of the truth of his prediction.

Verse 13. *Yokes of iron.*] Instead of Nebuchad-

nezzar's yoke being broken, this captivity shall be more severe than the preceding. All these nations shall have a yoke of iron on their neck. He shall subdue them, and take all their property, even the beasts of the field.

Verse 15. *Hear now, Hananiah ; the Lord hath not sent thee*] This was a bold speech in the presence of those priests and people who were prejudiced in favour of this false prophet, who prophesied to them smooth things. In such cases men wish to be deceived.

Verse 16. *This year thou shalt die*] By this shall the people know who is the true prophet. Thou hast taught rebellion against the Lord, and God will cut thee off ; and this shall take place, not within seventy years, or two years, but in this very year, and within two months from this time.

Verse 17. *So Hananiah—died the same year in the seventh month.*] The prophecy was delivered in the fifth month (ver. 1), and Hananiah died in the seventh month. And thus God, in mercy, gave him about two months, in which he might prepare to meet his Judge. Here, then, the true prophet was demonstrated, and the false prophet detected. The death of Hananiah, thus predicted, was God's seal to the words of his prophet ; and must have gained his other predictions great credit among the people.

CHAPTER XXIX.

This chapter contains the substance of two letters sent by the prophet to the captives in Babylon. In the first he recommends to them patience and composure under their present circumstances, which were to endure for seventy years, 1—14; in which, however, they should fare better than their brethren who remained behind, 15—19. But, finding little credit given to this message, on account of the suggestions of the false prophets, Ahab, the son of Kolaiah, and Zedekiah, the son of Maaseiah, who flattered them with the hopes of a speedy end to their captivity, he sends a second, in which he denounces heavy judgments against those false prophets that deceived them, 20—23; as he did afterwards against Shemaiah the Nehelamite, who had sent a letter of complaint against Jeremiah, in consequence of his message, 24—32.

A. M. cir. 3407.
B. C. cir. 597.
Ol. cir. XLV. 4.
Tarquinius Prisci,
R. Roman.,
cir. annum 20.

NOW these are the words of the letter that Jeremiah the prophet sent from Jerusalem unto the residue of the ^a elders

which were carried away captives, and to the priests, and to the prophets, and to all the people whom Nebuchadnezzar had ^b carried away captive from Jerusalem to Babylon;

2 (After that ^c Jeconiah the king and the queen, and the ^d eunuchs, the princes of Judah and Jerusalem, and the carpenters, and the smiths, were departed from Jerusalem;)

3 By the hand of Elasah the son of Shaphan, and Gemariah the son of Hilkiah, (whom Zedekiah king of Judah sent unto Babylon to Nebuchadnezzar king of Babylon) saying,

4 Thus saith the LORD of hosts, the God of Israel, unto all that are carried away captives, whom I have caused to be carried away from Jerusalem unto Babylon;

5 ^e Build ye houses, and dwell in them, and plant gardens, and eat the fruit of them;

^a Ezra x. 14. — ^b 2 Kings xxv. 21. — ^c 2 Kings xxiv. 12. &c. Ch. xxii. 26. xxviii. 4. — ^d Or, chamberlains. ^e Ver. 28. — ^f Ezra vi. 10. 1 Mac. xii. 11. 1 Tim. ii. 2.

6 Take ye wives, and beget sons and daughters; and take wives for your sons, and give your daughters to husbands, that they may bear sons and daughters; that ye may be increased there, and not diminished.

7 And seek the peace of the city whither I have caused you to be carried away captives, and pray unto the LORD for it: for in the peace thereof shall ye have peace.

8 For thus saith the LORD of hosts, the God of Israel; Let not your prophets and your diviners, that be in the midst of you, ^g deceive you, neither hearken to your dreams which ye cause to be dreamed.

9 ^h For they prophesy ⁱ falsely unto you in my name: I have not sent them, saith the LORD.

10 For thus saith the LORD, That after ^k seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place.

^g Ch. xiv. 14. xxiii. 21. xxvii. 14, 15. Eph. v. 6. — ^h Ver. 31. ⁱ Heb. is a lie. — ^k 2 Chron. xxxvi. 21, 22. Ezra i. 1. Ch. xxv. 12. xxvii. 22. Dan. ix. 2.

NOTES ON CHAP. XXIX.

Verse 1. *Now these are the words of the letter*] This transaction took place in the first or second year of Zedekiah. It appears that the prophet had been informed that the Jews who had already been carried into captivity had, through the instigations of false prophets, been led to believe that they were to be brought out of their captivity speedily. Jeremiah, fearing that this delusion might induce them to take some hasty steps, ill comporting with their present state, wrote a letter to them, which he entrusted to an embassy which Zedekiah had sent on some political concerns to Nebuchadnezzar. The letter was directed to the elders, priests, prophets, and people who had been carried away captives to Babylon.

Verse 4. *Thus saith the Lord of hosts*] This was the commencement of the letter.

Verse 5. *Build ye houses*] Prepare for a long con-

tinuance in your present captivity. Provide yourselves with the necessaries of life, and multiply in the land, that ye may become a powerful people.

Verse 7. *Seek the peace of the city*] Endeavour to promote, as far as you can, the prosperity of the places in which ye sojourn. Let no disaffection appear in word or act. Nothing can be more reasonable than this. Wherever a man lives and has his nourishment and support, that is his country as long as he resides in it. If things go well with that country, his interest is promoted by the general prosperity, he lives at comparative ease, and has the necessaries of life cheaper; and unless he is in a state of cruel servitude, which does not appear to have been the case with those Israelites to whom the prophet writes (those of the first captivity), they must be nearly, if not altogether, in as good a state as if they had been in the country that gave them

A. M. cir. 3407.
B. C. cir. 597.
Ol. cir. XLV. 4.
Tarquini Prisci,
R. Roman.,
cir. annum 20.

11 For I know the thoughts that I think toward you, saith the LORD, thoughts of peace, and not of evil, to give you an

^a expected end.

12 Then shall ye ^b call upon me, and ye shall go and pray unto me, and I will hearken unto you.

13 And ^c ye shall seek me, and find *me*, when ye shall search for me ^d with all your heart.

14 And ^e I will be found of you, saith the LORD: and I will turn away your captivity, and ^f I will gather you from all the nations, and from all the places whither I have driven you, saith the LORD; and I will bring you again into the place whence I caused you to be carried away captive.

15 Because ye have said, The LORD hath raised us up prophets in Babylon;

16 *Know* that thus saith the LORD of the king that sitteth upon the throne of David, and of all the people that dwelleth in this city, *and* of your brethren that are not gone forth with you into captivity;

^a Heb. *end and expectation.*—^b Dan. ix. 3, &c.—^c Lev. xxvi. 39, 40, &c. Deut. xxx. 1, &c.—^d Ch. xxiv. 7. ^e Deut. iv. 7. Ps. xxxii. 6. xlv. 1. Isai. lv. 6.—^f Ch. xxiii. 3, 8. xxx. 3. xxxii. 37.—^g Ch. xxiv. 10.—^h Ch.

birth. And in this case they were much better off than their brethren now in Judea, who had to contend with *famine* and *war*, and scarcely any thing before them but God's curse and extermination.

Verse 8. *Neither hearken to your dreams*] Rather, *dreamers*; for it appears there was a class of such persons, who not only had acquired a facility of dreaming themselves, but who undertook to interpret the dreams of others.

Verse 10. *For thus saith the Lord*] It has been supposed that a very serious *transposition* of verses has taken place here; and it has been proposed to read after ver. 9 the *sixteenth* to the *nineteenth* inclusive; then the *tenth*, and on to the *fourteenth* inclusive; then the *twentieth*, the *fifteenth*, the *twenty-first*, and the rest regularly to the end.

That after seventy years be accomplished] לפי מלאה *lephi meloth*, "at the mouth of the accomplishment," or "fill to the mouth." Seventy years is the *measure* which must be *filled*;—*fill this to the brim*;—complete this measure, and then you shall be visited and released. The whole *seventy* must be completed; expect no enlargement before that time.

Verse 11. *Thoughts of peace*] Here God gives them to understand, 1. That his love was moved towards them. 2. That he would perform his good word, his promises often repeated, to them. 3. That for the fulfilment of these they must *pray*, *seek*, and *search*. 4. That he would *hearken*, and they should *find* him;

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B. C. cir. 597.
Ol. cir. XLV. 4.
Tarquini Prisci,
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cir. annum 20.

17 Thus saith the LORD of hosts; Behold, I will send upon them the ^a sword, the famine, and the pestilence, and will make them like ^b vile figs, that cannot be eaten, they are so evil.

18 And I will persecute them with the sword, with the famine, and with the pestilence, and ⁱ will deliver them to be removed to all the kingdoms of the earth, ^k to be ^l a curse, and an astonishment, and an hissing, and a reproach, among all the nations whither I have driven them:

19 Because they have not hearkened to my words, saith the LORD, which ^m I sent unto them by my servants the prophets, rising up early and sending *them*; but ye would not hear, saith the LORD.

20 Hear ye therefore the word of the LORD, all ye of the captivity, whom I have sent from Jerusalem to Babylon:

21 Thus saith the LORD of hosts, the God of Israel, of Ahab the son of Kolaiah, and of Zedekiah the son of Maaseiah, which

xxiv. 8.—^l Deut. xxviii. 25. 2 Chron. xxix. 8. Ch. xv. 4. xxiv. 9. xxxiv. 17.—^k Heb. *for a curse.*—ⁱ Ch. xvi. 6. Ch. xlii. 18.—^m Ch. xxv. 4. xxxii. 33.

provided, 5. They *sought* him with their *whole heart*, ver. 10—13.

Verse 14. *I will gather you from all the nations*] A quotation from Deut. xxx. 3, and see also Deut. iv. 7.

Verse 15. *Because ye have said*] The *Septuagint* very properly insert this verse between the *twentieth* and the *twenty-first*, and thus the *connexion* here is not disturbed, and the connexion below completed.

Verse 17. *Behold, I will send upon them the sword*] Do not envy the state of *Zedekiah* who sits on the throne of David, nor that of the *people* who are now in the land whence ye have been carried captive (ver. 16), for "I will send the sword, the pestilence, and the famine upon them;" and afterwards shall cause them to be carried into a miserable captivity in *all nations* (ver. 18); but ye see the worst of your own case, and you have God's promise of enlargement when the proper time is come. The reader will not forget that the prophet is addressing the captives in Babylon.

Verse 20. *Hear ye therefore the word*] Dr. *Blayney* thinks there were *two letters* written by the prophet to the captives in Babylon, and that the *first* ends with this verse. That having heard, on the return of the embassy (Elasan and Gemariah, whom Zedekiah had sent to Babylon, and to whom the prophet entrusted the above letter, ver. 3), that the captives had not received his advices favourably, because they were deceived by false prophets among them, who

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prophesy a lie unto you in my name; Behold, I will deliver them into the hand of Nebuchadnezzar king of Babylon;

and he shall slay them before your eyes;

22 And of them shall be taken up a curse by all the captivity of Judah which are in Babylon, saying, The LORD make thee like Zedekiah, and like Ahab, whom the king of Babylon roasted in the fire;

23 Because they have committed villany in Israel, and have committed adultery with their neighbours' wives, and have spoken lying words in my name, which I have not commanded them; even I know, and am a Witness, saith the LORD.

24 Thus shalt thou also speak to Shemaiah the Nehelamite, saying,

25 Thus speaketh the LORD of hosts, the God of Israel, saying, Because thou hast sent letters in thy name unto all the people that are at Jerusalem, and to Zephaniah the son of Maaseiah the priest, and to all the priests, saying,

26 The LORD hath made thee priest in the stead of Jehoiada the priest, that ye should be officers in the house of the LORD, for

every man that is mad, and maketh himself a prophet, that thou shouldst put him in prison, and in the stocks.

A. M. cir. 3407.
B. C. cir. 597.
Ol. cir. XLV. 4.
Tarquii Prisci,
R. Roman.,
cir. annum 20.

27 Now therefore why hast thou not reproved Jeremiah of Anathoth, which maketh himself a prophet to you?

28 For therefore he sent unto us in Babylon, saying, This captivity is long: build ye houses, and dwell in them; and plant gardens, and eat the fruit of them.

29 And Zephaniah the priest read this letter in the ears of Jeremiah the prophet.

30 Then came the word of the LORD unto Jeremiah, saying,

31 Send to all them of the captivity, saying, Thus saith the LORD concerning Shemaiah the Nehelamite; Because that Shemaiah hath prophesied unto you, and I sent him not, and he caused you to trust in a lie:

32 Therefore thus saith the LORD; Behold I will punish Shemaiah the Nehelamite, and his seed: he shall not have a man to dwell among this people: neither shall he behold the good that I will do for my people, saith the LORD; because he hath taught rebellion against the LORD.

^a See Gen. xviii. 20. Isai. lxxv. 15. — ^b Dan. iii. 6. ^c Ch. xxiii. 14. — ^d Or, dreamer. — ^e 2 Kings xxv. 18. Ch. xxi. 1. — ^f Ch. xx. 1. — ^g 2 Kings ix. 11. Acts xxvi.

24. — ^b Ch. xx. 2. — ¹ Ver. 5. — ^h Ch. xxviii. 15. — ¹ Ch. xxviii. 16. — ^m Heb. revolt.

promised them a speedier deliverance, he therefore wrote a second letter, beginning with the fifteenth verse, and going on with the twenty-first, &c., in which he denounces God's judgments on three of the chief of those, Ahab, Zedekiah, and Shemaiah.

Verse 21. He shall slay them before your eyes.] Nebuchadnezzar would be led by political reasons to punish these pretended prophets, as their predictions tended to make his Israelitish subjects uneasy and disaffected, and might excite them to rebellion. He therefore slew them; two of them, it appears, he burnt alive, viz., Ahab and Zedekiah, who are supposed by the rabbins to be the two elders who endeavoured to seduce Susanna, see ver. 23. Burning alive was a Chaldean punishment, Dan. iii. 6, and Amos ii. 1. From them other nations borrowed it.

Verse 23. Have committed adultery with their neighbours' wives] This is supposed to refer to the case of Susanna. See above.

Verse 24. Speak to Shemaiah] Zephaniah was the second priest, sagan, or chief priest's deputy, and Seraiah, high priest, when Jerusalem was taken. See chap. lii. 24. Shemaiah directs his letter to the former, and tells him that God had appointed him to

supply the place of the high priest, who was probably then absent. His name was either Azariah or Seraiah his son, but called Jehoiada from the remarkable zeal and courage of that pontiff. See the passages in the margin.—Dodd. After the taking of Jerusalem, Zephaniah was put to death by Nebuchadnezzar at Riblah; see chap. xxxvii. 3. The history of Jehoiada may be seen 2 Kings xi. 3, &c.

Verse 26. For every man that is mad, and maketh himself a prophet] Mad, *meshugga*, in ecstatic rapture; such as appeared in the prophets, whether true or false, when under the influence, the one of God, the other of a demon. See 2 Kings ix. 11; Hos. ix. 7.

Verse 32. I will punish Shemaiah] 1. He shall have no posterity to succeed him. 2. His family, i. e., relations, &c., shall not be found among those whom I shall bring back from captivity. 3. Nor shall he himself see the good that I shall do for my people. And all this shall come upon him and his because he hath taught rebellion against the Lord. He excited the people to reject Jeremiah, and to receive the lying words of the false prophets; and these led them to rebel.

CHAPTER XXX.

This and the following chapter must relate to a still future restoration of the posterity of Jacob from their several dispersions, as no deliverance hitherto afforded them comes up to the terms of it ; for, after the return from Babylon, they were again enslaved by the Greeks and Romans, contrary to the prediction in the eighth verse ; in every papistical country they have laboured under great civil disabilities, and in some of them have been horribly persecuted ; upon the ancient people has this mystic Babylon very heavily laid her yoke ; and in no place in the world are they at present their own masters ; so that this prophecy remains to be fulfilled in the reign of David, i. e., the Messiah ; the type, according to the general structure of the prophetic writings, being put for the antitype. The prophecy opens by an easy transition from the temporal deliverance spoken of before, and describes the mighty revolutions that shall precede the restoration of the descendants of Israel, 1—9, who are encouraged to trust in the promises of God, 10, 11. They are, however, to expect corrections ; which shall have a happy issue in a future period, 12—17. The great blessings of Messiah's reign are enumerated, 18—22 ; and the wicked and impatient declared to have no share in them, 23, 24.

A. M. cir. 3417.
B. C. cir. 587.
Ol. XLVIII. 2.
Tarquinius Prisci,
R. Roman.,
cir. annum 30.

THE word that came to Jeremiah from the LORD, saying,

2 Thus speaketh the LORD

God of Israel, saying, Write thee all the words that I have spoken unto thee in a book.

3 For, lo, the days come, saith the LORD, that * I will bring again the captivity of my people Israel and Judah, saith the LORD : ^b and I will cause them to return to the land that I gave to their fathers, and they shall possess it.

4 And these *are* the words that the LORD

spake concerning Israel and concerning Judah.

5 For thus saith the LORD ;

We have heard a voice of trem-

bling, ^c of fear, and not of peace.

6 Ask ye now, and see whether ^d a man doth travail with child ? wherefore do I see every man with his hands on his loins, ^e as a woman in travail, and all faces are turned into paleness ?

7 ^f Alas ! for that day *is* great, ^g so that none *is* like it : it *is* even the time of Jacob's trouble ; but he shall be saved out of it.

A. M. cir. 3417.
B. C. cir. 587.
Ol. XLVIII. 2.
Tarquinius Prisci,
R. Roman.,
cir. annum 30.

^a Ver. 18. Ch. xxxii. 44. Ezek. xxxix. 25. Amos ix. 14, 15.—^b Ch. xvi. 15.—^c Or, there is fear, and not peace.

^d Heb. a male.—^e Ch. iv. 31. vi. 24.—^f Joel ii. 11, 31. Amos v. 18. Zeph. i. 14, &c.—^g Dan. xii. 1.

NOTES ON CHAP. XXX.

Verse 1. *The word that came to Jeremiah from the Lord*] This prophecy was delivered about a year after the taking of Jerusalem ; so Dahler. Dr. Blayney supposes it and the following chapter to refer to the future restoration of both Jews and Israelites in the times of the gospel ; though also touching at the restoration from the Babylonish captivity, at the end of seventy years. Supposing these two chapters to be penned after the taking of Jerusalem, which appears the most natural, they will refer to the same events, one captivity shadowing forth another, and one restoration being the type or pledge of the second.

Verse 2. *Write thee all the words that I have spoken unto thee in a book.*] The book here recommended I believe to be the thirtieth and thirty-first chapters ; for among the Hebrews any portion of writing, in which the subject was finished, however small, was termed ספר sepher, a book, a treatise or discourse.

Verse 3. *The days come*] First, After the conclusion of the seventy years. Secondly, Under the Messiah.

That I will bring again the captivity of Israel] The ten tribes, led captive by the king of Assyria, and dispersed among the nations.

And Judah] The people carried into Babylon at two different times ; first, under Jeconiah, and, secondly, under Zedekiah, by Nebuchadnezzar.

Verse 5. *We have heard a voice of trembling*] This may refer to the state and feelings of the people during the war which Cyrus carried on against the Babylonians. Trembling and terror would no doubt affect them, and put an end to peace and all prosperity ; as they could not tell what would be the issue of the struggle, and whether their state would be better or worse should their present masters fall in the conflict. This is well described in the next verse, where men are represented as being, through pain and anguish, like women in travail. See the same comparison Isai. xiii. 6—8.

Verse 7. *Alas ! for that day is great*] When the Medes and Persians, with all their forces, shall come on the Chaldeans, it will be the day of Jacob's trouble, dismay, and uncertainty ; but he shall be delivered out of it—the Chaldean empire shall fall, but the Jews shall be delivered by Cyrus. Jerusalem shall be destroyed by the Romans, but the Israel of God shall be delivered from its ruin. Not one that had embraced Christianity perished in the sackage of that city.

A. M. cir. 3417.
H. C. cir. 567.
Ol. XLVIII. 2.
Tarquinius Prisci,
R. Roman.,
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8 For it shall come to pass in that day, saith the LORD of hosts, *that I will break his yoke from off thy neck, and will*

burst thy bonds, and strangers shall no more serve themselves of him.

9 But they shall serve the LORD their God, and ^a David their King, whom I will ^b raise up unto them.

10 Therefore ^c fear thou not, O my servant Jacob, saith the LORD; neither be dismayed, O Israel: for, lo, I will save thee from afar, and thy seed ^d from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make *him* afraid.

11 For I *am* with thee, saith the LORD, to save thee: ^e though I make a full end of all nations whither I have scattered thee, ^f yet will I not make a full end of thee: but I will correct thee ^g in measure, and will not leave thee altogether unpunished.

12 For thus saith the LORD, ^h Thy bruise *is* incurable, *and* thy wound *is* grievous.

13 *There is* none to plead thy cause, ⁱ that thou mayest be bound up: ^k thou hast no healing medicines.

A. M. cir. 3417.
B. C. cir. 597.
Ol. XLVIII. 2.
Tarquinius Prisci,
R. Roman.,
cir. annum 30.

14 ^l All thy lovers have forgotten thee; they seek thee not; for I have wounded thee with the wound ^m of an enemy, with the chastisement ⁿ of a cruel one, for the multitude of thine iniquity; ^o *because* thy sins were increased.

15 Why ^p criest thou for thine affliction? thy sorrow *is* incurable for the multitude of thine iniquity: *because* thy sins were increased, I have done these things unto thee.

16 Therefore all they that devour thee ^q shall be devoured; and all thine adversaries, every one of them, shall go into captivity; and they that spoil thee shall be a spoil, and all that prey upon thee will I give for a prey.

17 ^r For I will restore health unto thee, and I will heal thee of thy wounds, saith the LORD; because they called thee an Outcast, *saying*, This *is* Zion, whom no man seeketh after.

18 Thus saith the LORD; Behold, ^s I will bring again the captivity of Jacob's tents, and ^t have mercy on his dwelling-places; and the city shall be builded upon her own ^u heap, and the palace shall remain after the manner thereof.

19 And ^v out of them shall proceed thanks-

^a Isai. lv. 3, 4. Ezek. xxxiv. 23, xxxvii. 24. Hos. iii. 5.
^b Luke i. 69. Acts ii. 30, xiii. 23. — ^c Isai. xli. 13. xliii. 5.
^d Ch. xlvii. 27, 28. — ^e Ch. iii. 18. — ^f Amos ix. 8.
^g Ch. iv. 27. — ^h Ps. vi. 1. Isai. xxvii. 8. Ch. x. 24. xlvii.
ⁱ 28. — ^j 2 Chron. xxxvi. 16. Ch. xv. 18. — ^k Heb. for binding up, or pressing. — ^l Ch. viii. 22. — ^m Lam. i. 2.

ⁿ Job xlii. 24, xvi. 9, xix. 11. — ^o Job xxx. 21. — ^p Ch. v. 6. — ^q Ch. xv. 18. — ^r Exod. xxiii. 22. Isai. xxxiii. 1, xli. 11. Ch. x. 25. — ^s Ch. xxxiii. 6. — ^t Ver. 3. Ch. xxxiii. 7, 11. — ^u Ps. cii. 13. — ^v Or, little hill. — ^w Isai. xxxv. 10. li. 11. Ch. xxxi. 4, 12, 13. xxxiii. 10, 11.

Verse 8. *I will break his yoke*] That is, the yoke of Nebuchadnezzar.

Of him.] Of Jacob (ver. 7), viz., the then captive Jews.

Verse 9. *But they shall serve the Lord their God, and David their King*] This must refer to the times of the Messiah; and hence the Chaldee has, "They shall obey the Lord their God, ושמעו בר דוד ישועתא דמשיחא ושמעו בר דוד, and they shall obey the Messiah, the Son of David." This is a very remarkable version; and shows that it was a version, not according to the letter, but according to their doctrine and their expectation. David was long since dead; and none of his descendants ever reigned over them after the Babylonish captivity, nor have they since been a regal nation. Zerubbabel, under the Persians, and the Asmoneans, can be no exception to this. They have been *no nation* since; they are no nation now; and it is only in the *latter days* that they can expect to be a nation, and that must be a Christian nation.

Christ is promised under the name of his progenitor, David, Isai. lv. 3, 4; Ezek. xxxiv. 23, 24, xxxvii. 24, 25; Hos. iii. 5.

Verse 11. *Though I make a full end of all nations*]

Though the Persians destroy the nations whom they vanquish, yet they shall not destroy thee.

Verse 12. *Thy bruise is incurable*] *אנש* *anush*, desperate, not incurable; for the cure is promised in ver. 17, *I will restore health unto thee, and I will heal thee of thy wounds.*

Verse 13. *There is none to plead thy cause*] All thy friends and allies have forsaken thee.

Verse 15. *Thy sorrow is incurable*] *אנש* *anush*, desperate. See ver. 12.

Verse 16. *They that devour thee*] The Chaldeans, *Shall be devoured*] By the Medes and Persians.

All that prey upon thee will I give for a prey.] The Assyrians were destroyed by the Babylonians; the Babylonians, by the Medes and Persians; the Egyptians and Persians were destroyed by the Greeks, under Alexander. All these nations are now extinct; but the Jews, as a distinct people, still exist.

Verse 18. *The city shall be builded upon her own heap*] Be re-edified from its own ruins. See the book of Nehemiah, *passim*.

And the palace shall remain] Meaning, the king's house shall be restored; or, more probably, the temple shall be rebuilt; which was true, for after the Babylonish captivity it was rebuilt by Nehemiah, &c. By the tents, distinguished from the dwelling-places of

A. M. cir. 3417.
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giving and the voice of them that make merry: *and I will multiply them, and they shall not be few; I will also glorify

them, and they shall not be small.

20 Their children also shall be ^bas aforetime, and their congregation shall be established before me, and I will punish all that oppress them.

21 And their nobles shall be of themselves, *and their governor shall proceed from the midst of them: and I will ^dcause him to draw near, and he shall approach unto me: for who

* Zech. x. 8. — ^b Isai. i. 26. — ^c Gen. xlix. 10. — ^d Numb. xvi. 5. — ^e Ch. xxiv. 7. xxxi. 1, 33. xxxii. 38. Ezek. xi.

Jacob, we may understand all the minor dispersions of the Jews, as well as those numerous synagogues found in large cities.

Verse 19. *I will multiply them*] They shall be very numerous; even where at present they have but tents.

I will also glorify them] I will put honour upon them everywhere, so that they shall be no longer contemptible. This will be a very great change, for they are now despised all over the earth.

Verse 20. *Their children also*] They shall have the education of their own children as formerly.

And their congregation] Their religious assemblies.

Shall be established] Being, in the latter days, incorporated with those "who serve the Lord their God, and worship the Messiah, the son of David.

Verse 21. *Their nobles shall be of themselves*] *Strangers* shall not rule over them; and—

is this that engaged his heart to approach unto me? saith the LORD.

22 And ye shall be *my people, and I will be your God.

23 Behold, the ^fwhirlwind of the LORD goeth forth with fury, a ^gcontinuing whirlwind: it shall ^hfall with pain upon the head of the wicked.

24 The fierce anger of the LORD shall not return, until he have done *it*, and until he have performed the intents of his heart: ⁱin the latter days ye shall consider it.

20. xxxvi. 28. xxxvii. 27. — ^f Ch. xxiii. 19, 20. xxv. 32. ^g Heb. cutting. — ^h Or, remain. — ⁱ Gen. xlv. 1.

Their governor shall proceed from the midst of them] Both Nehemiah and Zerubbabel, their nobles and governors after the return from Babylon, were Jews.

Verse 22. *Ye shall be my people*] The old covenant shall be renewed.

Verse 23. *The whirlwind of the Lord*] A grievous tempest of desolation,—

Shall fall with pain upon the head of the wicked] On Nebuchadnezzar and the Chaldeans.

Verse 24. *In the latter days ye shall consider it*] By the latter days the gospel dispensation is generally meant; and that restoration which is the principal topic in this and the succeeding chapter refers to this time. Had the Jews properly considered this subject, they would long ere this have been brought into the liberty of the gospel, and saved from the maledictions under which they now groan. Why do not the Jews read their own prophets more conscientiously?

CHAPTER XXXI.

This chapter continues the subject of the preceding in a beautiful vision represented at a distant period. God is introduced expressing his continual regard for Israel, and promising to restore them to their land and liberty, 1—5. Immediately heralds appear, proclaiming on Mount Ephraim the arrival of the great year of jubilee, and summoning the people to gather unto Zion, 6. Upon which God resumes the speech; and makes such gracious promises both of leading them tenderly by the way, and making them happy in their own land, that all the nations of the world are called upon to consider with deep attention this great salvation, 7—14. The scene is then diversified by a very happy invention. Rachel, the mother of Joseph and Benjamin, is represented as risen from her tomb, in a city of Benjamin near Jerusalem, looking about for her children, and bitterly lamenting their fate, as none of them are to be seen in the land of their fathers, 15. But she is consoled with the assurance that they are not lost, and that they shall in due time be restored, 16, 17. To this another tender and beautiful scene immediately succeeds. Ephraim (often put for the TEN tribes) comes in view. He laments his past errors, and expresses the most earnest desires of reconciliation; upon which God, as a tender parent, immediately forgives him, 18—20. The virgin of Israel is then directed to prepare for returning home, 21, 22; and the vision closes with a promise of abundant peace and security to Israel and Judah in the latter days, 23—26. The blessed condition of Israel under the Messiah's reign is then beautifully contrasted with their afflicted state during the general dispersion, 27, 28. In the remaining part of the chapter the promises to the posterity of Jacob of

the impartial administration of justice, increasing peace and prosperity, the universal diffusion of righteousness, and stability in their own land after a general restoration in gospel times, are repeated, enlarged on, and illustrated by a variety of beautiful figures,
29—40.

A. M. cir. 3417.
B. C. cir. 587.
Ol. XLVIII. 2.
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R. Roman.,
cir. annum 30.

AT^a the same time, saith the LORD,^b will I be the God of all the families of Israel, and they shall be my people.

2 Thus saith the LORD, The people *which were* left of the sword found grace in the wilderness; *even* Israel, when^c I

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^a Ch. xxx. 24.—^b Ch. xxx. 22.

^c Numb. x. 33. Deut. i. 33. Ps. xcvi. 11. Isai. lxiii. 14.

NOTES ON CHAP. XXXI.

Dr. *Blayney* has introduced this and the preceding chapter with the following excellent observations:—

“There are many prophecies,” says he, “in various parts of the Old Testament, which announce the future restoration of Israel to their own land, and the complete re-establishment of both their civil and religious constitution in the latter days, meaning the times of the gospel dispensation. These two chapters contain a prophecy of this kind; which must necessarily be referred to these times, because it points out circumstances which certainly were not fulfilled at the return of the Jews from the Babylonish captivity, nor have hitherto had their completion. For the people who returned from Babylon were the people of Judah only, who had been carried away captive by Nebuchadnezzar; but here it is foretold, that not only should the captivity of Judah be restored, but the captivity of Israel also, meaning those ten tribes which were carried away before, by Sennacherib king of Assyria; and who still remain in their several dispersions, having never returned, in a national capacity at least, to their own land, whatever some few individuals have done. But the terms of the prophecy entitle us to expect, not an obscure and partial, but a complete and universal, restoration; when God will manifest himself, as formerly, the God and Patron of all the families of Israel, and not of a few only. Again it is promised that, after this restoration, they should no more fall under the dominion of foreigners, but be governed by princes and magistrates of their own nation, independently of any but God, and David their king. But this was not the case with the Jews who returned from Babylon. They then indeed had a leader, Zerubbabel, one of their own nation, and also of the family of David; but both the nation and their leader continued still in a state of vassalage, and the most servile dependance upon the Persian monarchy. And when the Grecian monarchy succeeded, they changed their masters only, but not their condition; till at length under the Asmonean princes they had for a while an independent government of their own, but without any title to the name of David. At last they fell under the Roman yoke; since which time their situation has been such as not to afford the least ground to pretend that the promised restoration has yet taken place. It remains therefore to be brought about in future under the reign of the Messiah, emphatically distinguished by the name of David; when every particular circumstance predicted concerning it will no doubt be verified by

a distinct and unequivocal accomplishment. There is no particular date annexed to this prophecy, whereby to ascertain the precise time of its delivery. But it may not unreasonably be presumed to have followed immediately after the preceding one, in which the restoration of the people from their Babylonish captivity is in direct terms foretold. From hence the transition is natural and easy to the more glorious and general restoration which was to take place in a more distant period, and was designed for the ultimate object of the national hopes and expectations. Both events are frequently thus connected together in the prophetic writings; and perhaps with this design, that when that which was nearest at hand should be accomplished, it might afford the clearest, and strongest, and most satisfactory kind of evidence that the latter, how remote soever its period, would in like manner be brought about by the interposition of Providence in its due season. But though this prophecy relates wholly to one single subject, it seems naturally to divide itself into three distinct parts. The first part, after a short preface, in which the prophet is required to commit to writing the matters revealed to him, commences with representing, in a style of awe and energy, the consternation and distress which, in some future day of visitation, should fall upon all nations, preparatory to the scene of Jacob's deliverance, ver. 5—9. Israel is encouraged to confide in the Divine assurance of restoration and protection, ver. 10, 11. He is prepared previously to expect a severe chastisement for the multitude of his sins; but consoled with the prospect of a happy termination, ver. 12—17. This is followed by an enumeration at large of the blessings and privileges to which the Jews should be restored upon their re-admission into God's favour, ver. 18—22. Again, however, it is declared that the anger of JEHOVAH would not subside till his purposed vengeance against the wicked should have been fully executed; and then, but not till then, an entire reconciliation would take place between him and all the families of Israel, ver. 23, chap. xxxi. 1. The second part of this prophecy begins chap. xxxi. 2, and is marked by a sudden transition to a distant period of time, represented in a vision, and embellished with a variety of beautiful scenes and images. God announces the renewal of his ancient love for Israel; and promises, in consequence thereof, a speedy restoration of their former privileges and happiness, ver. 2—5. Already the heralds have proclaimed on Mount Ephraim the arrival of the joyful day; they summon the people to

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went to cause him to rest.
3 The LORD hath appeared
of old unto me, *saying*, Yea,
I have loved thee with an
everlasting love: therefore with lovingkind-
ness have I drawn thee.

^a Heb. *from afar*.—^b Mal. i. 2.—^c Rom. xi. 28, 29.
^d Or, *have I extended loving-kindness unto thee*.—^e Hos. xi.

re-assemble once more in Zion; and promulge by special command the glad tidings of salvation which God had accomplished for them. God himself declares his readiness to conduct home the remnant of Israel from all parts of their dispersion, to compassionate and relieve their infirmities, and to provide them with all necessary accommodations by the way, ver. 6—9. The news is carried into distant lands; and the nations are summoned to attend to the display of God's power and goodness in rescuing his people from their stronger enemies, and in supplying them after their return with all manner of good things to the full extent of their wants and desires, ver. 10—14. Here the scene changes; and two new personages are successively introduced, in order to diversify the same subject, and to impress it more strongly. Rachel first; who is represented as just risen from the grave, and bitterly bewailing the loss of her children; for whom she anxiously looks about, but none are to be seen. Her tears are dried up; and she is consoled with the assurance that they are not lost for ever, but shall in time be brought back to their ancient borders, ver. 15—17. Ephraim comes next. He laments his past undutifulness with great contrition and penitence, and professes an earnest desire of amendment. These symptoms of returning duty are no sooner discerned in him, than God acknowledges him once more as a darling child, and resolves with mercy to receive him, ver. 18—20. The virgin of Israel is then earnestly exhorted to hasten the preparations for their return; and encouraged with having the prospect of a signal miracle wrought in her favour, ver. 21, 22. And the vision closes at last with a promise that the divine blessing should again rest upon the land of Judah; and that the men of Judah should once more dwell there, cultivating it according to the simplicity of ancient institutions, and fully discharged from every want, ver. 23—26. In the third part, by way of appendix to the vision, the following gracious promises are specifically annexed: That God would in time to come supply all the deficiencies of Israel and Judah; and would be as diligent to restore as he had ever been to destroy them; and would not any more visit the offences of the fathers upon the children, ver. 27—30. That he would make with them a better covenant than he had made with their forefathers, ver. 31—34. That they should continue his people by an ordinance as firm and as lasting as that of the heavens, ver. 35—37. And that Jerusalem should again be built, enlarged in its extent, and secure from future desolation, ver. 38—40."

4 Again, 'I will build thee, and thou shalt be built, O virgin of Israel: thou shalt again be adorned with thy ^a tabrets,^b and shalt go forth in the dances of them that make merry.

A. M. cir. 3417.
B. C. cir. 587.
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4.—^f Ch. xxxiii. 7.—^g Exod. xv. 20. Judg. xi. 34. Ps. cxlix. 3.—^h Or, *timbrels*.

Verse 1. *At the same time*] This discourse was delivered at the same time with the former; and, which that, constitutes the *Book* which God ordered the prophet to write.

Will I be the God of all the families of Israel] I shall bring back the *ten tribes*, as well as their brethren the *Jews*. The restoration of the *Israelites* is the principal subject of this chapter.

Verse 2. *The people which were left of the sword*] Those of the *ten tribes* that had escaped death by the sword of the Assyrians.

Found grace in the wilderness] The place of their exile; a *wilderness*, compared to their own land—*Dahler*. See Isai. xl. 3.

Verse 3. *I have loved thee with an everlasting love*] ואהבתיך עולם אהבתיך *veahabath olam ahbathich*, "and with the old love I have loved thee." "Also, with a love of long standing have I loved thee."—*Blayney*. "But I love thee always."—*Dahler*. I still bear to the Jewish people that love which I showed to their fathers in Egypt, in the wilderness, and in the promised land. Can it be supposed, by any person seriously considering the context, that these words are spoken of *God's decree of election* in behalf of the *Jews*. Those who make it such, act most injudiciously on their own principle; for, how few of the *Jews* have ever given evidence that they were the *children of God*, from their restoration from *Babylon* to the present day! The words refer simply to their state as a people, most wondrously preserved by the providence and mercy of God, as a *standing proof* of the divine authority of the Scriptures, and as an evidence of God's displeasure against sin.

Therefore with lovingkindness have I drawn thee. "Therefore have I lengthened out mercy to thee."—*Blayney*.

C'est pourquoi je t'ai conservé ma grace.—*Dahler*
"Therefore I have preserved my grace to thee."

The exiles, who had not for a long time received any proofs of the divine protection, are represented as deploring their state; but God answers, that though this may seem to be the case, he has *always* loved them; and this *continued* love he will show by bringing them out of their captivity. However *cross* may fare, this is the sense of the passage; all the context proves this.

Verse 4. *O virgin of Israel*] *Israelites* in general now called *virgin*, because restored to their ancient *purity*.

With thy tabrets] Women in general played on these; they were used in times of *rejoicing*, and as

A. M. cir. 3417.
B. C. cir. 587.
Ol. XLVIII. 2.
Tarquimii Priisci,
R. Roman.,
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5 * Thou shalt yet plant vines upon the mountains of Samaria: the planters shall plant, and shall ^beat them as common

things.

6 For there shall be a day, *that* the watchmen upon the mount Ephraim shall cry, 'Arise ye, and let us go up to Zion unto the LORD our God.

7 For thus saith the LORD; ^dSing with gladness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, O LORD, save thy people, the remnant of Israel.

8 Behold, I will bring them ^efrom the north country, and ^fgather them from the coasts of the earth, and ^gwith them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall return thither.

9 ^hThey shall come with weeping, and with ⁱsupplications will I lead them: I will cause them to walk ^jby the rivers of waters in a straight way, wherein they shall not stumble:

^a Isai. lxx. 21. Amos ix. 14.—^b Heb. *profane* them. Deut. xx. 6. xxviii. 30.—^c Isai. ii. 3. Mic. iv. 2.—^d Isai. xl. 5. 6.—^e Ch. iii. 12, 18. xxiii. 8.—^f Ezek. xx. 34, 41. xxiv. 13.—^g Ps. cxxvi. 5, 6. Ch. l. 4.—^h Or, *favoura*. Zech. xii. 10.—ⁱ Isai. xxxv. 8. xliii. 19. xlix. 10, 11.

complicated with *dancing*. To these customs, still preserved, the prophet alludes.

Verse 5. *Thou shalt yet plant vines upon the mountains of Samaria*] This was the regal city of the Israelites, as *Jerusalem* was of the Jews.

Shall eat them as common things.] By the law of Moses no man was permitted to eat of the fruit of his vineyard till the fifth year after planting. For the first three years it was considered uncircumcised, unclean, not fit to be eaten; in the fourth year it was *holy to the Lord*, the fruit belonged to Him; in the fifth year he might use it for himself, Lev. xix. 23-25. But in the time here mentioned the fruit should be considered *common*—lawful at all times to be eaten.

Verse 6. *For there shall be a day*] Literally, *for this is the day, or the day is come*. The watchmen—the prophets.

Arise ye, and let us go up to Zion] Let both *Israelites* and *Jews* join together in the worship of the Lord.

Verse 7. *The chief of the nations*] The same as Jacob or Israel; for most certainly this people was *once the most honourable* on the face of the earth.

O Lord, save thy people] Let the Jews earnestly intercede in behalf of their Israelitish brethren; or let them rejoice and praise the Lord, who *hath saved* the remnant of Israel. So Dr. *Blayney* thinks the clause should be understood.

for I am a father to Israel, and Ephraim is my ^kfirstborn.

10 Hear the word of the LORD, O ye nations, and de-

clare *it* in the isles afar off, and say, He that scattered Israel ^lwill gather him, and keep him, as a shepherd *doth* his flock.

11 For ^mthe LORD hath redeemed Jacob, and ransomed him ⁿfrom the hand of *him that was* stronger than he.

12 Therefore they shall come and sing in ^othe height of Zion, and shall flow together to ^pthe goodness of the LORD, for wheat, and for wine, and for oil, and for the young of the flock and of the herd: and their soul shall be as a ^qwatered garden; ^rand they shall not sorrow any more at all.

13 Then shall the virgin rejoice in the dance, both young men and old together: for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow.

14 And I will satiate the soul of the priests with fatness, and my people shall be satisfied

^k Exod. iv. 22.—^l Isai. xl. 11. Ezek. xxxiv. 12, 13, 14. ^m Isai. xlv. 23. xlviii. 20.—ⁿ Isai. xlii. 24, 25.—^o Ezek. xvii. 23. xx. 40.—^p Hos. iii. 5.—^q Isai. lviii. 11.—^r Isai. xxxv. 10. lxx. 19. Rev. xxi. 4.

Verse 8. *I will bring them from the north country*] From *Babylon*.

From the coasts of the earth] The ten tribes were carried away partly into Assyria by Tiglath-pileser, and partly into Mesopotamia and Media by Salmanser, 2 Kings xv. 29, xvii. 6. Assyria and Media, being very distant from Palestine, might have been called, in prophetic language, *the coasts of the earth*.

The blind and the lame] I will so effectually remove all difficulties out of the way, so provide for them on the journey, so supernaturally support their bodies and minds, that the veriest invalids shall safely proceed to, and happily arrive at, the end of their journey.

Verse 9. *They shall come with weeping*] Duly penetrated with a sense of their sins, they shall deeply deplore them; and, while weeping for them, earnestly *supplicate* God to have mercy upon them.

By the rivers of waters] I will so guide and provide for them in the arid deserts, that they shall find streams of water whenever necessary. Every one knows of how much consequence water is to travellers in the eastern deserts.

Ephraim is my first-born.] Ephraim, being the most considerable, is often put for the whole of the *ten tribes*.

Verse 12. *And shall flow together*] Perhaps this may

A. M. cir. 3417.
B. C. cir. 587.
Ol. XLVIII. 2.
Tarquimii Priisci,
R. Roman.,
cir. annum 30.

A. M. cir. 3417.
B. C. cir. 587
Ol. XLVIII. 2.
Tarquinius Prisci,
R. Roman.,
cir. annum 30.

with my goodness, saith the LORD.

15 Thus saith the LORD ; * A voice was heard in ^b Ramah,

lamentation, and bitter weeping ; Rachel weeping for her children refused to be comforted for her children, because ^c they were not.

16 Thus saith the LORD ; Refrain thy voice from weeping, and thine eyes from tears : for thy work shall be rewarded, saith the LORD ; and ^d they shall come again from the land of the enemy.

17 And there is hope in thine end, saith the LORD, that thy children shall come again to their own border.

18 I have surely heard Ephraim bemoaning

* Matt. ii. 17, 18.—^b Josh. xviii. 25.—^c Gen. xlii. 13. ^d Ver. 4, 5. Ezra i. 5. Hos. i. 11.—^e Lam. v. 21.

refer to their assembling at the three great national feasts, the passover, pentecost, and tabernacles.

Their soul shall be as a watered garden] Full of the light, life, and power of God ; so that they shall rejoice evermore, pray without ceasing, and give thanks in every thing.

Verse 14. *And I will satiate the soul of the priests*] The worship of God being restored, they shall have their proper share of the victims brought to the temple.

Verse 15. *A voice was heard in Ramah*] The Ramah mentioned here (for there were several towns of this name) was situated in the tribe of Benjamin, about six or seven miles from Jerusalem. Near this place Rachel was buried ; who is here, in a beautiful figure of poetry, represented as coming out of her grave, and lamenting bitterly for the loss of her children, none of whom presented themselves to her view, all being slain or gone into exile. St. Matthew, who is ever fond of accommodation, applies these words, chap. ii. 17, 18, to the massacre of the children at Bethlehem. That is, they were suitable to that occasion, and therefore he so applied them ; but they are not a prediction of that event.

Verse 16. *They shall come again from the land of the enemy.*] This could not be said of the murdered innocents at Bethlehem ; they never came again ; but the Jews, who had gone into captivity, did come again from the land of their enemy to their own border.

Verse 18. *I have surely heard Ephraim bemoaning himself*] The exiled Israelites are in a state of deep repentance.

Thou hast chastised me, and I was chastised] I was at first like an unbroken and untoward steer, the more I was chastised the more I rebelled ; but now I have benefited by thy correction.

Turn thou me] I am now willing to take thy yoke upon me, but I have no power. I can only will and pray. Take the matter into thy own hand, and fully convert my soul.

himself thus ; Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke : ^e turn thou me, and I shall be turned ; for thou art the LORD my God.

19 Surely ' after that I was turned, I repented ; and after that I was instructed, I smote upon my thigh : I was ashamed, yea, even confounded, because I did bear the reproach of my youth.

20 *Is Ephraim my dear son ? is he a pleasant child ?* for since I spake against him, I do earnestly remember him still : ^g therefore my bowels ^h are troubled for him ; ⁱ I will surely have mercy upon him, saith the LORD.

A. M. cir. 3417.
B. C. cir. 587.
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R. Roman.,
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^f Deut. xxx. 2.—^g Deut. xxxii. 36. Isai. lxiii. 15. Hos. xi. 8.—^h Heb. sound.—ⁱ Isai. lviii. 18. Hos. xiv. 4.

Verse 19. *After that I was turned*] Converted from my sin, folly, and idolatry.

I repented] To conviction of sin I now added contrition for sin. Conviction, in this sense of the word, must precede contrition or repentance. As soon as a man sees himself lost and undone, he is convicted of sin ; when convicted, he begins to mourn. Thus contrition follows conviction.

I smote upon my thigh] My sorrow grew deeper and deeper ; I smote upon my thigh through the extremity of my distress. This was a usual sign of deep affliction. See Ezek. xxi. 12. It was the same among the ancient Greeks. So Homer :

Ως εφαρ' αυταρ Αρης θαλερω πεπληγετο μηρω
Χερσι καταπρηνεσσ', ολοφυρομενος δε προσηυδα.
Il. lib. xv. 119

"She spake ; and with expanded arms, his thigh smiting, thus sorrowful, the god exclaimed."

COWPER

— αυταρ Αχιλλευς
Μηρω πληξαμενος Πατροκληα προσειπεν.
Il. lib. xvi. 124

"Achilles saw it, smote his thigh, and said —"

COWPER

I have often seen persons in deep grief act thus.

Verse 20. *Is Ephraim my dear son ?*] It is impossible to conceive any thing more tenderly affectional than this. Let us consider the whole account. Ten tribes, called here Ephraim, for the reason before alleged, are represented as acknowledging their sin. I have heard Ephraim bemoaning himself ; and in his lamentation he says, 1. *Thou hast chastised me*. 2. Though he at first rebelled against the chastisement, yet at last he submitted and acknowledged his offences. 3. He turned from all his offences ; he was converted. 4. After his conversion (^כשב he repented ; after conviction came contrition, as before stated. 5. Being in a state of godly sorrow he was instructed, ונתי הוודעתי, he got a thorough

A. M. cir. 3417.
B. C. cir. 587.
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Tarquinius Prisci,
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cir. annum 30.

21 Set thee up waymarks,
make thee high heaps : * set
thine heart toward the high-
way, *even* the way *which* thou

wentest: turn again, O virgin of Israel, turn
again to these thy cities.

22 How long wilt thou ^b go about, O thou
'backsliding daughter? for the LORD hath
created a new thing in the earth, A woman
shall compass a man.

23 Thus saith the LORD of hosts, the God
of Israel; As yet they shall use this speech
in the land of Judah and in the cities thereof,

* Ch. i. 5.—^b Ch. ii. 18, 23, 36.—^c Ch. iii. 6, 8, 11, 12,
14, 23.—^d Pa. cxxii. 5, 6, 7, 8. Isai. i. 26.—^e Zech. viii.

knowledge of the desperate wickedness of his heart
and life. 6. Having received this instruction, he
was filled with excessive grief; which is signified
here by *smiting on his thigh*. See above. 7. He
finds that from his youth up he had been sinning
against God; and although his youthful sins had
long passed from his memory, yet the light of God
brought them back, and he was ashamed and con-
founded at the sight of them. 8. In this state of
confusion and distress God sees him; and, com-
miserating his state, thus speaks :

1. *Is Ephraim my dear son?* Bad as he is in his
own sight, and in the sight of my justice, he is now
a penitent, and to me is precious. 2. However loath-
some and disfigured he may be with sin and sorrow,
he is to me a pleasant child—a child of delights; one in
whose conversion I delight, and my angels rejoice.
3. I did speak against him; כִּי מִדִּי דַבְּרִי בוֹ *ki middey*
dabberi bo, for "from the abundance of my speaking
in him;" accusing, threatening, promising, exhorting,
encouraging; "I do still earnestly remember him."
God has taken much pains with him, and is unwilling
to give him up; but now that he repents, he has not
received the grace of God utterly in vain. 4. God
feels a yearning desire towards him; הָמָּוּ נִפְּסִי לוֹ *hamu*
mei lo, "my bowels are agitated for him." I feel
nothing towards him but pity and love. When a
sinner turns to God, God ceases to be angry with
him. 5. God expresses his determination to save
him; רַחֵם אֲרַחֲמֶנּוּ *rachem arachamennu*, "I will be
affectionately merciful to him, with tender mercy,
saith the Lord." He shall find that I treat him as a
father does a returning prodigal son. So every penitent
is sure to find mercy at the hand of God.

Verse 21. *Set thee up waymarks*] Alluding to
stones, or heaps of stones, which travellers in the
desert set up to ascertain the way, that they may
know how to return. Mark the way to Babylon:
thither ye shall certainly go; but from it ye shall as
certainly return.

Verse 22. *A woman shall compass a man*] נִקְבָּה
נִבְרָה *nekebah tesobeb gaber*, "A weak woman
shall compass or circumvent a strong man." This
place has given much trouble to Biblical critics. By

when I shall bring again their
captivity; *The LORD bless
thee, O habitation of justice,
and * mountain of holiness.

A. M. cir. 3417.
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24 And there shall dwell in Judah itself, and
'in all the cities thereof together, husband-
men, and they that go forth with flocks.

25 For I have satiated the weary soul, and
I have replenished every sorrowful soul.

26 Upon this I awaked, and beheld; and
my sleep was sweet unto me.

27 Behold, the days come, saith the LORD,
that * I will sow the house of Israel and the

3.—^f Ch. xxxiii. 12, 13.—^g Ezek. xxxvi. 9, 10, 11,
Nos. ii. 23. Zech. x. 9.

many Christian writers it is considered a prophecy of
the miraculous conception of the holy virgin; but as
I am sure no such meaning is in the words, nor in the
context, so I am satisfied no such meaning can be
fairly brought out of them. *Houbigant* thinks there
is a small error in the text, i. e., תִּשׁוּבָה *teshobeb*, shall
return, and not תִּסְבֵּב *tesobeb*, shall compass. This
reading is found in two of *Kennicott's* MSS., and he
contends that the passage should be read, "The wife
shall return to her husband;" alluding to the con-
version of the Jewish people, called above a *back-*
sliding daughter. This makes a good sense; but I
do not see why this should be called a new thing in
the earth. After all, I think it likely that the Jews in
their present distressed circumstances are represented
under the similitude of a weak defenceless female,
נִקְבָּה *nekebah*; and the Chaldeans under that of a
fierce strong man, גַּבֵּר *gaber*, who had prevailed over
and oppressed this weak woman. But, notwithstanding
the disparity between them, God would cause the
woman—the weak defenceless Jews, to compass—to
overcome, the strong man—the powerful Babylonians.
And this the prophet says would be a new thing in
the land; for in such a case the lame would take
the prey. The context favours both these meanings.
Dr. Blayney gives a sense very near to this: "A weak
woman shall repulse a strong or mighty man." It is
most likely a proverbial expression.

Verse 23. *The Lord bless thee, O habitation of
justice*] After their return they shall be remarkably
prosperous. Piety and industry shall go hand in
hand; they shall have their husbandmen, their shep-
herds, and neatherds, ver. 24. And Jerusalem shall
become a righteous city, and the temple shall be a place
of holiness; so the weary there shall have rest, and the
sorrowful shall be abundantly comforted, ver. 24, 25.

Verse 26. *Upon this I awaked*] It appears that
the prophecy, commencing with chap. xxx. 2 and
ending with ver. 25 of this chapter, was delivered
to the prophet in a dream. *Dahler* supposes it to be
a wish; that the prophet, though he could not hope
to live to that time, might be permitted to awake up
from his tomb; and, having seen this prosperity,
would be content to return to his grave.

A. M. cir. 3417.
B. C. cir. 587.
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house of Judah, with the seed of man, and with the seed of beast.

28 And it shall come to pass, *that* like as I have ^a watched over them, ^b to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them, ^c to build, and to plant, saith the LORD.

29 ^d In those days they shall say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge.

30 ^e But every one shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge.

31 Behold, the ^f days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah:

32 Not according to the covenant that I made with their fathers, in the day *that* ^g I took them by the hand, to bring them out of the land of Egypt; which my covenant they brake, ^h although I was an husband unto them, saith the LORD:

33 ⁱ But this *shall be* the covenant that I will

^a Ch. xlv. 27.—^b Ch. i. 10. xviii. 7.—^c Ch. xxiv. 6. ^d Ezek. xviii. 2, 3.—^e Gal. vi. 5, 7.—^f Ch. xxxii. 40. xxxiii. 14. Ezek. xxxvii. 26. Heb. viii. 8—12. x. 16, 17. ^g Deut. i. 31.—^h Or, *should I have continued an husband unto them?*—ⁱ Ch. xxxii. 40.—^k Ps. xl. 8. Ezek. xi. 19, 20. xxxvi. 26, 27. 2 Cor. iii. 3.—^l Ch. xxiv. 7. xxx. 22.

Verse 27. *I will sow—with the seed of man and with the seed of beast.*] I will multiply both men and cattle.

Verse 29. *The fathers have eaten a sour grape*] A proverbial expression for, "The children suffer for the offences of their parents." This is explained in the next verse: "Every one shall die for his own iniquity." No child shall suffer divine punishment for the sin of his father; only so far as he acts in the same way can he be said to bear the sins of his parents.

Verse 31. *A new covenant*] The Christian dispensation.

Verse 33. *After those days*] When vision and prophecy shall be sealed up, and Jesus have assumed that *body which was prepared for him*, and have laid down his life for the redemption of a lost world, and, having ascended on high, shall have obtained the gift of the Holy Spirit to purify the heart; then God's law shall, by it, be *put in their inward parts, and written on their hearts*; so that all *within* and all *without* shall be holiness to the Lord. Then God will be truly *their God*, received and acknowledged as their *portion*, and the sole object of their devotion; and they shall be *his people*, filled with holiness, and made partakers of the divine nature, so that they shall perfectly love him and worthily magnify his name.

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make with the house of Israel; After those days, saith the LORD, ¹ I will put my law in their inward parts, and write it in their hearts; ¹ and will be their God, and they shall be my people.

34 And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for ^m they shall all know me, from the least of them unto the greatest of them, saith the LORD: for ⁿ I will forgive their iniquity, and I will remember their sin no more.

35 Thus saith the LORD; ^o which giveth the sun for a light by day, *and* the ordinances of the moon and of the stars for a light by night, which divideth ^p the sea when the waves thereof roar; ^q The LORD of hosts *is* his name:

36 ^r If those ordinances depart from before me, saith the LORD, *then* the seed of Israel also shall cease from being a nation before me for ever.

37 Thus saith the LORD; ^s If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast

xxxii. 38.—^m Isai. liv. 13. John vi. 45. 1 Cor. ii. 10. 1 John ii. 20.—ⁿ Ch. xxxiii. 8. 1. 20. Mic. vii. 18. Acts x. 43. xiii. 39. Rom. xi. 27.—^o Gen. i. 16. Ps. lxxii. 5, 17. lxxxix. 2, 36, 37. cxix. 89.—^p Isai. li. 15.—^q Ch. x. 16.—^r Ps. cxlviii. 6. Isai. liv. 9, 10. Ch. xxxiii. 20. ^s Ch. xxxiii. 22.

Verse 34. *And they shall teach no more*] It shall be a time of universal *light and knowledge*; all shall *know God in Christ, from the least to the greatest*; the children shall be taught to read the *New Covenant*, and to *understand the terms* of their salvation.

I will forgive their iniquity] It shall be a time of GENERAL PARDON; multitudes shall be daily in the Christian church receiving the witness of God's Spirit, and in their life and conversation witnessing a good confession. How wonderfully is this prophecy fulfilled in the age of *Bibles, Sunday-schools, and village preaching*!

Verse 36. *If those ordinances*] As sure as the sun shall give light to the *day*, and the moon to the *night*, so surely shall the Jews continue to be a distinct people. The same thing is expressed in other words in the next verse. Hitherto this prophecy has been literally fulfilled; the Jews are still a distinct people from all the dwellers upon earth. Every attempt that has been made in any country to *naturalize* and unite them with the people of that country, has proved abortive. The well-circumstanced attempt made this year (1830) in England, when the strongest interest was excited in their behalf, has also utterly failed. And why? Because of God's *purpose* expressed in chap. xxxi. 35—37 of the Book of the Prophet JEREMIAH.

A. M. cir. 3417.
B. C. cir. 587.
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off all the seed of Israel for all that they have done, saith the LORD.

38 Behold, the days come, saith the LORD, that the city shall be built to the LORD ^afrom the tower of Hananeel unto the gate of the corner.

39 And ^bthe measuring line shall yet go forth over against it upon the hill Gareb, and

shall compass about to Goath.

40 And the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook of Kidron, ^cunto the corner of the horse-gate toward the east, ^dshall be holy unto the LORD; it shall not be plucked up, nor thrown down any more for ever.

A. M. cir. 3417.
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^aNeh. iii. 1. Zech. xiv. 10.—^bEzek. xl. 8. Zech. ii. 1.

^c2 Chron. xxiii. 15. Neh. iii. 28.—^dJoel iii. 17.

Verse 38. *The city shall be built to the Lord*] This cannot mean the city built after the return from Babylon, for two reasons: 1. This is to be much greater in extent; 2. It is to be permanent, never to be thrown down, ver. 40. It must therefore mean, if taken literally at all, the city that is to be built by them when they are brought in with the fulness of the Gentiles.

The tower of Hananeel] This stood in the north-east part of the city; from thence the wall proceeded to the corner gate (probably the same as the old gate), thus named from its running out into an angle in that part.

Verse 39. *Upon the hill Gareb*] Gareb and Goath are out of the limits of this city. The latter is supposed to be *Golgotha*; that is, the *heap of Gotha*, which, being the place where our Lord was crucified,

was without the city. These hills were a little to the north-west of the old city walls: but are destined to be within the new city. See Dr. Blayney on all these verses.

Verse 40. *The whole valley of the dead bodies*] The valley of the son of Hinnom.

And all the fields unto the brook of Kidron, unto the corner of the horse-gate toward the east] All these places, the *fuller's field*, &c., shall be consecrated to the Lord, and become a part of this new city; so that this will appear to be a city much more extensive than the city of Jerusalem ever was; and to be suited to that time, when the people shall have the law written in their hearts, and God shall have filled the land with the seed of man, and with the seed of beast. *Talia sæcla currite!* "Make speed, ye happy times!"

CHAPTER XXXII.

Jeremiah, now confined for his faithful admonitions, foretels the fate of the king and city, 1—5. According to the direction of God, he buys of his cousin Hanameel a field in Anathoth; the contract, or deed of sale, being subscribed, sealed, and witnessed, and delivered to Baruch, together with a duplicate not sealed, who is commanded to put them into an earthen vessel that they may remain there for many days, 6—14. This transaction of the prophet, which is entered and subscribed in the public register, God constitutes a sign or pledge of the Jews' return from the Babylonish captivity, and of their again possessing houses, fields, and vineyards, in their own land, and by their own right, according to their tribes and families, 15. Jeremiah's prayer, in which he recounts God's marvellous acts towards the children of Israel, and deeply deplores the lamentable state of the country, and the numerous provocations which have led to it, 16—25. After which God is introduced declaring his purpose of giving up his people into the hands of their enemies, 26—35; promising, however, to restore them in due time to their ancient possessions, and to make with them an everlasting covenant, 36—44.

A. M. 3415.
B. C. 589.
Ol. XLVII. 4.
Anno
Tarquinius Prisci,
R. Roman., 28.

THE word that came to Jeremiah from the LORD ^ain the tenth year of Zedekiah king of Judah, which was the

eighteenth year of Nebuchadnezzar.

A. M. 3415.
B. C. 589.
Ol. XLVII. 4.
Anno
Tarquinius Prisci,
R. Roman., 28.

2 For then the king of Babylon's army besieged Jerusalem:

^a2 Kings xxv. 1, 2.

Jer. xxxix. 1.

NOTES ON CHAP. XXXII.

Verse 1. *The word that came*] This prophecy bears its own date: it was delivered in the tenth year of Zedekiah, which answered to the eighteenth of Nebuchadnezzar. It appears from 2 Kings xxv. 8, that the eleventh year of Zedekiah was the nineteenth

of Nebuchadnezzar; and consequently, that the eighteenth of that monarch must have been the tenth of the Jewish king.

Verse 2. *Then the king of Babylon's army besieged Jerusalem*] The siege had commenced the year before, and continued a year after, ending in the fifth

A. M. 3415.
B. C. 589.
Ol. XLVII. 4.
Anno
Tarquinii Prisci,
R. Roman., 28.

and Jeremiah the prophet was shut up * in the court of the prison, which *was* in the king of Judah's house.

3 For Zedekiah king of Judah had shut him up, saying, Wherefore dost thou prophesy, and say, Thus saith the LORD, ^b Behold, I will give this city into the hand of the king of Babylon, and he shall take it;

4 And Zedekiah king of Judah ^c shall not escape out of the hand of the Chaldeans, but shall surely be delivered into the hand of the king of Babylon, and shall speak with him mouth to mouth, and his eyes shall behold his eyes;

5 And he shall lead Zedekiah to Babylon, and there shall he be ^d until I visit him, saith the LORD: ^e though ye fight with the Chaldeans, ye shall not prosper.

6 And Jeremiah said, The word of the LORD came unto me, saying,

A. M. 3415.
B. C. 589.
Ol. XLVII. 4.
Anno
Tarquinii Prisci,
R. Roman., 28.

7 Behold, Hanameel the son of Shallum thine uncle shall come unto thee, saying, Buy thee my field that *is* in Anathoth: for the ^f right of redemption *is* thine to buy *it*.

8 So Hanameel mine uncle's son came to me in the court of the prison according to the word of the LORD, and said unto me, Buy my field, I pray thee, that *is* in Anathoth, which *is* in the country of Benjamin: for the right of inheritance *is* thine, and the redemption *is* thine; buy *it* for thyself. Then I knew that this *was* the word of the LORD.

9 And I bought the field of Hanameel my uncle's son, that *was* in Anathoth, and ^g weighed him the money, *even* ^h seventeen shekels of silver.

10 And I ⁱ subscribed the evidence, and sealed *it*, and took witnesses, and weighed *him* the money in the balances.

^aNeh. iii. 25. Ch. xxxiii. 1. xxxvii. 21. xxxviii. 6. xxxix. 14.
^bCh. xxxiv. 2.—^cCh. xxxiv. 3. xxxviii. 18, 23. xxxix. 5. lii. 9.—^dCh. xxvii. 22.—^eCh. xxi. 4. xxxiii. 5.

^fLev. xxv. 24, 25, 32. Ruth iv. 4.—^gGen. xxiii. 16. Zech. xi. 12.—^hOr, seven shekels and ten pieces of silver.
ⁱHeb. wrote in the book.

month of the following year; consequently, the siege must have lasted about *eighteen* months and *twenty-seven* days. See 2 Kings xxv. 18.

Verse 4. *And shall speak with him mouth to mouth*] He shall be reduced to a state of the most abject servitude. The *slave* was obliged to fix his eyes on every motion of the master whilst giving his orders, who often condescended to give them only by *dumb signs*.

Verse 7. *The right of redemption is thine*] The law had established that the estates of a family should never be alienated. If, therefore, a man through poverty was obliged to sell his patrimony, the *nearest relative* had a right to purchase it before all others, and even to redeem it, if it had been sold to another. This is what is called the *right of goel*, or *kinsman*, Lev. xxv. 25. And in the year of jubilee the whole reverted to its ancient master, Lev. xxv. 13.

Verse 8. *This was the word of the Lord.*] It was by his appointment that I was to make this purchase. The whole was designed as a symbolical act, to show the people that there would be a *return* from Babylon, that each family should re-enter on its former possessions, and that a man might safely purchase on the certainty of this event.

Verse 9. *Weighed him the money*] It does not appear that there was any *coined* or *stamped* money among the Jews before the captivity; the Scripture, therefore, never speaks of *counting* money, but of *weighing* it.

Seventeen shekels of silver.] The shekel at this time must have been a *nominal* coin; it was a thing of a certain *weight*, or a certain *worth*. *Seventeen*

shekels was the *weight* of the silver paid: but it might have been in *one ingot*, or piece. The shekel has been valued at from *two shillings and threepence* to *two shillings and sixpence*, and even at *three shillings*; taking the purchase-money at a *medium* of the value of the shekel, it would amount only to about *two pounds two shillings and sixpence*. But as estates bore value only in proportion to the *number of years before the jubilee*, and the field in question was then in the hands of the *Chaldeans*, and this cousin of Jeremiah was not likely to come back to enjoy it after *seventy years* (nor could he then have it, as a jubilee would intervene and restore it to the original family), and money must now be very scarce and high in its value, the *seventeen shekels* might have been a sufficient sum for a field in those circumstances, and one probably not large in its dimensions.

Verse 10. *I subscribed the evidence*] We have here all the circumstances of this legal act: 1. An offer is made of the reversion of the ground, till the jubilee, to him who would then of right come into possession. 2. The price is agreed on, and the silver weighed in the balances. 3. A *contract* or *deed* of sale is drawn up; to which both parties agreeing. 4. *Witnesses* are brought forward to see it *signed* and *sealed*; for the contract was both *subscribed* and *sealed*. 5. A *duplicate* of the deed was drawn, which was not to be *sealed*, but to lie *open* for the inspection of those concerned, in some public place where it might be safe, and always to be seen. 6. The original, which was *sealed up*, was put in an *earthen pitcher*, in order to be preserved from accidents. 7. This was delivered by the purchaser into the

A. M. 3415.
B. C. 569.
Ol. XLVII. 4.
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Tarquini Prisci,
R. Roman., 28.

11 So I took the evidence of the purchase, both that which was sealed according to the law and custom, and that which

was open :

12 And I gave the evidence of the purchase unto Baruch the son of Neriah, the son of Maaseiah, in the sight of Hanameel mine uncle's son, and in the presence of the witnesses that subscribed the book of the purchase, before all the Jews that sat in the court of the prison.

13 And I charged Baruch before them, saying,

14 Thus saith the LORD of hosts, the God of Israel; Take these evidences, this evidence of the purchase, both which is sealed, and this evidence which is open; and put them in an earthen vessel, that they may continue many days.

15 For thus saith the LORD of hosts, the God of Israel; Houses and fields and vineyards shall be possessed again in this land.

16 Now when I had delivered the evidence of the purchase unto Baruch the son of Neriah, I prayed unto the LORD, saying,

17 Ah Lord GOD! behold, thou hast made the heaven and the earth by thy great power and stretched-out arm, and there is nothing too hard for thee :

18 Thou shewest loving-kindness unto thousands, and recompensest the iniquity of the fathers into the bosom of their children

^a Ch. xxxvi. 4. — ^b See Isai. viii. 2. — ^c Ver. 37, 43. ^d 2 Kings xix. 15. — ^e Gen xviii. 14. Ver. 27. Luke i. 37. ^f Or, hid from thee. — ^g Exod. xx. 6. xxxiv. 7. Deut. v. 9. ^h — ⁱ Isai. ix. 6. — ^j Ch. x. 16. — ^k Isai. xxviii. 29. ^l Heb. doing. — ^m Job xxxiv. 21. Ps. xxxiii. 13. Prov. v. 21. Ch. xvi. 17. — ⁿ Ch. xvii. 10. — ^o Exod. ix. 16. 1

hands of a third party, to be preserved for the use of the purchaser, and witnesses were called to attest this delivery. 8. They subscribed the book of the purchase, perhaps a town book, or register, where such purchases were entered. Baruch was a scribe by profession; and the deeds were delivered into his hands, before witnesses, to be preserved as above. Perhaps the law, in this case, required that the instrument should be thus lodged. But, in the present case, both the deeds, the original and the duplicate, were put into the earthen pitcher, because the city was about to be burnt; and, if lodged as usual, they would be destroyed in the general conflagration. See ver. 14.

Verse 15. Houses and fields—shall be possessed again] That is, this is an evidence that the captivity shall not last long: houses, &c., shall here be possessed again, either by their present owners or immediate descendants. The young might return; at least, all under ten years of age: there was no natural

after them: the Great, the Mighty God, the LORD of hosts, is his name,

19 Great in counsel, and mighty in work: for thine eyes are open upon all the ways of the sons of men: to give every one according to his ways, and according to the fruit of his doings :

20 Which hast set signs and wonders in the land of Egypt, even unto this day, and in Israel, and among other men; and hast made thee a name, as at this day ;

21 And hast brought forth thy people Israel out of the land of Egypt with signs, and with wonders, and with a strong hand, and with a stretched-out arm, and with great terror ;

22 And hast given them this land, which thou didst swear to their fathers to give them, a land flowing with milk and honey ;

23 And they came in, and possessed it; but they obeyed not thy voice, neither walked in thy law; they have done nothing of all that thou commandedst them to do: therefore thou hast caused all this evil to come upon them :

24 Behold the mounts, they are come unto the city to take it; and the city is given into the hand of the Chaldeans, that fight against it, because of the sword, and of the famine, and of the pestilence: and what thou hast spoken is come to pass; and, behold, thou seest it.

Chron. xvii. 21. Isai. lxxiii. 12. Dan. ix. 15. — ^p Exod. vi. 6. 2 Sam. vii. 23. 1 Chron. xvii. 21. Ps. cxxxvi. 11, 12. ^q Exod. iii. 8, 17. Ch. xi. 5. — ^r Neh. ix. 26. Ch. xi. 8. Dan. ix. 10—14. — ^s Or, engines of shot. Ch. xxxiii. 4. ^t Ver. 25, 36. — ^u Ch. xiv. 12.

impossibility that they should not live till they should be fourscore.

Verse 16. I prayed unto the Lord] And what a prayer! What weight of matter, sublimity of expression, profound veneration, just conception, divine unction, powerful pleading, and strength of faith! Historical, without flatness; condensed, without obscurity; confessing the greatest of crimes against the most righteous of Beings, without despairing of his mercy, or presuming on his goodness: a confession that, in fact, acknowledges that God's justice should smite and destroy, had not his infinite goodness said, I will pardon and spare.

Verse 19. Thine eyes are open upon all the ways of —men] Thou art omniscient, and knowest all things; thou art omnipresent, and seest all things.

Verse 24. Behold the mounts] The huge terraces raised up to plant their engines on, that they might throw darts, stones, &c., into the city.

Because of the sword, and of the famine, and of the

A. M. 3415. 25 And thou hast said unto
B. C. 589. me, O Lord God, Buy thee
Ol. XLVII. 4. the field for money, and take
Anno Tarquini Prisci, witnesses; ^a for ^b the city is
R. Roman., 28. given into the hand of the Chaldeans.

26 Then came the word of the LORD unto Jeremiah, saying,

27 Behold, I *am* the LORD, the ^c God of all flesh: ^d is there any thing too hard for me?

28 Therefore thus saith the LORD; Behold, ^e I will give this city into the hand of the Chaldeans, and into the hand of Nebuchadrezzar king of Babylon, and he shall take it:

29 And the Chaldeans, that fight against this city, shall come and ^f set fire on this city, and burn it with the houses, ^g upon whose roofs they have offered incense unto Baal, and poured out drink-offerings unto other gods, to provoke me to anger.

30 For the children of Israel and the children of Judah ^h have only done evil before me from their youth: for the children of Israel have only provoked me to anger with the work of their hands, saith the LORD.

31 For this city hath been to me *as* ⁱ a provocation of mine anger and of my fury from the day that they built it even unto this day; ^j that I should remove it from before my face.

32 Because of all the evil of the children of Israel and of the children of Judah, which they have done to provoke me to anger, ^k they, their kings, their princes, their priests, and

their prophets, and the men of Judah, and the inhabitants of Jerusalem.

33 And they have turned unto me the ^m back,ⁿ and not the face: though I taught them, ^o rising up early and teaching *them*, yet they have not hearkened to receive instruction.

34 But they ^p set their abominations in the house, which is called by my name, to defile it.

35 And they built the high places of Baal, which *are* in the valley of the son of Hinnom, to ^q cause their sons and their daughters to pass through *the fire* unto ^r Molech; ^s which I commanded them not, neither came it into my mind, that they should do this abomination, to cause Judah to sin.

36 And now therefore thus saith the LORD, the God of Israel, concerning this city, whereof ye say, ^t It shall be delivered into the hand of the king of Babylon by the sword, and by the famine, and by the pestilence;

37 Behold, I will ^u gather them out of all countries, whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cause them ^v to dwell safely:

38 And they shall be ^w my people, and I will be their God:

39 And I will ^x give them one heart, and one way, that they may fear me ^y for ever, for the good of them, and of their children after them:

^a Or, *though*. — ^b Ver. 24. — ^c Numb. xvi. 22. — ^d Ver. 17. — ^e Ver. 3. — ^f Ch. xxi. 10. xxxvii. 8, 10. lii. 13. ^g Ch. xix. 13. — ^h Ch. ii. 7. iii. 25. vii. 22—26. xxii. 21. Ezek. xx. 28. — ⁱ Heb. *for my anger*. — ^j 2 Kings xxiii. 27. xxiv. 3. — ^k Isai. i. 4, 6. Dan. ix. 8. — ^m Heb. *neck*. — ⁿ Ch. ii. 27. vii. 24. — ^o Ch. vii. 13. — ^p Ch. vii. 30, 31.

xxiii. 11. Ezek. viii. 5, 6. — ^q Ch. vii. 31. xix. 5. — ^r Lev. xviii. 21. 1 Kings xi. 33. — ^s Ch. vii. 31. — ^t Ver. 24. — ^u Deut. xxx. 3. Ch. xxiii. 3. xxix. 14. xxxi. 10. Ezek. xxxvii. 21. — ^v Ch. xxiii. 6. xxxiii. 16. — ^w Ch. xxiv. 7. xxx. 22. xxxi. 33. — ^x Ch. xxiv. 7. Ezek. xi. 19, 20. ^y Heb. *all days*.

pestilence] The city was now reduced to extreme necessity; and from the siege continuing nearly a year longer, we may conclude that the besieged made a noble defence.

Verse 29. *With the houses, upon whose roofs*] As it is most probable that *Baal* was the *sun*, they might have chosen the *tops* of the houses, which were always flat, with battlements around, to offer intense and sacrifice to him at his *rising*, and while he was *in sight* above the horizon.

Verse 30. *For the children of Israel and the children of Judah have only done evil*] They have all been transgressors from their earliest history.

For the children of Israel] The ten tribes.

Have only provoked me to anger with the work of their hands] They have been sinners beyond all others, being *excessive idolaters*. Their *hands* have formed the *objects* of their *worship*.

Verse 33. *Though I taught them, rising up early and teaching them*] From the frequent reference to this, we may naturally conclude that *morning preaching* prevailed much in Judea.

Verse 37. *Behold, I will gather them out of all countries*] A promise often repeated. See chap. xxix. 14, and the notes on chap. xxxi. 8, &c.

Verse 39. *I will give them one heart*] And that a *clean one*.

And one way] And that a *holy and safe one*: and to have this *clean heart*, and to *walk in this good way*, will be *for the good of them and their children after them*. God's blessing is a profitable inheritance. They shall have but *one object of worship*, and *one way of salvation*; and being saved from sin, idolatry, and destruction, they must necessarily be happy within and happy without.

A. M. 3415.
B. C. 589.
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Anno
Tarquinii Prisci,
R. Roman., 28.

40 And ^a I will make an everlasting covenant with them, that I will not turn away ^b from them, to do them good; but

^c I will put my fear in their hearts, that they shall not depart from me.

41 Yea, ^d I will rejoice over them to do them good, and ^e I will plant them in this land ^f assuredly with my whole heart and with my whole soul.

42 For thus saith the LORD; ^g Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them.

^a Isai. lv. 3. Ch. xxxi. 31.—^b Heb. from after them.
^c Ch. xxxi. 33.—^d Deut. xxx. 9. Zeph. iii. 17.—^e Ch. xiv. 6. xxxi. 28. Amos ix. 15.—^f Heb. in truth, or sta-

Verse 41. *Yea, I will rejoice over them to do them good*] Nothing can please God better than our coming to him to receive the good which, with his whole heart and his whole soul, he is ready to impart. How exceedingly condescending are these words of God!

Verse 42. *Will I bring upon them all the good that I have promised*] God's word cannot fail. The Jews have never yet received the good that God has promised. Nothing like the fulfilment of these promises took place after their return from Babylon;

43 And ^h fields shall be bought in this land, ⁱ whereof ye say, *It is desolate without man or beast; it is given into the hand of the Chaldeans.*

44 Men shall buy fields for money, and subscribe evidences, and seal *them*, and take witnesses in ^k the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, and in the cities of the mountains, and in the cities of the valley, and in the cities of the south: for ^l I will cause their captivity to return, saith the LORD.

bility.—^h Ch. xxxi. 28.—ⁱ Ver. 15.—^j Ch. xxxiii. 10
^k Ch. xvii. 26.—^l Ch. xxxiii. 7, 11, 26.

therefore, there remaineth yet a rest for these ancient people of God; and it is under the Christian dispensation that they are to have it.

Verse 44. *Men shall buy fields for money*] This is a reference to the symbolical purchase mentioned at the beginning of the chapter; that may be considered by them as a sure sign of their restoration, not only to the same land, but to their respective inheritances in that land. This, the power of God could alone perform.

CHAPTER XXXIII.

In this chapter the prophet predicts a restoration of Israel and Judah to the favour of God, attended with such glorious circumstances as shall astonish all the world, 1—9. Their prosperity from that period is then described by a beautiful enumeration of circumstances 19—13. This leads to the promise of the Messiah, the grand subject of the prophetic writings, and the happiness and stability which the children of Israel shall enjoy under his government; promises which, in so far as they respect the great body of the Jews, remain still to be fulfilled, 14—26.

A. M. 3416.
B. C. 588.
Ol. XLVIII. 1.
Anno
Tarquinii Prisci,
R. Roman., 29.

MOREOVER the word of the LORD came unto Jeremiah the second time (while he was yet ^a shut up in the court of the prison,) saying,

^a Ch. xxxii. 2, 3.—^b Isai. xxxvii. 26.—^c Or, JEHOVAH.

NOTES ON CHAP. XXXIII.

Verse 1. *Moreover the word of the Lord*] This was in the eleventh year of the reign of Zedekiah, Jeremiah being still shut up in prison: but he was now in the court of the prison, where the elders and the king's officers, &c. might consult him with the greater ease; for they continued to inquire, foolishly thinking that if he would but prophesy good things, that these must come; or that he had sufficient power with God to induce him to alter his mind,—destroy the Chaldeans, and deliver the city.

A. M. 3416.
B. C. 588.
Ol. XLVIII. 1.
Anno
Tarquinii Prisci,
R. Roman., 29.

2 Thus saith the LORD the ^b Maker thereof, the LORD that formed it, to establish it; ^c the ^d LORD is his name;

3 ^e Call unto me, and I will answer thee, and

^d Exod. xv. 3. Amos v. 8. ix. 6.—^e Ps. xci. 15. Ch. xxix. 12.

Verse 2. *Thus saith the Lord the Maker thereof*] *וַיִּבְרָא* *osah, the doer of it.* That is, he who is to perform that which he is now about to promise. Thus translated by *Dahler*:—*Voici ce que dit l'Eternel, qui fait ce qu'il a dit.*—“Thus saith the Lord, who doeth that which he hath said.” The word *Jehovah*, not *Lord*, should be used in all such places as this.

Verse 3. *Call unto me, and I will answer thee*] To me alone it belongs to reveal what is future; and the stupendous things which are now coming are known only to myself. These idolaters go to their gods to

A. M. 3416.
B. C. 588.
Ol. XLVIII. 1.
Anno
Tarquinius Prisci,
R. Roman., 29.

shew thee great and ^a mighty things which thou knowest not.
4 For thus saith the LORD, the God of Israel, concerning

the houses of this city, and concerning the houses of the kings of Judah, which are thrown down by ^b the mounts, and by the sword ;

5 ^c They come to fight with the Chaldeans, but *it is* to fill them with the dead bodies of men, whom I have slain in mine anger and in my fury, and for all whose wickedness I have hid my face from this city.

6 Behold, ^d I will bring it health and cure, and I will cure them, and will reveal unto them the abundance of peace and truth.

7 And ^e I will cause the captivity of Judah and the captivity of Israel to return, and will build them, ^f as at the first.

8 And I will ^g cleanse them from all their iniquity, whereby they have sinned against me ; and I will ^h pardon all their iniquities, whereby they have sinned, and whereby they have transgressed against me.

9 ⁱ And it shall be to me a name of joy, a praise and an honour before all the nations of the earth, which shall hear all the good that I do unto them : and they shall ^k fear and tremble for all the goodness and for all the prosperity that I procure unto it.

10 Thus saith the LORD ; Again there shall be heard in this place, ^l which ye say *shall be* desolate without man and without beast, *even*

in the cities of Judah, and in the streets of Jerusalem, that are desolate, without man, and without inhabitant, and without beast,

A. M. 3416.
B. C. 588.
Ol. XLVIII. 1.
Anno
Tarquinius Prisci,
R. Roman., 29.

11 The ^m voice of joy, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the voice of them that shall say, ⁿ Praise the LORD of hosts : for the LORD *is* good ; for his mercy *endureth* for ever : and of them that shall bring ^o the sacrifice of praise into the house of the LORD. For ^p I will cause to return the captivity of the land, as at the first, saith the LORD.

12 Thus saith the LORD of hosts ; ^q Again in this place, which is desolate without man and without beast, and in all the cities thereof, shall be an habitation of shepherds causing *their* flocks to lie down.

13 ^r In the cities of the mountains, in the cities of the vale, and in the cities of the south, and in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, shall the flocks ^s pass again under the hands of him that telleth *them*, saith the LORD.

14 ^t Behold, the days come, saith the LORD, that ^u I will perform that good thing which I have promised unto the house of Israel and to the house of Judah.

15 In those days, and at that time, will I cause the ^v Branch of righteousness to grow up unto David ; and he shall execute judg-

^a Or, *hidden*. Isai. xlviii. 6.—^b Ch. xxxii. 24.—^c Ch. xxxii. 5.—^d Ch. xxx. 17.—^e Ch. xxx. 3. xxxii. 44. Ver. 11.—^f Isai. i. 26. Ch. xxiv. 6. xxx. 20. xxxi. 4. 28. xlii. 10.—^g Ezek. xxxv. 25. Zech. xiii. 1. Hebr. ix. 13, 14. ^h Ch. xxxi. 34. Mic. vii. 18.—ⁱ Isai. lxii. 7. Ch. xliii. 11. ^k Isai. lx. 5.—^l Ch. xxxii. 43.—^m Ch. vii. 34. xvi. 9.

xxv. 10. Rev. xviii. 23.—ⁿ 1 Chron. xvi. 8, 34. 2 Chron. v. 13. vii. 3. Ezra iii. 11. Ps. cxxxvi. 1. Isai. xii. 4. ^o Lev. vii. 12. Ps. cvii. 22. cxvii. 17.—^p Ver. 7.—^q Isai. lxx. 10. Ch. xxxi. 24. l. 19.—^r Ch. xvii. 26. xxxii. 44. ^s Lev. xxvii. 32.—^t Ch. xxiii. 5. xxxi. 27, 31.—^u Ch. xxix. 10.—^v Isai. iv. 2. xi. 1. Ch. xxliii. 5.

get information relative to the issue of the present commotions ; but there is no light in them. Ask *thou*, O Jeremiah, and I will tell *thee* the great and mighty things which *even thou* knowest not.

Verse 4. *Thus saith the Lord*] This is a new confirmation of what has already been said, viz., The city shall fall, a number of the inhabitants shall perish, the rest shall be carried into captivity ; but the *nation* shall be preserved, and the people return from their captivity.

Verse 6. *Behold I will bring it health and cure*] ארחה *aruchah*, an extensive plaister ; or, as we phrase it, a *plaister as large as the sore*. I will repair the losses of families by numerous births, and bless the land with fertility.

Verse 7. *The captivity of Judah and the captivity of Israel*] This must respect the latter times, for the *ten tribes* did not return with the Jews at the termination of the *seventy years*.

Verse 8. *I will cleanse them*] These promises of pardon and holiness must be referred to their state under the gospel, when they shall have received Jesus as the promised Messiah.

Verse 9. *They shall fear and tremble*] The surrounding nations shall be persuaded that it is the hand of the Almighty that has wrought this change in your behalf ; and shall *fear* to molest you, and *tremble* lest they should incur the displeasure of your God by doing you any kind of evil.

Verse 11. *The voice of them that shall say, Praise the Lord of hosts*] That is, the voice of the *Levites* in the sacred service : intimating that the temple should be rebuilt, and the public service restored.

Verse 12. *An habitation of shepherds*] See on chap. xxxi. 12.

Verse 14. *Behold, the days come*] See chap. xxiii. 5, and xxxi. 31.

That good thing which I have promised] By my

A. M. 3416. ment and righteousness in the
B. C. 588. land.
Ol. XLVIII. 1.

16 * In those days shall Judah
be saved, and Jerusalem shall
dwell safely: and this *is the name* wherewith
she shall be called, ^bThe LORD our Right-
eousness.

17 For thus saith the LORD; ^c David shall
never ^d want a man to sit upon the throne of
the house of Israel;

18 Neither shall the priests the Levites
want a man before me to ^e offer burnt-offerings,
and to kindle meat-offerings, and to do sacri-
fice continually.

19 And the word of the LORD came unto
Jeremiah, saying,

20 Thus saith the LORD; ^f If ye can break
my covenant of the day, and my covenant of
the night, and that there should not be day
and night in their season;

21 Then may also ^g my covenant be broken
with David my servant, that he should not
have a son to reign upon his throne; and
with the Levites, the priests, my ministers.

22 As ^b the host of heaven
cannot be numbered, neither
the sand of the sea measured:
so will I multiply the seed of
David my servant, and the Levites that min-
ister unto me.

23 Moreover the word of the LORD came to
Jeremiah, saying,

24 Considerest thou not what this people
have spoken, saying, ⁱ The two families which
the LORD hath chosen, he hath even cast
them off? thus they have despised my people
that they should be no more a nation before
them.

25 Thus saith the LORD; If ^k my covenant
be not with day and night, *and if* I have not
^l appointed the ordinances of heaven and earth;

26 ^m Then will I cast away the seed of Jacob,
and David my servant, *so* that I will not take
any of his seed *to be* rulers over the seed of
Abraham, Isaac, and Jacob: for ⁿ I will cause
their captivity to return, and have mercy on
them.

^a Ch. xxiii. 6. — ^b Heb. *Jehovah-tsidkenu*. — ^c Heb. *There shall not be cut off from David*. — ^d 2 Sam. vii. 16. 1 Kings ii. 4. Ps. lxxxix. 29, 36. Luke i. 32, 33. — ^e Rom. xi. 1. xv. 16. 1 Pet. ii. 5, 9. Rev. i. 6. — ^f Ps. lxxxix. 37.

Isai. liv. 9. Ch. xxxi. 36. Ver. 25. — ^g Ps. lxxxix. 34. ^h Gen. xiii. 16. xv. 5. xxii. 17. Ch. xxxi. 37. — ⁱ Ver. 21, 22. ^k Ver. 20. Gen. viii. 22. — ^l Ps. lxxiv. 16, 17. civ. 19. (Ch. xxxi. 35, 36. — ^m Ch. xxxi. 37. — ⁿ Ver. 7, 11. Ezra ii. 1.

prophets: for those who have predicted the captivity
have also foretold its conclusion, though not in such
express terms as Jeremiah did. See Hos. i. 10, &c.,
ii. 15, &c., vi. 11, &c.; Amos ix. 14, &c., and Jer.
iii. 12, &c. The end of the captivity has been fore-
told by Micah, chap. vii. 9, &c.; Zephaniah, iii. 10,
&c.; and by Jeremiah, chap. xvi. 15, xxiii. 3, xxix.
10, xxxii. 37. The *Targum* explains verses 14, 15,
and 16 of the Messiah.

Verse 16. *And this is the name wherewith she shall
be called, The Lord our Righteousness.*] See what
has been said on chap. xxiii. 6, which is generally
supposed to be a strictly parallel passage: but they
are very different, and I doubt whether they mean
exactly the same thing. As to our translation here,
it is ignorant, and almost impious; it says that *Jeru-
salem*, for that is the antecedent, shall be called *The
Lord our Righteousness*. The pronoun *lah*, which
is translated *her*, is the masculine affix, in the *Chaldaic*
form, which frequently occurs; and Dr. *Blayney*
translates, "And this is He whom Jehovah shall call
our Righteousness," or Justification. Perhaps there
is a sense which these words will bear far more con-
genial to the scope of the place. I will give the
original, as before: *vezeh* *hah* *aher* *yikra* *lah*, *Yehovah* *tsidkenu*, "And this one
who shall call to her *is* the Lord our Justification;"
that is, the salvation of the Jews shall take place
when Jesus Christ is proclaimed to them as their
Justifier, and they receive him as such.

Instead of *lah*, *her* or *him*, Chaldaice, the *Vul-
gate*, *Chaldee*, and *Syriac* have read *lo*, *him*, less
ambiguously; and this reading is supported by one
or two MSS. This emendation renders the passage
here more conformable to that in chap. xxiii. 6; but
if the translation above be admitted, all embarrass-
ment is gone. One of my own MSS. has *lah*, with
the masculine points, and no mappik on the *he*;
and for *tsidkenu* has *tsidkeynu*, the contracted
plural form, *our righteousnesses*: but this may be a
mistake. The passages in this and the *twenty-third*
chapter were not, I am satisfied, intended to express
the same thing. I suppose that above refers to the
preaching or proclaiming Christ crucified to the
Jews, when the time shall arrive in which they shall
be incorporated with the Gentile church. *Dahler*
translates this as he did that in chap. xxiii., which is
a perfect oversight: but paraphrastic renderings are
too often introduced by this learned foreigner.

Verse 18. *Neither shall the priests the Levites want
a man*] This is a repetition of the promise made to
Phinehas, Numb. xxv. 13.

Verse 20. *If ye can break my covenant of the day*
See the note on chap. xxxi. 36.

Verse 22. *So will I multiply the seed of David*
This must be understood of the spiritual David,
Jesus Christ, and his progeny, genuine Christians.
The two families which God chose for the priesthood,
that of Aaron and Phinehas, or, on its being taken
away from him, that of Ithamar, 1 Sam. ii. 35, are

both extinct. Nor has the office of high-priest, or priest of any kind offering sacrifice, been exercised among the Jews for nearly *eighteen hundred years*; therefore what is said here of the priesthood must refer to the spiritual priesthood, at the head of which is Jesus Christ.

Verse 24. *The two families which the Lord hath chosen*] Some think these refer to the two kingdoms of Israel and Judah; but they never can be considered as two distinct families, being of one and the same race. Others think that the families of Jacob and David are intended; but neither were these dis-

tingt. If the two families which had the priesthood be not meant, then the regal family of David, and the sacerdotal family of Jacob through Levi, may be designed. See ver. 26. Following the spiritual interpretation, neither the regal nor sacerdotal family has failed; for Jesus is a King and a Priest, and all true believers in him are kings and priests unto God and the Lamb. And the highest King that ever reigned is He who is the seed of David, King of kings and Lord of lords, who has all power in heaven and in earth.

CHAPTER XXXIV.

This chapter contains two prophecies: the first, delivered during the siege of Jerusalem, predicts to Zedekiah the taking and burning of the city, with his own peaceful death and honourable burial, 1—7. The second was delivered when the Chaldeans had for some time broken up the siege. It reproves the Jews for their conduct towards their brethren of the poorer sort, whom they released, by a solemn covenant, from bondage, in the extremity of their danger; but compelled to return to it when they thought that danger over, 8—11. For this God threatens them with the sword, pestilence, and famine; and with the return of the Chaldeans, who should take the city, destroy it and the other cities by fire, and make an utter desolation of the whole land of Judea, 12—22.

A. M. 3415.
B. C. 589.
Ol. XLVII. 4.
Anno
Tarquini Prisci,
R. Roman., 28.

THE word which came unto Jeremiah from the LORD, (* when Nebuchadnezzar king of Babylon, and all his army,

and ^b all the kingdoms of the earth ^c of his dominion, and all the people, fought against Jerusalem, and against all the cities thereof,) saying,

2 Thus saith the LORD, the God of Israel; Go and speak to Zedekiah king of Judah, and tell him, Thus saith the LORD; Behold ^d I will give this city into the hand of the king of Babylon, and ^e he shall burn it with fire:

3 And ' thou shalt not escape out of his hand, but shalt surely be taken, and delivered into his hand; and thine eyes shall behold the eyes of the king of Babylon, and ^e he shall speak with thee mouth to mouth, and thou shalt go to Babylon.

4 Yet hear the word of the LORD, O Zedekiah king of Judah; Thus saith the LORD of thee, Thou shalt not die by the sword:

5 But thou shalt die in peace: and with ^b the burnings of thy fathers, the former kings which were before thee, ¹so shall they burn

A. M. 3415.
B. C. 589.
Ol. XLVII. 4.
Anno
Tarquini Prisci,
R. Roman., 28.

^a 2 Kings xxv. 1. &c. Ch. xxxix. 1. lii. 4.—^b Ch. i. 15. ^c Heb. *the dominion of his hand.*—^d Ch. xxi. 10. xxxii. 3, 28.—^e Ch. xxxii. 29. Ver. 22.—^f Ch. xxxii. 4.—^g Heb.

his mouth shall speak to thy mouth.—^h See 2 Chron. xiv. 21. 19.—ⁱ Dan. ii. 46.

NOTES ON CHAP. XXXIV.

Verse 1. *The word which came unto Jeremiah*] This discourse was delivered in the tenth year of the reign of Zedekiah. The chapter contains two discourses; one, ver. 1—7, which concerns the taking of the city, and Zedekiah's captivity and death; the other, ver. 8—22, which is an invective against the inhabitants of Jerusalem for having Hebrew male and female slaves. These, having been manumitted at the instance of the prophet, were afterward brought back by their old masters, and put in the same thralldom; for which God threatens them with severe judgments.

Nebuchadnezzar—and all his army, and all the kingdoms of the earth of his dominion] That is, his army was composed of soldiers gathered out of Babylon, and out of all his tributary dominions: one hundred and twenty provinces.

Verse 2. *He shall burn it with fire*] This was a newly-added circumstance. Among many ancient nations they burned the bodies of the more illustrious dead. Odours were used in the burning: they then gathered the ashes, and put them into an urn of pitch, sometimes into a strong vessel, and buried them. Many of these have been dug up in different parts of England, where the Romans had stations.

Verse 3. *Thou shalt not escape*] This, however, he had attempted, but was taken in his flight. See chap. xxxix. 4 and lii. 7, &c.

Verse 5. *Thou shalt die in peace*] Thou shalt not die a violent death; and at thy death thou shalt have all those funereal solemnities which were usual at the demise of kings. See 2 Chron. xvi. 14.

So shall they burn odours for thee] Scented wood and other odoriferous substances are placed on the

A. M. 3415. odours for thee; and * they will
B. C. 589. lament thee, saying, Ah lord!
Ol. XLVII. 4. for I have pronounced the word,
Anno for I have pronounced the word,
Tarquinius Prisci, saith the LORD.
R. Roman., 28.

A. M. cir. 3415.
B. C. cir. 589.
Ol. XLVII. 4.
Tarquinius Prisci,
R. Roman.,
cir. annum 28.

6 Then Jeremiah the prophet spake all these words unto Zedekiah king of Judah in Jerusalem,

7 When the king of Babylon's army fought against Jerusalem, and against all the cities of Judah that were left, against Lachish, and against Azekah: for ^b these defenced cities remained of the cities of Judah.

8 *This is the word that came unto Jeremiah from the LORD, after that the king Zedekiah had made a covenant with all the people which were at Jerusalem, to proclaim liberty unto them;*

9 *That every man should let his man-servant, and every man his maid-servant, being an Hebrew or an Hebrewess, go free; * that none should serve himself of them, to wit, of a Jew his brother.*

10 Now when all the princes, and all the people, which had entered into the covenant, heard that every one should let his man-servant, and every one his maid-servant, go free, that none should serve themselves of them any more, then they obeyed, and let them go.

11 But ^f afterward they turned, and caused the servants and the handmaids, whom they

had let go free, to return, and brought them into subjection for servants and for handmaids.

12 Therefore the word of the LORD came to Jeremiah from the LORD, saying,

13 Thus saith the LORD, the God of Israel; I made a covenant with your fathers in the day that I brought them forth out of the land of Egypt, out of the house of bondmen, saying,

14 At the end of ^s seven years let ye go every man his brother an Hebrew, which ^b hath been sold unto thee; and when he hath served thee six years, thou shalt let him go free from thee: but your fathers hearkened not unto me, neither inclined their ear.

15 And ye were ^l now turned, and had done right in my sight, in proclaiming liberty every man to his neighbour; and ye had ^b made a covenant before me ^l in the house ^m which is called by my name:

16 But ye turned and ^a polluted my name, and caused every man his servant, and every man his handmaid, whom he had set at liberty at their pleasure, to return, and brought them into subjection, to be unto you for servants and for handmaids.

17 Therefore thus saith the LORD; Ye have not hearkened unto me, in proclaiming liberty, every one to his brother, and every man to his neighbour: ^o behold, I proclaim a liberty

sold himself.—^l Heb. to day.—^k So 2 Kings xxiii. 3. Neh. x. 29.—ⁱ Ch. vii. 10.—^m Heb. whereupon my name is called.—ⁿ Exod. xx. 7. Lev. xix. 42.—^o Matt. vii. 2. Gal. vi. 7. James ii. 13.

^a See ch. xxii. 18.—^b 2 Kings xviii. 13. xix. 8. 2 Chron. i. 9.—^c Exod. xxi. 2. Lev. xxv. 10. Ver. 14.—^d Neh. xii.—^e Lev. xxv. 39—46.—^f See ver. 21. Ch. xxxvii. 1—Exod. xxi. 2. xxiii. 10. Deut. xv. 12.—^h Or, hath

buried the body of the rich Hindoos, and burned with his body.

And they will lament thee, saying, Ah lord! They will recite the funeral dirge that begins with those words. See the note on chap. xxii. 18.

Verse 6. *Spake all these words unto Zedekiah*] He delivered this message at the hazard of his life. Jeremiah feared God, and had no other fear.

Verse 7. *Against Lachish, and against Azekah*] These were two cities of Judah of considerable importance: they had been strongly fortified by Rehoboam, 2 Chron. xi. 9—11, 2 Chron. xxxii. 9.

Verse 8. *The word that came unto Jeremiah*] Here the second discourse begins, which was delivered probably a short time, even a few days, after the former.

Zedekiah had made a covenant] We find no account elsewhere of this covenant: "Every man should let his man-servant and his maid-servant go free;" i. e., as we learn from ver. 14, on the sabbatical

year; for the seventh year was the year of release. See Deut. xv. 12.

Verse 11. *But afterward they turned*] They had agreed to manumit them at the end of the seventh year; but when the seventh year was ended, they recalled their engagement, and detained their servants. This, I believe, is what is here meant.

Verse 16. *Ye—polluted my name*] Had made the covenant in my name, calling me to witness it; now ye have dishonoured my name, by breaking that covenant, and acting contrary to my law.

Verse 17. *I proclaim a liberty for you*] Ye proclaimed liberty to your slaves, and afterward resumed your authority over them; and I had in consequence restrained the sword from cutting you off: but now I give liberty to the sword, to the pestilence, and to the famine, and to the captivity, to destroy and consume you, and enslave you: for ye shall be removed to all the kingdoms of the earth. The prophet loves to express the conformity between the crime and its punishment. You promised to give liberty to your

A. M. cir. 3415.
B. C. cir. 589.
Ol. XLVII. 4.
Tarquini Prisci,
R. Roman.,
cir. annum 28.

for you, saith the LORD, ^a to the sword, to the pestilence, and to the famine; and I will make you ^b to be ^c removed into all the kingdoms of the earth.

18 And I will give the men that have transgressed my covenant, which have not performed the words of the covenant which they had made before me, when ^d they cut the calf in twain, and passed between the parts thereof,

19 The princes of Judah, and the princes of Jerusalem, the eunuchs, and the priests, and all the people of the land, which passed between the parts of the calf;

20 I will even give them into the hand of their enemies, and into the hand of them that

^a Ch. xxxii. 24, 36. — ^b Heb. for a removing. — ^c Dent. xxviii. 25, 64. Ch. xxix. 18. — ^d See Gen. xv. 10, 17. Ch. vii. 33. xvi. 4. xix. 7. — ^e See ch. xxxvii. 5, 11.

enslaved brethren; I was pleased, and bound the sword in its sheath. You broke your promise, and brought them again into bondage; I gave liberty to the sword, pestilence, and famine, to destroy multitudes of you, and captivity to take the rest. Thus you are punished according to your crimes, and in the punishment you may see the crime. Sword, pestilence, and famine are frequently joined together, as being often the effects of each other. The sword or war produces famine; famine, the pestilence.

Verse 18. *When they cut the calf in twain, and passed between the parts thereof*] This was the ancient and most solemn way of making a covenant. 1. A calf as sacrifice was offered to God to secure his approbation and support. 2. The victim was then exactly divided from the nose to the rump; the spinal marrow being divided longitudinally, in the most careful manner, that the half of it might remain on each side. 3. These divided parts were laid opposite to each other, a passage being left between them.

seek their life: and their ^e dead bodies shall be for meat unto the fowls of the heaven, and to the beasts of the earth.

21 And Zedekiah king of Judah, and his princes, will I give into the hand of their enemies, and into the hand of them that seek their life, and into the hand of the king of Babylon's army, which are gone up from you.

22 ^f Behold, I will command, saith the LORD, and cause them to return to this city; and they shall fight against it, ^g and take it, and burn it with fire: and ^h I will make the cities of Judah a desolation without an inhabitant.

^e Ch. xxxvii. 8, 10. — ^f Ch. xxxviii. 3. xxxix. 1, 2, & lii. 7, 13. — ^g Ch. ix. 11. xliv. 2, 6.

4. The contracting parties entered this passage at each end, met in the middle, and there took the covenant oath; adjudging themselves to death should they break this covenant. 5. Then they both feasted on the victim. In reference to this last circumstance, God says he will give their bodies for meat to the fowls of heaven and to the beasts. This is a farther conformity between the crime and the punishment. See my notes on Gen. xv. 9—17.

Verse 21. *The king of Babylon's army, which are gone up from you.*] Nebuchadnezzar, hearing that there was an Egyptian army coming to the relief of Jerusalem, raised the siege, went out, and met and defeated the Egyptians. It was in the interim this prophecy was delivered.

Verse 22. *I will—cause them to return*] They did return; re-invested the city; and, after an obstinate defence, took it, plundered it, and burned it to the ground, taking Zedekiah and his princes captive.

CHAPTER XXXV.

Jeremiah is commanded to go to the Rechabites, who, on the approach of the Chaldean army, took refuge in Jerusalem; and to try their obedience to the command of Jonadab (or Jehonadab, 2 Kings x. 15, 16), their great progenitor, who lived in the reign of Jehu, king of Israel, upwards of two hundred and fifty years before this time, offers them wine to drink, which they refuse, 1—11. Hence occasion is taken to upbraid the Jews with their disobedience to God, their heavenly Father, 12—17; and a blessing is pronounced on the Rechabites, 18, 19.

A. M. cir. 3397.
B. C. cir. 607.
Ol. XLIII. 2.
Tarquini Prisci,
R. Roman.,
cir. annum 10.

THE word which came unto Jeremiah from the LORD in the days of Jehoiakim the son of Josiah king of Judah,

saying,

2 Go unto the house of the Rechabites, and speak unto them, and bring them into the house of the LORD, into one of ^b the chambers, and give them wine to drink

A. M. cir. 3397.
B. C. cir. 607.
Ol. XLIII. 2.
Tarquini Prisci,
R. Roman.,
cir. annum 10.

^a 2 Kings x. 15. 1 Chron. ii. 55.

^b 1 Kings vi. 5.

A. M. cir. 3397.
B. C. cir. 607.
Ol. XLIII. 2.
Tarquinius Prisci,
R. Roman.,
cir. annum 10.

3 Then I took Jaazaniah the son of Jeremiah, the son of Habazianiah, and his brethren, and all his sons, and the whole house of the Rechabites ;

4 And I brought them into the house of the LORD, into the chamber of the sons of Hanan, the son of Igdaliah, a man of God, which *was* by the chamber of the princes, which *was* above the chamber of Maaseiah the son of Shallum, ^athe keeper of the ^bdoor :

^a 2 Kings xii. 9. xxv. 18. 1 Chron. ix. 18, 19.

NOTES ON CHAP. XXXV.

Verse 1. *The word which came—in the days of Jehoiakim*] What strange confusion in the placing of these chapters! Who could have expected to hear of *Jehoiakim* again, whom we have long ago buried; and we have now arrived in the history at the very last year of the last Jewish king.

This discourse was probably delivered in the *fourth* or *fifth* year of *Jehoiakim's* reign.

Verse 2. *The house of the Rechabites*] The *Rechabites* were not descendants of *Jacob*; they were *Kenites*, 1 Chron. ii. 55, a people originally settled in that part of *Arabia Petrea*, called the *land of Midian*; and most probably the descendants of *Jethro*, the father-in-law of *Moses*. Compare Numb. x. 29—32, with Judg. i. 16; iv. 11. Those mentioned here seem to have been a tribe of *Nomades* or *Scenite Arabs*, who fed their flocks in the deserts of *Judea*; they preserved the simple manners of their ancestors, considering the life of the *inhabitants of cities and large towns* as the death of *liberty*; believing that they would dishonour themselves by using that *sort of food* that would oblige them to live a *sedentary* life. *Jonadab*, one of their ancestors, had required his children and descendants to abide faithful to the customs of their forefathers; to continue to live in *tents*, and to nourish themselves on the produce of their *flocks*; to abstain from the *cultivation of the ground*, and from that particularly of the *vine* and its produce. His descendants religiously observed this rule, till the time when the armies of the *Chaldeans* had entered *Judea*; when, to preserve their lives, they retired within the walls of *Jerusalem*. But even there we find, from the account in this chapter, they did not quit their frugal manner of life: but most scrupulously observed the law of *Jonadab* their ancestor, and probably of this family.

When the children of *Hobab*, or *Jethro*, the father-in-law of *Moses*, were invited by him to accompany them in their journeying to the *Promised Land*, it is very likely that they continued their ancient usages, and lived a *patriarchal life*. Their property, consisting in nothing but their *cattle* and *tents*, was easily removable from place to place; and their manner of living was not likely to excite the *envy* or *jealousy* of those who had learnt to relish the luxuries of life;

5 And I set before the sons of the house of the Rechabites pots full of wine, and cups, and I said unto them, Drink ye wine.

6 But they said, We will drink no wine: for ^c*Jonadab* the son of *Rechab* our father commanded us, saying, Ye shall drink no wine, *neither ye*, nor your sons for ever :

7 Neither shall ye build house, nor sow seed, nor plant vineyard, nor have *any*: but

^b Heb. *threshold, or vessel*.—^c 2 Kings x. 15.

and therefore we may naturally conclude that as they were enemies to none, so they had no enemies themselves. Nature has few wants. Most of those which we feel are *factitious*; and howsoever what we call civilization may furnish us with the *conveniences* and *comforts of life*, let us not deceive ourselves by supposing that these very things do not create the very wants which they are called in to supply; and most certainly do not contribute to the comfort of life, when the term of life is considerably abridged by their use. But it is time to return to the case of the *Rechabites* before us.

Verse 3. *The whole house of the Rechabites*] That is, the *family*—the chiefs of which are here specified.

Verse 4. *Igdaliah, a man of God*] A prophet or holy man, having some office in the temple.

Verse 5. *Pots full of wine, and cups*] The *cups* were to draw the wine out of the *pots*, in order to drink it.

Verse 6. *We will drink no wine*] The reason is given above. Their whole religious and political institution consisted in obedience to *three* simple precepts, each of which has an appropriate spiritual meaning:—

1. *Ye shall drink no wine*] Ye shall preserve your bodies in temperance, shall use nothing that would deprive you of the exercise of your sober reason at any time; lest in such a time ye should do what might be prejudicial to yourselves, injurious to your neighbour, or dishonourable to your God.

2. *Neither shall ye build house*] Ye shall not become residents in any place; ye shall not court earthly possessions; ye shall live free from ambition and from envy, that ye may be free from contention and strife.

3. *But—ye shall dwell in tents*] Ye shall imitate your forefathers, *Abraham*, *Isaac*, and *Jacob*, and the rest of the patriarchs, *who dwell in tents*, being *strangers and pilgrims* upon earth, looking for a heavenly country, and being determined to have nothing here that would indispose their minds towards that place of endless rest, or prevent them from passing through *temporal* things so as not to lose those that are *eternal*.

There must necessarily be more in these injunctions than meets the eye in the *letter* of this account.

A. M. cir. 3397.
B. C. cir. 607.
Ol. XLIII. 2.
Tarquinius Prisci,
R. Roman.,
cir. annum 10

A. M. cir. 3397.
B. C. cir. 607.
Ol. XLIII. 2.
Tarquinius Prisci,
R. Roman.,
cir. annum 10.

all your days ye shall dwell in tents; * that ye may live many days in the land where ye be strangers.

8 Thus have we obeyed the voice of Jonadab the son of Rechab our father in all that he hath charged us, to drink no wine all our days, we, our wives, our sons, nor our daughters;

9 Nor to build houses for us to dwell in: neither have we vineyard, nor field, nor seed:

10 But we have dwelt in tents, and have obeyed, and done according to all that Jonadab our father commanded us.

11 But it came to pass, when Nebuchadrezzar king of Babylon came up into the land, that we said, Come, and let us go to Jerusalem for fear of the army of the Chaldeans, and for fear of the army of the Syrians: so we dwell at Jerusalem.

12 Then came the word of the LORD unto Jeremiah, saying,

13 Thus saith the LORD of hosts, the God of Israel; Go and tell the men of Judah and the inhabitants of Jerusalem, Will ye not ^breceive instruction to hearken to my words? saith the LORD.

14 The words of Jonadab the son of Rechab, that he commanded his sons not to drink wine, are performed; for unto this day they drink none, but obey their father's commandment: ^cnotwithstanding I have spoken unto you,

^a Exod. xx. 12. Eph. vi. 2, 3. — ^b Ch. xxxii. 33. — ^c 2 Chron. xxxvi. 15. — ^d Ch. vii. 13. xxv. 3. — ^e Ch. vii. 25. xiv. 4. — ^f Ch. xviii. 11. xxv. 5, 6. — ^g Prov. i. 24. Isai.

Verse 8. *Thus have we obeyed the voice*] We have considered these precepts so very reasonable, so very useful, so conducive to the health of both body and mind, and sanctioned by such a respectable antiquity, that we scrupulously and religiously observe them.

Verse 11. *But—when Nebuchadrezzar—came up*] If at present we appear to be acting contrary in any respect to our institutions, in being found in the city, necessity alone has induced us to take this temporary step. We have sought the shelter of the city for the preservation of our lives; so now we dwell at Jerusalem.

Verse 14. *The words of Jonadab—are performed—but ye hearkened not unto me.*] The Lord, knowing the fidelity of this people, chose to try them in this way, that he might, by their conscientious obedience to the precepts of their forefathers, show the Jews, to their confusion, their ingratitude to him, and their neglect of his precepts, which if a man do, he shall live by them.

Verse 17. *I will bring upon Judah and upon all the*
2980

^d rising early and speaking; but ye hearkened not unto me:

15 ^e I have sent also unto you all my servants the prophets, rising up early and sending them, saying, ^f Return ye now every man from his evil way, and amend your doings, and go not after other gods to serve them, and ye shall dwell in the land which I have given to you and to your fathers: but ye have not inclined your ear, nor hearkened unto me.

16 Because the sons of Jonadab the son of Rechab have performed the commandment of their father, which he commanded them; but this people hath not hearkened unto me:

17 Therefore thus saith the LORD God of hosts, the God of Israel; Behold, I will bring upon Judah and upon all the inhabitants of Jerusalem all the evil that I have pronounced against them: ^gbecause I have spoken unto them, but they have not heard; and I have called unto them, but they have not answered.

18 And Jeremiah said unto the house of the Rechabites, Thus saith the LORD of hosts the God of Israel; Because ye have obeyed the commandment of Jonadab your father, and kept all his precepts, and done according unto all that he hath commanded you:

19 Therefore thus saith the LORD of hosts, the God of Israel; ^hJonadab the son of Rechab shall not want a man to ⁱstand before me for ever.

lxv. 12. lxvi. 4. Ch. vii. 13. — Heb. *There shall not a man be cut off from Jonadab the son of Rechab to stand, &c.* ⁱ Ch. xv. 19.

inhabitants of Jerusalem all the evil] Having, by the conduct of the Rechabites, clearly and fully convicted them of ingratitude and rebellion, he now proceeds to pronounce sentence against them.

Verse 19. *Thus saith the Lord—Jonadab—shall not want a man to stand before me for ever.*] His name shall ever be honourable, and his posterity shall enjoy my continual protection; and there shall never be found a time in which men of his spirit shall be wanting as patterns of genuine simplicity, filial obedience, purity of manners, and deadness to the world. True Christians may be considered as the genuine successors of these ancient Rechabites; and some suppose that the *Essenes*, in our Lord's time, were literally their descendants, and that these were they who followed our Lord particularly, and became the first converts to the gospel. If so, the prophecy is literally fulfilled: *they shall never want a man to stand before God*, to proclaim his salvation, and minister to the edification and salvation of others, as long as the earth shall endure.

CHAPTER XXXVI.

God commands Jeremiah to write down in one roll or volume all the predictions he had uttered against Israel and Judah, and all the surrounding nations, from the day of his vocation to the prophetic office, that the house of Judah might have abundant warning of the dreadful calamities with which their country was about to be visited, if not prevented by a timely repentance, 1—3. The prophet employs Baruch the scribe, the son of Neriah, to write from his mouth all the words of the Lord, and then to read them publicly upon a fast day in the Lord's house, 4—8. A general fast is proclaimed in the following year, viz., the fifth year of the reign of Jehoiakim; upon which occasion Baruch, in obedience to the prophet's command, reads the words of Jeremiah to all the people at the entry of the new gate of the temple, 9, 10. The princes, hearing of this, send for Baruch, who reads the roll to them; at the contents of which they are greatly alarmed, and solemnly resolve to give information to the king, at the same time advising both the prophet and his scribe to hide themselves, 11—19. Jehoiakim likewise having sent for the roll, Jehudi reads to him a part; and then the king, though advised to the contrary by some of his princes, having cut the leaves, throws the whole into the fire, 20—25, and orders Jeremiah and Baruch to be seized; but they could not be found, because a special providence of God had concealed them, 26. Jeremiah is commanded to re-write his prophecies, and to denounce the judgments of God against the king who had destroyed the first roll, 27—31. Baruch accordingly writes from the mouth of Jeremiah a new copy, with numerous additions, 32.

A. M. 3397.
B. C. 607.
OL XLIII. 2.
Anno
Tarquinii Prisci,
R. Roman., 10.

AND it came to pass in the fourth year of Jehoiakim, the son of Josiah king of Judah, that this word came

unto Jeremiah from the LORD, saying,
2 Take thee a ^a roll of a book, and ^b write therein all the words that I have spoken unto thee against Israel, and against Judah, and against ^c all the nations, from the day I spake unto thee, from the days of ^d Josiah, even unto this day.

3 ^e It may be that the house of Judah will hear all the evil which I purpose to do unto them; that they may ^f return every man from his evil way; that I may forgive their iniquity and their sin.

4 Then Jeremiah ^g called Baruch the son of

^a Isai. viii. 1. Ezeck. ii. 9. Zech. v. 1.—^b Ch. xxx. 2. ^c Ch. xxv. 15, &c.—^d Ch. xxv. 3.—^e Ver. 7. Ch. xxvi. 3.—^f Ch. xviii. 8. Jonah iii. 8.—^g Ch. xxxii. 12.

NOTES ON CHAP. XXXVI.

Verse 1. *And it came to pass in the fourth year*] About the end of this year, see ver. 9. This discourse also bears its own date, and was probably delivered at a time when the people enjoyed peace, and were about to celebrate one of their annual fasts.

Verse 2. *Take thee a roll of a book*] Take a sufficient quantity of parchment; cut and stitch it together, that it may make a roll on which to write the words that I have already spoken, that they may serve for a testimony to future generations. The Jewish rolls, several of which now lie before me, were made of vellum, or of sheep-skins dressed in the half-tanned or Basil manner. These were cut into certain lengths, and those parts were all stitched

Neriah: and ^h Baruch wrote from the mouth of Jeremiah all the words of the LORD, which he had spoken unto him, upon a roll of a book.

5 And Jeremiah commanded Baruch, saying, I am shut up; I cannot go into the house of the LORD:

6 Therefore go thou, and read in the roll, which thou hast written from my mouth, the words of the LORD in the ears of the people in the LORD's house upon ⁱ the fasting day: and also thou shalt read them in the ears of all Judah that come out of their cities.

7 ^k It may be ^l they will present their supplication before the LORD, and will return every one from his evil way: for great is the

A. M. 3397.
B. C. 607.
OL XLIII. 2.
Anno
Tarquinii Prisci,
R. Roman., 10.

^h See ch. xlv. 1.—ⁱ Lev. xvi. 29, xxiii. 27, 32. Acts xxvii. 9. ^k Ver. 3.—^l Heb. *their supplication shall fall*.

together, and rolled upon a roller. The matter was written on these skins in columns or pages. Sometimes two rollers are used, that as the matter is read from the roll in the left hand, the reader may coil it on the roller in his right. In this form the Pentateuch is written which is read in the synagogues.

Verse 3. *It may be that the house of Judah will hear*] It was yet possible to avert the judgments which had been so often denounced against them. But in order to this they must—1. Hear what God has spoken. 2. Every man turn from his evil way. 3. If they do so, God graciously promises to forgive their iniquity and their sin.

Verse 4. *Then Jeremiah called Baruch*] This man, so useful to the prophet, and so faithfully attached

A. M. 3397.
B. C. 607.
Ol. XLIII. 2.
Anno
Tarquinius Prisci,
R. Roman., 10.

anger and the fury that the LORD hath pronounced against this people.

8 And Baruch the son of Neriah did according to all that Jeremiah the prophet commanded him, reading in the book the words of the LORD in the LORD's house.

A. M. 3398.
B. C. 606.
Ol. XLIII. 3.
Anno
Tarquinius Prisci,
R. Roman., 11.

9 And it came to pass in the fifth year of Jehoiakim the son of Josiah king of Judah, in the ninth month, that they proclaimed a fast before the LORD to all the people in Jerusalem, and to all the people that came from the cities of Judah unto Jerusalem.

10 Then read Baruch in the book the words of Jeremiah in the house of the LORD, in the chamber of Gemariah the son of Shaphan the scribe, in the higher court, at the ^aentry^b of the new gate of the LORD's house, in the ears of all the people.

11 When Michaiah the son of Gemariah, the son of Shaphan, had heard out of the book all the words of the LORD,

12 Then he went down into the king's house, into the scribe's chamber: and, lo, all the princes sat there, *even* Elishama the scribe, and Delaiah the son of Shemaiah, and Elnathan the son of Achbor, and Gemariah the son of Shaphan, and Zedekiah the son of Hananiah, and all the princes.

13 Then Michaiah declared unto them all the words that he had heard, when Baruch read the book in the ears of the people.

14 Therefore all the princes sent Jehudi

^a Or, door.—^b Ch. xxvi. 10.

to him, was by office a *scribe*; which signifies, not only a writer, but also a man in office; a chancellor, secretary, &c., a learned man; one acquainted with laws and customs.

Verse 6. *Upon the fasting day*] A day when multitudes of people would be gathered together from all parts to implore the mercy of God. This was a favourable time to read these tremendous prophecies.

Verse 7. *Present their supplication*] "Let their supplication fall," that they may fall down before God, and deplore their sins.

Verse 9. *In the ninth month*] Answering to a part of our *December*.

Verse 10. *In the chamber of Gemariah*] He was one of the princes of Judah. See ver. 12.

Verse 17. *How didst thou write all these words?*—*At his mouth?* So the text should be pointed.

the son of Nethaniah, the son of Shelemiah, the son of Cushi, unto Baruch, saying, Take in thine hand the roll wherein

thou hast read in the ears of the people, and come. So Baruch the son of Neriah took the roll in his hand, and came unto them.

15 And they said unto him, Sit down now, and read it in our ears. So Baruch read it in their ears.

16 Now it came to pass, when they had heard all the words, they were afraid both one and other, and said unto Baruch, We will surely tell the king of all these words.

17 And they asked Baruch, saying, Tell us now, How didst thou write all these words at his mouth?

18 Then Baruch answered them, He pronounced all these words unto me with his mouth, and I wrote *them* with ink in the book.

19 Then said the princes unto Baruch, Go, hide thee, thou and Jeremiah; and let no man know where ye be.

20 And they went in to the king into the court, but they laid up the roll in the chamber of Elishama the scribe, and told all the words in the ears of the king.

21 So the king sent Jehudi to fetch the roll: and he took it out of Elishama the scribe's chamber. And Jehudi read it in the ears of the king, and in the ears of all the princes which stood beside the king.

22 Now the king sat in ^cthe winterhouse in the ninth month: and *there was a fire* on the hearth burning before him.

23 And it came to pass, that when Jehudi

A. M. 3398.
B. C. 606.
Ol. XLIII. 3.
Anno
Tarquinius Prisci,
R. Roman., 11.

^c See Amos iii. 15.

They wished to know whether he had not copied them, or whether he wrote as Jeremiah prophesied.

Verse 19. *Go, hide thee, thou and Jeremiah*] They saw that the king would be displeased, and most probably seek their lives; and as they believed the prophecy was from God, they wished to save both the prophet and his scribe; but they were obliged to inform the king of what they had heard.

Verse 22. *Winterhouse*] A warm apartment suited to the season of the year (*December*), when in Palestine there is often snow upon the ground, though it does not last long. A *fire on the hearth*—a *pan* or *brazier* of burning coals. This is the case to the present day. In cold weather the rich burn wood in brass or earthen pans, placed in any part of the room; the indigent burn sticks on the floor.

Verse 23. *When Jehudi had read three or four*

A. M. 3398.
B. C. 606.
Ol. XLIII. 3.
Anno
Tarquini Prisci,
R. Roman., 11.

had read three or four leaves, he cut it with the penknife, and cast it into the fire that was on the hearth, until all the roll was consumed in the fire that was on the hearth.

24 Yet they were not afraid, nor rent their garments, neither the king, nor any of his servants that heard all these words.

25 Nevertheless Elnathan and Delaiah and Gemariah had made intercession to the king that he would not burn the roll: but he would not hear them.

26 But the king commanded Jerahmeel the son of Hammelech, and Seraiah the son of Azriel, and Shelemiah the son of Abdeel, to take Baruch the scribe and Jeremiah the prophet: but the LORD hid them.

27 Then the word of the LORD came to Jeremiah, after that the king had burned the roll, and the words which Baruch wrote at the mouth of Jeremiah, saying,

28 Take thee again another roll, and write in it all the former words that were in the first roll, which Jehoiakim the king of Judah hath burned.

29 And thou shalt say to Jehoiakim king of

Judah, Thus saith the LORD; Thou hast burned this roll, saying, Why hast thou written therein, saying, The king of Babylon shall certainly come and destroy this land, and shall cause to cease from thence man and beast?

30 Therefore thus saith the LORD of Jehoiakim king of Judah; He shall have none to sit upon the throne of David: and his dead body shall be cast out in the day to the heat, and in the night to the frost.

31 And I will punish him and his seed and his servants for their iniquity; and I will bring upon them, and upon the inhabitants of Jerusalem, and upon the men of Judah, all the evil that I have pronounced against them; but they hearkened not.

32 Then took Jeremiah another roll, and gave it to Baruch the scribe, the son of Neriah; who wrote therein from the mouth of Jeremiah all the words of the book which Jehoiakim king of Judah had burned in the fire: and there were added besides unto them many like words.

A. M. cir. 3399.
B. C. cir. 605.
Ol. XLIII. 4.
Tarquini Prisci,
R. Roman.,
cir. annum 12.

^a 2 Kings xxii. 11. Isai. xxxvi. 22. xxxvii. 1. — ^b Or, of the king.

^c Ch. xxii. 30. — ^d Ch. xxii. 19. — ^e Heb. visit upon. Ch. xxiii. 34. — ^f Heb. as they.

leaves] Rather columns; for the law, and the sacred Hebrew Books, are written in columns of a certain breadth. דלתות *delathoth*, signifies gates or openings between column and column, or between section and section.

He cut it with the penknife] בטהאר חסופה *bethaar hasoopher*, "the knife of the scribe," properly enough penknife.

And cast it into the fire] To show his contempt for God's words.

Verse 25. Elnathan and Delaiah and Gemariah] Three of the princes wished to save the roll, and entreated the king that it might not be burnt. They would have saved it out of the fire, but the king would not permit it to be done.

Verse 26. But the Lord hid them.] They had, at the counsel of some of the princes, hidden themselves, ver. 19. And now, though a diligent search was made, the Lord did not permit them to be found.

Verse 28. Takes thee again another roll] There was

no duplicate of the former preserved; and now God inspired the prophet with the same matter that he had given him before; and there is to be added the heavy judgment that is to fall on Jehoiakim and his courtiers.

Verse 30. He shall have none to sit upon the throne of David] He shall have no successor, and himself shall have an untimely end, and shall not even be buried, but his body be exposed to the open air, both night and day. He who wishes to hide his crimes, or take away the evidence which is against him, adds thereby to his iniquities, and is sure in consequence to double his punishment. See the threatening against Jehoiakim, chap. xxii. 19, and the note there.

Verse 32. There were added—many like words.] All the first roll, with many other threatenings, and perhaps more minute declarations which were merely of a temporary importance and local application; and the Holy Spirit did not think proper to record them here.

CHAPTER XXXVII.

Zedekiah succeeds Coniah, the son of Jehoiakim, in the Jewish throne, and does that which is evil in the sight of the Lord, 1, 2. The king sends a message to Jeremiah, 3—5. God suggests an answer; and foretels the return of the Chaldean army, who should most

assuredly take and burn the city, 6—10. Jeremiah, in attempting to leave this devoted city, and retire to his possession in the country, is seized as a deserter, and cast into a dungeon, 11—15. The king, after a conference with him, abates the rigour of his confinement, 16—21.

A. M. 3406—
3416.
B. C. 598—
588.
Ol. XLV. 3—
XLVIII. 1.

AND king ^a Zedekiah the son of Josiah reigned instead of Coniah the son of Jehoiakim, whom Nebuchadrezzar king of Babylon made king in the land of Judah.

² But neither he, nor his servants, nor the people of the land, did hearken unto the words of the LORD, which he spake ^c by the prophet Jeremiah.

³ And Zedekiah the king sent Jehuah the son of Shelemiah and ^d Zephaniah the son of Maaseiah the priest to the prophet Jeremiah, saying, Pray now unto the LORD our God for us.

⁴ Now Jeremiah came in and went out among the people: for they had not put him into prison.

⁵ Then ^e Pharaoh's army was come forth out of Egypt: ^f and when the Chaldeans that besieged Jerusalem heard tidings of them, they departed from Jerusalem.

⁶ Then came the word of the LORD unto the prophet Jeremiah, saying,

⁷ Thus saith the LORD, the God of Israel; Thus shall ye say to the king of Judah, ^g that sent you unto me to enquire of me; Behold, Pharaoh's army, which is come forth to help you, shall return to Egypt into their own land.

⁸ And the Chaldeans shall come again, and fight against this city, and take it, and burn it with fire.

⁹ Thus saith the LORD; Deceive not yourselves, saying, The Chaldeans shall surely depart from us: for they shall not depart.

¹⁰ For though ye had smitten the whole army of the Chaldeans that fight against you, and there remained ^h wounded men among them, yet should they rise up every man in his tent, and burn this city with fire.

¹¹ And it came to pass, that when the army of the Chaldeans was ⁱ broken up from Jerusalem for fear of Pharaoh's army,

¹² Then Jeremiah went forth out of Jerusalem to go into the land of Benjamin, ^j to separate himself thence in the midst of the people.

¹³ Thus saith the LORD, the God of Israel; Thus shall ye say to the king of Judah, ^k that sent you unto me to enquire of me; Behold, Pharaoh's army, which is come forth to help you, shall return to Egypt into their own land.

¹⁴ And the Chaldeans shall come again, and fight against this city, and take it, and burn it with fire.

¹⁵ Thus saith the LORD; Deceive not yourselves, saying, The Chaldeans shall surely depart from us: for they shall not depart.

¹⁶ For though ye had smitten the whole army of the Chaldeans that fight against you, and there remained ^l wounded men among them, yet should they rise up every man in his tent, and burn this city with fire.

A. M. cir. 3414.
B. C. cir. 590.
Ol. XLVII. 3.
Tarquini Prisci,
R. Roman.,
cir. annum 27.

¹⁷ Thus saith the LORD; Deceive not yourselves, saying, The Chaldeans shall surely depart from us: for they shall not depart.

¹⁸ For though ye had smitten the whole army of the Chaldeans that fight against you, and there remained ^m wounded men among them, yet should they rise up every man in his tent, and burn this city with fire.

¹⁹ And it came to pass, that when the army of the Chaldeans was ⁿ broken up from Jerusalem for fear of Pharaoh's army,

²⁰ Then Jeremiah went forth out of Jerusalem to go into the land of Benjamin, ^o to separate himself thence in the midst of the people.

²¹ Thus saith the LORD, the God of Israel; Thus shall ye say to the king of Judah, ^p that sent you unto me to enquire of me; Behold, Pharaoh's army, which is come forth to help you, shall return to Egypt into their own land.

²² And the Chaldeans shall come again, and fight against this city, and take it, and burn it with fire.

²³ Thus saith the LORD; Deceive not yourselves, saying, The Chaldeans shall surely depart from us: for they shall not depart.

²⁴ For though ye had smitten the whole army of the Chaldeans that fight against you, and there remained ^q wounded men among them, yet should they rise up every man in his tent, and burn this city with fire.

²⁵ And it came to pass, that when the army of the Chaldeans was ^r broken up from Jerusalem for fear of Pharaoh's army,

²⁶ Then Jeremiah went forth out of Jerusalem to go into the land of Benjamin, ^s to separate himself thence in the midst of the people.

²⁷ Thus saith the LORD, the God of Israel; Thus shall ye say to the king of Judah, ^t that sent you unto me to enquire of me; Behold, Pharaoh's army, which is come forth to help you, shall return to Egypt into their own land.

²⁸ And the Chaldeans shall come again, and fight against this city, and take it, and burn it with fire.

²⁹ Thus saith the LORD; Deceive not yourselves, saying, The Chaldeans shall surely depart from us: for they shall not depart.

³⁰ For though ye had smitten the whole army of the Chaldeans that fight against you, and there remained ^u wounded men among them, yet should they rise up every man in his tent, and burn this city with fire.

³¹ And it came to pass, that when the army of the Chaldeans was ^v broken up from Jerusalem for fear of Pharaoh's army,

³² Then Jeremiah went forth out of Jerusalem to go into the land of Benjamin, ^w to separate himself thence in the midst of the people.

^a 2 Kings xxiv. 17. ² Chron. xxxvi. 10. Ch. xxii. 24. ^b 2 Chron. xxxvi. 12, 14.—^c Heb. *by the hand of the prophet*.—^d Ch. xxi. 1, 2. xxix. 25. li. 24.—^e See 2 Kings xxiv. Ezek. xvii. 15.—^f Ver. 11. Ch. xxxiv. 21.—^g Ch.

xxi. 2.—^h Ch. xxxiv. 22.—ⁱ Heb. *souls*.—^k Ch. xxi. 4, 5.—^l Heb. *thrust through*.—^m Ver. 5.—ⁿ Heb. *made to ascend*.—^o Or, *to slip away from thence in the midst of the people*.

NOTES ON CHAP. XXXVII.

Verse 1. *And king Zedekiah the son of Josiah*] Of the siege and taking of Jerusalem referred to here, and the making of Zedekiah king instead of Jeconiah, see 2 Kings xxiv. 1, &c., and the notes there.

Verse 3. *Zedekiah—to the prophet Jeremiah*] He was willing to hear a message from the Lord, provided it were according to his own mind. He did not fully trust in his own prophets.

Verse 4. *Now Jeremiah came in and went out*] After the siege was raised, he had a measure of liberty; he was not *closely confined*, as he afterwards was. See ver. 16.

Verse 5. *Then Pharaoh's army*] This was *Pharaoh-hophra* or *Apries*, who then reigned in Egypt in place of his father *Necho*. See Ezek. xxix. 6, &c. Nebuchadnezzar, hearing that the Egyptian army, on which the Jews so much depended, was on their march to relieve the city, suddenly raised the siege, and went to meet them. In the interim Zedekiah sent to Jeremiah to inquire of the Lord to know whether they might consider themselves in safety.

Verse 7. *Pharaoh's army—shall return to Egypt*]

They were defeated by the Chaldeans; and, not being hearty in the cause, returned immediately to Egypt, leaving Nebuchadnezzar unmolested to recommence the siege.

Verse 10. *For though ye had smitten the whole army*] Strong words; but they show how fully God was determined to give up this city to fire and sword, and how fully he had instructed his prophet on this point.

Verse 12. *Jeremiah went forth*] At the time that Nebuchadnezzar had raised the siege, and gone to meet the Egyptian army.

Go into the land of Benjamin] To *Anathoth*, his native city.

To separate himself thence] “To receive a portion thereof among the people;”—*Blayney*: who supposes that Jeremiah went to receive a portion of the proceeds of his patrimony at *Anathoth*, which had, previously to the siege, been in the hands of the Chaldeans. The siege being now raised, he thought of looking thus after his own affairs. The *Chaldee* is to the same sense. “He went that he might divide the inheritance which he had there among the people.”

A. M. cir. 3414.
B. C. cir. 589.
Ol. XLVII. 3.
Tarquinius Prisci,
R. Roman.,
cir. annum 27.

13 And when he was in the gate of Benjamin, a captain of the ward *was* there, whose name *was* Irijah, the son of Shelemiah; the son of Hananiah; and he took Jeremiah the prophet, saying, Thou fallest away to the Chaldeans.

14 Then said Jeremiah, *It is* * false; I fall not away to the Chaldeans. But he hearkened not to him: so Irijah took Jeremiah, and brought him to the princes.

15 Wherefore the princes were wroth with Jeremiah, and smote him, ^b and put him in prison in the house of Jonathan the scribe: for they had made that the prison.

16 When Jeremiah was entered into ^c the dungeon, and into the ^d cabins, and Jeremiah had remained there many days;

17 Then Zedekiah the king sent, and took him out: and the king asked him secretly in his house, and said, Is there *any* word from the LORD? And Jeremiah said, There is:

* Heb. *falsehood, or a lie.*—^b Ch. xxxviii. 26.—^c Gen. d. 15. xli. 14. Exod. xii. 29. Ch. xxxviii. 6.—^d Or,

Dakler translates, "He went to withdraw himself from the *siege*, as many others of the inhabitants." I believe he went to withdraw himself from a city devoted to destruction, and in which he could no longer do any good.

Verse 13. *Thou fallest away to the Chaldeans.*] Thou art a deserter, and a traitor to thy country. As he had always declared that the Chaldeans should take the city, &c., his enemies took occasion from this to say he was in the interest of the Chaldeans, and that he wished now to go to them, and betray the place.

Verse 15. *And smote him*] Without any proof of the alleged treachery, without any form of justice.

In prison in the house of Jonathan] In Asiatic countries there is an apartment in the houses of the officers of the law, to confine all the accused that are brought before them. Jonathan was a *scribe* or *secretary*, and had a prison of this kind in his house.

Verse 16. *Entered into the dungeon, and into the cabins*] The dungeon was probably a deep pit; and

for, said he, thou shalt be delivered into the hand of the king of Babylon.

18 Moreover Jeremiah said unto king Zedekiah, What have I offended against thee, or against thy servants, or against this people, that ye have put me in prison?

19 Where *are* now your prophets which prophesied unto you, saying, The king of Babylon shall not come against you, nor against this land?

20 Therefore hear now, I pray thee, O my lord the king: * let my supplication, I pray thee, be accepted before thee; that thou cause me not to return to the house of Jonathan the scribe, lest I die there.

21 Then Zedekiah the king commanded they should commit Jeremiah ^f into the court of the prison, that they should give him daily a piece of bread out of the bakers' street, ^g until all the bread in the city were spent. Thus Jeremiah remained in the court of the prison.

cells.—* Heb. *let my supplication fall.*—^f Ch. xxxii. 2. xxxviii. 13, 28.—^g Ch. xxxviii. 9. lii. 6.

the cabins or *cells*, niches in the sides, where different malefactors were confined. See *Blayney*.

Verse 17. *Is there any word from the Lord?*] Is there any farther revelation?

There is:—thou shalt be delivered] What bold faithfulness! And to a king, in whose hands his life now lay.

Verse 19. *Where are now your prophets*] They told you that the Chaldeans should *not* come; I told you they *would*. According to my word the Chaldeans *are come*, and are departed only for a short time.

Verse 20. *Cause me not to return to the house of Jonathan*] He had been ill used in this man's custody, so as to endanger his life, the place being cold, and probably unhealthy.

Verse 21. *Then Zedekiah—the court of the prison*] Was contiguous to the king's house, where the prisoners could readily see their friends.

Give him daily a piece of bread out of the bakers' street] From the public stores; which he received till all the provisions were spent.

CHAPTER XXXVIII.

The princes of Judah, taking offence at Jeremiah on account of his predicting the destruction of Jerusalem and the temple by the Chaldeans, cause him to be cast into a deep and miry dungeon, 1—6. Ebed-melech an Ethiopian gets the king's permission to take him out, 7—13. Jeremiah advises the king, who consulted him privately, to surrender to the Chal-

deans, 14—23. *The king promises the prophet that he will not put him to death, and requires him not to reveal what had passed to the princes; to whom he accordingly gives an evasive answer, telling them only so much of the conference as related to his request for his life, 24—28.*

A. M. cir. 3415.
B. C. cir. 589.
Ol. XLVII. 4.
Tarquinius Prisci,
R. Roman.,
cir. annum 28.

THEN Shephatiah the son of Mattan, and Gedaliah the son of Pashur, and ^a Jucal the son of Shelemiah, and ^b Pa-

shur the son of Malchiah, ^c heard the words that Jeremiah had spoken unto all the people, saying,

2 Thus saith the LORD, ^d He that remaineth in this city shall die by the sword, by the famine, and by the pestilence: but he that goeth forth to the Chaldeans shall live; for he shall have his life for a prey, and shall live.

3 Thus saith the LORD, ^e This city shall surely be given into the hand of the king of Babylon's army, which shall take it.

4 Therefore the princes said unto the king, We beseech thee, ^f let this man be put to death: for thus he weakeneth the hands of the men of war that remain in this city, and the hands of all the people, in speaking such words unto them: for this man seeketh not the ^g welfare of this people, but the hurt.

5 Then Zedekiah the king said, Behold, he ^h is in your hand: for the king ⁱ is not he that can do *any* thing against you.

6 ^b Then took they Jeremiah, and cast him

^a Ch. xxxvii. 3.—^b Ch. xxi. 1.—^c Ch. xxi. 8.—^d Ch. xxi. 9.—^e Ch. xxi. 10. xxxii. 3.—^f See ch. xxvi. 11. ^g Heb. *peace*.—^h Ch. xxxvii. 21.—ⁱ Or, *of the king*.

NOTES ON CHAP. XXXVIII.

Verse 1. *Then Shephatiah*] This was the *faction*—what *Dahler* terms the *Antitheocratic faction*—who were enemies to Jeremiah, and sought his life.

Verse 3. *This city shall surely be given*] This was a testimony that he constantly bore: he had the authority of God for it. He knew it was true, and he never wavered nor equivocated.

Verse 4. *Let this man be put to death*] And they gave their reasons plain enough: but the *proof* was wanting.

Verse 5. *He is in your hand*] Ye have power to do as you please; I must act by your counsel. Poor weak prince! you respect the prophet, you fear the cabal, and you sacrifice an innocent man to your own weakness and their malice!

Verse 6. *So Jeremiah sunk in the mire*.] Their obvious design was, that he might be stifled in that place.

Verse 7. *Ebed-melech*] *The servant of the king*, one of the eunuchs who belonged to the palace. Perhaps it should be read, "Now, a servant of the king, a Cushite, one of the eunuchs," &c.

into the dungeon of Malchiah the son ¹ of Hammelech, that *was* in the court of the prison: and they let down Jeremiah

with cords. And in the dungeon *there was* no water, but mire: so Jeremiah sunk in the mire.

7 ^k Now when Ebed-melech the Ethiopian, one of the eunuchs which was in the king's house, heard that they had put Jeremiah in the dungeon; (the king then sitting in the gate of Benjamin;)

8 Ebed-melech went forth out of the king's house, and spake to the king, saying,

9 My lord the king, these men have done evil in all that they have done to Jeremiah the prophet, whom they have cast into the dungeon; and ^l he is like to die for hunger in the place where he is: for *there is* no more bread in the city.

10 Then the king commanded Ebed-melech the Ethiopian, saying, Take from hence thirty men ^m with thee, and take up Jeremiah the prophet out of the dungeon, before he die.

11 So Ebed-melech took the men with him, and went into the house of the king under the

A. M. cir. 3415.
B. C. cir. 589.
Ol. XLVII. 4.
Tarquinius Prisci,
R. Roman.,
cir. annum 28.

^k Ch. xxxix. 16.—^l Heb. *he will die*.—^m Heb. *in their hand*.

The king then sitting in the gate of Benjamin] To give audience, and to administer justice. We have often seen that the *gates* of cities were the places of public judicature.

Verse 9. *My lord the king, these men have done evil*] He must have been much in the king's confidence, and a humane and noble spirited man, thus to have raised his voice against the powerful cabal already mentioned.

There is no more bread in the city.] They had defended it to the last extremity; and it appears that bread had been afforded to the prophet according to the king's commandment, as long as there was any remaining. See chap. xxvi. 21.

Verse 10. *Take from hence thirty men*] The king was determined that he should be rescued by force, if the princes opposed.

Verse 11. *Went into the house of the king—and took thence*] The eastern kings had their wardrobes always well furnished; as garments were a usual present to ambassadors, &c. I cannot think that, in the proper acceptation of the words, these were in any part of the king's house.

A. M. cir. 3415.
B. C. cir. 589.
Ol. XLVII. 4.
Tarquinius Prisci,
R. Roman.,
cir. annum 28.

treasury, and took thence old cast clouts and old rotten rags, and let them down by cords into the dungeon to Jeremiah.

given into the hand of the Chaldeans, and they shall burn it with fire, and thou shalt not escape out of their hand.

A. M. cir. 3415.
B. C. cir. 589.
Ol. XLVII. 4.
Tarquinius Prisci,
R. Roman.,
cir. annum 28.

12 And Ebed-melech the Ethiopian said unto Jeremiah, Put now *these* old cast clouts and rotten rags under thine armholes under the cords. And Jeremiah did so.

19 And Zedekiah the king said unto Jeremiah, I am afraid of the Jews that are fallen to the Chaldeans, lest they deliver me into their hand, and they ^b mock me.

13 ^a So they drew up Jeremiah with cords, and took him up out of the dungeon: and Jeremiah remained ^b in the court of the prison.

20. But Jeremiah said, They shall not deliver thee. Obey, I beseech thee, the voice of the LORD, which I speak unto thee: so it shall be well unto thee, and thy soul shall live.

14 Then Zedekiah the king sent, and took Jeremiah the prophet unto him into the ^c third entry that *is* in the house of the LORD: and the king said unto Jeremiah, I will ask thee a thing; hide nothing from me.

21 But if thou refuse to go forth, this *is* the word that the LORD hath shewed me:

15 Then Jeremiah said unto Zedekiah, If I declare *it* unto thee, wilt thou not surely put me to death? and if I give thee counsel, wilt thou not hearken unto me?

22 And, behold, all the women that are left in the king of Judah's house *shall be* brought forth to the king of Babylon's princes, and those *women* shall say, ⁱ Thy friends have set thee on, and have prevailed against thee: thy feet are sunk in the mire, *and* they are turned away back.

16 So Zedekiah the king sware secretly unto Jeremiah, saying, *As* the LORD liveth, ^d that made us this soul, I will not put thee to death, neither will I give thee into the hand of these men that seek thy life.

23 So they shall bring out all thy wives and ^k thy children to the Chaldeans: and ^l thou shalt not escape out of their hand, but shalt be taken by the hand of the king of Babylon: and ^m thou shalt cause this city to be burned with fire.

17 Then said Jeremiah unto Zedekiah, Thus saith the LORD, the God of hosts, the God of Israel; If thou wilt assuredly ^e go forth ^f unto the king of Babylon's princes, then thy soul shall live, and this city shall not be burned with fire; and thou shalt live, and thine house.

24 Then said Zedekiah unto Jeremiah, Let no man know of these words, and thou shalt not die.

18 But if thou wilt not go forth to the king of Babylon's princes, then shall this city be

25 But if the princes hear that I have talked with thee, and they come unto thee, and say unto thee, Declare unto us now what thou hast

^a Ver. 6. — ^b Ch. xxxvii. 21. — ^c Or, principal. — ^d Isai. li. 16. — ^e 2 Kings xxiv. 12. — ^f Ch. xxxix. 3. — ^g Ch. xxxii 4. xxxiv. 3. Ver. 23. — ^h 1 Sam. xxxi. 4. — ⁱ Heb.

Men of thy peace. — ^k Ch. xxxix. 6. xli. 10. — ^l Ver. 18. — ^m Heb. *thou shalt burn, &c.*

[*Old cast clouts, and old rotten rags*] The fact seems to be this: there were several garments that had been used, and would not be used again; and there were others which, through continuing long there, had by insects, &c. been rendered *useless*. These he took, fast to the cord, let down to the prophet, that he might roll them round the ropes, and place them under his arm-pits, so that in being hauled up he might not suffer injury from the ropes, which in this case must sustain the whole weight of his body.

Verse 17. *Will assuredly go*] On the king's obedience to the advice of the prophet the safety of the city depended.

Verse 14. *Into the third entry*] A place to enter which two others must be passed through.

[*Unto the king of Babylon's princes*] The generals of the army then returning to the siege from the defeat of the Egyptians; for Nebuchadnezzar himself was then at Riblah, in Syria, chap. xxxix. 5, 6.

Verse 16. *As the Lord liveth, that made us this soul*] He is the *living* God, and he is the Author of that *life* which each of us possesses; and as sure as he *lives*, and we *live* by him, I will not put thee to *death*, nor give thee into the hands of those men who seek thy life. A very solemn oath; and the first instance on record of the profane custom of *swearing by the soul*.

Verse 19. *They mock me.*] Insult me, and exhibit me in triumph.

Verse 22. *All the women—brought forth*] I think this place speaks of a kind of defection among the women of the harem; many of whom had already gone forth privately to the principal officers of the Chaldean army, and made the report mentioned in the end of this verse. These were the *concubines* or women of the second rank.

Verse 23. *They shall bring out all thy wives and thy children*] These were the women of the *first rank*, by whom the king had children. These had no

A. M. cir. 3415.
B. C. cir. 589.
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said unto the king, hide it not from us, and we will not put thee to death; and also what the king said unto thee:

26 Then thou shalt say unto them, ^a I presented my supplication before the king, that he would not cause me to return ^b to Jonathan's house, to die there.

27 Then came all the princes unto Jeremiah, and asked him: and he told them according to

^a Ch. xxxvii. 20.—^b Ch. xxxvii. 15.—^c Heb. *they were*

temptation to go out to the Chaldeans, nor would they have been made welcome; but the others being young, and without children, would be well received by the Chaldean princes.

Verse 26. *I presented my supplication*] This was telling the *truth*, and *nothing* but the truth, but not the *whole* truth. The king did not wish him to defile his conscience, nor did he propose any thing that was not consistent with the truth.

all these words that the king had commanded. So ^c they left off speaking with him; for the matter was not perceived.

28 So ^d Jeremiah abode in the court of the prison until the day that Jerusalem was taken: and he was *there* when Jerusalem was taken.

silent from him.—^d Ch. xxxvii. 21. xxxix. 14.

Verse 27. *The matter was not perceived.*] They did not question him farther; and the king's commandment to remove him from the house of Jonathan being well known, they took for granted that they had all the information that they sought. And he was most certainly not obliged to relate any thing that might embroil this weak king with his factious but powerful princes, or affect his own life. He related simply what was necessary, and no more.

A. M. cir. 3415.
B. C. cir. 589.
Ol. XLVII. 4.
Tarquini Prisci,
H. Roman.,
cir. annum 28.

A. M. 3415—
3416.
B. C. 589—
—588.
Ol. XLVII. 4.
—XLVIII. 1.

CHAPTER XXXIX.

This chapter gives an account of the siege and taking of Jerusalem; the flight, capture, and punishment of Zedekiah; the burning of the city; and the carrying away of the people (a few of the meanest excepted) to Babylon, 1—10; also of the release of Jeremiah, and the special orders of Nebuchadnezzar concerning him, 11—14. The remaining verses relate to the subject of the preceding chapter; and contain promises of personal safety to Ebed-melech the Ethiopian amidst the public calamities, on account of his piety, and his humanity to the prophet, 15—18.

A. M. 3414.
B. C. 590.
Ol. XLVII. 3.
Anno
Tarquini Prisci,
R. Roman., 27.

IN the ^aninth year of Zedekiah king of Judah, in the tenth month, came Nebuchadnezzar king of Babylon and all

his army against Jerusalem, and they besieged it.

A. M. 3416.
B. C. 588.
Ol. XLVIII. 1.
Anno
Tarquini Prisci,
R. Roman., 29.

² And in the eleventh year of Zedekiah, in the fourth month, the ninth *day* of the month, the city was broken up.

^a 2 Kings xv. 1—4. Ch. lii. 4—7.—^b Ch. xxxviii. 17.

³ And all the princes of the king of Babylon came in, and sat in the middle gate, *even* Nergal-sharezer, Samgar-nebo, Sarsechim, Rab-saris, Nergal-sharezer, Rabmag, with all the residue of the princes of the king of Babylon.

⁴ And it came to pass, *that* when Zedekiah the king of Judah saw them, and all the men of war, then they fled, and went forth out of

A. M. 3416.
B. C. 588.
Ol. XLVIII. 1.
Anno
Tarquini Prisci,
R. Roman., 29.

^c 2 Kings xxv. 4, &c. Ch. lii. 7, &c.

NOTES ON CHAP. XXXIX.

Verse 1. *In the ninth year of Zedekiah—in the tenth month*] This month is called *Tebeth* in Esther ii. 16. It began with the first new moon of our *January*, and it was on the tenth day of this month that Nebuchadnezzar invested the city.

Verse 2. *The eleventh year—in the fourth month*] This month in the Hebrew calendar is called *Thammuz*, and commences with the first new moon of our *July*. The siege had lasted just *eighteen* months.

The city was broken up.] A breach was made in the wall by which the Chaldeans entered.

Verse 3. *Sat in the middle gate*] The city of Jerusalem stood upon *two* hills, *Sion* to the south, and *Acra* to the north, with a deep valley between them. The *gate of the centre*, as the term seems plainly to import was a gate of communication in the middle of the valley, between the *two* parts of the city sometimes called the *higher* and the *lower* city. The Chaldeans entered the city on the *north* side by a breach in the walls, and rushing forward and posting themselves in this gate, in the very heart or centre of the city, became thereby masters at will of the whole. Zedekiah with his troop, perceiving this, fled out of

A. M. 3416.
B. C. 588.
O. XLVIII. 1.
Anno
Tarquini Prisci,
R. Roman., 29.

the city by night, by the way of the king's garden, by the gate betwixt the two walls: and he went out the way of

gave charge concerning Jeremiah ¹to Nebuzar-adan the captain of the guard, saying, ²Take him, and ^mlook well

A. M. 3416.
B. C. 588.
O. XLVIII. 1.
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Tarquini Prisci,
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to him, and do him no harm; but do unto him even as he shall say unto thee.

¹³ So Nebuzar-adan the captain of the guard sent, and Nebushasban, Rab-saris, and Nergal-sharezer, Rab-mag, and all the king of Babylon's princes;

¹⁴ Even they sent, ^aand took Jeremiah out of the court of the prison, and committed him ^ounto Gedaliah the son of ^pAhikam the son of Shaphan, that he should carry him home: so he dwelt among the people.

¹⁵ Now the word of the LORD came unto Jeremiah, while he was shut up in the court of the prison, saying,

¹⁶ Go and speak to ^qEbed-melech the Ethiopian, saying, Thus saith the LORD of hosts, the God of Israel; Behold ^rI will bring my words upon this city for evil, and not for good; and they shall be *accomplished* in that day before thee.

¹⁷ But I will deliver thee in that day, saith the LORD: and thou shalt not be given into the hand of the men of whom thou *art* afraid.

¹⁸ For I will surely deliver thee, and thou shalt not fall by the sword, but ^sthy life shall be for a prey unto thee: ^tbecause thou hast put thy trust in me, saith the LORD.

the plain.

⁵ But the Chaldeans' army pursued after them, and ^aovertook Zedekiah in the plains of Jericho: and when they had taken him, they brought him up to Nebuchadnezzar king of Babylon to ^bRiblah in the land of Hamath, where he ^cgave judgment upon him.

⁶ Then the king of Babylon slew the sons of Zedekiah in Riblah before his eyes: also the king of Babylon slew all the nobles of Judah.

⁷ Moreover ^dhe put out Zedekiah's eyes, and bound him ^ewith chains, to carry him to Babylon.

⁸ And the Chaldeans burnt the king's house, and the houses of the people, with fire, and brake down the walls of Jerusalem.

⁹ Then Nebuzar-adan the ^bcaptain ⁱof the guard carried away captive into Babylon the remnant of the people that remained in the city, and those that fell away, that fell to him, with the rest of the people that remained.

¹⁰ But Nebuzar-adan the captain of the guard left of the poor of the people, which had nothing, in the land of Judah, and gave them vineyards and fields ^kat the same time.

¹¹ Now Nebuchadrezzar king of Babylon

^a Ch. xxxii. 4. xxxviii. 18, 23.—^b 2 Kings xxiii. 33. Heb. *spoke with him judgments*. Ch. iv. 12.—^d Ezek. x. 13, compared with ch. xxxii. 4.—^e Heb. *with two brass chains or fetters*.—^f 2 Kings xxv. 9. Ch. xxxviii. li. 13.—^g 2 Kings xxv. 11, &c. Ch. lii. 15, &c.—^h Or, *chief marshal*.—ⁱ Heb. *chief of the executioners*, or

slaughtermen. And so ver. 10, 11, &c. See Gen. xxxvii. 26. ^k Heb. *in that day*.—^l Heb. *by the hand of*.—^m Heb. *set thine eyes upon him*.—ⁿ Ch. xxxviii. 28.—^o Ch. xl. 5. ^p Ch. xxvi. 24.—^q Ch. xxxviii. 7, 12.—^r Dan. ix. 12. ^s Ch. xxi. 9. xlv. 5.—^t 1 Chron. v. 20. Ps. xxxvii. 40.

the opposite gate on the south side. See *Blayney*. This is likely; but we know nothing positively on this subject.

[*Nergal-sharezer*] These were the principal commanders; but Dr. *Blayney* thinks that instead of six persons, we have in reality but three, as the name that follows each is a title of office. Thus, *Nergal-sharezer*, who was *Samgar*; *Nebu-sarsechim*, who was *Rab-saris*; and *Nergal-sharezer*, who was *Rab-mag*. As *Nergal-sharezer* occurs twice here, and we know that *Nebuzar-adan* was general-in-chief, the first *Nergal-sharezer* is probably a mistake for *Nebuzar-adan*, or some other of the commanders. But these things are as uncertain as they are unimportant.

Verse 4. *Went forth out of the city by night*] Probably there was a private passage under ground, leading without the walls, by which Zedekiah and his followers might escape unperceived, till they had got some way from the city.

[*The way of the plain*.] There were two roads from Jerusalem to Jericho. One passed over the mount of Olives; but, as this might have retarded his flight, he chose the *way of the plain*, and was overtaken near Jericho, perhaps about sixteen or eighteen miles from Jerusalem. He had probably intended to have passed the Jordan, in order to escape to Egypt, as the Egyptians were then his professed allies.

Verse 5. *To Riblah*] This city was situated on the northern frontier of Palestine, and Hamath was a large city belonging also to Syria. See Gen. x. 18.

Verse 7. *Bound him with chains*] Margin: "Two brazen chains;" one for his hands, and the other for his feet.

Verse 9. *Those that fell away*] That deserted to the Chaldeans during the siege.

Verse 10. *Left of the poor of the people*] The very refuse of the inhabitants, who were not worthy of

being carried away; and among them he divided the fields and vineyards of those whom he took away.

Verse 12. *Take him—look well to him*] Nebuchadnezzar had heard that this prophet had foretold his capture of the city, and had frequently used all his influence to induce Zedekiah to pay the tribute, and not rebel against him; and on this account would be inclined to show the prophet especial favour.

Verse 16. *Go and speak to Ebed-melech*] The king's servant, the Cushite.

Verse 18. *I will surely deliver thee*] Thou hast feared the Lord, and not the king, nor his princes, and thou hast taken the part of the prophet, and become his intercessor. Thou shalt not be slain. Thou hast put thy trust in me; thou shalt therefore be safe whithersoever thou goest. They that fear God need fear nothing besides.

CHAPTER XL.

This and the four following chapters contain a distinct account of what passed in the land of Judah from the taking of Jerusalem to the retreat of the remnant of the people to Egypt; together with the prophecies of Jeremiah concerning that place, whither he himself accompanied them. In this chapter we have an account of the enlargement of Jeremiah by Nebuzar-adan, the captain of the guard, who advises him to put himself under the jurisdiction of Gedaliah, the son of Ahikam, whom the king of Babylon had made governor over the land of Judea, 1—5. The prophet and many of the dispersed Jews repair to Gedaliah, 6—12. Johanan acquaints the governor of a conspiracy against him, but is not believed, 13—16.

A. M. 3416.
B. C. 588.
Ol. XLVIII. 1.
Anno
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THE word that came to Jeremiah from the LORD, after that Nebuzar-adan the captain of the guard had let

him go from Ramah, when he had taken him being bound in chains among all that were carried away captive of Jerusalem and Judah, which were carried away captive unto Babylon.

2 And the captain of the guard took Jeremiah, and said unto him, The LORD thy God hath pronounced this evil upon this place.

3 Now the LORD hath brought it, and done according as he hath said: because ye have sinned against the LORD, and have not obeyed his voice, therefore this thing is come upon you.

4 And now, behold, I loose thee this day

from the chains which were upon thine hand. ' If it seem good unto thee to come with me into Babylon, come; and

I will look well unto thee: but if it seem unto thee to come with me into Babylon, forbear: behold, all the land is before thee, whither it seemeth good and convenient for thee to go, thither go.

5 Now while he was not yet gone back, said, Go back also to Gedaliah the son of Ahikam the son of Shaphan, whom the king of Babylon hath made governor over the city of Judah, and dwell with him among the people: or go wheresoever it seemeth convenient unto thee to go. So the captain of the guard gave him victuals and a reward, and let him go

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^a Ch. xxxix. 14.—^b Or, manicles.—^c Ch. l. 7.—^d Deut. xxix. 24, 25. Dan. ix. 11.—^e Or, are upon thine hand.

^f Ch. xxxix. 12.—^g Heb. *I will set mine eyes upon thee*.
^h Gen. xx. 15.—ⁱ 2 Kings xxv. 22, &c.

NOTES ON CHAP. XL.

Verse 1. *The word that came to Jeremiah*] This and the four following chapters contain a particular account of what passed in the land of Judea from the taking of the city to the retreat of the people into Egypt, and the prophecies of Jeremiah concerning them there.

Had let him go from Ramah] This has embarrassed most of the commentators. Dr. Blayney has thrown much light upon it by his translation and note:—

“The word that came to Jeremiah from Jehovah, after that Nebu-Zaradan captain of the guards had taken him, and let him go from Ramah: for he had been bound with chains among all the captives of

Jerusalem and Judah, who were carried away captive to Babylon.”

“HAD TAKEN HIM, AND LET HIM GO.—Most interpreters have understood *בְּקִרְוֹתָּא* *bekachto otho* as Nebuchadnezzar's having first taken Jeremiah captive unto Ramah. But if the order of the sentence be well observed, as well as the more common use of the verb *לָקַח* *lakach*, it will, I think, rather appear that those words relate to his taking or having him brought to him, in order to give him his discharge.”

Verse 2. *The Lord thy God hath pronounced*] know that thou art a true prophet, for what thou hast predicted from thy God is come to pass.

Verse 4. *Come; and I will look well unto thee*

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B. C. 588.
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6 * Then went Jeremiah unto Gedaliah the son of Ahikam to Mizpah; and dwelt with him among the people that were left in the land.

7 * Now when all the captains of the forces which were in the fields, even they and their men, heard that the king of Babylon had made Gedaliah the son of Ahikam governor in the land, and had committed unto him men, and women, and children, and of ^d the poor of the land, of them that were not carried away captive to Babylon;

8 Then they came to Gedaliah to Mizpah, even Ishmael the son of Nethaniah, and Johanan and Jonathan the sons of Kareah, and Seraiah the son of Tanhumeth, and the sons of Ephai the Netophathite, and Jezaniah the son of a Maachathite, they and their men.

9 And Gedaliah the son of Ahikam the son of Shaphan sware unto them and to their men, saying, Fear not to serve the Chaldeans: dwell in the land, and serve the king of Babylon, and it shall be well with you.

10 As for me, behold, I will dwell at Mizpah, to serve the Chaldeans, which will come unto us: but ye, gather ye wine, and summer fruits, and oil, and put them in your vessels, and dwell in your cities that ye have taken.

11 Likewise when all the Jews that were in Moab, and among the Ammonites, and in

Edom, and that were in all the countries, heard that the king of Babylon had left a remnant of Judah, and that he had set over them Gedaliah the son of Ahikam the son of Shaphan;

12 Even all the Jews returned out of all places whither they were driven, and came to the land of Judah, to Gedaliah, unto Mizpah, and gathered wine and summer fruits very much.

13 Moreover Johanan the son of Kareah, and all the captains of the forces that were in the fields, came to Gedaliah to Mizpah,

14 And said unto him, Dost thou certainly know that ^a Baalis the king of the Ammonites hath sent Ishmael the son of Nethaniah ^b to slay thee? But Gedaliah the son of Ahikam believed them not.

15 Then Johanan the son of Kareah spake to Gedaliah in Mizpah secretly, saying, Let me go, I pray thee, and I will slay Ishmael the son of Nethaniah, and no man shall know it: wherefore should he slay thee, that all the Jews which are gathered unto thee should be scattered, and the remnant in Judah perish?

16 But Gedaliah the son of Ahikam said unto Johanan the son of Kareah, Thou shalt not do this thing: for thou speakest falsely of Ishmael.

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* Ch. xxxix. 14. — ^b Judg. xx. 1. — ^c 2 Kings xxv. 23, &c.
^d Ch. xxxix. 10. — ^e Ch. xli. 1.

^f Heb. to stand before. Deut. i. 38. — ^g See ch. xli. 10.
^h Heb. to strike thee in soul?

Thou art now at full liberty to do as thou pleasest; either to come to Babylon, or to stay in thy own land.

Verse 5. *Go back also to Gedaliah*] If thou wilt stay in thy own land, thou hadst best put thyself under the protection of thy countryman Gedaliah, whom the king of Babylon has made governor of the land.

Verse 8. *Ishmael the son of Nethaniah*] This is he who afterwards murdered Gedaliah. He had been employed to do this by Baalis, king of the Ammonites, with whom he appears to have taken refuge during the siege. See ver. 14.

Verse 14. *But Gedaliah the son of Ahikam believed them not.*] The account given of this man proves him to have been a person of uncommon greatness of soul. Conscious of his own integrity and benevolence, he took the portrait of others from his own mind; and therefore believed evil of no man, because

he felt none towards any in his own breast. He may be reproached for being too credulous and confident: but any thing of this kind that may be justly charged against him serves only to show the greatness of his mind. A little soul is ever suspicious, and ready to believe the worst of every person and thing. A great mind acts always on the contrary.

Verse 16. *Thou shalt not do this thing*] He cannot be so base.

Thou speakest falsely of Ishmael.] He thought it quite possible that the man who was capable of becoming an assassin was capable of telling a lie; and therefore he would not credit what he said. Had he been a little more distrustful, he would have saved his own life. The next chapter shows that Johanan's information was too true. So noble Gedaliah lost his life by not believing that evil of others of which he himself was incapable.

CHAPTER XLI.

Ishmael executes his conspiracy against Gedaliah the governor and his companions, and attempts to carry away the Jews who were with him captives to the Ammonites, 1—10: but Johanan recovers them, and purposes to flee into Egypt, 11—18.

A. M. 3416.
B. C. 588.
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NOW it came to pass in the seventh month, ^a that Ishmael the son of Nethaniah the son of Elishama, of the seed royal, and the princes of the king, even ten men with him, came unto Gedaliah the son of Ahikam to Mizpah; and there they did eat bread together in Mizpah.

2 Then arose Ishmael the son of Nethaniah, and the ten men that were with him, and ^b smote Gedaliah the son of Ahikam the son of Shaphan with the sword, and slew him, whom the king of Babylon had made governor over the land.

3 Ishmael also slew all the Jews that were with him, *even* with Gedaliah, at Mizpah, and the Chaldeans that were found there, *and* the men of war.

4 And it came to pass the second day after he had slain Gedaliah, and no man knew *it*,

5 That there came certain from Shechem, from Shiloh, and from Samaria, *even* fourscore men, ^c having their beards shaven, and their clothes rent, and having cut themselves, with offerings and incense in their hand, to bring *them* to ^d the house of the LORD.

6 And Ishmael the son of Nethaniah went forth from Mizpah to meet them, ^e weeping all along as he went: and it came to pass, as he met them, he said unto them, Come to Gedaliah the son of Ahikam.

^a 2 Kings xxv. 25. Ch. xl. 6, 8. — ^b 2 Kings xxv. 25. ^c Lev. xix. 27, 28. Deut. xiv. 1. Isai. xv. 2. — ^d See 2 Kings xxv. 9. 1 Sam. i. 7. — ^e Heb. *in going and weeping*. ^f So 1 Mac. vii. 19. — ^g Or, *near Gedaliah*. — ^h Heb. *by*

A. M. 3416.
B. C. 588.
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Roman. 29.

7 And it was *so*, when they came into the midst of the city, that Ishmael the son of Nethaniah slew them, *and* ⁱ cast them into the midst of the pit, he, and the men that *were* with him.

8 But ten men were found among them that said unto Ishmael, Slay us not: for we have treasures in the field, of wheat, and of barley, and of oil, and of honey. So he forbore, and slew them not among their brethren.

9 Now the pit wherein Ishmael had cast all the dead bodies of the men, whom he had slain ^j because ^k of Gedaliah, *was* it ^l which Asa the king had made for fear of Baasha king of Israel: *and* Ishmael the son of Nethaniah filled it with *them that were* slain.

10 Then Ishmael carried away captive all the residue of the people that *were* in Mizpah, ^m *even* the king's daughters, and all the people that remained in Mizpah, ⁿ whom Nebuzardan the captain of the guard had committed to Gedaliah the son of Ahikam: and Ishmael the son of Nethaniah carried them away captive, and departed to go over to ^o the Ammonites.

11 But when Johanan the son of Kareah, and all ^p the captains of the forces that *were* with him, heard of all the evil that Ishmael the son of Nethaniah had done,

12 Then they took all the men, and went to

the hand, or by the side of Gedaliah. — ¹ 1 Kings xv. 22. 2 Chron. xvi. 6. — ² Ch. xliii. 6. — ³ Ch. xl. 7. — ⁴ Ch. xl. 14. — ⁵ Ch. xl. 7, 8, 13.

NOTES ON CHAP. XLI.

Verse 1. *Now—in the seventh month*] Answering to the first new moon in our month of October.

There they did eat bread together] This was the same as making a solemn covenant; for he who ate bread with another was ever reputed a friend.

Verse 2. *Smote Gedaliah*] See the preceding chapter, ver. 14.

Verse 5. *Having their beards shaven*] All these were signs of deep mourning, probably on account of the destruction of the city.

Verse 6. *Weeping all along as he went*] This felonious hypocrite pretended that he also was deeply afflicted, and wished to bear them company in their sorrow.

Come to Gedaliah] He will appoint you vineyards and fields.

Verse 7. *Slew them*] He kept the murder of Gedaliah secret, and no doubt had a band of his assassins lodged in Mizpah; and he decoyed these fourscore men thither that he might have strength to slay them. He kept *ten* alive because they told him they had treasures hidden in a field, which they would show him. Whether he kept his word with them is not recorded. He could do nothing good or great; and it is likely that, when he had possessed himself of those treasures, he served them as he had served their companions. Grain is preserved to the present day in subterranean pits, called *mattamores*, in different parts of the East.

A. M. 3416.
B. C. 588.
Ol. XLVIII. 1.
Anno
Tarquinii Prisci,
R. Roman., 29.

fight with Ishmael the son of Nethaniah, and found him by the great waters that are in Gibeon.

13 Now it came to pass that when all the people which were with Ishmael saw Johanan the son of Kareah, and all the captains of the forces that were with him, then they were glad.

14 So all the people that Ishmael had carried away captive from Mizpah cast about and returned, and went unto Johanan the son of Kareah.

15 But Ishmael the son of Nethaniah escaped from Johanan with eight men, and went to the Ammonites.

16 Then took Johanan the son of Kareah, and all the captains of the forces that were with

^a 2 Sam. ii. 13. — ^b 2 Sam. xix. 37, 38.

Verse 9. *Now the pit*—was it which Aza the king had made for fear of Baasha] See 1 Kings xv. 22. Aza made this cistern as a reservoir for water for the supply of the place; for he built and fortified Mizpah at the time that he was at war with Baasha, king of Israel.

Verse 10. *Carried away captive*] He took all these that he might sell them for slaves among the Ammonites.

Verse 14. *Went unto Johanan*] They were weary of the tyranny of Ishmael, and were glad of an opportunity to abandon him.

A. M. 3416.
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him, all the remnant of the people whom he had recovered from Ishmael the son of Nethaniah, from Mizpah, after that he had slain Gedaliah the son of Ahikam, even mighty men of war, and the women, and the children, and the eunuchs, whom he had brought again from Gibeon :

17 And they departed, and dwelt in the habitation of ^b Chimham, which is by Beth-lehem, to go to enter into Egypt,

18 Because of the Chaldeans : for they were afraid of them, because Ishmael the son of Nethaniah had slain Gedaliah the son of Ahikam, ^c whom the king of Babylon made governor in the land.

^c Ch. xl. 5.

Verse 16. *The women,—children, and the eunuchs*] These were all, most probably, persons who belonged to the palace and harem of Zedekiah : some of them his own concubines, and their children.

Verse 17. *Dwelt in the habitation of Chimham*] The estate that David gave Chimham, the son of Barzillai. See 2 Sam. xix. 37, &c. He took this merely as a resting-place ; as he designed to carry all into Egypt, fearing the Chaldeans, who would endeavour to revenge the death of Gedaliah.

CHAPTER XLII.

Johanan and the remnant of the people desire Jeremiah to ask counsel of God what they should do, 1—3. The prophet assures them of safety in Judea, but destruction in Egypt, 4—18; and reproves their hypocrisy in asking counsel with which they had no intention to comply, 19—22.

A. M. 3416.
B. C. 588.
Ol. XLVIII. 1.
Anno
Tarquinii Prisci,
R. Roman., 29.

THEN all the captains of the forces, ^a and Johanan the son of Kareah, and Jezaniah the son of Hoshaiah, and all the people, from the least even unto the greatest, came near,

2 And said unto Jeremiah the prophet, ^b Let, we beseech thee, our supplication be accepted before thee, and ^c pray for us unto the LORD thy God, even for all this remnant ; (for we are

^a Ch. xl. 8, 13. xli. 11. — ^b Or, *Let our supplication fall before thee.* — ^c 1 Sam. vii. 8. xii. 19. Isai. xxxvii. 4.

NOTES ON CHAP. XLII.

Verse 1. *The captains of the forces*] The different leaders of the small bands or companies, collected from different parts of the land. The principal are those here named.

A. M. 3416.
B. C. 588.
Ol. XLVIII. 1.
Anno
Tarquinii Prisci,
R. Roman., 29.

left but ^d a few of many, as thine eyes do behold us :) 3 That the LORD thy God may shew us ^e the way wherein

we may walk, and the thing that we may do.

4 Then Jeremiah the prophet said unto them, I have heard you ; behold, I will pray unto the LORD your God according to your words ; and it shall come to pass, that ^f whatsoever thing the LORD shall answer you, I will declare it unto

James v. 16. — ^d Lev. xxvi. 22. — ^e Ezra viii. 21. — ^f 1 Kings xxii. 14.

Verse 3. *That the Lord thy God may shew us*] They all thought there was no safety in Jerusalem or in Judea, and therefore determined to leave the land : but they did not know which might be the safest direction to take ; for though they inclined to Egypt,

A. M. 3416.
B. C. 588.
Ol. XLVIII. 1.
Anno
Tarquini Princi,
R. Roman., 29.

you ; I will ^a keep nothing back from you.
5 Then they said to Jeremiah,
^b The LORD be a true and faithful

Witness between us, if we do not even according to all things for the which the LORD thy God shall send thee to us.

6 Whether *it be good*, or whether *it be evil*, we will obey the voice of the LORD our God, to whom we send thee ; ^c that it may be well with us, when we obey the voice of the LORD our God.

7 And it came to pass after ten days, that the word of the LORD came unto Jeremiah.

8 Then called he Johanan the son of Kareah, and all the captains of the forces which were with him, and all the people from the least even to the greatest.

9 And said unto them, Thus saith the LORD, the God of Israel, unto whom ye sent me to present your supplication before him ;

10 If ye will still abide in this land, then ^d will I build you, and not pull you down ; and I will plant you, and not pluck you up : for ^e I repent me of the evil that I have done unto you.

11 Be not afraid of the king of Babylon, of whom ye are afraid ; be not afraid of him, saith the LORD : ^f for I am with you to save you, and to deliver you from his hand.

12 And ^g I will shew mercies unto you, that he may have mercy upon you, and cause you to return to your own land.

13 But if ^h ye say, We will not dwell in this land, neither obey the voice of the LORD your God.

^a 1 Sam. iii. 18. Acts xx. 20. — ^b Gen. xxxi. 50. ^c Deut. vi. 3. Ch. vii. 23. — ^d Ch. xxiv. 6. xxxi. 28. xxxiii. 7. — ^e Deut. xxxii. 36. Ch. xviii. 8. — ^f Isai. xliii. 5. Rom. viii. 31. — ^g Ps. cvi. 45, 46. — ^h Ch. xlv. 16. ⁱ Deut. xvii. 16. Ch. xlv. 12, 13, 14. — ^k Luke ix. 51. ^l Ezek. xi. 8. — ^m Heb. shall cleave after you. — ⁿ Heb. So

yet they wished to know the mind of God on that point.

Verse 5. *The Lord be a true and faithful Witness*] The Lord is such ; and as ye have bound yourselves to obey his voice, he will register the covenant, and bless or curse according as ye shall conduct yourselves in this matter.

Verse 7. *After ten days*] All this time he was waiting upon God ; for it is evident the prophets could not prophesy when they pleased, any more than the disciples of our Lord could work miracles when they wished. The gift of prophecy and the gift of miracles were both dependant on the will of the Most High, and each of them was given only for the moment ;

14 Saying, No ; but we will go into the land of Egypt, where we shall see no war, nor hear the sound of the trumpet, nor have hunger of bread ; and there will we dwell :

A. M. 3416.
B. C. 588.
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Tarquini Princi,
R. Roman., 29.

15 And now therefore hear the word of the LORD, ye remnant of Judah, Thus saith the LORD of hosts, the God of Israel ; If ye ¹ wholly set ² your faces to enter into Egypt, and go to sojourn there ;

16 Then it shall come to pass, *that* the sword, ¹ which ye feared, shall overtake you there in the land of Egypt, and the famine, whereof ye were afraid, ² shall follow close after you there in Egypt ; and there ye shall die.

17 ³ So shall it be with all the men that set their faces to go into Egypt to sojourn there ; they shall die ⁴ by the sword, by the famine, and by the pestilence : and ⁵ none of them shall remain or escape from the evil that I will bring upon them.

18 For thus saith the LORD of hosts, the God of Israel ; As mine anger and my fury hath been ⁶ poured forth upon the inhabitants of Jerusalem ; so shall my fury be poured forth upon you, when ye shall enter into Egypt : and ⁷ ye shall be an execration, and an astonishment, and a curse, and a reproach ; and ye shall see this place no more.

19 The LORD hath said concerning you, O ye remnant of Judah ; ⁸ Go ye not into Egypt : know certainly that I have ⁹ admonished you this day.

20 For ¹⁰ ye dissembled in your hearts, when ye sent me unto the LORD your God, saying,

shall all the men be. — ^o Ch. xxiv. 10. Ver. 22. — ^p See ch. xlv. 14, 28. — ^q Ch. vii. 20. — ^r Ch. xviii. 16. xxiv. 9. xxvi. 6. xxix. 18, 22. xlv. 12. Zech. viii. 13. — ^s Deut. xvii. 16. — ^t Heb. testified against you. — ^u Or, ye have used deceit against your souls.

and when the necessity was over, the influence ceased.

Verse 10. *For I repent me of the evil*] The meaning is, As I have punished you only because you continued to be rebellious, I will arrest this punishment as soon as you become obedient to my word. You need not fear the king of Babylon if you have me for your helper ; and I will so show mercy to you that he shall see it, and cease from afflicting you, as he shall see that I am on your side.

Verse 15. *If ye—set your faces to enter into Egypt, &c.*] Every evil that ye dreaded by staying in your own land shall come upon you in Egypt.

Verse 16. *The sword—and the famine—shall follow*

A. M. 3416. B. C. 588. Ol. XLVIII. 1. Anno Tarquinius Prisci, R. Roman., 29.

* Pray for us unto the LORD our God : and according unto all that the LORD our God shall say, so declare unto us, and we will do it.

21 And now I have this day declared it to you ; but ye have not obeyed the voice of the

^a Ver. 2.—^b Ver. 17. Ezek. vi. 11.

close after you] Shall be at your heels ; shall overtake and destroy you ; for there ye shall die.

Verse 19. *Go ye not into Egypt*] Why? Because God knew, such was their miserable propensity to idolatry, that they would there adopt the worship of the country, and serve idols.

Verse 20. *For ye dissembled in your hearts*] What a most miserable and incorrigible people ! Ingratitude, hypocrisy, rebellion, and cruelty seem to have been enthroned in their hearts ! And what are they still ? Just what their fathers were, except in the mere article of idolatry ; and that they do not practise because they are indifferent to their own religion and to that of all others. Examine their devotions and their lives, and see whether Charity herself can say they believe in the God of Abraham !

Verse 21. *Ye have not obeyed the voice*] Though ye have requested to have this particular revelation

LORD your God, nor any thing for the which he hath sent me unto you.

A. M. 3416. B. C. 588. Ol. XLVIII. 1. Anno Tarquinius Prisci, R. Roman., 29.

22 Now therefore know certainly that ^b ye shall die by the sword, by the famine, and by the pestilence, in the place whither ye desire ^c to go and to sojourn.

^c Or, to go to sojourn.

of the divine will, and promised obedience, yet have ye not done one thing for which ye sent me to inquire of the Lord.

Verse 22. *Now therefore know certainly*] As ye have determined to disobey, God has determined to punish. Ye may now follow the full bent of your wicked devices, and I will follow the requisitions of my justice. Ye shall die by the sword, by the pestilence, and by the famine, in the place whither ye desire to go to sojourn. Thus was their doom sealed.

With such dispositions and with such rebellion of heart, it is strange that they should put themselves to any trouble to inquire of the Lord relative to their future operations. They did not intend to obey ; but as a matter of curiosity they would inquire to hear what the prophet might say ; and if according to their own inclination, they would obey.

CHAPTER XLIII.

The leading men, discrediting Jeremiah's prophecy, carry the people into Egypt, 1—7. Jeremiah, by a type, foretels the conquest of Egypt by Nebuchadnezzar, 8—13. This mode of conveying instruction by actions was very expressive, and frequently practised by the prophets. The image of Nebuchadnezzar arraying himself with Egypt, as a shepherd puts on his garment, is very noble. Egypt at this time contended with Babylon for the empire of the East ; yet this mighty kingdom, when God appoints the revolution, shifts its owner with as much ease as a shepherd removes his tent or garment, which the new proprietor has only to spread over him. See ver. 12.

A. M. 3416. B. C. 588. Ol. XLVIII. 1. Anno Tarquinius Prisci, R. Roman., 29.

AND it came to pass, that when Jeremiah had made an end of speaking unto all the people all the words of the LORD their God, for which the LORD their God had sent him to them, even all these words,

2 ^a Then spake Azariah the son of Hoshaiiah, and Johanan the son of Kareah, and all the proud men, saying unto Jeremiah, Thou speakest falsely : the LORD our God hath not sent thee to say, Go not into Egypt to sojourn there :

^a Ch. xlii. 1.

3 But Baruch the son of Neriah setteth thee on against us, for to deliver us into the hand of the Chaldeans, that they might put us to death, and carry us away captives into Babylon.

A. M. 3416. B. C. 588. Ol. XLVIII. 1. Anno Tarquinius Prisci, R. Roman., 29.

4 So Johanan the son of Kareah, and all the captains of the forces, and all the people, obeyed not the voice of the LORD, to dwell in the land of Judah.

5 But Johanan the son of Kareah, and all the captains of the forces, took ^b all the remnant of Judah, that were returned from all nations,

^b Ch. xl. 11, 12.

other colour for their rebellion than *fairly to deny* that God had spoken what the prophet related.

NOTES ON CHAP. XLIII.

Verse 2. *Thou speakest falsely*] They had no

A. M. 3416.
B. C. 588.
Ol. XLVIII. 1.
Anno
Tarquinius Prisci,
R. Roman., 29.

whither they had been driven to dwell in the land of Judah ; 6 *Even* men, and women, and children, ^aand the king's daughters, ^band every person that Nebuzar-adan the captain of the guard had left with Gedaliah the son of Ahikam the son of Shaphan, and Jeremiah the prophet, and Baruch the son of Neriah.

7 So they came into the land of Egypt : for they obeyed not the voice of the LORD : thus came they *even* to ^cTahpanhes.

A. M. cir. 3417.
B. C. cir. 587.
Ol. XLVIII. 2.
Anno
Tarquinius Prisci,
R. Roman., 30.

8 Then came the word of the LORD unto Jeremiah in Tahpanhes, saying, 9 Take great stones in thine hand, and hide them in the clay in the brick-kiln, which *is* at the entry of Pharaoh's house in Tahpanhes, in the sight of the men of Judah ;

10 And say unto them, Thus saith the LORD of hosts, the God of Israel ; Behold, I will

^a Ch. xli. 10. — ^b Ch. xxxix. 10. xl. 7. — ^c Ch. ii. 16. xlv. 1, called *Hanes*. Isai. xxx. 4. — ^d Ch. xxv. 9. xxvii. 6. See Ezek. xxix. 18, 20. — ^e Ch. xlv. 13. xlv. 13.

Verse 6. *Men, and women, and children, and the king's daughters*] See the note on chap. xli. 10. It is truly surprising that the Chaldeans should have left behind any of the royal family of Judah ! But, 1. Perhaps they knew not there were any. 2. If they did know, they might think, being children of *concubines*, they could not inherit. Or, 3. That being females, they were not eligible. And they had taken care to seize all Zedekiah's sons, and slay them before his eyes.

Verse 7. *Came they even to Tahpanhes*] This city was called *Daphne* by the Greeks, and was situated at the extremity of Lower Egypt, near to Heliopolis. It was called *Daphne Pelusiaca*. They halted at this place, most probably for the purpose of obtaining the king's permission to penetrate farther into Egypt. It was at this place that, according to St. Jerome, tradition says the faithful Jeremiah was stoned to death by these rebellious wretches ; for whose welfare he had watched, prayed, gone through many indignities, and suffered every kind of hardship. And now he sealed the truth of his divine mission with his blood.

Verse 9. *Take great stones*] This discourse seems to have been delivered about a year after the destruction of Jerusalem. They pretended that they dared not stay in *Judea* for fear of the *Chaldeans*. The prophet here assures them that *Nebuchadnezzar* shall come to Egypt, extend his conquests in that

send and take Nebuchadnezzar the king of Babylon, ^dmy servant, and will ^eset his throne upon these stones that I have hid ; and he shall spread his royal pavilion over them.

A. M. cir. 3417.
B. C. cir. 587.
Ol. XLVIII. 2.
Anno
Tarquinius Prisci,
R. Roman., 30.

11 ^oAnd when he cometh, he shall smite the land of Egypt, *and deliver* ^fsuch as are for death to death ; and such *as are* for captivity to captivity ; and such *as are* for the sword to the sword.

12 And I will kindle a fire in the houses of ^gthe gods of Egypt ; and he shall burn them and carry them away captives : and he shall array himself with the land of Egypt, as a shepherd putteth on his garment ; and he shall go forth from thence in peace.

13 He shall break also the ^himages of ⁱBethshemesh, that *is* in the land of Egypt ; and the houses of the gods of the Egyptians shall he burn with fire.

^f Ch. xv. 2. Zech. xi. 9. — ^g Ch. xlv. 25. — ^h Heb. *statues, or standing images*. — ⁱ Or, *the house of the sun*.

kingdom, and place his tent over the very place where these stones were laid up, and destroy them. How these prophecies were fulfilled, see at the end of chap. xlv.

Verse 11. *Such as are for death to death*] See the note on chap. xv. 2.

Verse 12. *He shall burn them, and carry them away captives*] Some of these gods, such as were of wood, he will burn ; those of metal he will carry away. Some of them were of gold. See below.

Shall array himself with the land of Egypt] Shall take all its wealth, and all its grandeur ; shall take all its spoils.

As a shepherd putteth on his garment] With as much ease, and with as little opposition ; and with as full a confidence that it is now his own.

He shall go forth from thence in peace.] He shall suffer no interruption, nor endure any disaster in his return from his Egyptian expedition. See the proof of all this in the notes at the end of chap. xlv.

Verse 13. *He shall break also the images of Bethshemesh*] *בית שמש* *beith shemesh* is, literally, *the house or temple of the sun* ; which was worshipped here, and whose images are said to have been of solid gold. These Nebuchadnezzar was to break and carry away ; and the *houses of the gods*—all the temples of Egypt, he was to burn with fire. *Bethshemesh* is the same as Heliopolis.

CHAPTER XLIV.

Jeremiah reproves the Jews in Egypt for continuing in idolatry after the exemplary judgments inflicted by God on their nation for that sin, 1—14; and, upon their refusing to reform, denounces destruction to them, and to that kingdom wherein they sought protection, 15—30.

A. M. cir. 3433.
B. C. cir. 571.
Ol. cir. LII. 2.
Serrvii Tallii,
R. Roman.,
cir. annum 8.

THE word that came to Jeremiah concerning all the Jews which dwell in the land of Egypt, which dwell at ^aMig-

dol, and at ^bTahpanhes, and at ^cNoph, and in the country of Pathros, saying,

2 Thus saith the LORD of hosts, the God of Israel; Ye have seen all the evil that I have brought upon Jerusalem, and upon all the cities of Judah; and, behold, this day they are ^da desolation, and no man dwelleth therein,

3 Because of their wickedness which they have committed to provoke me to anger, in that they went ^eto burn incense, and to ^fserve other gods, whom they knew not, *neither* they, ye, nor your fathers.

4 Howbeit ^gI sent unto you all my servants the prophets, rising early and sending *them*, saying, Oh, do not this abominable thing that I hate.

5 But they hearkened not, nor inclined their ear to turn from their wickedness, to burn no incense unto other gods.

6 Wherefore ^hmy fury and mine anger was

poured forth, and was kindled in the cities of Judah and in the streets of Jerusalem; and they are wasted and desolate, as at this day.

7 Therefore now thus saith the LORD the God of hosts, the God of Israel; Wherefore commit ye *this* great evil ⁱagainst your souls, to cut off from you man and woman, child and suckling, ^kout of Judah, to leave you none to remain;

8 In that ye ^lprovoke me unto wrath with the works of your hands, burning incense unto other gods in the land of Egypt, whither ye be gone to dwell, that ye might cut yourselves off, and that ye might be ^ma curse and a reproach among all the nations of the earth?

9 Have ye forgotten the ⁿwickedness of your fathers, and the wickedness of the kings of Judah, and the wickedness of their wives, and your own wickedness, and the wickedness of your wives, which they have committed in the land of Judah, and in the streets of Jerusalem?

A. M. cir. 3433.
B. C. cir. 571.
Ol. cir. LII. 2.
Serrvii Tallii,
R. Roman.,
cir. annum 8.

^a Erod. xiv. 2. Ch. xlii. 14.—^b Ch. xliii. 7.—^c Isai. xix. 13.—^d Ch. ix. 11. xxxiv. 22.—^e Ch. xix. 4. ^f Deut. xiii. 6. xxxii. 17.—^g 2 Chron. xxxvi. 15. Ch. vii. 25. xxv. 4. xxvi. 5. xxix. 19.—^h Ch. xlii. 18.—ⁱ Numb. xvi. 38.

Ch. vii. 19.—^k Heb. *out of the midst of Judah*.—^l Ch. xxv. 6, 7.—^m Ch. xlii. 18. Ver. 12.—ⁿ Heb. *wickedness, or punishments, &c.*

NOTES ON CHAP. XLIV.

Verse 1. *The word that came to Jeremiah concerning all the Jews*] *Dahler* supposes this discourse to have been delivered in the *seventeenth* or *eighteenth* year after the taking of Jerusalem.

Which dwell at Migdol] A city of Lower Egypt, not far from Pelusium.

Tahpanhes] *Daphne Pelusiaca*, the place to which the emigrant Jews first went.

Noph] *vsq* *Maphes*, Targum. *Memphis*, a celebrated city of Middle Egypt, and the capital of its district.

The country of Pathros] A district of Upper Egypt, known by the name of the *Thebaïs*. See *Bochart*, Lib. Phaleg, lib. iv., c. 22. Thus we find that the Jews were scattered over the principal parts of Egypt.

Verse 2. *No man dwelleth therein*] The desolation of the land of Judea must have been exceedingly great when this, in almost any sense, could be spoken of it.

Verse 4. *Oh, do not this abominable thing*] A strong specimen of affectionate entreaty. One of the finest figures of poetry, when judiciously managed,

the *anthropopathia*, the ascribing *human passions* to God, is often used by this prophet: so God is said to *grieve*, to *mourn*, to have his *bowels moved* with compassion, to *repent*, to be *angry*, &c. Here he is represented as *tenderly expostulating*: *Oh, do not; or, I entreat you, do not that abominable thing which I hate*. 1. *Do it not*: your God commands. 2. *Oh, do it not*: your Father entreats. 3. It is an *abominable* thing, and should *not* be done. 4. *I hate it*, and on that account ye should abstain from it.

Verse 5. *But they hearkened not*] 1. They disregarded the *authority* of their God. 2. They were not *moved* by the *entreaties* of their most affectionate Father. 3. In abominations they *delighted*. And, 4. They *loved* that which *God hated*; and, apparently, *because* he hated it.

Verse 7. *This great evil against your souls*] Will not *self-interest* weigh with you? See what ruin your conduct has brought upon your country. Your fathers sinned as you are doing; and where are they now? Either destroyed, or in captivity. And you are now taking the same way to your own destruction.

Verse 9. *Have ye forgotten the wickedness of your fathers*] It seems that the *women* were principal

A. M. cir. 3433.
B. C. cir. 571.
Ol. cir. LII. 2.
Servii Tullii,
R. Roman.,
cir. annum 8.

10 They are not ^a humbled even unto this day, neither have they ^b feared, nor walked in my law, nor in my statutes, that I set before you and before your fathers.

11 Therefore thus saith the LORD of hosts, the God of Israel; Behold ^c I will set my face against you for evil, and to cut off all Judah.

12 And I will take the remnant of Judah, that have set their faces to go into the land of Egypt to sojourn there, and ^d they shall all be consumed, and fall in the land of Egypt; they shall even be consumed by the sword and by the famine: they shall die, from the least even unto the greatest, by the sword and by the famine: and ^e they shall be an execration, and an astonishment, and a curse, and a reproach.

13 For I will punish them that dwell in the land of Egypt, as I have punished Jerusalem, by the sword, by the famine, and by the pestilence:

14 So that none of the remnant of Judah, which are gone into the land of Egypt to sojourn there, shall escape or remain, that they should return into the land of Judah, to the which they ^f have a desire to return to dwell there: for ^g none shall return but such as shall escape.

15 Then all the men which knew that their wives had burned incense unto other gods, and all the women that stood by, a great multitude, even all the people that dwelt in the land of Egypt, in Pathros, answered Jeremiah, saying,

^a Heb. *contrite*. Ps. li. 17.—^b Prov. xxviii. 14.—^c Lev. xvii. 10. xx. 5, 6. Ch. xxi. 10. Amos ix. 4.—^d Ch. xlii. 15, 16, 17, 22.—^e Ch. xlii. 18.—^f Ch. xliii. 11.—^g Heb. *lift up their soul*.—^h Ver. 28.—ⁱ So ch. vi. 16.—^k Numb.

agents in idolatrous practices; for the *queens*—the *wives*, of rulers and of common people, burnt incense to the *queen of heaven* (the moon), ver. 17, and poured out drink-offerings to her.

Verse 15. *Then all the men—and all the women*] We have not seen the women in determined rebellion before. Here they make a common cause with their idolatrous husbands.

Verse 19. *And when we burned incense to the queen of heaven*] The moon seems to have been called מלכּת *melecheth*, as the sun was called מלך *molech*. The Hindoos pour out water to the sun thrice a day; and to the moon whenever they worship her.

The idolatrous worship of these people was a sort of imitation of the worship of the true God; only

16 As for the word that thou hast spoken unto us in the name of the LORD, we will not hearken unto thee.

17 But we will certainly do ^h whatsoever thing goeth forth out of our own mouth, to burn incense unto the ⁱ queen ^m of heaven, and to pour out drink-offerings unto her, as we have done, we, and our fathers, our kings, and our princes, in the cities of Judah, and in the streets of Jerusalem: for *then* had we plenty of ⁿ victuals, and were well, and saw no evil.

18 But since we left off to burn incense to the queen of heaven, and to pour out drink-offerings unto her, we have wanted all *things*, and have been consumed by the sword and by the famine.

19 And when we burned incense to the queen of heaven, and poured out drink-offerings unto her, did we make her cakes to worship her, and pour out drink-offerings unto her, without our ^p men?

20 Then Jeremiah said unto all the people, to the men, and to the women, and to all the people which had given him *that* answer, saying,

21 The incense that ye burned in the cities of Judah, and in the streets of Jerusalem, ye, and your fathers, your kings, and your princes, and the people of the land, did not the LORD remember them, and came it *not* into his mind?

22 So that the LORD could no longer bear, because of the evil of your doings and because of the abominations which ye have committed; therefore is your land ^q a desolation, and an astonishment, and a curse, without an inhabitant, ^r as at this day.

xxx. 12. Deut. xxiii. 23. Judg. xi. 36. See ver. 25.—^{Or} *frames of heaven*.—^m Ch. vii. 18.—ⁿ Heb. *bread*.—^{Ch} vii. 18.—^p Or, *husbands*.—^q Ch. xxv. 11, 18, 38.—^r Ver. 6.

sacrifice was not common in it. The factious women here tell us in what it consisted. 1. They burnt incense to the moon, and perhaps to the sun and the planets. 2. They poured out libations to her. 3. They made and consecrated cakes to her. All these were prescribed in the worship of the true God. See, among others, Exod. xxix. 23, &c., Lev. ii. 4, xiii. 16, and Numb. vi. 15. And the women vindicated their conduct by asserting that they did all this by the consent of their husbands: "Did we worship her without our men?"

Verse 22. *Therefore is your land a desolation*] I grant that ye and your husbands have joined together in these abominations; and what is the consequence? "The Lord could no longer bear because of your

A. M. cir. 3433.
B. C. cir. 571.
Ol. cir. LII. 2.
Servii Tullii,
R. Roman.,
cir. annum 8.

A. M. cir. 3433.
B. C. cir. 571.
Ol. cir. LII. 2.
Servii Tullii,
R. Roman.,
cir. annum 8.

23 Because ye have burned incense, and because ye have sinned against the LORD, and have not obeyed the voice of

the LORD, nor walked in his law, nor in his statutes, nor in his testimonies; ^a therefore this evil is happened unto you, as at this day.

24 Moreover Jeremiah said unto all the people, and to all the women, Hear the word of the LORD, all Judah ^b that are in the land of Egypt:

25 Thus saith the LORD of hosts, the God of Israel, saying: ^c Ye and your wives have both spoken with your mouths, and fulfilled with your hand, saying, We will surely perform our vows that we have vowed, to burn incense to the queen of heaven, and to pour out drink-offerings unto her: ye will surely accomplish your vows, and surely perform your vows.

26 Therefore hear ye the word of the LORD, all Judah that dwell in the land of Egypt; Behold, ^d I have sworn by my great name, saith the LORD, that ^e my name shall no more be named in the mouth of any man of Judah

^a Dan. ix. 11, 12.—^b Ch. xliii. 7. Ver. 15.—^c Ver. 15, &c.—^d Gen. xxii. 16.—^e Ezek. xx. 39.—^f Ch. i. 10. xxi. 28. Ezek. vii. 6.—^g Ver. 12.—^h Ver. 14. Isai.

evil doings; and therefore is your land a desolation, and an astonishment, and a curse, without an inhabitant, this day.”

Verse 30. *Behold I will give Pharaoh-hophra*] That is, *Pharaoh Apries*. How this and the prophecies in the preceding chapter were fulfilled, we learn from ancient historians. The sum of such information is this: the subjects of *Pharaoh Apries* rebelling, he sent *Amasis*, one of his generals, to reduce them to their duty. But no sooner had *Amasis* began to make his speech, than they fixed a helmet on his head, and proclaimed him king. *Amasis* accepted the title, and confirmed the Egyptians in their revolt; and the greater part of the nation declaring for him, *Apries* was obliged to retire into Upper Egypt; and the country being thus weakened by intestine war, was attacked and easily overcome by *Nebuchadnezzar*, who on quitting it left

in all the land of Egypt, saying, The Lord God liveth.

27 ^f Behold, I will watch over them for evil, and not for good;

and all the men of Judah that are in the land of Egypt ^g shall be consumed by the sword and by the famine, until there be an end of them.

28 Yet ^h a small number that escape the sword shall return out of the land of Egypt into the land of Judah, and all the remnant of Judah, that are gone into the land of Egypt to sojourn there, shall know whose ⁱ words shall stand, ^k mine, or their's.

29 And this shall be a sign unto you, saith the LORD, that I will punish you in this place, that ye may know that my words shall ^l surely stand against you for evil:

30 Thus saith the LORD; Behold, ^m I will give Pharaoh-hophra king of Egypt into the hand of his enemies, and into the hand of them that seek his life; as I gave ⁿ Zedekiah king of Judah into the hand of *Nebuchadnezzar* king of Babylon, his enemy, and that sought his life.

xxvii. 13.—^l Ver. 17, 26, 26.—^k Heb. from me, or them. ⁱ Ps. xxxiii. 11.—^m Ch. xlvi. 25, 26. Ezek. xxix. 3, &c. xxx. 21, &c.—ⁿ Ch. xxxix. 5.

Amasis his viceroy. After *Nebuchadnezzar's* departure, *Apries* marched against *Amasis*; but, being defeated at *Memphis*, was taken prisoner, carried to *Sais*, and was strangled in his own palace, thus verifying this prophecy. See *Herodotus* in *Euterpe*.

Thus *Nebuchadnezzar* made an easy conquest of the land. He conquered it as easily as “a shepherd puts on his cloak: he went thence in peace,” having clothed himself with its spoils; and left all quiet under a viceroy of his own choosing. The rebellion of *Pharaoh's* subjects was the “fire that God kindled in Egypt,” chap. xliii. 12. And thus was he “delivered into the hands of his enemies,” his revolted people; and “into the hand of him who sought his life,” i. e., *Amasis* his general. And thus the whole prophecy was literally fulfilled.

CHAPTER XLV.

This chapter is evidently connected with the subject treated of in the thirty-sixth. *Baruch*, who had written the prophecies of *Jeremiah*, and read them publicly in the temple, and afterwards to many of the princes, is in great affliction because of the awful judgments with which the land of Judah was about to be visited; and also on account of the imminent danger to which his own life was exposed, in publishing such unwelcome tidings, 1—3. To remove *Baruch's* fear with respect to this latter circumstance, the prophet assures him that though the total destruction of *Judea* was determined because of the great wickedness of the inhabitants, yet his life should be preserved amidst the general desolation, 4, 5.

A. M. cir. 3397.
B. C. cir. 607.
Ol. XLIII. 2.
Anno
Tarquinius Prisci,
R. Roman., 10.

A. M. 3397.
B. C. 607.
Ol. XLIII. 2.
Anno
Tarquinius Prisci,
R. Roman., 10.

THE word that Jeremiah the prophet spake unto Baruch the son of Neriah, when he had written these words in a book at the mouth of Jeremiah, in the fourth year of Jehoiakim the son of Josiah king of Judah, saying,

2 Thus saith the LORD, the God of Israel, unto thee, O Baruch,

3 Thou didst say, Woe is me now! for the LORD hath added grief to my sorrow; I fainted in my sighing, and I find no rest.

* Ch. xxxvi. 1, 4, 32. — b 2 Kings xxiii. 34. — c Isai. v. 5.

4 Thus shalt thou say unto him, The LORD saith thus; Behold, ^c that which I have built will I break down, and that which I have planted I will pluck up, even this whole land.

5 And seekest thou great things for thyself? seek *them* not: for, behold, ^d I will bring evil upon all flesh, saith the LORD: but thy life will I give unto thee ^e for a prey in all places whither thou goest.

^d Ch. xxv. 26. — ^e Ch. xxi. 9. xxxviii. 2. xxxix. 18.

NOTES ON CHAP. XLV.

Verse 1. *The word that Jeremiah—spake unto Baruch*] This is another instance of shameless transposition. This discourse was delivered in the fourth year of Jehoiakim, several years before Jerusalem was taken by the Chaldeans. It is a simple appendage to chap. xxxvi, and there it should have been inserted.

Verse 3. *Thou didst say, Woe is me now!*] All that were the enemies of Jeremiah became his enemies too; and he needed these promises of support.

The Lord hath added grief to my sorrow] He had mourned for the desolations that were coming on his country, and now he mourns for the dangers to which he feels his own life exposed; for we find, from chap. xxxvi. 26, that the king had given commandment to take both Baruch and Jeremiah, in order that they might be put to death at the instance of his nobles.

Verse 4. *Behold, that which I have built*] I most certainly will fulfil all those threatenings contained in the roll thou hast written; for I will destroy this whole land.

Verse 5. *And seekest thou great things for thyself?*] Nothing better can be expected of this people: thy hopes in reference to *them* are vain. Expect no

national amendment, till national judgments have taken place. And as for any *benefit to thyself*, think it sufficient that God has determined to preserve thy life amidst all these dangers.

But thy life will I give unto thee for a prey] This is a proverbial expression. We have met with it before, chap. xxi. 9, xxxviii. 2, xxxix. 18; and it appears to have this meaning. As a *prey* or *spoil* is that which is gained from a vanquished enemy, so it is preserved with pleasure as the proof and reward of a man's own valour. So Baruch's life should be doubly precious unto him, not only on account of the dangers through which God had caused him to pass safely, but also on account of those services he had been enabled to render, the consolations he had received, and the continual and very evident interposition of God in his behalf. All these would be dearer to him than the *spoils* of a vanquished foe to the hero who had overcome in battle.

Spoil may signify *unlooked-for gain*. The preservation of his life, in such circumstances, must be more than he could reasonably expect; but his life should be safe, and he should have it as a *spoil*, whithersoever he should go. This assurance must have quieted all his fears.

CHAPTER XLVI.

The difference between the preceding and the subsequent prophecies in point of composition is very remarkable; the last excelling much in majesty and elegance. This chapter (of which the first verse forms a general title to this and the five chapters following) contain two distinct prophecies relating to Egypt. The first was delivered previous to an engagement between Pharaoh-necho, king of Egypt, and Nebuchadnezzar, king of Babylon; in which the Egyptians were routed in Carchemish with great slaughter, as here predicted. The prophet sees the mighty preparations; but they are all declared to be of no avail, as God had decreed their fall, 1—6. The king of Egypt, however, is represented as marching with all the confidence of victory, like a river overflowing its banks, and threatening all around with its inundation, 7, 8. But this immense armament of Pharaoh-necho, consisting of various nations, shall, by a righteous judgment of God, receive such a signal overthrow near the river Euphrates, that the political consequence of Egypt shall be thereby irretrievably ruined, and its remaining power become contemptible in the sight of the nations, 9—12. The other prophecy, beginning at the thirteenth verse, relates to the memorable overthrow of the Egyptians by Nebuchadnezzar, subsequent to his siege of

Tyre, in the sixteenth year after the destruction of Jerusalem, 13—26. The promise, in the conclusion of the chapter, of preservation to the Jews (who have for many ages continued a distinct people, when the various nations of antiquity who oppressed them, or with whom they had any intercourse, have long ago ceased to have any separate and visible existence), has been most remarkably fulfilled; and is a very signal act of providence, and a pledge of the restoration of Israel to the divine favour, when the time of the Gentiles shall be fulfilled, 27, 28.

A. M. cir. 3397.
B. C. cir. 607.
Ol. XLIII. 2.
Tarquinius Prisci,
R. Roman.,
cir. annum 10.

THE word of the LORD which came to Jeremiah the prophet against the Gentiles;

2 Against Egypt, against the army of Pharaoh-necho king of Egypt, which was by the river Euphrates in Carchemish, which Nebuchadrezzar king of Babylon smote in the fourth year of Jehoiakim the son of Josiah king of Judah.

3 Order ye the buckler and shield, and draw near to battle.

4 Harness the horses; and get up, ye horsemen, and stand forth with your helmets; furbish the spears, and put on the brigandines.

5 Wherefore have I seen them dismayed and turned away back? and their mighty ones are beaten down, and are fled apace, and look not back: for fear was round about, saith the LORD.

^a Ch. xxv. 15, &c. — ^b 2 Kings xxxiii. 29. 2 Chron. xxxv. 2. — ^c So ch. li. 11, 12. Nah. ii. l. iii. 14. — ^d Heb. *waken in pieces*. — ^e Heb. *fled a flight*. — ^f Ch. vi. 25. ^g Dan. xi. 19. — ^h See Isai. viii. 7, 8. Ch. xlvii.

A. M. cir. 3397.
B. C. cir. 607.
Ol. XLIII. 2.
Tarquinius Prisci,
R. Roman.,
cir. annum 10.

6 Let not the swift flee away, nor the mighty man escape; they shall stumble, and fall toward the north by the river Euphrates.

7 Who is this that cometh up as a flood, whose waters are moved as the rivers?

8 Egypt riseth up like a flood, and his waters are moved like the rivers; and he saith, I will go up, and will cover the earth; I will destroy the city and the inhabitants thereof.

9 Come up, ye horses; and rage, ye chariots; and let the mighty men come forth; the Ethiopians and the Libyans, that handle the shield; and the Lydians, that handle and bend the bow.

10 For this is the day of the Lord God of hosts, a day of vengeance, that he may avenge him of his adversaries: and the sword shall

2. Dan. xi. 22. — ¹ Heb. *Cush*. — ² Heb. *Put*. — ³ Isai. lxxvi. 19. — ⁴ Isai. xliii. 6. Joel i. 15. ii. 1. — ⁵ Deut. xxxii. 42. Isai. xxxiv. 6.

NOTES ON CHAP. XLVI.

Verse 1. *The word of the Lord—against the Gentiles*] This is a general title to the following collection of prophecies, written concerning different nations, which had less or more connexion with the Jews, either as *enemies, neighbours, or allies*.

They were not written at the same time; and though some of them bear dates, yet it would be difficult to give them any chronological arrangement. *Dahler's* mode of ascertaining the times of their delivery may be seen in the table in the introduction.

Verse 2. *Pharaoh-necho*] This was the person who defeated the army of Josiah, in which engagement Josiah received a mortal wound, of which he died, greatly regretted, soon after at *Megiddo*. After his victory, he defeated the Babylonians, and took Carchemish; and, having fortified it, returned to his own country. *Nabopolassar* sent his son *Nebuchadrezzar* with an army against him, defeated him with immense slaughter near the river Euphrates, retook Carchemish, and subdued all the revolted provinces, according to the following prophecies.

Verse 3. *Order ye the buckler*] This is the call to the general armament of the people against the Chaldeans.

Verse 4. *Furbish the spears*] Cleanse, brighten, and sharpen them; from the Franco-Gallic *fourbir*, to polish, brighten.

Brigandines.] A coat of mail, especially that which was made *scale fashion*; one plate overlapping the other, like the scales of fish.

Verse 5. *Wherefore have I seen them dismayed*] What! such a numerous, formidable, and well-appointed army panic-struck? So that they have *turned back—fled apace, and looked not round*; while their *mighty ones*—their generals and commanders, striving to rally them, are *beaten down*.

Verse 6. *Let not the swift flee away*] Even the swiftest shall not be able to escape.

They shall—fall toward the north] By the *Euphrates*, which was northward of Judea. Here the Egyptian army was routed with great slaughter.

Verse 7. *Who is this that cometh up as a flood*] The vast concourse of people is here represented as a *river*: for instance, the Jordan, suddenly swollen with the rains in harvest, rolling its waters along, and overflowing the whole country. A fine image to represent the incursions of vast armies carrying all before them. Such was the army of Pharaoh-necho in its march to Carchemish.

Verse 9. *The Ethiopians*] Heb. *Cush, Phut*, and the *Ludim*. This army was composed of many nations. *Cush*, which we translate *Ethiopians*, almost invariably means the *Arabians*; and here, those *Arabs* that bordered on Egypt near the Red Sea. *Phut* probably means the *Libyans*; for *Phut*

A. M. cir. 3397.
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Tarquinius Prisci,
R. Roman.,
cir. annum 10.

devour, and it shall be satiate
and made drunk with their
blood: for the Lord God of
hosts ^a hath a sacrifice in the

north country by the river Euphrates.

11 ^b Go up into Gilead, and take balm, ^c O
virgin, the daughter of Egypt: in vain shalt
thou use many medicines; for ^d thou ^e shalt
not be cured.

12 The nations have heard of thy shame,
and thy cry hath filled the land: for the
mighty man hath stumbled against the mighty,
and they are fallen both together.

A. M. cir. 3398.
B. C. cir. 606.
Ol. XLIII. 3.
Tarquinius Prisci,
R. Roman.,
cir. annum 11.

13 The word that the LORD
spake to Jeremiah the prophet,
how Nebuchadrezzar king of
Babylon should come and

^f smite the land of Egypt.

14 Declare ye in Egypt, and publish in Mig-
dol, and publish in Noph and in Tahpanhes:
say ye, ^g Stand fast, and prepare thee; for
^h the sword shall devour round about thee.

15 Why are thy valiant men swept away?

^a Isai. xxxiv. 6. Zeph. i. 7. See Ezek. xxxix. 17.
^b Ch. viii. 22. li. 8. — ^c Isai. xlvii. 1. — ^d Heb. no cure shall
be unto thee. — ^e Ezek. xxx. 21. — ^f Isai. xix. 1. Ch.
xliii. 10, 11. Ezek. xxix., xxx., xxxii. — ^g Ver. 3, 4.
^h Ver. 10. — ⁱ Heb. multiplied the faller. — ^k Lev. xxvi.

settled in Libya, according to Josephus. Phut and
Cush were two of the sons of Ham, and brothers to
Mitsraim, the father of the Egyptians, Gen. x. 6;
and the Ludim were descended from Mitsraim; see
Gen. x. 13. Bochart contends that the Ludim were
Ethiopians, and that they were famous for the use
of the bow. Phaleg, lib. iv. 26.

Verse 10. For this is the day of the Lord God of
hosts] The prophet represents this as a mighty sacri-
fice, where innumerable victims were slain.

Verse 11. Go up into Gilead, and take balm] An
irony. Egypt is so completely enfeebled by this
overthrow, that her political wound is utterly in-
curable. This figure is used with the more propriety
here, as the Egyptians have been celebrated from the
remotest antiquity for their knowledge of medicine.

Verse 12. The nations have heard of thy shame]
Of thy disgrace, by this prodigious slaughter of thy
troops.

Verse 13. How Nebuchadrezzar—should come and
smite the land of Egypt.] See on chap. xlv. This
was after Amasis had driven Pharaoh-necho into
Upper Egypt. See chap. xlv. 30.

Verse 14. Migdol] Magdolum, a city of Lower
Egypt. Noph, Memphis. Tahpanhes, Daphne. See
before, chap. xlv. 1.

Round about thee.] The Phœnicians, Philistines,
Ammonites, Moabites, and Edomites, all prostrated
by the arms of the Chaldeans.

Verse 15. They stood not, because the Lord did
3002

they stood not, because the
LORD did drive them.

16 He ⁱ made many to fall,
yea, ^k one fell upon another:

and they said, Arise, and let us go again to
our own people, and to the land of our nati-
vity, from the oppressing sword.

17 They did cry there, Pharaoh king of
Egypt is but a noise; he hath passed the time
appointed.

18 As I live, saith the King, ^l whose name
is the LORD of hosts, Surely as Tabor is
among the mountains, and as Carmel by the
sea, so shall he come.

19 O ^m thou daughter dwelling in Egypt,
ⁿ furnish thyself ^o to go into captivity: for
Noph shall be waste and desolate without an
inhabitant.

20 Egypt is like a very fair ^p heifer, but de-
struction cometh; it cometh ^q out of the north.

21 Also her hired men are in the midst of
her like ^r fatted bullocks; for they also are
turned back, and are fled away together: they

37. — ^l Isai. xlvii. 4. xlviii. 2. Ch. xlviii. 15. — ^m See ch.
xlviii. 18. — ⁿ Heb. make thee instruments of captivity.
^o Isai. xx. 4. — ^p So Hos. x. 11. — ^q Ch. i. 14. xlvii. 2. Ver.
6, 10. — ^r Heb. bullocks of the stall.

drive them.] The Lord panic-struck them, and drove
them back.

Verse 16. One fell upon another] In their terror
and confusion ranks fell on ranks, and overturned
each other.

Let us go again to our own people] Let us flee to
our own country with all possible speed. These
were the auxiliaries.

Verse 17. They did cry there] Dr. Blayney trans-
lates this cry thus:—

— “O Pharaoh, king of Egypt,
A tumult hath frustrated the appointed meeting.”
These allies sent their excuse to Pharaoh, that the
disasters they had met with had prevented them from
joining him as they had intended.

Verse 18. As Tabor is among the mountains] This
mountain is situated in the plain of Esdraelon in
Galilee, on the confines of the tribes of Zebulun and
Issachar, Josh. xix. 22. It stood by itself, separated
from all the other mountains by deep valleys, and was
the highest of the whole.

And as Carmel by the sea] Carmel is a mountain
on the coast of the Mediterranean Sea, on the southern
frontier of the tribe of Asher. Were the Egyptians
as distinguished for valour and strength as the moun-
tains Tabor and Carmel are for height among the other
mountains in their vicinity, they should not be able
to stand the shock of the Chaldean army.

Verse 19. Furnish thyself to go into captivity] The
thing is unavoidable; prepare for this calamity.

A. M. cir. 3398.
B. C. cir. 606.
Ol. XLIII. 3.
Tarquinius Prisci,
R. Roman.,
cir. annum 11.

did not stand, because ^a the day of their calamity was come upon them, *and* the time of their visitation.

22 ^b The voice thereof shall go like a serpent; for they shall march with an army, and come against her with axes, as hewers of wood.

23 They shall ^c cut down her forest, saith the LORD, though it cannot be searched; because they are more than ^d the grasshoppers, and *are* innumerable.

24 The daughter of Egypt shall be confounded: she shall be delivered into the hand of ^e the people of the north.

25 The LORD of hosts, the God of Israel, saith; Behold, I will punish the ^f multitude ^g of ^h No, and Pharaoh, and Egypt, ⁱ with their gods, and their kings; even Pharaoh, and *all* them that trust in him:

^a Pa. xxxvii. 13. Ch. l. 27. — ^b See Isai. xxix. 4. ^c Isai. x. 34. — ^d Judg. vi. 5. — ^e Ch. i. 15. — ^f Or, *sourisier*. — ^g Heb. *Amon*. — ^h Ezek. xxx. 14, 15, 16. Nah. iii. 8. — ⁱ Ch. xliiii. 12, 13. Ezek. xxx. 13. — ^k Ch.

Verse 20. *Egypt is like a very fair heifer*] Fruitful and useful; but destruction cometh out of the north, from Chaldea. It may be that there is an allusion here to *Isis*, worshipped in Egypt under the form of a beautiful cow.

Verse 21. *Are fled away together*] Perhaps there is a reference here to the case of a cow stung with gnats. She runs hither and thither, not knowing where to go; so shall it be with this scattered people.

Verse 22. *The voice—shall go like a serpent*] See Isai. xxix. 4, and the note there.

Verse 23. *They shall cut down her forest*] Supposed to mean her cities, of which Egypt had no fewer than *one thousand and twenty*.

Verse 24. *The hand of the people of the north.*] The Chaldeans.

Verse 25. *The multitude of No*] אַמון אמון *Amon nimo*, the Amon of No, called by the Greeks Διοσκόρου, or *Jupiter's city*. It was the famous *Thebes*, celebrated anciently for its hundred gates. *Amon* was the name by which the Egyptians called Jupiter, who had a famous temple at Thebes.

The word *Pharaoh* is twice repeated here; and Dr. *Dahler* thinks that one may design *Pharaoh Hophrah*, and the other *Amasis*, the new king.

Verse 26. *Afterward it shall be inhabited*] That is, within *forty years*, as Ezekiel had predicted, chap. xxix. 13.

Verse 27. *Fear not—my servant Jacob*] In the midst of wrath God remembers mercy. Though Judah shall be destroyed, Jerusalem taken, the temple burnt to the ground, and the people carried into captivity, yet the *nation* shall not be destroyed. A seed shall be preserved, out of which the nation shall revive.

Verse 28. *I will make a full end of all the nations whither I have driven thee; but I will not make a full*

26 ^a And I will deliver them into the hand of those that seek their lives, and into the hand of Nebuchadrezzar king of Babylon, and into the hand of his servants: and ^b afterward it shall be inhabited, as in the days of old, saith the LORD.

27 ^c But fear not thou, O my servant Jacob, and be not dismayed, O Israel; for, behold, I will save thee from afar off, and thy seed from the land of their captivity; and Jacob shall return, and be in rest and at ease, and none shall make *him* afraid.

28 Fear thou not, O Jacob my servant, saith the LORD: for I *am* with thee; for I will make a full end of all the nations whither I have driven thee: but I will not make ^d a full end of thee, but correct thee in measure; yet will I ^e not leave thee wholly unpunished.

xliv. 30. Ezek. xxxii. 11. — ^f Ezek. xxix. 11, 13, 14. ^g Isai. xlii. 13, 14. xliiii. 5. xliv. 2. Ch. xxx. 10, 11. — ^h Ch. x. 24. xxx. 11. — ⁱ Or, *not utterly cut thee off*.

end of thee] The Jews still remain as a *distinct people*, while the *Assyrians, Chaldeans, Egyptians, &c.* are no more!

On this subject, I cannot withhold from my readers the following very judicious remarks of Bp. *Newton*, in his *Dissertations on the Prophecies*.

“The preservation of the Jews through so many ages, and the total destruction of their enemies, are wonderful events; and are made still more wonderful by being signified beforehand by the spirit of prophecy, as particularly in the passage before us. Their preservation is really one of the most illustrious acts of Divine Providence. They are dispersed among all nations, yet not confounded with any. The drops of rain which fall, nay the great rivers which flow into the ocean, are soon mingled with and lost in that immense body of waters. And the same, in all human probability, would have been the fate of the Jews; they would have been mingled and lost in the common mass of mankind: but, on the contrary, they flow into all parts of the world, mix with all nations, and yet keep separate from all. They still live as a distinct people; and yet they nowhere live according to their own laws, nowhere elect their own magistrates, nowhere enjoy the full exercise of their religion. Their solemn feasts and sacrifices are limited to one certain place; and that hath been now for many ages in the hands of strangers and aliens, who will not suffer them to come thither. No people have continued unmixed so long as they have done; not only of those who have sent colonies into foreign countries, but even of those who have remained in their own country. The northern nations have come in swarms into the more southern parts of Europe: but where are they now to be discerned and distin-

guished? The Gauls went forth in great bodies to seek their fortune in foreign parts; but what traces or footsteps of them are now remaining any where? In France, who can separate the race of the ancient Gauls from the various other people who from time to time have settled there? In Spain, who can distinguish between the first possessors, the Spaniards, and the Goths and Moors, who conquered and kept possession of the country for some ages? In England, who can pretend to say certainly which families are derived from the ancient Britons, and which from the Romans, Saxons, Danes, and Normans? The most ancient and honourable pedigrees can be traced up only to a certain period; and beyond that there is nothing but conjecture and uncertainty, obscurity and ignorance. But the Jews can go up higher than any nation; they can even deduce their pedigree from the beginning of the world. They may not know from what particular tribe or family they are descended; but they know certainly that they all sprang from the stock of Abraham. And yet the contempt with which they have been treated, and the hardships they have undergone in almost all countries, should, one would think, have made them desirous to forget or renounce their original: but they profess it; they glory in it; and after so many wars, massacres, and persecutions, they still subsist; they are still very numerous. And what but a supernatural power could have preserved them in such a manner as no other nation upon earth has been preserved? Nor is the providence of God less remarkable in the destruction of their enemies, than in their own preservation. For, from the beginning, who have been the great enemies and oppressors of the Jewish nation, removed them from their own land, and compelled them into captivity and slavery? The Egyptians afflicted them much, and detained them in bondage several years. The Assyrians carried away captive the ten tribes of Israel; and the Babylonians, afterwards, the two remaining tribes of Judah and Benjamin. The Syro-Macedonians, especially Antiochus Epiphanes, cruelly persecuted them; and the Romans utterly dissolved the Jewish state, and dispersed the people so as that they have never been able to recover

their city and country again. And where are now those great and famous monarchies, which in their turn subdued and oppressed the people of God? Are they not vanished as a dream; and not only their power, but their very names, lost in the earth? The Egyptians, Assyrians, and Babylonians were overthrown and entirely subjugated by the Persians; and the Persians, it is remarkable, were the restorers of the Jews as well as the destroyers of their enemies. The Syro-Macedonians were swallowed up by the Romans; and the Roman empire, great and powerful as it was, was broken into pieces by the incursions of the northern nations; while the Jews are subsisting as a distinct people at this day. And what a wonder of providence is it, that the vanquished should so many ages survive the victors; and the former be spread all over the world, while the latter are no more! Nay, not only nations have been punished for their cruelties to the Jews, but divine vengeance has pursued even single persons who have been their persecutors and oppressors. The first-born of Pharaoh was destroyed; and he himself, with his host, drowned in the sea. Nebuchadnezzar was stricken with madness, and the crown was transferred from his family to strangers. Antiochus Epiphanes and Herod died in great agonies, with ulcers and vermin issuing from them. Flaccus, governor of Egypt, who barbarously plundered and oppressed the Jews of Alexandria, was afterwards banished and slain; and Caligula, who persecuted the Jews for refusing to do divine honours to his statue, was murdered in the flower of his age, after a short and wicked reign. But where are now,—since they have absolutely rejected the gospel, and been no longer the peculiar people of God,—where are now such visible manifestations of a divine interposition in their favour? The Jews would do well to consider this point; for, rightly considered, it may be an effectual means of opening their eyes, and of turning them to Christ our Saviour." See Bp. *Newton* on the prophecies, dissert. viii. sect. 2. And see the notes on Ezekiel, where the calamities of these miserable people are largely detailed.

CHAPTER XLVII.

Among the nations doomed to suffer from the hostilities of Nebuchadnezzar are the Philistines (see chap. xxv. 20). And the calamities predicted in this chapter befell them probably during the long siege of Tyre, when their country was desolated to prevent their giving Tyre or Sidon any assistance, 1—5. The whole of this chapter is remarkably elegant. The address to the sword of Jehovah, at the close of it, is particularly a very beautiful and bold personification, 6, 7.

A. M. cir. 3387.
B. C. cir. 617.
Ol. cir. XL. 4.
Anci Marui,
R. Roman,
cir. annum 24.

THE word of the LORD that came to Jeremiah the prophet ^aagainst the Philistines, ^bbefore that Pharaoh smote

^cGaza.

2 Thus saith the LORD; Behold, ^dwaters rise up ^eout of the north, and shall be an overflowing flood, and shall overflow the land, and ^fall that is therein; the city and them that dwell therein: then the men shall cry, and all the inhabitants of the land shall howl.

3 At the ^gnoise of the stamping of the hoofs of his strong horses, at the rushing of his chariots, and at the rumbling of his wheels, the fathers shall not look back to their children for feebleness of hands;

^aCh. xxv. 20. Ezek. xxv. 15, 16. Zeph. ii. 4, 5. ^bAmos i. 6, 7, 8. — ^cHeb. *Azzah*. — ^dIsai. viii. 7. Ch. xlv. 7, 8. — ^eCh. i. 14. xlv. 20. — ^fHeb. *the fulness thereof*. — ^gCh. viii. 16. Nah. iii. 2. — ^hCh. xxv. 2. ⁱEzek. xxv. 16. Amos i. 8. ix. 7. — ^kHeb. *the isle*.

NOTES ON CHAP. XLVII.

Verse 1. *The word of the Lord—against the Philistines*] The date of this prophecy cannot be easily ascertained. Dr. Blayney thinks it was delivered about the fourth year of Zedekiah, while Dahler assigns it some time in the reign of Josiah.

Before that Pharaoh smote Gaza.] We have no historical relation of any Egyptian king smiting Gaza. It was no doubt smitten by some of them; but when, and by whom, does not appear either from sacred or profane history.

Verse 2. *Waters rise up out of the north*] *Waters* is a common prophetic image for a multitude of people. The north here, as in other places of this prophecy, means Chaldea.

Verse 3. *The stamping of the hoofs*] At the galloping sound.

Quadrupedante putrem sonitu quatit ungula campum, is a line of Virgil (*Æn.* viii. 596) much celebrated; and quoted here by Blayney, where the galloping sound of the horses' hoofs is heard. In the stamping of the horses, the rushing of the chariots, and the rumbling of the wheels, our translators intended to convey the sense by the sound of the words; and they have not been unsuccessful. Their translation of the original is at the same time sufficiently literal.

The fathers shall not look back] Though their children are left behind, they have neither strength nor courage to go back to bring them off.

Verse 4. *To spoil all the Philistines*] These people, of whom there were five seignories, occupied the coast of the Mediterranean Sea, to the south of the Phœnicians.

Tyrus and Zidon] Places sufficiently remarkable both in the Old and New Testament, and in profane history. They belonged to the Phœnicians; and at this time were depending on the succour of their allies, the Philistines. But their expectation was cut off.

4 Because of the day that cometh to spoil all the Philistines, and to cut off from ^bTyrus and Zidon every helper that remaineth: for the LORD will spoil the Philistines, ⁱthe remnant of ^kthe country of ^lCaphtor.

5 ^mBaldness is come upon Gaza; ⁿAshkelon is cut off *with* the remnant of their valley: how long wilt thou ^ocut thyself?

6 O thou ^psword of the LORD, how long *will it be* ere thou be quiet? ^qput up thyself into thy scabbard, rest, and be still.

7 ^rHow can it be quiet, seeing the LORD hath ^sgiven it a charge against Ashkelon, and against the sea shore? there hath he ^tappointed it.

^lGen. x. 14. — ^mAmos i. 7. Mic. i. 16. Zeph. ii. 4, 7. Zech. ix. 5. — ⁿCh. xxv. 20. — ^oCh. xvi. 6. xli. 5. xlviii. 37. — ^pDeut. xxxii. 41. Ezek. xxi. 3, 4, 5. — ^qHeb. *gather thyself*. — ^rHeb. *how canst thou?* — ^sEzek. xiv. 17. ^tMic. vi. 9.

The remnant of the country of Caphtor.] Crete, or Cyprus. Some think it was a district along the coast of the Mediterranean, belonging to the Philistines; others, that the Cappadocians are meant.

Verse 5. *Baldness is come upon Gaza*] They have cut off their hair in token of deep sorrow and distress.

Ashkelon is cut off] Or put to silence; another mark of the deepest sorrow. Ashkelon was one of the five seignories of the Philistines, Gaza was another.

The remnant of their valley] Or plain; for the whole land of the Philistines was a vast plain, which extended along the coast of the Mediterranean sea from Phœnicia to the frontiers of Egypt. The whole of this plain, the territory of the Philistines, shall be desolated.

Verse 6. *O thou sword of the Lord*] This is a most grand prosopopœia—a dialogue between the sword of the Lord and the prophet. Nothing can be imagined more sublime.

Put up thyself into thy scabbard, rest, and be still.] Shed no more blood, destroy no more lives, erase no more cities, desolate no more countries. *Rest*:—hast thou not been long enough at this work of judgment? *O be still*:—let wars and desolations cease for ever.

Verse 7. *How can it be quiet*] This is the answer of the *Sword*. I am the officer of God's judgments, and he has given me a commission against Ashkelon, and against the sea shore; all the coast where the Philistines have their territories. The measure of their iniquities is full; and these God hath appointed this sword to ravage. The Philistines were ever the implacable enemies of the Jews, and the basest and worst of all idolaters. On these accounts the sword of the Lord had its commission against them; and it did its office most fearfully and effectually by the hand of the Chaldeans.

CHAPTER XLVIII.

The following prophecy concerning the Moabites is supposed to have had its accomplishment during the long siege of Tyre in the reign of Nebuchadnezzar. The whole of this chapter is poetry of the first order. The distress of the cities of Moab, with which it opens, is finely described. The cries of one ruined city resound to those of another, 1—3. The doleful helpless cry of the children is heard, 4; the highways, on either hand, resound with the voice of weeping, 5; and the few that remain resemble a blasted tree in the wide howling waste, 6. Chemosh, the chief god of the Moabites, and the capital figure in the triumph, is represented as carried off in chains, with all his trumpery of priests and officers, 7. The desolation of the country shall be so general and sudden that, by a strong figure, it is intimated that there shall be no possibility of escape, except it be in the speediest flight, 8, 9. And some idea may be formed of the dreadful wickedness of this people from the consideration that the prophet, under the immediate inspiration of the Almighty, pronounces a curse on those who do the work of the Lord negligently, in not proceeding to their utter extermination, 10. The subject is then diversified by an elegant and well-supported comparison, importing that the Moabites increased in insolence and pride in proportion to the duration of their prosperity, 11; but this prosperity is declared to be nearly at an end; the destroyer is already commissioned against Moab, and his neighbours called to sing the usual lamentation at his funeral, 13—18. The prophet then represents some of the women of Aroer and Ammon (the extreme borders of Moab) standing in the highways, and asking the fugitives of Moab, *What intelligence?* They inform him of the complete discomfiture of Moab, 19—24, and of the total annihilation of its political existence, 25. The divine judgments about to fall upon Moab are further represented under the expressive metaphor of a cup of intoxicating liquor, by which he should become an object of derision because of his intolerable pride, his magnifying himself against Jehovah, and his great contempt for the children of Israel in the day of their calamity, 26, 27. The prophet then points out the great distress of Moab by a variety of striking figures, viz., by the failure of the customary rejoicings at the end of harvest, by the mournful sort of music used at funerals, by the signs which were expressive among the ancients of deep mourning, as shaving the head, clipping the beard, cutting the flesh, and wearing sackcloth; and by the methods of catching wild beasts in toils, and by the terror and pitfall, 28—46. In the close of the chapter it is intimated that a remnant shall be preserved from this general calamity whose descendants shall be prosperous in the latter days, 47.

A. M. cir. 3420.
B. C. cir. 584.
Ol. XLIX. 1.
Tarquinius Prisci,
R. Roman.,
cir. annum 33.

A GAINST Moab thus saith the LORD of hosts, the God of Israel; Woe unto Nebo! for it is spoiled:

^c Kiriathaim is confounded and taken: ^d Misgab is confounded and dismayed.

2 ^e There shall be no more praise of Moab:

^a Isai. xv., xvi. Ch. xxv. 91. xxvii. 3. Ezek. xxv. 9. Amos ii. 1, 2.—^b Numb. xxxii. 38. xxxiii. 47. Isai. xv. 2. ^c Numb. xxxii. 37.—^d Or, *The high place.*—^e Isai. xvi.

NOTES ON CHAP. XLVIII.

Verse 1. *Against Moab*] This was delivered some time after the destruction of Jerusalem. The Moabites were in the neighbourhood of the Ammonites, and whatever evils fell on the one would naturally involve the other. See Isai. xv. and xvi. on this same subject.

Woe unto Nebo! for it is spoiled] This was a city in the tribe of Reuben, afterwards possessed by the Moabites. It probably had its name from *Nebo*, one of the principal idols of the Moabites.

Kiriathaim] Another city of the Moabites.

Misgab is confounded] There is no place of this name known; and therefore several learned men translate *המגב* *hammisgab*, literally, *The high tower*, or

in ^f Heshbon they have devised evil against it; come, and let us cut it off from being a nation. Also thou shalt ^g be cut down, O Madmen; the sword shall ^h pursue thee.

3 ⁱ A voice of crying shall be from Horo-

14.—^f Isai. xv. 4.—^g Or, *be brought to silence.* Isai. xv. 1.—^h Heb. *go after thee.*—ⁱ Ver. 5.

A. M. cir. 3420.
B. C. cir. 584.
Ol. XLIX. 1.
Tarquinius Prisci,
R. Roman.,
cir. annum 33.

fortress, which may apply to *Kiriathaim*, or any other high and well-fortified place.

Verse 2. *No more praise of Moab*] “The glory of Moab, that it had never been conquered” (*Dakler*), is now at an end. Dr. *Blayney* translates:—

“Moab shall have no more glorying in Heshbon;

They have devised evil against her (saying).”

And this most certainly is the best translation of the original. He has marked also a double *paronomasia* in this and the next verse, a figure in which the prophets delight; *בְּחֶשְׁבֹן חֶשְׁבָהוּ* *becheshebon chashebu*, “in Cheshbon they have devised,” and *בְּמַדְמֵי תִדְדוֹמִי* *madmen tiddommi*, “Madmen, thou shalt be dumb.”

Verse 3. *Horonaim*] Another city of Moab, near to Luhith. At this latter place the *hill country* of

A. M. cir. 3420.
B. C. cir. 584.
Ol. XLIX. 1.
Tarquini Prisci,
R. Roman.,
cir. annum 33.

naim, spoiling and great destruction.

4 Moab is destroyed; her little ones have caused a cry

to be heard.

5 For in the going up of Luhith continual weeping shall go up; for in the going down of Horonaim the enemies have heard a cry of destruction.

6 Flee, save your lives, and be like the heath in the wilderness.

7 For because thou hast trusted in thy works and in thy treasures, thou shalt also be taken: and Chemosh shall go forth into captivity with his priests and his princes together.

8 And the spoiler shall come upon every city, and no city shall escape: the valley also shall perish, and the plain shall be destroyed, as the LORD hath spoken.

9 Give wings unto Moab, that it may flee and get away: for the cities thereof shall be desolate, without any to dwell therein.

10 Cursed be he that doeth the work of the LORD deceitfully, and cursed be he that

^a Isai. xv. 5. — ^b Heb. *weeping with weeping*. — ^c Ch. li. 6. — ^d Or, *a naked tree*. — ^e Ch. xviii. 6. — ^f Numb. xxi. 29. Judg. xi. 24. See Isai. xlii. 1, 2. Ch. xliiii. 12. ^g Ch. xlix. 3. — ^h Ch. vi. 26. Ver. 18. — ⁱ Ps. lv. 6. Ver. 2. — ^j See Judg. v. 23. 1 Sam. xv. 3, 9. 1 Kings xx. 42.

Moab commenced. "It is a place," says *Dahler*, "situated upon a height between *Areopolis* and *Zoar*."

Verse 6. *Flee, save your lives*] The enemy is in full pursuit of you.

Be like the heath] כְּעֵרְוֹת *caeroer*, "like Aroer," which some take for a city, others for a *blasted* or *withered tree*. It is supposed that a place of this name lay towards the north, in the land of the Ammonites, on a branch of the river Jabbok; surrounded by *deserts*. Save yourselves by getting into the wilderness, where the pursuing foe will scarcely think it worth his while to follow you, as the wilderness itself must soon destroy you.

Verse 7. *Chemosh shall go forth into captivity*] The grand national idol of the Moabites, Numb. xxi. 29, Judg. xi. 24. Ancient idolaters used to take their gods with them to the field of battle. This was probably in imitation of the Israelites, who took the *ark* with them in such cases.

Verse 9. *Give wings unto Moab*] There is no hope in resistance, and to escape requires the *speediest* flight. I cannot conceive how *Dahler* came to translate thus: Tirez Moab par les chevaux, "Drag Moab away by the hair of the head."

Verse 10. *Cursed be he that doeth the work of the Lord deceitfully*] Moab is doomed to destruction, and the Lord pronounces a curse on their enemies if they do not proceed to utter extirpation. God is the Author of life, and has a sovereign right to dispose

keepeth back his sword from blood.

11 Moab hath been at ease from his youth, and he hath

settled on his lees, and hath not been emptied from vessel to vessel, neither hath he gone into captivity: therefore his taste remained in him, and his scent is not changed.

12 Therefore, behold, the days come, saith the LORD, that I will send unto him wanderers, that shall cause him to wander, and shall empty his vessels, and break their bottles.

13 And Moab shall be ashamed of Chemosh, as the house of Israel was ashamed of Beth-el their confidence.

14 How say ye, We are mighty and strong men for the war?

15 Moab is spoiled, and gone up out of her cities, and his chosen young men are gone down to the slaughter, saith the King, whose name is the LORD of hosts.

16 The calamity of Moab is near to come, and his affliction hasteth fast.

17 All ye that are about him, bemoan him;

¹ Or, *negligently*. — ² Zeph. i. 12. — ³ Heb. *stood*. — ⁴ Judg. xi. 24. 1 Kings xi. 7. — ⁵ Hos. x. 6. — ⁶ 1 Kings xii. 29. — ⁷ Isai. xvi. 6. — ⁸ Ver. 8, 9, 18. — ⁹ Heb. *the choice of*. — ¹⁰ Ch. l. 27. — ¹¹ Ch. xlii. 18. li. 57.

of it as he pleases; and these had forfeited theirs long ago by their idolatry and other crimes.

Verse 11. *Moab hath been at ease*] The metaphor here is taken from the mode of preserving wines. They let them rest upon their lees for a considerable time, as this improves them both in strength and flavour; and when this is sufficiently done, they rack, or pour them off into other vessels. Moab had been very little molested by war since he was a nation; he had never gone out of his own land. Though some had been carried away by Shalmaneser forty years before this, he has had neither wars nor captivity.

Therefore his taste remained in him] Still carrying on the allusion to the curing of wines; by resting long upon the lees, the taste and smell are both improved. See the note on Isai. xxv. 6.

Verse 12. *I will send unto him wanderers, that shall cause him to wander*] Dr. *Blayney* renders עֲרֵר *tsaim*, *tillers*; those who elevate one end of the wine cask when nearly run out, that the remains of the liquor may be the more effectually drawn off at the cock. And this seems to be well supported by the following words,—

And shall empty his vessels] I will send such as will carry the whole nation into captivity.

Verse 13. *Beth-el their confidence*.] Alluding to the golden calves which Jeroboam had there set up, and commanded all the Israelites to worship.

A. M. cir. 3420.
B. C. cir. 584.
Ol. XLIX. 1.
Tarquinius Prisci,
R. Roman.,
cir. annum 33.

and all ye that know his name, say, * How is the strong staff broken, *and* the beautiful rod!

18 ^b Thou daughter that dost inhabit ^c Dibon, come down from *thy* glory, and sit in thirst; for ^d the spoiler of Moab shall come upon thee, *and* he shall destroy thy strong holds.

19 O ^e inhabitant of ^f Aroer, ^g stand by the way, and espy; ask him that fleeth, and her that escapeth, *and* say, What is done?

20 Moab is confounded; for it is broken down: ^h howl and cry; tell ye it in ⁱ Arnon, that Moab is spoiled,

21 And judgment is come upon ^k the plain country; upon Holon, and upon Jahazah, and upon Mephaath,

22 And upon Dibon, and upon Nebo, and upon Beth-diblathaim,

23 And upon Kiriathaim, and upon Beth-gamul, and upon Beth-meon,

24 And upon ^l Kerioth, and upon Bozrah, and upon all the cities of the land of Moab, far or near.

25 ^m The horn of Moab is cut off, and his ⁿ arm is broken, saith the LORD.

26 ^o Make ye him drunken: for he magnified *himself* against the LORD: Moab also shall wallow in his vomit, and he also shall be in derision.

27 For ^p was not Israel a derision unto thee?

^q was he found among thieves? for since thou spakest of him, thou ^r skippedst for joy.

28 O ye that dwell in Moab, leave the cities, and ^s dwell in the rock, and be like ^t the dove *that* maketh her nest in the sides of the hole's mouth.

29 We have heard the ^u pride of Moab, (he is exceeding proud) his loftiness, and his arrogancy, and his pride, and the haughtiness of his heart.

30 I know his wrath, saith the LORD; but it *shall not be* so; ^v his ^w lies shall not so effect it.

31 Therefore ^x will I howl for Moab, and I will cry out for all Moab; *mine heart* shall mourn for the men of Kir-heres.

32 ^y O vine of Sibmah, I will weep for thee with the weeping of Jazer: thy plants are gone over the sea, they reach *even* to the sea of Jazer: the spoiler is fallen upon thy summer fruits and upon thy vintage.

33 And ^z joy and gladness is taken from the plentiful field, and from the land of Moab; and I have caused wine to fail from the wine presses: none shall tread with shouting; *their* shouting *shall be* no shouting.

34 ^{aa} From the cry of Heshbon *even* unto Elealeh, *and even* unto Jahaz, have they uttered their voice, ^{bb} from Zoar *even* unto Horonaim, *as* an heifer of three years old: for the waters also of Nimrim shall be ^{cc} desolate.

^a See Isai. ix. 4. xiv. 4, 5. — ^b Isai. xlvii. 1. Ch. xlv. 19. c Numb. xxi. 30. Isai. xv. 2. — ^d Ver. 8. — ^e Heb. *inhabitates*. — ^f Dent. ii. 36. — ^g 1 Sam. iv. 13, 16. — ^h Isai. xvi. 7. — ⁱ See Numb. xxi. 13. — ^k Ver. 8. — ^l Ver. 41. Amos ii. 2. — ^m Ps. lxxv. 10. — ⁿ See Ezek. xxx. 21. o Ch. xxv. 15, 27. — ^p Zeph. ii. 8. — ^q See ch. ii. 26.

^r Or, *movedst thyself*. — ^s Ps. lv. 6, 7. Ver. 9. — ^t Cant. 14. — ^u Isai. xvi. 6, &c. — ^v Isai. xvi. 6. Ch. i. 3. ^w Or, *those on whom he stayeth* (Heb. *his bars*) *do not rattle*. — ^x Isai. xv. 5. xvi. 7, 11. — ^y Isai. xvi. 8, 9. — ^z Isai. xvi. 10. Joel i. 12. — ^{aa} Isai. xv. 4, 5, 6. — ^{bb} Isai. xv. 5, 6. Ver. cc Heb. *desolations*.

Verse 17. *How is the strong staff broken*] The sceptre. The sovereignty of Moab is destroyed.

Verse 18. *That dost inhabit Dibon*] This was anciently a city of the Reubenites, afterwards inhabited by the Moabites, about two leagues north of the river Arnon, and about six to the east of the Dead Sea.—*Dahler*.

Verse 19. *O inhabitant of Aroer*] See the note on ver. 6. This place, being at a greater distance, is counselled to watch for its own safety, and inquire of every passenger, *What is done?* that it may know when to pack up and be gone.

Verse 20. *Tell ye it in Arnon*] Apprise the inhabitants there that the territories of Moab are invaded, and the country about to be destroyed, that they may provide for their own safety.

Verse 21. *Upon Holon, &c.*] All these were cities of the Moabites, but several of them are mentioned in no other place.

Verse 25. *The horn of Moab is cut off, and his arm is broken*] His political and physical powers are more.

Verse 27. *Was not Israel a derision unto thee*] Didst thou not mock my people, and say their God was no better than the gods of other nations? — Ezek. xxv. 8.

Was he found among thieves?] Did the Israelites come to rob and plunder you? Why then mock them and rejoice at their desolation, when their enemies prevailed over them? This the Lord particularly renews.

Verse 28. *Dwell in the rock*] Get to the most inaccessible places in the mountains.

The hole's mouth.] And into the most secret caverns and holes of the earth.

Verse 29. *The pride of Moab*] See on Isa. xvi.

Verse 32. *O vine of Sibmah*] See on Isa. xvi. 8.

A. M. cir. 3420.
B. C. cir. 584.
Ol. XLIX. 1.
Tarquinius Prisci,
R. Roman.,
cir. annum 33.

35 Moreover I will cause to cease in Moab, saith the LORD, *him that offereth in the high places, and him that burneth

incense to his gods.

36 Therefore ^b mine heart shall sound for Moab like pipes, and mine heart shall sound like pipes for the men of Kir-heres : because ^c the riches *that* he hath gotten are perished.

37 For ^d every head *shall be* bald, and every beard ^e clipped : upon all the hands *shall be* cuttings, and ^f upon the loins sackcloth.

38 *There shall be* lamentation generally upon all the housetops of Moab, and in the streets thereof : for I have broken Moab like ^g a vessel wherein *is* no pleasure, saith the LORD.

39 They shall howl, *saying*, How is it broken down ! how hath Moab turned the ^h back with shame ! so shall Moab be a derision and a dismaying to all them about him.

40 For thus saith the LORD ; Behold, ⁱ he shall fly as an eagle, and shall ^k spread his wings over Moab.

41 ^l Kerioth ^m is taken, and the strong holds are surprised, and ⁿ the mighty men's hearts in

Moab at that day shall be as the heart of a woman in her pangs.

42 And Moab shall be destroyed ^o from *being* a people, because he hath magnified *himself* against the LORD,

43 ^p Fear, and the pit, and the snare, *shall be* upon thee, O inhabitant of Moab, saith the LORD.

44 He that fleeth from the fear shall fall into the pit ; and he that getteth up out of the pit shall be taken in the snare : for ^q I will bring upon it, *even* upon Moab, the year of their visitation, saith the LORD.

45 They that fled stood under the shadow of Heshbon because of the force : but ^r a fire shall come forth out of Heshbon, and a flame from the midst of Sihon, and ^s shall devour the corner of Moab, and the crown of the head of the ^t tumultuous ones.

46 ^u Woe be unto thee, O Moab ! the people of Chemosh perisheth : for thy sons are taken ^v captives, and thy daughters captives.

47 Yet will I bring again the captivity of Moab ^w in the latter days, saith the LORD. Thus far *is* the judgment of Moab.

A. M. cir. 3420.
B. C. cir. 584.
Ol. XLIX. 1.
Tarquinius Prisci,
R. Roman.,
cir. annum 33.

^a Isa. xv. 2. xvi. 12. — ^b Isa. xv. 5. xvi. 11. — ^c Isa. xv. 7. — ^d Isa. xv. 2. 3. Ch. xlvii. 5. — ^e Heb. *diminished* ^f Gen. xxxvii. 34. — ^g Ch. xxii. 28. — ^h Heb. *neck*. ⁱ Deut. xxviii. 49. Ch. xlix. 22. Dan. vii. 4. Hos. viii. 1. Hab. i. 8. — ^k Isa. viii. 8. — ^l Ver. 24. — ^m Or, *The cities*.

ⁿ Isa. xiii. 8. xxi. 3. Ch. xxx. 6. xlix. 22, 24. l. 43. li. 30. Mic. iv. 9. — ^o Ps. lxxxiii. 4. Isa. vii. 8. — ^p Isa. xxiv. 17, 18. — ^q See ch. xi. 23. — ^r Numb. xxi. 28. — ^s Numb. xxiv. 17. — ^t Heb. *children of noise*. — ^u Numb. xxi. 29. ^v Heb. *in captivity*. — ^w Ch. xlix. 6, 39.

Verse 34. *As an heifer of three years old*] Which runs lowing from place to place in search of her calf, which is lost or taken from her.

Verse 37. *For every head shall be bald*] These, as we have seen before, were signs of the deepest distress and desolation.

Verse 40. *He shall fly as an eagle*] The enemy will pounce upon him, carry him off, and tear him to pieces.

Verse 42. *Moab shall be destroyed from being a people*] They shall not have a king or *civil governor* : and I doubt whether there be any evidence that they were ever reinstated in their *national character*. They were captivated by the Chaldeans ; and probably many returned with the Jews on the edict of Cyrus : but as to their being an *independent nation* after this, where is the positive proof ?

Verse 43. *Fear, and the pit, and the snare*] See the note on Isa. xxiv. 17, 18.

Verse 45. *They that fled stood under the shadow of Heshbon*] Heshbon being a fortified place, they who were worsted in the fight fled to it, and rallied under its walls ; but, instead of safety, they found themselves disappointed, betrayed, and ruined. See ver. 2, and the note there.

But a fire shall come forth out of Heshbon] Jeremiah has borrowed this part of his discourse from an ancient

poet quoted by Moses, Numb. xxi. 28 ; where see the notes.

The crown of the head] The choicest persons of the whole nation.

Verse 46. *The people of Chemosh*] The Moabites, who worshipped *Chemosh* as their supreme god.

Verse 47. *Will I bring again the captivity of Moab in the latter days*] I have already expressed doubts (see ver. 42) whether the Moabites were ever restored to their national distinction. The expressions in this chapter, relative to their total destruction as a people, are so strong and so frequent, that they leave little room for a limited interpretation. That many of them returned on the edict of Cyrus, by virtue of which the Jews were restored, I doubt not ; but neither the *Ammonites*, *Moabites*, *Philistines*, nor even the *Jews* themselves, were ever restored to their national consequence. Perhaps the restoration spoken of here, which was to take place in the *latter days*, may mean the conversion of these people, in their existing remnants, to the faith of the gospel. Several judicious interpreters are of this opinion. The Moabites were partially restored ; but never, as far as I have been able to learn, to their national consequence. Their conversion to the Christian faith must be the main end designed by this prophecy.

CHAPTER XLIX.

This chapter is a collection of prophecies relating to several nations in the neighbourhood of Judea; and, like those preceding, are supposed to have been fulfilled by the ministry of Nebuchadnezzar during the thirteen years' siege of Tyre. The chapter opens with a prophecy concerning the Ammonites, whose chief city, Rabbah, shall be destroyed; and *Molcom*, the supreme divinity of the people, with all his retinue of priests and officers, carried into captivity, 1—5. Promise that the Ammonites shall be restored to their liberty, 6. Prophecy against the Edomites (very like that most dreadful one in the thirty-fourth chapter of Isaiah against the same people), who shall be utterly exterminated, after the similitude of Sodom and Gomorrah, 7—22. Prophecy against Damascus, 23—27; and against Kedar, 28, 29. Utter desolation of the kingdoms of Hazor foretold, 30—33. The polity of the Elamites shall be completely dissolved, and the people dispersed throughout the nations, 34—38. The Elamites shall be delivered from their captivity in the latter days, 39. It will be proper here to observe that these predictions should not be so explained as if they admitted of merely a private interpretation; for, as Bishop Louth remarks upon Isaiah's prophecy concerning the Idumeans, "by a figure very common in the prophetic writings, any city or people, remarkably distinguished as enemies of the people and kingdom of God, is put for those enemies in general;" therefore, it is under the gospel dispensation that these prophecies shall be accomplished to their fullest extent upon all the antichristian nations that have sinned after the similitude of the ancient enemies of the people of God under the Mosaic economy.

A. M. cir. 3421.
B. C. cir. 583.
Ol. XLIX. 2.
Tarquini Prisci,
R. Roman.,
cir. annum 34.

CONCERNING ^b the Ammonites, thus saith the LORD; Hath Israel no sons? hath he no heir? why then

doth ^c their king inherit ^d Gad, and his people dwell in his cities?

2 Therefore, behold, the days come, saith the LORD, that I will cause an alarm of war to be heard in ^e Rabbah of the Ammonites; and it shall be a desolate heap, and her daughters shall be burned with fire: then shall Israel be heir unto them that were his heirs, saith the LORD.

3 Howl, O Heshbon, for Ai is spoiled: cry, ye daughters of Rabbah, 'gird you with sack-

^a Or, *Against*.—^b Ezek. xxi. 28. xxv. 2. Amos i. 13. Zeph. ii. 8, 9.—^c Or, *Melcom*.—^d Amos i. 13.—^e Ezek. xxv. 5. Amos i. 14.—^f Isai. xxxiii. 11. Ch. iv. 8. vi. 26.

NOTES ON CHAP. XLIX.

Verse 1. CONCERNING THE AMMONITES] This prophetic discourse was also delivered *after* the capture of Jerusalem.

Hath Israel no sons?—no heir?] The Ammonites, it appears, took advantage of the depressed state of Israel, and invaded their territories in the tribe of Gad, hoping to make them their own for ever. But the prophet intimates that God will preserve the descendants of Israel, and will bring them back to their forfeited inheritances.

Why then doth their king] מלכּוּ *Malcom* or *Milcom*, the chief idol of the Ammonites. That the idol *Milcom* is here meant is sufficiently evident from ver. 3, where it is said: "Milcom (not their king) shall go into captivity; his priests and his princes together." *Milcom* is also called *Molech*. *Malcom*

cloth; lament, and run to and fro by the hedges; for ^a their king shall go into captivity, and his ^b priests and his princes together.

4 Wherefore gloriest thou in the valleys, 'thy flowing valley, O ^k backsliding daughter? that trusted in her treasures, 'saying, Who shall come unto me?

5 Behold, I will bring a fear upon thee, saith the Lord GOD of hosts, from all those that be about thee; and ye shall be driven out every man right forth; and none shall gather up him that wandereth.

6 And ^m afterward I will bring again the

^f Or, *Melcom*. 1 Kings xi. 5, 33.—^g Ch. xlviii. 7. Amos i. 15.—^h Or, *thy valley floweth away*.—^k Ch. iii. 14. vi. 24.—^l Ch. xxi. 13.—^m So ver. 39. Ch. xlviii. 47.

is put here for the *Ammonites*, as the *people of Chemosh* in the preceding chapter are put for the *Moabites* in general.

Verse 3. Run to and fro by the hedges] It is supposed that this may refer to the women making lamentations for the dead, that were in general buried by the walls of their *gardens*; but others think that it refers to the *smaller cities* or *villages*, called here the *daughters of Rabbah*, the metropolis; the inhabitants of which are exhorted to seek safety somewhere else, as none can be expected from them, now that the enemy is at hand.

Verse 4. Wherefore gloriest thou] Though thy valleys be fruitful, yet glory not in them. Though thou have much political and military power, do not trust in them, nor in the multitude of thy cities; a stronger than thou is coming against thee.

A. M. cir. 3417.
B. C. cir. 567.
Ol. XLVIII. 2.
Tarquinii Prisci,
R. Roman.,
cir. annum 30.

captivity of the children of Ammon, saith the LORD.

7 ^a Concerning Edom, thus saith the LORD of hosts; ^b *Is*

wisdom no more in Teman? ^c is counsel perished from the prudent? is their wisdom vanished?

8 ^d Flee ye, ^e turn back, dwell deep, O inhabitants of ^f Dedan; for I will bring the calamity of Esau upon him, the time *that* I will visit him.

9 If ^g grape-gatherers come to thee, would they not leave *some* gleaning grapes? if thieves by night, they will destroy ^h till they have enough.

10 ⁱ But I have made Esau bare, I have uncovered his secret places, and he shall not be able to hide himself: his seed is spoiled, and his brethren, and his neighbours, and ^j he is not.

11 Leave thy fatherless children, I will preserve *them* alive; and let thy widows trust in me.

12 For thus saith the LORD; Behold, ^k they whose judgment *was* not to drink of the cup

have assuredly drunken; and *art* thou he *that* shall altogether go unpunished, thou shalt not go unpunished, but thou shalt surely drink *of it*.

13 For ^m I have sworn by myself, saith the LORD, that ⁿ Bozrah shall become a desolation, a reproach, a waste, and a curse; and all the cities thereof shall be perpetual wastes.

14 I have heard a ^o rumour from the LORD, and an ambassador is sent unto the heathen, *saying*, Gather ye together, and come against her, and rise up to the battle.

15 For, lo, I will make thee small among the heathen, *and* despised among men.

16 Thy terribleness hath deceived thee, *and* the pride of thine heart, O thou that dwellest in the clefts of the rock, that holdest the height of the hill: ^p though thou shouldst make thy ^q nest as high as the eagle, ^r I will bring thee down from thence, saith the LORD.

17 Also Edom shall be a desolation: ^s every one that goeth by it shall be astonished, and shall hiss at all the plagues thereof.

18 ^t As in the overthrow of Sodom and

^a Ezek. xxv. 12. Amos i. 11. — ^b Obad. 8. — ^c See Isai. xii. 11. — ^d Ver. 30. — ^e Or, *they are turned back*. — ^f Ch. xxv. 23. — ^g Obad. 5. — ^h Heb. *their sufficiency*. — ⁱ Mal. i. 3. — ^j Isai. xviii. 14. — ^k Ch. xxv. 29. Obad. 16.

^m Gen. xxii. 16. Isai. xlv. 23. Amos vi. 8. — ⁿ Isai. xxxiv. 6. lxiii. 1. — ^o Obad. 1, 2, 3. — ^p Obad. 4. — ^q Job xxxix. 27. — ^r Amos ix. 2. — ^s Ch. xviii. 16. l. 13. — ^t Gen. xix. 25. Dent. xxix. 23. Ch. l. 40. Amos iv. 11.

Verse 6. *Afterward I will bring again*] The Ammonites are supposed to have returned with the Moabites and Israelites, on permission given by the edict of Cyrus.

Verse 7. CONCERNING EDMO] This is a new and separate discourse.

Teman] A part of Idumea, put here for the whole country.

Verse 8. *Dwell deep*] An allusion to the custom of the Arabs, who, when about to be attacked by a powerful foe, strike their tents, pack up their utensils, load their camels, which they can do in a *couple of hours*, and set off to the great desert, and so *bury themselves in it* that no enemy either will or can pursue, as it is the Arabs alone that know the deserts, and can find *water and provender* for their support.

Dedan] Was a city of Idumea, not far from Teman.

Verse 9. *If grape-gatherers*] Both in vintage and harvest every grape and every stalk are not gathered; hence the gleaners get something for their pains: but your enemies shall not leave one of you behind; all shall be carried into captivity.

Verse 10. *I have made Esau bare*] I have stripped him of all defence, and have discovered his hiding-places to his enemies.

Verse 11. *Leave thy fatherless children*] The connexion of this with the context is not easy to be discerned; but, as a general maxim, it is of great im-

portance. *Widows and orphans* are the peculiar care of God. He is as the best of fathers to the one, and the most loving of husbands to the other. Even the widows and orphans of Esau, who escape the general destruction, shall be taken care of by the Lord.

Verse 12. *Art thou he that shall altogether go unpunished?*] A similar form of speech appears, chap. xxv. 29. Others, less wicked than thou, have been punished; and canst thou expect to escape? Thou shalt not escape.

Verse 13. *Bozrah shall become a desolation*] *Bozrah*, a city of Idumea, is here put for the whole country.

Verse 14. *I have heard a rumour*] The Lord has revealed to me what he is about to do to the Edomites.

An ambassador is sent] I believe this means only that God has given *permission*, and has *stirred up* the hearts of these nations to go against those whom he has doomed to destruction.

Verse 16. *O thou that dwellest*] All *Idumea* is full of *mountains and rocks*, and these rocks and mountains full of caves, where, in time of great heats, and in time of war, the people take shelter.

Verse 18. *As in the overthrow of Sodom*] The destruction of Sodom and Gomorrah and the neighbouring cities was so terrible, that, when God denounces judgments against incorrigible sinners, he tells them they shall be like Sodom and Gomorrah.

A. M. cir. 3417.
B. C. cir. 587.
OL XLVIII. 2.
Tarquini Prisci,
R. Roman.,
cir. annum 30.

Gomorrhah and the neighbour cities thereof, saith the LORD, no man shall abide there, neither shall a son of man dwell

in it.

19 ^a Behold, he shall come up like a lion from ^b the swelling of Jordan against the habitation of the strong: but I will suddenly make him run away from her: and who is a chosen man, that I may appoint over her? for ^c who is like me? and who will ^d appoint me the time? and ^e who is that shepherd that will stand before me?

20 ^f Therefore hear the counsel of the LORD, that he hath taken against Edom; and his purposes, that he hath purposed against the inhabitants of Teman: Surely the least of the flock shall draw them out: surely he shall make their habitations desolate with them.

21 ^g The earth is moved at the noise of their fall, at the cry the noise thereof was heard in the ^h Red Sea.

22 Behold, ⁱ he shall come up and fly as the eagle, and spread his wings over Bozrah: and

^a Ch. l. 44, &c. — ^b Ch. xii. 5. — ^c Exod. xv. 11. — ^d Or, *convent me in judgment.* — ^e Job xli. 10. — ^f Ch. l. 45. — ^g Ch. l. 46. — ^h Heb. *weedy sea.* — ⁱ Ch. iv. 13. xlviii. 40, 41. — ^k Isai. xvii. 1. xxxvii. 13. Amos i. 3. Zeph. ix. 1, 2.

No man shall abide there] It shall be so desolate as not to be habitable. Travellers may lodge on the ground for a night; but it cannot become a permanent dwelling.

Verse 19. Behold, he shall come up like a lion] See the note on chap. xii. 5. The similitude used here is well illustrated by Dr. *Blayney*: "When I shall occasion a like commotion in her (Idumea) as a fierce and strong lion may be supposed to do in the sheepfolds, then I will cause him (the man of whom it is said in the preceding verse that he should not dwell in it) to run away from her as the affrighted shepherds and their flocks run from the lion."

A chosen man] Nebuchadnezzar. That is, God has chosen this man, and given him a commission against Idumea.

Verse 20. The inhabitants of Teman] Taken here for the whole of Idumea. These are a kind of synonyms which prevent monotony, and give variety to the poet's versification.

Surely the least of the flock shall draw them out] They shall be like timid sheep; the weakest foe shall overcome them.

Verse 21. The earth is moved] The whole state is represented here as a *vast building* suddenly thrown down, so as to cause the earth to tremble, and the noise to be heard at a great distance.

Verse 22. He shall come up and fly as the eagle] Nebuchadnezzar. See chap. xlviii. 40.

Verse 23. CONCERNING DAMASCUS.] This is the

at that day shall the heart of the mighty men of Edom be as the heart of a woman in her pangs.

23 ^k Concerning Damascus. Hamath is confounded, and Arpad: for they have heard evil tidings: they ^l are faint-hearted; ^m there is sorrow ⁿ on the sea; it cannot be quiet.

24 Damascus is waxed feeble, and turneth herself to flee, and fear hath seized on her: ^o anguish and sorrows have taken her, as a woman in travail.

25 How is ^p the city of praise not left, the city of my joy.

26 ^q Therefore her young men shall fall in her streets, and all the men of war shall be cut off in that day, saith the LORD of hosts.

27 And I will kindle a ^r fire in the wall of Damascus, and it shall consume the palaces of Ben-hadad.

28 ^s Concerning Kedar, and concerning the kingdoms of Hazor, which Nebuchadnezzar

^l Heb. *melted.* — ^m Isai. lvii. 20. — ⁿ Or, *as on the sea.* — ^o Isai. xliii. 8. Ch. iv. 31. vi. 24. xxx. 6. xlviii. 41. Ver. 22. ^p Ch. xxxiii. 9. li. 41. — ^q Ch. l. 30. li. 4. — ^r Amos i. 4. — ^s Isai. xxi. 13.

head or title of another prophecy. Damascus was one of the principal cities of Syria. It was taken by David, 2 Sam. viii. 6, was retaken in the reign of Solomon, 1 Kings xi. 24, &c., and regained its independence. Its kings were often at war with the ten tribes, and once it joined with them for the destruction of Judah. To defend himself against these powerful enemies Ahaz made a league with the king of Assyria, who besieged Damascus, took, and demolished it. From that time we hear nothing of Damascus till we meet with it in this prophecy. It appears to have been rebuilt and restored to some consequence. It made an obstinate resistance to Nebuchadnezzar; but was at last taken and sacked by him. At present it is both a large and populous city, with considerable commerce.

Hamath is confounded] This is a city of Syria, on the *Orontes*. The Greeks called it *Epiphania*.

Arpad] Not far from Damascus.

Sorrow on the sea] They are like the troubled sea, that cannot rest.

Verse 25. How is the city of praise not left] Damascus is so ruined that she can no more be called a *praiseworthy or happy city*.

Verse 27. The palaces of Ben-hadad.] Damascus was a seat of the Syrian kings, and *Ben-hadad* was a name common to several of its kings.

Verse 28. CONCERNING KEDAR, AND CONCERNING THE KINGDOMS OF HAZOR.] This is the *title of another* prophecy.

A. M. cir. 3403.
B. C. cir. 601.
Ol. XLIV. 4.
Tarquinius Prisci,
R. Roman.,
cir. annum 16.

king of Babylon shall smite, thus saith the LORD; Arise ye, go up to Kedar, and spoil the men of the east.

29 Their tents and their flocks shall they take away: they shall take to themselves their curtains, and all their vessels, and their camels, and they shall cry unto them, Fear is on every side.

30 Flee, get you far off, dwell deep, O ye inhabitants of Hazor, saith the LORD; for Nebuchadrezzar king of Babylon hath taken counsel against you, and hath conceived a purpose against you.

31 Arise, get you up unto the wealthy nation, that dwelleth without care, saith the LORD, which have neither gates nor bars, which dwell alone.

32 And their camels shall be a booty, and the multitude of their cattle a spoil; and I will scatter into all winds them that are in the utmost corners, and I will bring their calamity from all sides thereof, saith the LORD.

33 And Hazor shall be a dwelling for dragons, and a desolation for ever: there shall no man abide there, nor any son of man dwell in it.

^aJudg. vi. 5. Job i. 3.—^bPs. cxx. 5.—^cCh. vi. 25. ^dMal. i. 3.—^eVer. 8.—^fHeb. fit greatly.—^gEzek. xxxviii. 11.—^hOr, that is at ease.—ⁱNumb. xxiii. 9. Deut. xxxiii. 28. Mic. vii. 14.—^jEzek. v. 10. Ver. 36. ^kCh. ix. 26. xxv. 23.—^lHeb. cut off into corners, or that

34 The word of the LORD that came to Jeremiah the prophet against Elam in the beginning of the reign of Zedekiah king of Judah, saying,

35 Thus saith the LORD of hosts; Behold, I will break the bow of Elam, the chief of their might.

36 And upon Elam will I bring the four winds from the four quarters of heaven, and will scatter them toward all those winds; and there shall be no nation whither the outcasts of Elam shall not come.

37 For I will cause Elam to be dismayed before their enemies, and before them that seek their life: and I will bring evil upon them, even my fierce anger, saith the LORD; and I will send the sword after them, till I have consumed them:

38 And I will set my throne in Elam, and will destroy from thence the king and the princes, saith the LORD.

39 But it shall come to pass in the latter days, that I will bring again the captivity of Elam, saith the LORD.

A. M. cir. 3406.
B. C. cir. 598.
Ol. cir. XLV. 3.
Tarquinius Prisci,
R. Roman.,
cir. annum 19.

have the corners of their hair polled.—^mCh. ix. 11. x. 22. Mal. i. 3.—ⁿVer. 18.—^oCh. xxv. 25.—^pSee Isai. xxii. 6.—^qVer. 32.—^rCh. ix. 16. xlviii. 2.—^sSee ch. xliii. 10.—^tCh. xlviii. 47. Ver. 6.

Verse 33. Hazor shall be a dwelling for dragons] Shall be turned into a wilderness.

A desolation for ever] Never to be repeopled.

There shall no man abide there] It may occasionally be visited, but never made a permanent abode.

Verse 34. THE WORD—AGAINST ELAM] Another new head of prophecy. As this was delivered in the beginning of the reign of Zedekiah, it can have no natural nor historical connexion with the other prophecies in this various chapter. Some think that by Elam Persia is always meant; but this is not at all likely. It was a part of the Babylonian empire in the time of Daniel (chap. viii. 2), and is most probably what is called Elymais by the Greeks. This, with Susiana, Nebuchadrezzar subdued, and took from Astyages, king of Media.

Verse 35. I will break the bow of Elam] They were eminent archers; and had acquired their power and eminence by their dexterity in the use of the bow. See Isai. xxii. 6. Strabo, Livy, and others speak of their eminence in archery.

Verse 36. Will I bring the four winds] Nebuchadrezzar and his armies, gathered out of different provinces, and attacking this people at all points in the same time.

There shall be no nation, &c.] They shall be scat-

Kedar was the name of one of the sons of Ishmael (Gen. xxv. 13) who settled in Arabia, and who gave name to a powerful tribe of Arabs who used to traffic with the Tyrians in cattle. It appears from this prophecy that Nebuchadrezzar got a commission to go against and reduce them to great misery.

Verse 29. Their tents and their flocks] This description of property shows that they were Scenite or Nomad Arabs; persons who dwell in tents, and whose principal property was cattle, especially camels, of the whole of which they were plundered by the Chaldeans.

Verse 30. Dwell deep] Retire into the depths of the desert. See on ver. 8.

Inhabitants of Hazor] I cannot find this place. It was no doubt in Arabia, and a place of considerable importance; but it is now no more.

Verse 31. The wealthy nation] גוי שקטווי goi sheleiv, "the peaceable nation"—

Have neither gates nor bars] The Arabs, who had nothing but their tents; no cities, nor even permanent villages.

Verse 32. The utmost corners] Even in these utmost inaccessible recesses the sword and pillage shall reach them. "The utmost corners; insulated coasts; the peninsula of Arabia."—Blayney.

tered through the *one hundred and twenty-seven* provinces of which the Babylonish empire is composed.

Verse 38. *I will set my throne in Elam*] This is spoken either of *Nebuchadnezzar* or *Cyrus*. It is certain that *Cyrus* did render himself master of *Elymais* and *Media*, which are in the land of *Elam*.

Verse 39. *I will bring again the captivity of Elam*] As this is to be in the *latter days*, probably it may mean the *spiritual freedom* which these people would receive under the *gospel dispensation*. Under *Cyrus*, the *Elamites*, collected out of all quarters, were united with the *Persians* their neighbours, and

became, with them, masters of the East. See *Calmet* and *Dahler*. There are still, however, difficulties on this subject. Who the *Elamites* were is still a question. That which appears to be nearest the truth is, that the *Elamites* and *Persians* were two *distinct people*, and continued so till blended together under *Cyrus*. It is in this light that I have considered the subject in the preceding notes. Neighbouring people are frequently confounded in history, and sometimes the name of a people is given to those who have the same *character*.

CHAPTER L.

This and the following chapter contain a prophecy relating to the fall of Babylon, interspersed with several predictions relative to the restoration of Israel and Judah, who were to survive their oppressors, and, on their repentance, to be pardoned and brought to their own land. This chapter opens with a prediction of the complete destruction of all the Babylonish idols, and the utter desolation of Chaldea, through the instrumentality of a great northern nation, 1—3. Israel and Judah shall be reinstated in the land of their forefathers after the total overthrow of the great Babylonish empire, 4, 5. Very oppressive and cruel bondage of the Jewish people during the captivity, 6, 7. The people of God are commanded to remove speedily from Babylon, because an assembly of great nations are coming out of the north to desolate the whole land, 8—10. Babylon, the hammer of the whole earth, the great desolator of nations, shall itself become a desolation on account of its intolerable pride, and because of the iron yoke it has rejoiced to put upon a people whom a mysterious Providence had placed under its domination, 11—34. The judgments which shall fall upon Chaldea, a country addicted to the grossest idolatry, and to every species of superstition, shall be most awful and general, as when God overthrew Sodom and Gomorrah, 35—40. Character of the people appointed to execute the divine judgments upon the oppressors of Israel, 41—45. Great sensation among the nations at the very terrible and sudden fall of Babylon, 46.

A. M. 3409.
B. C. 595.
Ol. XLVI. 2.
Anno
Tarquinii Prisci,
R. Roman., 22.

THE word that the LORD spake ^a against Babylon and against the land of the Chaldeans ^b by Jeremiah the

conceal not: say, Babylon is taken, ^d Bel is confounded, Merodach is broken in pieces; ^e her idols are confounded, her images are broken in pieces.

A. M. 3409.
B. C. 595.
Ol. XLVI. 2.
Anno
Tarquinii Prisci,
R. Roman., 22.

prophet.

2 Declare ye among the nations, and publish, and ^c set up a standard; publish, and

3 ^f For out of the north there cometh up ^g a nation against her, which shall make her land

^a Isai. xlii. 1. xxi. 1. xlvii. 1. — ^b Heb. by the hand of Jeremiah. — ^c Heb. lift up.

^d Isai. xlvi. 1. Ch. li. 44. — ^e See ch. xliii. 12, 13. — ^f Ch. li. 48. — ^g Isai. xliii. 17, 18, 20. Ver. 39, 40.

NOTES ON CHAP. L.

Verse 1. THE WORD THAT THE LORD SPAKE AGAINST BABYLON] This is also a new head of discourse.

The prophecy contained in this and the following chapter was sent to the captives in Babylon in the fourth year of the reign of Zedekiah. They are very important; they predict the total destruction of the Babylonish empire, and the return of the Jews from their captivity. These chapters were probably composed, with several additions, out of the book that was then sent by Jeremiah to the captives by the hand of Seraiah. See chap. li. 59—64.

Verse 2. *Declare ye among the nations*] God's determination relative to this empire.

Set up a standard] Show the people where they are to assemble.

Say, Babylon is taken] It is a thing so firmly determined, that it is as good as already done.

Bel] The tutelary deity of Babylon *is confounded*, because it cannot save its own city.

Merodach] Another of their idols, *is broken in pieces*; it was not able to save *itself*, much less the whole empire.

Her idols are confounded] It is a reproach to her acknowledged gods.

Her images] Great and small, golden and wooden, *are broken to pieces*; even the *form* of them no longer appears.

Verse 3. *Out of the north there cometh up a nation*] The *Medes*, who formed the chief part of the army of *Cyrus*, lay to the north or north-east of Babylon.

Shall make her land desolate] This war, and the

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OL XLVI. 2. desolate, and none shall dwell therein: they shall remove, they shall depart, both man and beast.

4 In those days, and in that time, saith the LORD, the children of Israel shall come, they and the children of Judah together, going and weeping: they shall go, and seek the LORD their God.

5 They shall ask the way to Zion with their

^a Hos. i. 11.—^b Ezra iii. 12, 13. Ps. cxxvi. 5, 6. Ch. xxxi. 9. Zech. xii. 10.—^c Hos. iii. 5.—^d Ch. xxxi. 31, &c. xxxii. 40.—^e Isai. liii. 6. Ver. 17. 1 Pet. ii. 26.

faces thitherward, saying, Come, and let us join ourselves to the LORD in a perpetual covenant that shall not be forgotten.

6 My people hath been lost sheep: their shepherds have caused them to go astray, they have turned them away on the mountains: they have gone from mountain to hill, they have forgotten their resting-place.

7 All that found them have devoured them:

^f Ch. ii. 20. iii. 6, 23.—^g Heb. place to lie down in.—^h Ps. lxxxix. 7.

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consequent taking of the city, began those disasters that brought Babylon in process of time to complete desolation; so that now it is not known where it stood, the whole country being a total solitude.

Verse 4. *In those days, and in that time*] In the times in which Babylon shall be opposed by the Medes and Persians, both Israel and Judah, seeing the commencement of the fulfilling of the prophecies, shall begin to seek the Lord with much prayer, and broken and contrite hearts. When the decree of Cyrus comes, they shall be ready to set off for their own country, deploring their offences, yet rejoicing in the mercy of God which has given them this reviving in their bondage.

Verse 5. *Let us join ourselves to the Lord in a perpetual covenant*] All our former covenants have been broken; let us now make one that shall last for ever. He shall be the Lord our God, and we will no more worship idols. This covenant they have kept to the present day; whatever their present moral and spiritual state may be, they are no idolaters, in the gross sense of the term.

The description that is here given of the state of this people, their feelings and their conduct, finely exhibit the state of real penitents, who are fervently seeking the salvation of their souls.

1. *In those days*, when Jesus Christ is manifested in the flesh; and *in that time*, when through him is preached the remission of sins, and the people who bear are pricked in their conscience.

2. *The children of Israel and the children of Judah together*.—No distinctions being then felt or attended to; for all feel themselves sinners, who have come short of the glory of God. Even national distinctions and religious differences, which bind men fastest, and hold them longest, are absorbed in the deep and overpowering concern they feel for their eternal interests.

3. *Going and weeping shall they go*.—Religious sorrow does not preclude activity and diligence. While they are weeping for their sins, they are going on in the path of duty, seeking the Lord while he may be found, and calling upon him while he is near.

4. *They shall ask the way to Zion*.—Real penitents are the most inquisitive of all mortals; but their inquiries are limited to one object, they ask the way to

Zion. What shall we do to be saved? How shall we shun the perdition of ungodly men, &c.

5. *With their faces thitherward*.—They have turned from sin, and turned to God. They have left the paths of the destroyer, and their hearts are towards God, and the remembrance of his name. Thus they are profiting by that light which has convinced them of sin, righteousness, and judgment.

6. *Come, and let us join ourselves to the Lord*.—Religion is a social principle, and begets a social feeling in the soul. No man who feels his own sore, and the plague of his heart, wishes to venture alone in the way to heaven. He feels he wants counsel, support, comfort, and the company of those who will watch over him in love. Like David, the true penitent is a companion of all those who fear the Lord. These heavenly feelings come from one and the same Spirit, and lead to the same end; hence they say,

7. *Let us join ourselves to the Lord in a perpetual covenant*. It is said, that to be undecided, is to be decided. They who are not determined to go to heaven, will never reach it. If the heart be not laid under obligation, it will do nothing. "I hope I am in earnest; I trust I shall be in earnest about the salvation of my soul; it is very proper I should be so;" and such like, show an irresolute soul. Such persons are ever learning, and never able to come to the knowledge of the truth.

Let us therefore bind ourselves. We have trifled too long; been indecisive too long; have halted too long between two opinions. We know now that Jehovah is God; let us, therefore, enter into a covenant with him. Let this covenant be a perpetual one: let us not make it for a day, for any particular time, but for ever; and let it never be broken. Let our part be kept inviolable: we are and will be thy people; and God's part will never fail, I am and will be your God.

The covenant requires a sacrifice.—Hence בריהו berith signifies both. Christ crucified is the great covenant sacrifice. By him God becomes united to us, and through him we become united to God.

Verse 6. *My people hath been lost sheep*] He pities them; for their pastors, kings, and prophets have caused them to err.

They have gone from mountain to hill] In all high places they have practised idolatry.

A. M. 3409. and ^a their adversaries said,
B. C. 596. ^b We offend not, because they
Ol. XLVI. 2. have sinned against the LORD,
^c the habitation of justice, even
Tarquini Prisci, the LORD, ^d the Hope of their fathers.

8 ^e Remove out of the midst of Babylon,
and go forth out of the land of the Chaldeans,
and be as the he-goats before the flocks.

9 ^f For, lo, I will raise and cause to come
up against Babylon an assembly of great nations
from the north country: and they shall
^g set themselves in array against her; from
thence she shall be taken: their arrows *shall*
be as of a mighty ^h expert man; ⁱ none shall
return in vain.

10 And Chaldea shall be a spoil: ^k all that
spoil her shall be satisfied, saith the LORD.

11 ^l Because ye were glad, because ye re-
joiced, O ye destroyers of mine heritage, be-
cause ye are grown ^m fat ⁿ as the heifer at
grass, and ^o bellow as bulls;

12 Your mother shall be sore confounded;
she that bare you shall be ashamed: behold,
the hindermost of the nations *shall be* a wil-
derness, a dry land, and a desert.

13 Because of the wrath of the LORD it shall
not be inhabited, ^p but it shall be wholly deso-
late: ^q every one that goeth by Babylon shall
be astonished, and hiss at all her plagues.

^a Ch. xl. 2, 3. Zech. xi. 5. — ^b See ch. ii. 3. Dan. ix. 16.
^c Ps. xc. 1. xci. 1. — ^d Ps. xxii. 4. — ^e Isai. xlvi. 20. Ch.
li. 6, 45. Zech. ii. 6, 7. Rev. xviii. 4. — ^f Ch. xv. 14. li.
27. Ver. 3, 41. — ^g Ver. 14, 29. — ^h Or, *destroyer*. — ⁱ 2
Sam. i. 22. — ^k Rev. xvii. 16. — ^l Isai. xlvii. 6. — ^m Heb.
big, or corpulent. — ⁿ Hos. x. 11. — ^o Or, *neigh as steeds*.
^p Ch. xxxv. 12. — ^q Ch. xlix. 17. — ^r Ver. 9. Ch. li. 2.

Verse 7. *Their adversaries said, We offend not*] God has abandoned them; we are only fulfilling his designs in plaguing them.

Verse 8. *Remove out of the midst of Babylon*] The sentence of destruction is gone out against it; prepare for your flight, that ye be not overwhelmed in its ruin.

Be as the he-goats before the flocks.] Who always run to the head of the flock, giving the example for others to follow. This may be addressed to the elders and persons of authority among the people.

Verse 9. *An assembly of great nations*] The army of Cyrus was composed of Medes, Persians, Armenians, Caducians, Sacæ, &c. Though all these did not come from the north; yet they were arranged under the *Medes*, who did come from the north, in reference to Babylon.

Their arrows] They are such expert archers, that they shall never miss their mark.

Verse 10. *Chaldea shall be a spoil*] She has been a spoiler, and she shall be spoiled. They had de-

14 ^r Put yourselves in array
against Babylon round about:
all ye ^s that bend the bow, shoot
at her, spare no arrows: for
she hath sinned against the LORD.

15 Shout against her round about: she hath
^t given her hand: her foundations are fallen,
^u her walls are thrown down: for ^v it is the
vengeance of the LORD: take vengeance upon
her; ^w as she hath done, do unto her.

16 Cut off the sower from Babylon, and
him that handleth the ^x sickle in the time of
harvest: for fear of the oppressing sword
^y they shall turn every one to his people, and
they shall flee every one to his own land.

17 Israel is ^z a scattered sheep; ^{aa} the lions
have driven *him* away: first ^{bb} the king of As-
syria hath devoured him; and last this ^{cc} Nebu-
chadrezzar king of Babylon hath broken his
bones.

18 Therefore thus saith the LORD of hosts,
the God of Israel; Behold, I will punish the
king of Babylon and his land, as I have
punished the king of Assyria.

19 ^{dd} And I will bring Israel again to his
habitation, and he shall feed on Carmel and
Bashan, and his soul shall be satisfied upon
Mount Ephraim and Gilead.

20 In those days, and in that time, saith the

^e Ch. xlix. 35. Ver. 29. — ^f 1 Chron. xxix. 24. 2 Chron.
xxx. 8. Lam. v. 6. Ezek. xvii. 18. — ^g Ch. li. 58. — ^h Ch.
li. 6, 11. — ⁱ Ps. cxxxvii. 8. Ver. 29. Rev. xviii. 6.
^j Or, *scythe*. — ^k Isai. xlii. 14. Ch. li. 9. — ^l Ver. 6.
^m Ch. ii. 15. — ⁿ 2 Kings xvii. 6. — ^o 2 Kings xxiv. 10, 14.
^p Isai. lxx. 10. Ch. xxxiii. 12. Ezek. xxxiv. 13, 14.

stroyed Judea, God's heritage; and now God shall cause her to be destroyed.

Verse 11. *As the heifer at grass*] Ye were wanted in the desolations ye brought upon Judea.

Verse 12. *Your mother*] Speaking to the Chaldeans: BABYLON, the metropolis, or mother city, shall be a wilderness, a dry land, a desert, neither fit for man nor beast.

Verse 15. *Shout against her round about*] Encompass her with lines and with troops; let none go in with relief, none come out to escape from her ruin.

Verse 16. *Cut off the sower*] Destroy the gardens and the fields, that there may be neither fruits nor tillage.

Verse 17. *Israel*] All the descendants of Jacob have been harassed and spoiled, first by the Assyrians, and afterwards by the Chaldeans. They acted towards them as a lion to a sheep which he has caught; first he devours all the flesh, next he breaks all the bones to extract the marrow.

Verse 18. *As I have punished the king of Assyria*]

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LORD, ^a the iniquity of Israel shall be sought for, and *there shall be none*; and the sins of Judah, and they shall not be found: for I will pardon them ^b whom I reserve.

21 Go up against the land ^c of Merathaim, *even* against it, and against the inhabitants of ^d Pekod: ^e waste and utterly destroy after them, saith the LORD, and do ^f according to all that I have commanded thee.

22 ^g A sound of battle ^h is in the land, and of great destruction.

23 How is ⁱ the hammer of the whole earth cut asunder and broken! how is Babylon become a desolation among the nations!

24 I have laid a snare for thee, and thou art also taken, O Babylon, ^j and thou wast not aware: thou art found, and also caught, because thou hast striven against the LORD.

^k Ch. xxxi. 34. — ^l Isai. i. 9. — ^m Or, of the rebels. — ⁿ Esek. xliii. 23. — ^o Or, visitation. — ^p See 2 Sam. xvi. 11. 2 Kings xviii. 25. 2 Chron. xxxvi. 23. Isai. x. 6. 2r. 28. xlviii. 14. Ch. xxxiv. 22. — ^q Ch. li. 54.

The Assyrians were overthrown by the *Medes* and the *Chaldeans*. The *king* is here taken for all their kings, generals, &c., Tiglath-pileser, Sualmaneser, Sennacherib, Esar-haddon, &c. To them succeeded the Chaldean or Babylonish kings. Nebuchadnezzar came against Judea several times; and at last took the city and burnt it, profaned and demolished the temple, wasted the land, and carried the princes and people into captivity.

Verse 19. *I will bring Israel again*] This seems to refer wholly to the ten tribes; for Carmel, Bashan, Mount Ephraim, and Gilead, were in their territories.

Verse 20. *In those days and in that time*] This phrase appears to take in the whole of an epoch, from its commencement to its end. See ver. 4.

I will pardon them] So as to deliver them from their captivity, and exact no more punishment from them *whom I reserve*; namely, the remnant left in the Babylonish captivity.

Verse 21. *Go up against the land of Merathaim— and against the inhabitants of Pekod*] No such places as these are to be found any where else; and it is not likely that *places* are at all meant. The ancient *Versions* agree in rendering the first as an *appellative*, and the last as a *verb*, except the Chaldee, which has *Pekod* as a proper name. Dr. *Blayney* translates:—

“Against the land of bitternesses, go up:
Upon it, and upon its inhabitants, visit, O sword!”

Dr. *Dahler* renders thus:—

“March against the country doubly rebellious,
And against its inhabitants worthy of punishment.”

The letter of these two versions I take to be the

25 The LORD hath opened his armoury, and hath brought forth ^a the weapons of his indignation: for this ^b is the work of the Lord God of hosts in the land of the Chaldeans.

26 Come against her ^c from the utmost border, open her storehouses: ^d cast her up as heaps, and destroy her utterly: let nothing of her be left.

27 Slay all her ^e bullocks; let them go down to the slaughter: woe unto them! for their day is come, the time of ^f their visitation.

28 The voice of them that flee and escape out of the land of Babylon, ^g to declare in Zion the vengeance of the LORD our God, the vengeance of his temple.

29 Call together the archers against Babylon: ^h all ye that bend the bow, camp against it round about; let none thereof escape:

ⁱ Ch. xiv. 6. Ch. li. 20. — ^j Ch. li. 8, 31, 39, 57. Dan. v. 30, 31. — ^k Isai. xiii. 5. — ^l Heb. from the end. — ^m Or, tread her. — ⁿ Ps. xxii. 12. Isai. xxxiv. 7. Ch. xlvi. 21. — ^o Ch. xlviii. 44. Ver. 31. — ^p Ch. li. 10, 11. — ^q Ver. 14.

most literal. The words are addressed to the *Medes* and *Persians*; and the country is *Chaldea*, doubly rebellious by its *idolatry* and its insufferable *pride*. In these *two*, it was exceeded by no other land.

Verse 23. *The hammer of the whole earth*] Nebuchadnezzar dashed to pieces the nations against whom he warred. He was the scourge of the Lord.

Verse 24. *I have laid a snare for thee*] It was not by *storm* that Cyrus took the city. The *Euphrates* ran through it; he dug a channel for the river in another direction, to divert its stream; he waited for that time in which the inhabitants had delivered themselves up to debauchery: in the dead of the night he turned off the stream, and he and his army entered by the *old channel*, now void of its waters. This was the *snare* of which the prophet here speaks. See *Herodotus*, lib. i., c. 191.

Verse 26. *Open her storehouses*] At the time that Cyrus took the city, it was full of provisions and treasures of all kinds; the walls had suffered no injury; and when the inhabitants heard that the enemy was *within*, they thought they must have *arisen out of the earth* in the centre of the city!

Verse 27. *Slay all her bullocks*] Princes, magistrates, &c., &c.

Verse 28. *Declare in Zion the vengeance of the Lord*] Zion was desolated by Babylon; tell Zion that God hath desolated the desolator.

The vengeance of his temple.] Which Nebuchadnezzar had pillaged, profaned, and demolished, transporting its sacred vessels to Babylon, and putting them in the temple of his god Bel.

Verse 29. *Call together the archers*] The preceding

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* recompense her according to her work ; according to all that she hath done, do unto her :
b for she hath been proud against the LORD, against the Holy One of Israel.

30 c Therefore shall her young men fall in the streets, and all her men of war shall be cut off in that day, saith the LORD.

31 Behold, I am against thee, O thou d most proud, saith the Lord God of hosts : for e thy day is come, the time that I will visit thee.

32 And f the most proud shall stumble and fall, and none shall raise him up : and g I will kindle a fire in his cities, and it shall devour all round about him.

33 Thus saith the LORD of hosts ; The children of Israel and the children of Judah were oppressed together : and all that took them captives held them fast ; they refused to let them go.

34 h Their Redeemer is strong ; i the LORD of hosts is his name : he shall thoroughly plead their cause, that he may give rest to the land, and disquiet the inhabitants of Babylon.

35 A sword is upon the Chaldeans, saith the LORD, and upon the inhabitants of Babylon, and k upon her princes, and upon l her wise men.

36 A sword is m upon the n liars ; o and they shall dote : a sword is upon her mighty men ; and they shall be dismayed.

a Ver. 15. Ch. li. 56. Rev. xviii. 6.—b Isai. xlvii. 10. c Ch. xlix. 26. li. 4.—d Heb. pride.—e Ver. 27.—f Heb. pride.—g Ch. xxi. 14.—h Rev. xviii. 8.—i Isai. xlvii. 4. k Dan. v. 30.—l Isai. xlvii. 13.—m Isai. xlv. 25. Ch. xlviii. 30.—n Or, chief stays.—o Heb. bars.—p Ch. xviii. 20, 24. Ezek. xxx. 5.—q Ch. li. 30. Nah. iii. 13. r Isai. xlv. 27. Ch. li. 32, 36. Rev. xvi. 12.—s Ver. 2.

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37 A sword is upon their horses, and upon their chariots, and upon all p the mingled people that are in the midst of her ; and q they shall become as women : a sword is upon her treasures ; and they shall be robbed.

38 r A drought is upon her waters ; and they shall be dried up : for it is the land of s graven images, and they are mad upon their idols.

39 t Therefore the wild beasts of the desert with the wild beasts of the islands shall dwell there, and the owls shall dwell therein : u and it shall be no more inhabited for ever ; neither shall it be dwelt in from generation to generation.

40 v As God overthrew Sodom and Gomorrah and the neighbour cities thereof, saith the LORD ; so shall no man abide there, neither shall any son of man dwell therein.

41 w Behold, a people shall come from the north, and a great nation, and many kings shall be raised up from the coasts of the earth.

42 x They shall hold the bow and the lance : y they are cruel, and will not show mercy : z their voice shall roar like the sea, and they shall ride upon horses, every one put in array, like a man to the battle, against thee, O daughter of Babylon.

43 The king of Babylon hath heard the

Ch. li. 44, 47, 52.—t Isai. xiii. 21, 22. xxxiv. 14. Ch. li. 37. Rev. xviii. 2.—u Isai. xiii. 20. Ch. xxv. 12.—v Gen. xiii. 10. xix. 24, 25, 28. Dent. xxix. 23. Isai. i. 9. xiii. 19. Ch. xlix. 18. Lam. iv. 6. Amos iv. 11. Zeph. ii. 9. 2 Pet. ii. 6. Jude 7.—w Ver. 9. Ch. vi. 22. xxv. 14. li. 27. Rev. xvii. 16.—x Ch. vi. 22.—y Isai. xiii. 18.—z Isai. v. 30.

verses are the prediction : here, God calls the Medes and Persians to fulfil it.

Verse 31. O thou most proud] זדון zadon. PRIDE in the abstract ; proudest of all people.

Verse 32. And the most proud] זדון zadon, as before. Here pride is personified and addressed, as if possessing a being and rational powers.

Verse 34. Their Redeemer is strong] And it was not that he wanted power, and that Nebuchadnezzar had much, that Jerusalem was taken ; but because the people had sinned, and would not return ; and therefore national sins called for national punishments. These have taken place ; and now the Lord of hosts shows them that the power of the Chaldeans is mere weakness against his might.

Verse 35. A sword] War and its calamities, or any grievous plague ; and so in the following verses.

Verse 38. A drought is upon her waters] May not this refer to the draining of the channel of the

Euphrates, by which the army of Cyrus entered the city. See on ver. 24. The original is, however, חרב chereb, a sword, as in the preceding verses, which signifies war, or any calamity by which the thing on which it falls is ruined.

Verse 39. The wild beasts of the desert] Dahle translates these various terms, "The wild cats, the jackals, and the ostriches." And Blayney the same. Wicklif, "Dragons, woodwoses, and ostriches." Coverdale, "Wild beestes, apes, and estriches."

Verse 40. As God overthrew Sodom] As the very ground on which these cities stood, with all the plain, now lies under the Dead Sea ; so Babylon and the adjacent country shall be rendered totally barren and unfruitful, and utterly incapable of being inhabited. And this is the fact concerning both countries. See chap. xlix. 18.

Verse 41. Behold, a people shall come from the north] This and the two following verses are nearly

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report of them, and his hands waxed feeble: ^aanguish took hold of him, and pangs as of a woman in travail.

44 ^bBehold, he shall come up like a lion from the swelling of Jordan unto the habitation of the strong: but I will make them suddenly run away from her: and who *is* a chosen man, *that* I may appoint over her? for who *is* like me? and who will ^cappoint me the time? and ^dwho *is* that shepherd that will stand before me?

^a Ch. xlix. 24. — ^b Ch. xlix. 19, &c. — ^c Or, *convent me to plead.*

the same with chap. vi. 22—24. But *here*, destroyers against *Babylon* are intended; *there*, destroyers against *Jerusalem*.

Verse 44. *Behold, he shall come up like a lion*] The same words as in chap. xlix. 19, &c., where see the note.

45 Therefore hear ye ^ethe counsel of the LORD, that he hath taken against Babylon; and his purposes, that he hath

purposed against the land of the Chaldeans: Surely the least of the flock shall draw them out: surely he shall make *their* habitation desolate with them.

46 ^fAt the noise of the taking of Babylon the earth is moved, and the cry is heard among the nations.

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^d Job xli. 10. Ch. xlix. 19. — ^e Isai. xiv. 24, &c. Ch. li. 11. ^f Rev. xviii. 9.

Verse 46. *At the noise of the taking of Babylon*] See the note on the parallel place, chap. xlix. 21. In the *forty-ninth* chapter, these words are spoken of *Nebuchadnezzar*; *here*, of *Cyrus*. The taking of Babylon was a wonder to all the surrounding nations. It was thought to be impregnable.

CHAPTER LI.

Sequel of the prophecies of Jeremiah against Babylon. The dreadful, sudden, and final ruin that shall fall upon the Chaldeans, who have compelled the nations to receive their idolatrous rites (see an instance in the third chapter of Daniel), set forth by a variety of beautiful figures; with a command to the people of God (who have made continual intercession for the conversion of their heathen rulers), to flee from the impending vengeance, 1—14. Jehovah, Israel's God, whose infinite power, wisdom, and understanding are every where visible in the works of creation, elegantly contrasted with the utterly contemptible objects of the Chaldean worship, 15—19. Because of their great oppression of God's people, the Babylonians shall be visited with cruel enemies from the north, whose innumerable hosts shall fill the land, and utterly extirpate the original inhabitants, 20—44. One of the figures by which this formidable invasion is represented is awfully sublime. "The SEA is come up upon Babylon; she is covered with the multitude of the waves thereof." And the account of the sudden desolation produced by this great armament of a multitude of nations (which the prophet, dropping the figure, immediately subjoins), is deeply afflictive. "Her cities are a desolation, a dry land, and a wilderness; a land wherein no man dwelleth, neither doth any son of man pass thereby." The people of God a third time admonished to escape from Babylon, lest they be overtaken with her plagues, 45, 46. Other figures setting forth in a variety of lights the awful judgments with which the Chaldeans shall be visited on account of their very gross idolatries, 47—58. The significant emblem with which the chapter concludes, of Seraiah, after having read the book of the prophet Jeremiah against Babylon, binding a stone to it, and casting it into the river Euphrates, thereby prefiguring the very sudden downfall of the Chaldean city and empire, 59—64, is beautifully improved by the writer of the Apocalypse, chap. xviii. 21, in speaking of Babylon the GREAT, of which the other was a most expressive type; and to which many of the passages interspersed throughout the Old Testament Scriptures relative to Babylon must be ultimately referred, if we would give an interpretation in every respect equal to the terrible import of the language in which these prophecies are conceived.

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THUS saith the LORD; Be-
hold, I will raise up against
Babylon, and against them that
dwell in the midst of them that

rise up against me, a destroying wind;
2 And will send unto Babylon fanners, that
shall fan her, and shall empty her land; for
in the day of trouble they shall be against her
round about.

3 Against him that bendeth let the archer
bend his bow, and against him that lifteth him-
self up in his brigandine: and spare ye not
her young men; destroy ye utterly all her host.

4 Thus the slain shall fall in the land of the
Chaldeans, and they that are thrust through
in her streets.

5 For Israel hath not been forsaken, nor
Judah of his God, of the LORD of hosts;
though their land was filled with sin against
the Holy One of Israel.

6 Flee out of the midst of Babylon, and
deliver every man his soul; be not cut off
in her iniquity; for this is the time of the
LORD'S vengeance; he will render unto her
a recompence.

7 Babylon hath been a golden cup in the
LORD'S hand, that made all the earth drunken:

* Heb. heart.—^b 2 Kings xix. 7. Ch. iv. 11.—^c Ch. xv. 7.—^d Ch. i. 14.—^e Ch. i. 14.—^f Ch. i. 21.—^g Ch. xlix. 26. l. 30, 37.—^h Ch. i. 8. Rev. xviii. 4.—ⁱ Ch. i. 15, 28.—^k Ch. xxv. 14.—^l Rev. xvii. 4.—^m Rev. xiv. 8.—ⁿ Ch. xxv. 16.—^o Isai. xxi. 9. Rev. xiv. 8. xviii. 2.

NOTES ON CHAP. LI.

Verse 1. Thus saith the Lord] This chapter is a continuation of the preceding prophecy.

A destroying wind.] Such as the pestilential winds in the East; and here the emblem of a destroying army, carrying all before them, and wasting with fire and sword.

Verse 2. And will send—fanners] When the corn is trodden out with the feet of cattle, or crushed out with a heavy wheel armed with iron, with a shovel they throw it up against the wind, that the chaff and broken straw may be separated from it. This is the image used by the prophet; these people shall be trodden, crushed, and fanned by their enemies.

Verse 5. For Israel hath not been forsaken] God still continued his prophets among them; he had never cast them wholly off. Even in the midst of wrath—highly deserved and inflicted punishment, he has remembered mercy; and is now about to crown what he has done by restoring them to their own land. I conceive אשם *asham*, which we translate *sin*, as rather signifying *punishment*, which meaning it often has.

Verse 7. Made all the earth drunken] The cup of God's wrath is the plenitude of punishment, that he

the nations have drunken of
her wine; therefore the nations
are mad.

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8 Babylon is suddenly fallen
and destroyed: howl for her; take balm for
her pain, if so be she may be healed.

9 We would have healed Babylon, but she
is not healed: forsake her, and let us go
every one into his own country: for her
judgment reacheth unto heaven, and is lifted
up even to the skies.

10 The LORD hath brought forth our right-
eousness: come, and let us declare in Zion
the work of the LORD our God.

11 Make bright the arrows; gather the
shields: the LORD hath raised up the spirit
of the kings of the Medes: for his device is
against Babylon, to destroy it; because it is
the vengeance of the LORD, the vengeance
of his temple.

12 Set up the standard upon the walls of
Babylon, make the watch strong, set up the
watchmen, prepare the ambushes: for the
LORD hath both devised and done that which
he spake against the inhabitants of Babylon.

13 O thou that dwellest upon many waters,
abundant in treasures, thine end is come, and

P Ch. xlviii. 20. Rev. xviii. 9, 11, 19.—^q Ch. xlv. 11. ^r Isai. xliii. 4. Ch. i. 16.—^s Rev. xviii. 5.—^t Ps. xxxvii. 6.—^u Ch. i. 28.—^v Ch. xlv. 4.—^w Heb. *pare*.—^x Isai. xliii. 17. Ver. 28.—^y Ch. i. 45.—^z Ch. i. 28.—^{aa} Nah. ii. 1. iii. 14.—^{bb} Heb. *liers in wait*.—^{cc} Rev. xvii. 1, 15.

inflicts on transgressors. It is represented as intaricating and making them mad.

Verse 8. Babylon is suddenly fallen and destroyed] These appear to be the words of some of the spectators of Babylon's misery.

Verse 9. We would have healed Babylon] Had it been in our power, we would have saved her; but we could not turn away the judgment of God.

Verse 10. The Lord hath brought forth our righteousness] This is the answer of the Jews. God has vindicated our cause.

Verse 11. Make bright the arrows] This is the prophet's address to Babylon.

The Lord hath raised up the spirit of the kings of the Medes] Of Cyaxares king of Media, called Darius the Mede in Scripture; and of Cyrus king of Persia, presumptive heir of the throne of Cyaxares, his uncle. Cambyses, his father, sent him, Cyrus, with 30,000 men to assist his uncle Cyaxares, against Neriglissar king of Babylon, and by these was Babylon overthrown.

Verse 12. Set up the standard] A call to the enemies of Babylon to invest the city and press the siege.

Verse 13. O thou that dwellest upon many waters] Thou who hast an abundant supply of waters. It

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B. C. 595. ness.

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Tarquini Prisci, 14 * The LORD of hosts hath
R. Roman., 22. sworn ^b by himself, *saying*,

Surely I will fill thee with men, ^c as with caterpillars; and they shall ^d lift ^e up a shout against thee.

15 ^f He hath made the earth by his power, he hath established the world by his wisdom, and ^g hath stretched out the heaven by his understanding.

16 ^h When he uttereth *his* voice, *there is* a multitude of waters in the heavens; and ⁱ he causeth the vapours to ascend from the ends of the earth: he maketh lightnings with rain, and bringeth forth the wind out of his treasures.

17 ^j Every man ^k is brutish by *his* knowledge; every founder is confounded by the graven image: ^l for his molten image *is* falsehood, and *there is* no breath in them.

18 ^m They *are* vanity, the work of errors: in the time of their visitation they shall perish.

19 ⁿ The Portion of Jacob *is* not like them; for he *is* the former of all things: and *Israel* is the rod of his inheritance: the LORD of hosts *is* his name.

^a Ch. xlix. 13. Amos vi. 8. — ^b Heb. *by his soul*. — ^c Nah. iii. 15. — ^d Heb. *utter*. — ^e Ch. l. 15. — ^f Gen. i. 1, 6. Ch. x. 12, &c. — ^g Job ix. 8. Ps. civ. 2. Isai. xl. 22. ^h Ch. x. 13. — ⁱ Or, *noise*. — ^j Ps. cxxxv. 7. — ^k Ch. x. 14.

was built on the confluence of the Tigris and Euphrates; the latter running through the city. But the many waters may mean the many nations which belonged to the Babylonish empire; nations and people are frequently so called in Scripture.

Verse 14. *I will fill thee with men*] By means of these very waters through the channel of thy boasted river, thou shalt be filled with men, suddenly appearing as an army of locusts; and, without being expected, shall lift up a terrific cry, as soon as they have risen from the channel of the river.

Verse 15. *He hath made the earth by his power*] The omnipotence of God is particularly manifested in the works of creation.

He hath established the world by his wisdom] The omniscience of God is particularly seen in the government of *tebel*, the inhabited surface of the globe. What a profusion of wisdom and skill is apparent in that wondrous system of providence by which he governs and provides for every living thing.

And hath stretched out the heaven by his understanding.] Deep thought, comprehensive design, and consummate skill are especially seen in the formation, magnitudes, distances, revolutions, and various affections of the heavenly bodies.

Verse 16. *When he uttereth his voice*] Sends thunder. There is a multitude of waters] For the electric

20 ^o Thou *art* my battle ax and weapons of war: for ^p with thee will I break in pieces the nations, and with thee will I destroy kingdoms;

21 And with thee will I break in pieces the horse and his rider; and with thee will I break in pieces the chariot and his rider;

22 With thee also will I break in pieces man and woman; and with thee will I break in pieces ^q old and young; and with thee will I break in pieces the young man and the maid;

23 I will also break in pieces with thee the shepherd and his flock: and with thee will I break in pieces the husbandman and his yoke of oxen; and with thee will I break in pieces captains and rulers.

24 ^r And I will render unto Babylon and to all the inhabitants of Chaldea all their evil that they have done in Zion in your sight, saith the LORD.

25 Behold, I *am* against thee, ^s O destroying mountain, saith the LORD, which destroyest all the earth: and I will stretch out mine hand upon thee, and roll thee down from the rocks, ^t and will make thee a burnt mountain.

^m Or, *is more brutish than to know*. — ⁿ Ch. l. 2. — ^o Ch. x. 15. — ^p Ch. x. 16. — ^q Isai. x. 5, 15. Ch. l. 23. — ^r Or, *in thee, or by thee*. — ^s So 2 Chron. xxxvi. 17. — ^t Ch. l. 15, 29. — ^u Isai. xliii. 2. Zech. iv. 7. — ^v Rev. viii. 8.

spark, by decomposing atmospheric air, converts the hydrogen and oxygen gases, of which it is composed, into water; which falls down in the form of rain.

Causeth the vapours to ascend] He is the Author of that power of evaporation by which the water is rarified, and, being lighter than the air, ascends in form of vapour, forms clouds, and is ready to be sent down again to water the earth by the action of his lightnings, as before. And by those same lightnings, and the agency of heat in general, currents of air are formed, moving in various directions, which we call winds.

Verse 17. *Every man is brutish by his knowledge*] He is brutish for want of real knowledge; and he is brutish when he acknowledges that an idol is any thing in the world. These verses, from fifteen to nineteen, are transcribed from chap. x. 12—16.

Verse 20. *Thou art my battle ax*] I believe *Nebuchadnezzar* is meant, who is called, chap. l. 23, the hammer of the whole earth. Others think the words are spoken of *Cyrus*. All the verbs are in the past tense: "With thee have I broken in pieces," &c., &c.

Verse 24. *And I will render*] The *vau* should be translated *but*, of which it has here the full power: "But I will render unto Babylon."

Verse 25. *O destroying mountain*] Another epithet which he applies to the Babylonish government; it

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26 And they shall not take of thee a stone for a corner, nor a stone for foundations; but thou shalt be desolate for ever, saith the LORD.

27 Set ye up a standard in the land, blow the trumpet among the nations, prepare the nations against her, call together against her the kingdoms of Ararat, Minni, and Ashchenaz; appoint a captain against her; cause the horses to come up as the rough caterpillars.

28 Prepare against her the nations with the kings of the Medes, the captains thereof, and all the rulers thereof, and all the land of his dominion.

29 And the land shall tremble and sorrow, for every purpose of the LORD shall be per-

^a Ch. i. 40. — ^b Heb. *everlasting desolations.* — ^c Isai. xiii. 2. — ^d Ch. xxv. 14. — ^e Ch. i. 41. — ^f Ver. 11. — ^g Ch. i. 13, 39, 40. — ^h Ver. 43. — ⁱ Isai. xix. 16. — ^j Ch. xlviii.

is like a *burning mountain*, which, by vomiting continual streams of *burning lava*, inundates and destroys all towns, villages, fields, &c., in its vicinity.

And roll thee down from the rocks] I will tumble thee from the rocky base on which thou restest. The combustible matter in thy bowels being exhausted, thou shalt appear as an *extinguished crater*; and the *stony matter* which thou castest out shall not be of sufficient substance to make a *foundation stone* for solidity, or a *corner stone* for beauty, ver. 26. Under this beautiful and most expressive metaphor, the prophet shows the nature of the Babylonish government; setting the nations on fire, deluging and destroying them by its troops, till at last, exhausted, it tumbles down, is extinguished, and leaves nothing as a basis to erect a new form of government on; but is altogether *useless*, like the cooled lava, which is, properly speaking, fit for no human purpose.

Verse 27. *Set ye up a standard*] Another summons to the *Medes and Persians* to attack Babylon.

Ararat, Minni] The Greater and Lesser Armenia.

And Ashchenaz] A part of Phrygia, near the Hellespont. So *Bochart*, *Phaleg*, lib. i. c. 3, lib. iii. c. 9. Concerning *Ashchenaz* *Homer* seems to speak, ll. ii. 370, 371:—

Φορκευς αυ Φρυγας ηγε, και Ασκανιος θεοειδης,
τηλ' εξ Ασκανιης.

“Ascanius, godlike youth, and Phorceys led
The Phrygians from Ascania's distant land.”

Calmet thinks that the *Ascantes*, who dwelt in the vicinity of the Tanais, are meant.

Verse 29. *And the land shall tremble*] It is represented here as trembling under the numerous armies that are passing over it, and the prancing of their horses.

Verse 30. *The mighty men—have forborn to fight*] They were panic-struck when they found the Medes

formed against Babylon, to make the land of Babylon a desolation without an inhabitant.

30 The mighty men of Babylon have forborn to fight, they have remained in their holds: their might hath failed; they became as women: they have burned her dwelling-places; her bars are broken.

31 One post shall run to meet another, and one messenger to meet another, to shew the king of Babylon that his city is taken at one end,

32 And that the passages are stopped, and the reeds they have burned with fire, and the men of war are affrighted.

33 For thus saith the LORD of hosts, the God of Israel; The daughter of Babylon is

41. l. 37. — ¹ Lam. ii. 9. — ² Amos i. 6. — ³ Nah. iii. 13. — ⁴ Ch. i. 24. — ⁵ Ch. i. 38.

and Persians within their walls, and at once saw that resistance was useless.

Verse 31. *One post shall run to meet another*] As the city was taken by *surprise*, in the manner already related, so now messengers, one after another, were dispatched to give the king information of what was done; viz., that the city was taken at *one end*. *Herodotus* tells us that the *extreme parts* of the city were taken, before those of the *centre* knew any thing of the invasion. *Herodot.* lib. i. c. 191.

Verse 32. *That the passages are stopped*] Either the *bridges* or *slips* for boats, by which the inhabitants passed from one side to the other, and may mean the principal gates or passes in the city, which the victorious army would immediately seize, that they might prevent all communication between the inhabitants.

The reeds they have burned with fire] What this means I cannot tell, unless it refer to something done after the taking of the city. *Setting fire to the reeds* in the marshy ground, in order the better to clear the places, and give a freer passage to the water, that it may neither stagnate nor turn the solid ground into a marsh. *Dr. Blayney* thinks it refers to the *firing of the houses*, in order to throw the inhabitants into the greater confusion; but no historian makes any mention of *burning the city*, except what is said ver. 30. “They have burned her dwelling-places;” and this may be a poetical expression. That they burnt nothing before they took the city must be evident from the circumstance of their taking the city by *surprise*, in the night time, with the greatest *secrecy*. Still there might have been some gates, barricades, or wooden works, serving for barracks or such like, which obstructed some of the great passages, which, when they had entered, they were obliged to burn, in order to get themselves a ready passage through the city. This is the more likely because this burn-

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^a like a threshing-floor, ^b *it c* is time to thresh her: yet a little while, ^d and the time of her harvest shall come.

34 Nebuchadrezzar the king of Babylon hath ^e devoured me, he hath crushed me, he hath made me an empty vessel, he hath swallowed me up like a dragon, he hath filled his belly with my delicates, he hath cast me out.

35 'The violence done to me and to my ^f flesh *be* upon Babylon, shall the ^g inhabitant of Zion say: and my blood upon the inhabitants of Chaldea, shall Jerusalem say.

36 Therefore thus saith the LORD; Behold, ^h I will plead thy cause, and take vengeance for thee; ⁱ and I will dry up her sea, and make her springs dry.

37 'And Babylon shall become heaps, a dwelling-place for dragons, ^j an astonishment, and an hissing, without an inhabitant.

38 They shall roar together like lions: they shall ^k yell as lions' whelps.

39 In their heat I will make their feasts, and ^l I will make them drunken, that they may rejoice, and sleep a perpetual sleep, and not wake, saith the LORD.

^a Isai. xxi. 10. Mic. iv. 13. Amos i. 3.—^b Isai. xli. 15. Hab. iii. 12.—^c Or, *in the time that he thresheth her.* ^d Isai. xvii. 5, &c. Hos. vi. 11. Joel iii. 13. Rev. xiv. 15, 18.—^e Ch. l. 17.—^f Heb. *My violence.*—^g Or, *remainder.* ^h Heb. *inhabittress.*—ⁱ Ch. l. 34.—^j Ch. l. 38.—^k Isai. xlii. 22. Ch. l. 39. Rev. xviii. 2.—^l Ch. xxv. 9, 18.

ing of reeds is connected with the stopping of the passages, burning the dwelling-places, and breaking the bars.

Verse 33. *The daughter of Babylon is like a threshing-floor*] The threshing wheel is gone over her; she is trodden under foot.

Verse 34. *Nebuchadrezzar—hath devoured me*] These are the words of Judea; he has taken away all my riches.

He hath cast me out.] He shall vomit all up; i. e., they shall be regained.

Verse 35. *The violence done to me—be upon Babylon, —and my blood upon the inhabitants of Chaldea*] Zion begins to speak, ver. 34, and ends with this verse. The answer of Jehovah begins with the next verse. Though the Chaldeans have been the instrument of God to punish the Jews, yet in return they, being themselves exceedingly wicked, shall suffer for all the carnage they have made, and for all the blood they have shed.

Verse 36. *I will dry up her sea*] Exhaust all her treasures.

Verse 37. *Without an inhabitant.*] See chap. l. 39.

Verse 39. *In their heat I will make their feasts*] It was on the night of a feast day, while their hearts were heated with wine and revelry, that Babylon was

40 I will bring them down like lambs to the slaughter, like rams with he-goats.

41 How is ^p Sheshach taken!

and how is ^q the praise of the whole earth surprised! how is Babylon become an astonishment among the nations!

42 ^r The sea is come up upon Babylon: she is covered with the multitude of the waves thereof.

43 ^s Her cities are a desolation, a dry land, and a wilderness, a land wherein no man dwelleth, neither doth *any* son of man pass thereby.

44 'And I will punish Bel in Babylon, and I will bring forth out of his mouth that which he hath swallowed up: and the nations shall not flow together any more unto him: yea, ^t the wall of Babylon shall fall.

45 ^v My people, go ye out of the midst of her, and deliver ye every man his soul from the fierce anger of the LORD.

46 And ^w lest your heart faint, and ye fear ^x for the rumour that shall be heard in the land; a rumour shall both come *one* year, and after that in *another* year *shall come* a rumour, and violence in the land, ruler against ruler.

^a Or, *shake themselves.*—^o Ver. 57.—^p Ch. xxv. 26. ^q Isai. xlii. 19. Ch. xlix. 25. Dan. iv. 30.—^r See Isai. viii. 7, 8.—^s Ch. l. 39, 40. Ver. 29.—^t Isai. xlvi. 1. Ch. l. 2.—^u Ver. 58.—^v Ver. 6. Ch. l. 8. Rev. xviii. 4. ^w Or, *let not.*—^x 2 Kings xix. 7.

taken; see Dan. v. 1—3. This feast was held in honour of the goddess *Sheshach* (or perhaps of *Bel*), who is mentioned, ver. 41, as being taken with her worshippers. As it was in the *night* the city was taken, many had retired to rest, and *never awoke*; slain in their beds, *they slept a perpetual sleep.*

Verse 41. *How is Sheshach taken!*] Perhaps the city is here called by the name of its idol.

The praise of the whole earth] One of the *seven wonders* of the world; superexcellent for the height, breadth, and compass of its *walls*, its *hanging gardens*, the *temple of Belus*, &c., &c.

Verse 42. *The sea is come up*] A multitude of foes have inundated the city.

Verse 44. *I will punish Bel in Babylon*] Bel or Belus was their supreme deity.

That which he hath swallowed up] The sacred vessels of the temple of Jerusalem, which were taken thence by Nebuchadnezzar, and dedicated to him in his temple at Babylon.

The wall of Babylon shall fall.] It shall cease to be a defence; and shall moulder away until, in process of time, it shall not be discernible.

Verse 45. *My people, go ye out!*] A warning to all the Jews in Babylon to leave the city, and escape for their lives.

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47 Therefore, behold, the days come, that ^a I will ^b do judgment upon the graven images of Babylon: and her whole land shall be confounded, and all her slain shall fall in the midst of her.

48 Then ^c the heaven and the earth, and all that *is* therein, shall sing for Babylon: ^d for the spoilers shall come unto her from the north, saith the LORD.

49 ^e As Babylon *hath* caused the slain of Israel to fall, so at Babylon shall fall the slain of all ^f the earth.

50 ^g Ye that have escaped the sword, go away, stand not still: remember the LORD afar off, and let Jerusalem come into your mind.

51 ^h We are confounded, because we have heard reproach; shame hath covered our faces: for strangers are come into the sanctuaries of the LORD's house.

52 Wherefore, behold, the days come, saith the LORD, ⁱ that I will do judgment upon her graven images: and through all her land the wounded shall groan.

53 ^k Though Babylon should mount up to heaven, and though she should fortify the height of her strength, *yet* from me shall spoilers come unto her, saith the LORD.

54 ^l A sound of a cry *cometh* from Babylon, and great destruction from the land of the Chaldeans:

^a Ch. l. 2. Ver. 52.—^b Heb. *visit upon*.—^c Isai. xlv. 23. xlix. 43. Rev. xviii. 20.—^d Ch. l. 3, 41.—^e Or, *Both Babylon is to fall, O ye slain of Israel, and with Babylon, &c.* (Or, *the country*.—^f Ch. xlv. 28.—^g Ps. xlv. 15, 16. lxxix. 4.—^h Ver. 47.—ⁱ Ch. xlix. 16. Amos ix. 2. Obad.

Verse 46. *A rumour shall—come one year*] A year before the capture of the city there shall be a rumour of war,—and in that year Belshazzar was defeated by Cyrus. In the *following year* the city was taken.

Verse 48. *The heaven and the earth—shall sing for Babylon*] Its fall shall be a subject of universal rejoicing.

Verse 50. *Ye that have escaped the sword*] The Jews. *Let Jerusalem come into your mind.*] Pray for its restoration; and embrace the first opportunity offered of returning thither.

Verse 51. *Strangers are come into the sanctuaries*] The lamentation of the pious Jews for the profanation of the temple by the Chaldeans.

Verse 53. *Though Babylon should mount up to heaven*] Though it were fortified even to the skies, it shall fall by the enemies that I will send against it.

Verse 55. *The great voice*] Its *pride* and insufferable boasting.

Verse 56. *The Lord God of recompences*] The fall

55 Because the LORD hath spoiled Babylon, and destroyed out of her the great voice; when her waves do roar like

great waters, a noise of their voice is uttered:

56 Because the spoiler is come upon her, *even* upon Babylon, and her mighty men are taken, every one of their bows is broken: ^m for the LORD God of recompences shall surely requite.

57 ⁿ And I will make drunk her princes, and her wise *men*, her captains, and her rulers, and her mighty men: and they shall sleep a perpetual sleep, and not wake, saith ^o the King, whose name *is* the LORD of hosts.

58 Thus saith the LORD of hosts; ^p The ^q broad walls of Babylon shall be ^r broken, and her high gates shall be burned with fire; and ^s the people shall labour in vain, and the folk in the fire, and they shall be weary.

59 The word which Jeremiah the prophet commanded Seraiah the son of Neriah, the son of Maaseiah, when he went ^t with Zedekiah the king of Judah into Babylon in the fourth year of his reign. And *this* Seraiah *was* a ^u quiet prince.

60 So Jeremiah wrote in a book all the ^v evil that should come upon Babylon, *even* all these words that are written against Babylon.

61 And Jeremiah said to Seraiah, When

4.—^l Ch. l. 22.—^m Ps. xciv. 1. Ch. lvi. 29. Ver. 25. ⁿ Ver. 39.—^o Ch. xlv. 18. xlviii. 15.—^p Or, *The walls of broad Babylon*.—^q Ver. 44.—^r Or, *made naked*.—^s Hab. ii. 13.—^t Or, *on the behalf of*.—^u Or, *prince of Memcha, or chief chamberlain*.

of Babylon is an act of divine justice; whatever it suffers, it is in consequence of its crimes.

Verse 57. *I will make drunk her princes*] See *ver. 39*.

Verse 58. *The broad walls of Babylon*] Herodotus, who saw these walls, says, "The city was a regular square, each side of which was *one hundred and twenty stadia*, the circumference *four hundred and eighty stadia*. It was surrounded by a wall *fifty cubits* broad, and *two hundred cubits* high; and each side had *twenty-five brazen gates*."—*Herod.*, lib. c. 178. Had not Cyrus resorted to *stratagem*, humanly speaking, he could not have taken *this city*. For the destruction of this wall and its *very vestiges*, see on Isai. xiii. 19.

Verse 59. *The word which Jeremiah*] On account of the message sent by Jeremiah to the Jewish captives in Babylon.

Verse 60. *Wrote in a book*] Whether *this book*

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thou comest to Babylon, and shalt see, and shalt read all these words;

62 Then shalt thou say, O LORD, thou hast spoken against this place, to cut it off, that none shall remain in it, neither man nor beast, but that it shall be desolate for ever.

63 And it shall be, when thou hast made an

^a Ch. l. 3, 39. Ver. 29.—^b Heb. desolations.

contained any more than is recorded in this place we do not know; probably it contained no more than what is found in verses 62—64. A book, ספר *sepher*, signifies, in Hebrew, any writing, great or small.

Verse 64. *Thus shall Babylon sink, &c.*] This is the emblem of its overthrow and irretrievable ruin. See Rev. xviii. 21, where we find that this is an emblem of the total ruin of *mystical Babylon*.

Herodotus relates a similar action of the *Phocæans*, who, having resolved to leave their country, and never return to it again, *μυθρον σιδηρον κατακονουσαν, και ωρσαν μη πριν ες Φωκαιην ηξειν, πριν η τον πυλον τουτον αναθηναι* “threw a mass of iron into the sea, and swore that they would never return to Phocæa till that iron mass should rise and swim on the top.” The story is this: The Phocæans, being besieged by Harpagus, general of the Persians, demanded one day’s truce to deliberate on the propositions he had made to them relative to their surrendering their city; and begged that in the meanwhile he would take off his army from the walls. Harpagus having consented, they carried their wives, children, and their most valuable effects, aboard their ships; then, throwing a mass of iron into the sea, bound themselves by an oath never to return till that iron should rise to the top and swim. See *Herodotus*, lib. i. c. 165.

end of reading this book, ^c that thou shalt bind a stone to it, and cast it into the midst of Euphrates:

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64 And thou shalt say, Thus shall Babylon sink, and shall not rise from the evil that I will bring upon her: ^d and they shall be weary. Thus far are the words of Jeremiah.

^c See Rev. xviii. 21.—^d Ver. 58.

Horace refers to this in his epode *Ad Populum Romanum*, Epode xvi. ver. 25.

Sed juremus in hæc: simul imis saxa renarint
Vadis levata, ne redire sit nefas.

“As the Phocæans oft for freedom bled,
At length with imprecated curses fled.” FRANCIS.

Thus far are the words of Jeremiah.] It appears that the following chapter is not the work of this prophet: it is not his style. The author of it writes *Jehoiachin*; Jeremiah writes him always *Jeconiah*, or *Coniah*. It is merely historical, and is very similar to 2 Kings xxiv. 18—xxv. 30. The author, whoever he was, relates the capture of Jerusalem, the fate of Zedekiah, the pillage and burning of the city and the temple. He mentions also certain persons of distinction who were slain by the Chaldeans. He mentions the number of the captives that were carried to Babylon at three different times; and concludes with the deliverance of king Jehoiachin from prison in Babylon, in which he had been for thirty-seven years. It is very likely that the whole chapter has been compiled from some chronicle of that time; or it was designed as a *preface* to the Book of the *Lamentations*; and would stand with great propriety before it, as it contains the *facts* on which that inimitable poem is built. Were it allowable, I would remove it to that place.

CHAPTER LII.

This chapter was added after Jeremiah’s time, probably by Ezra, after the return from the captivity, of which it gives a short account, nearly the same as in 2 Kings xxiv. 18—20, and xxv. It is very properly subjoined to the preceding prophecies, in order to show how exactly they were fulfilled. It likewise forms a proper introduction to the following Lamentations, as it gives an account of the mournful events which gave rise to them. Zedekiah’s evil reign and rebellion against Nebuchadnezzar, 1—3. Jerusalem is taken by the Chaldeans after a siege of eighteen months, 4—7. Zedekiah pursued and taken in the plains of Jericho, and his whole army dispersed, 8, 9. The king’s sons and all the princes of Judah slain in Riblah, 10. Zedekiah has his eyes put out by order of the Chaldean monarch; and is afterward bound in chains, carried to Babylon, and imprisoned for life, 11. Nebuzar-adan, the captain of the guard, burns and spoils the city and temple, 12—19. The two pillars of the temple, with their dimensions and ornaments, 20—23. The officers of the temple, and several others, carried away captives into Babylon, and then slain by order of Nebuchadnezzar, 24—27. The number of Jews that Nebuchadnezzar carried away captive in the seventh year of his reign, 28; in his eighteenth year, 29; and in his twenty-third year, 30. Evil-merodach, the son of Nebuchadnezzar, in the

year of his accession to the throne of Babylon (which was in the thirty-seventh year of the captivity, and the one hundred and ninety-first from the building of Rome, according to the computation of Varro), orders Jehoiachin to be taken out of prison, and treats him kindly for the remainder of his life, 31—34.

A. M. 3406—
3416.
B. C. 598—
588.
Ol. XLV. 3.—
Ol. XLVIII. 1.

ZEDEKIAH was ^a one and
twenty years old when he
^b began to reign, and he reigned
eleven years in Jerusalem. And

his mother's name was Hamutal the daughter of Jeremiah of Libnah.

2 And he did *that which was* evil in the eyes of the LORD, according to all that Jehoiakim had done.

A. M. cir. 3411.
B. C. cir. 593.
Ol. XLVI. 4.
Tarquinius Prisci,
R. Roman.,
cir. annum 24.

3 For through the anger of the LORD it came to pass in Jerusalem and Judah, till he had cast them out from his

presence, that Zedekiah rebelled against the king of Babylon.

A. M. 3414.
B. C. 590.
Ol. XLVII. 3.
Anno
Tarquinius Prisci,
R. Roman., 27.

4 And it came to pass in the ^c ninth year of his reign, in the tenth month, in the tenth *day* of the month, *that* Nebuchadrezzar king of Babylon came, he and all his

army, against Jerusalem, and pitched against it, and built forts against it round about.

A. M. 3414—
3416.
B. C. 590—
588.
Ol. XLVII. 3.
—XLVIII. 1.

5 So the city was besieged unto the eleventh year of king Zedekiah.

A. M. 3416.
B. C. 588.
Ol. XLVIII. 1.
Anno
Tarquinius Prisci,
R. Roman., 29.

6 And in the fourth month, in the ninth *day* of the month, the famine was sore in the city, so that there was no bread for the people of the land.

7 Then the city was broken up, and all the men of war fled, and went forth out of the city by night by the way of the gate between

^a 2 Kings xxiv. 18.—^b Heb. *reigned*.—^c 2 Kings xxv. 1—27. (Ch. xxxix. 1. Zech. viii. 19.—^d Ch. xxxii. 4. ^e Ezek. xii. 13.—^f Heb. *blinded*.—^g Or, *fetters*.—^h Heb. *house of the wards*.—ⁱ Zech. vii. 5. viii. 19.—^k See ver.

the two walls, which *was* by the king's garden; (now the Chaldeans *were* by the city round about:) and they went by the way of the plain.

A. M. 3416.
B. C. 588.
Ol. XLVIII. 1.
Anno
Tarquinius Prisci,
R. Roman., 29.

8 But the army of the Chaldeans pursued after the king, and overtook Zedekiah in the plains of Jericho; and all his army was scattered from him.

9 ⁴ Then they took the king, and carried him up unto the king of Babylon to Riblah in the land of Hamath; where he gave judgment upon him.

10 ^{*} And the king of Babylon slew the sons of Zedekiah before his eyes: he slew also all the princes of Judah in Riblah.

11 Then he [†] put out the eyes of Zedekiah; and the king of Babylon bound him in [‡] chains, and carried him to Babylon, and put him in [§] prison till the day of his death.

12 ¹ Now in the fifth month, in the tenth *day* of the month, ¹ which *was* the nineteenth year of Nebuchadrezzar king of Babylon, ¹ came Nebuzar-adan, ² captain ² of the guard, which ² served the king of Babylon, into Jerusalem,

13 And burned the house of the LORD, and the king's house; and all the houses of Jerusalem, and all the houses of the great men, burned he with fire:

14 And all the army of the Chaldeans, that *were* with the captain of the guard, brake down all the walls of Jerusalem round about.

29.—¹ Ch. xxxix. 9.—² Or, *chief marshal*.—³ Heb. *chief of the executioners, or slaughtermen*. And so ver. 14, &c.—⁴ Heb. *stood before*.

NOTES ON CHAP. LII.

Verse 1. *Zedekiah was one and twenty years old*] See 2 Kings xxiv. 18.

Verse 2. *And he did—evil*] This and the following verse are the same as 2 Kings xxiv. 19.

Verse 3. *Through the anger of the Lord*] Here is a king given to a people in God's anger, and taken away in his displeasure.

Verse 4. *Ninth year—tenth month*] Answering nearly to our January.

Verse 5. *So the city was besieged*] It held out one year and six months.

Verse 6. *And in the fourth month*] See the notes 3026

on chap. xxxix. 1, &c. The *fourth* month answers nearly to our July.

Verse 8. *The army of the Chaldeans pursued*] See on 2 Kings xxv. 5.

Verse 9. *King of Babylon to Riblah*] See the *note* on chap. xxxix. 5.

Verse 11. *He put out the eyes of Zedekiah*] See on chap. xxxix. 7.

Verse 12. *Now in the fifth month*] Answering nearly to our August.

Verse 13. *And burned the house of the Lord*] Thus perished this magnificent structure, after it had stood *four hundred and twenty-four years three months and*

A. M. 3416.
B. C. 589.
OL XLVIII. 1.
Anno
Tarquini Prisci,
R. Roman., 29.

15 *Then Nebuzar-adan the captain of the guard carried away captive *certain* of the poor of the people, and the residue of the people that remained in the city, and those that fell away, that fell to the king of Babylon, and the rest of the multitude.

16 But Nebuzar-adan the captain of the guard left *certain* of the poor of the land for vine-dressers and for husbandmen.

17 ^bAlso the ^cpillars of brass that *were* in the house of the LORD, and the bases, and the brasen sea that *was* in the house of the LORD the Chaldeans brake, and carried all the brass of them to Babylon.

18 ^dThe caldrons also, and the ^eshovels, and the snuffers, and the ^fbowls, and the spoons, and all the vessels of brass wherewith they ministered, took they away.

19 And the basons, and the ^gfirepans, and the bowls, and the caldrons, and the candlesticks, and the spoons, and the cups; *that which was* of gold in gold, and *that which was* of silver in silver, took the captain of the guard away.

20 The two pillars, one sea, and twelve brasen bulls that were under the bases, which king Solomon had made in the house of the LORD: ^hthe ⁱbrass of all these vessels was without weight.

21 And *concerning* the ^kpillars, the height of one pillar *was* eighteen cubits; and a ^lfillet of twelve cubits did compass it; and the thickness thereof *was* four fingers: *it was* hollow.

22 And a chapter of brass *was* upon it; and the height of one chapter *was* five cubits,

^a Ch. xxxix. 8, 9. — ^b Ch. xxvii. 19. — ^c See 1 Kings vii. 15, 23, 27, 50. — ^d Exod. xxvii. 3. 2 Kings xxv. 14, 15, 16. — ^e Or, instruments to remove the ashes. — ^f Or, basons. — ^g Or, censers. — ^h 1 Kings vii. 47. — ⁱ Heb. their brass. — ^j 1 Kings vii. 15. 2 Kings xxv. 17. 2 Chron. iii. 15. — ^k Heb. thread. — ^l See 1 Kings vii. 20. — ^m 2 Kings xxv.

eight days. It was built A. M. 2992, and destroyed A. M. 3416.

Verse 15. *Those that fell away*] The deserters to the Chaldeans during the siege.

Verse 16. *The poor of the land*] See on chap. xxxix. 1.

Verse 17. *Also the pillars*] See on chap. xxvii. 19.

Verses 18—23. In reference to these verses see the parallel texts in the margin, the various readings there, and the notes.

Verse 24. *The second priest*] See the note on 2 Kings xxv. 18.

The three keepers] The priests who stood at the

with network and pomegranates upon the chapters round about, all of brass. The second pillar also and the pomegranates *were* like unto these.

23 And there were ninety and six pomegranates on a side; *and* ^mall the pomegranates upon the network *were* an hundred round about.

24 And ⁿthe captain of the guard took Seraiah the chief priest, ^oand Zephaniah the second priest, and the three keepers of the ^pdoor:

25 He took also out of the city an eunuch, which had the charge of the men of war; and seven men of them that ^qwere near the king's person, which were found in the city; and the ^rprincipal scribe of the host, who mustered the people of the land; and threescore men of the people of the land, that were found in the midst of the city.

26 So Nebuzar-adan the captain of the guard took them, and brought them to the king of Babylon to Riblah.

27 And the king of Babylon smote them, and put them to death in Riblah in the land of Hamath. Thus ^vJudah was carried away captive out of his own land.

28 ^wThis is the people whom Nebuchadrezzar carried away captive: in the ^xseventh year ^ythree thousand Jews and three and twenty:

29 ^zIn the eighteenth year of Nebuchadrezzar he carried away captive from Jerusalem eight hundred thirty and two ^{aa}persons:

A. M. 3416.
B. C. 589.
OL XLVIII. 1.
Anno
Tarquini Prisci,
R. Roman., 29.

A. M. 3404.
B. C. 600.
OL XLV. 1.
Anno
Tarquini Prisci,
R. Roman., 17.

A. M. 3415.
B. C. 589.
OL XLVII. 4.
Anno
Tarquini Prisci,
R. Roman., 28.

18. — ^a Ch. xxi. 1. xxix. 25. — ^b Heb. threshold. — ^c Heb. saw the face of the king. — ^d Or, scribe of the captain of the host. — ^e Lam. i. 3. — ^f 2 Kings xxiv. 2. — ^g See 2 Kings xxiv. 12. — ^h See 2 Kings xxiv. 14. — ⁱ See ver. 12. Ch. xxxix. 9. — ^j Heb. souls.

door to receive the offerings of the people, see 2 Kings xx. 9, and xxiii. 4.

Verse 25. *Seven men—that were near the king's person*] These were privy counsellors.

Verses 28—30. On these verses Dr. Blayney has some sensible remarks; I will extract the substance. These verses are not inserted in 2 Kings xxv. Are we to conclude from these verses that the whole number of the Jews which Nebuchadrezzar, in all his expeditions, carried away, was no more than *four thousand six hundred*? This cannot be true; for he carried away more than twice that number at one time; and this is expressly said to have been in

A. M. 3420.
B. C. 584.
Ol. XLIX. 1.
Anno
Tarquinius Prisci,
R. Roman., 33.

30 In the three and twentieth year of Nebuchadrezzar Nebuzar-adan the captain of the guard carried away captive of the Jews seven hundred forty and five persons: all the persons were four thousand and six hundred.

A. M. 3442.
B. C. 562.
Ol. LIV. 3.
Anno
Servii Tullii,
R. Roman., 17.

31 And it came to pass in the seven and thirtieth year of the captivity of Jehoiachin king of Judah, in the twelfth month, in the five and twentieth day of the month, that Evil-merodach king of Babylon in the first year of his reign lifted up the head

^a 2 Kings xxv. 27, 28, 29, 30.—^b Gen. xiv. 13, 20.
^c Heb. good things with him.

the eighth year of his reign, 2 Kings xxiv. 12—16. Before that time he had carried off a number of captives from Jerusalem, in the first year of his reign, among whom were Daniel and his companions, Dan. i. 3—6. These are confessedly not noticed here. And as the taking and burning of Jerusalem is in this very chapter said to have been in the fourth and fifth months of the nineteenth year of the reign of Nebuchadrezzar, those who were carried into captivity at the date of those events cannot possibly be the same with those that are said to be carried away either in the eighteenth or twenty-third year of that prince. Nor, indeed, is it credible that the number carried away at the time that the city was taken, and the whole country reduced, could be so few as eight hundred and thirty-two (see ver. 29); supposing a mistake in the date of the year, which some are willing to do without sufficient grounds.

Here then we have three deportations, and those the most considerable ones, in the first, in the eighth, and nineteenth years of Nebuchadrezzar, sufficiently distinguished from those in the seventh, eighteenth, and twenty-third years. So that it seems most reasonable to conclude with Abp. Usher, in *Chronologia Sacra*, that by the latter three the historian meant to point out deportations of a minor kind, not elsewhere noticed in direct terms in scripture.

The first of these, said to have been in the seventh year of Nebuchadrezzar, was one of those that had been picked up in several parts of Judah by the band of Chaldeans, Syrians, and others, whom the king of Babylon sent against the land previously to his own coming, 2 Kings xxiv. 2.

That in the eighteenth year corresponds with the time when the Chaldean army broke off the siege before Jerusalem, and marched to meet the Egyptian army, at which time they might think it proper to send off the prisoners that were in camp, under a guard to Babylon.

And the last, in the twenty-third year of Nebuchadrezzar, was when that monarch, being engaged in the siege of Tyre, sent off Nebuzar-adan against the Moabites, Ammonites, and other neighbouring

of Jehoiachin king of Judah, and brought him forth out of prison,

32 And spake kindly unto him, and set his throne above the throne of the kings that were with him in Babylon.

33 And changed his prison garments: and he did continually eat bread before him all the days of his life.

34 And for his diet, there was a continual diet given him of the king of Babylon, every day a portion until the day of his death, all the days of his life.

A. M. 3442.
B. C. 562.
Ol. LIV. 3.
Anno
Servii Tullii,
R. Roman., 17.

^d 2 Sam. ix. 13. — ^e Heb. the matter of the day in his day.

nations, who at the same time carried away the gleanings of Jews that remained in their own land, amounting in all to no more than seven hundred and forty-five.

Josephus speaks of this expedition against the Moabites and Ammonites, which he places in the twenty-third year of Nebuchadrezzar; but mentions nothing done in the land of Israel at that time. Only he says, that after the conquest of those nations, Nebuchadrezzar carried his victorious arms against Egypt, which he in some measure reduced, and carried the Jews whom he found there captives to Babylon. But the Egyptian expedition was not till the twenty-seventh year of Jehoiachin's captivity, i. e. the thirty-fifth of Nebuchadrezzar, as may be collected from Ezek. xxix. 17; so that those who were carried away in the twenty-third year were not from Egypt, but were, as before observed, the few Jews that remained in the land of Judah.

Verse 31. *In the twelfth month*] Answering nearly to our twenty-fifth of April, A. M. 3442.

Lifted up the head of Jehoiachin] This phrase is taken from Gen. xl. 13. It is founded on the observation that those who are in sorrow hold down their heads, and when they are comforted, or the cause of their sorrow removed, they lift up their heads. The Hebrew phrase, *lift up the head*, signifies to comfort, cheer, make happy.

Verse 32. *Spake kindly*] Conversed freely with him.

Set his throne] Gave him a more respectable seat than any of the captive princes, or better than even his own princes had, probably near his person.

Verse 33. *And changed his prison-garments*] This is, Jehoiachin changed his own garments, that he might be suited in that respect to the state of his elevation. Kings also, in token of favour, gave castans or robes to those whom they wish to honour.

And he did continually eat bread before him] Was a constant guest at the king's table.

Verse 34. *And—there was a continual diet given him*] This was probably a ration allowed by the king for the support of Jehoiachin's household. For other particulars, see the note on 2 Kings xxv. 30.

All the days of his life.] I believe these words have been by mistake added from the preceding verse. *There*, they are proper; *here*, they are tautological. They are wanting in the *Septuagint* and in the *Arabic*.

The preceding words, *וַיָּבֵר אֱלֹהִים אֶת יוֹם מוֹתוֹ*, "to the day of his death," are wanting in two of *De Rossi's* and one of *Kennicott's* MSS.

Coverdale ends thus: All the days of his life untill he died. This is better than the common Version.

Immediately after this verse, my old MS. Bible adds the following words: And done is after that into which is brought Israel, and Jerusalem is destroyed, says Jeremie the prophet weepund, and welled with this

lamentacion Jerusalem; and with bitter weold sighand and criand wellawai, seide. Then follows in red letters: Here beginneth the Lamentacion of Jeremie, that is intitle *Qenoth*; with the sortynge out of Ebrue letters. ALEPH: How sittith aloon the city, &c. See something of a similar kind from other authorities, at the beginning of Lamentations.

MASORETIC NOTES.

Number of verses in this Book, 1365.

Middle verse, chap. xxviii. 11.

Masoretic sections, 31.

INTRODUCTION

TO THE

L A M E N T A T I O N S

OF

J E R E M I A H.

THIS book, like the several books of the Pentateuch, is denominated in Hebrew *עֵיכָה* *eicah*, *how*, from its first word; and sometimes קִינּוֹת *kinnoth*, *lamentations*, from its subject. In the *Septuagint* it is termed ΘΡΗΝΟΙ ΤΟΥ ΙΕΡΕΜΙΟΥ, for the same reason. The *Syriac* and *Arabic* copy or follow the *Septuagint*; and so does the *Vulgate*, from the *Lamentationes* of which, the book has that name which it bears in our language. In the *Chaldee* it has no name; and in it, and perhaps anciently in the *Hebrew*, it was written consecutively with the last chapter of *Jeremiah*.

It is one of the books of the מגילות *Megilloth*, or Roll, among the Jews; and because it relates to the ruin of their affairs, and contains promises of restoration, it is peculiarly prized, and frequently read. The five *Megilloth* are: *Ecclesiastes*, *Canticles*, *Lamentations*, *Ruth*, and *Esther*.

There has been little difference among learned men concerning the *author* of this book. The whole current of antiquity and modern times has pointed out *Jeremiah* as the writer: of this the style is a sufficient evidence. Mr. *John Henry Pareau*, in a Dissertation prefixed to his Translation and Notes on this book (8vo. Lugd. Bat. 1790), has proved this point amply from a general collation of the prophecy of *Jeremiah* with select passages in this book. I have heard of but one learned man who has entertained serious doubts on the subject, Mr. *Herman Van der Hardt*, who has supposed the five chapters were written by *Daniel*, *Shadrach*, *Meshach*, *Abednego*, and *Jeconiah*. To this opinion I suppose none has ever been converted.

There has been more difference of opinion relative to the *subject* and *occasion*. Some have thought the book was composed on the *death of Josiah*; others that it was composed on occasion of the *destruction of Jerusalem*, and the various *desolations* connected with it. To *this* all its parts and its general phraseology seem best to apply; and this is the sentiment most generally embraced at present. This will receive much proof from a minute consideration of the book itself.

The *composition* of this poem is what may be called very technical. Every chapter, except the last, is an *acrostic*. Of the *two first*, each verse begins with a several letter of the Hebrew alphabet, in the order of the letters, with this exception, that in the *second, third, and fourth* chapters, the *ד* *phe* is put before the *י* *ain*; whereas in all the *acrostic Psalms* the latter precedes the former, as it does in all *grammars* of the Hebrew language. In the *first* and *second* chapters each verse is composed of *three hemistichs* or half verses, except the *seventh* verse of the *first*, and the *nineteenth* of the *second* chapter, which have each *four* hemistichs.

The *third* chapter contains *sixty-four* verses, each, as before, formed of *three hemistichs*, but with this difference, that each hemistich begins with the same letter, so that the whole alphabet is *thrice* repeated in this chapter.

The *fourth* chapter is made up of *twenty-two* verses, according to the number of the Hebrew letters; but the composition is different from all the rest, for each verse consists of only *two* hemistichs, and those much shorter than any in the preceding chapters.

I have called this an inimitable poem; better judges are of the same opinion. "Never," says Bishop *Lowth*, "was there a more rich and elegant variety of beautiful images and adjuncts arranged together within so small a compass, nor more happily chosen and applied."

"One would think," says Dr. *South*, "that every letter was written with a tear; every word, the sound of a breaking heart: that the author was compacted of sorrows; disciplined to grief from his infancy; one who never breathed but in sighs, nor spoke but in a groan."

"Nor can we too much admire," says Dr. *Blayney*, "the full and graceful flow of that pathetic eloquence in which the author pours forth the effusions of a patriotic heart, and piously weeps over the ruins of his venerable country. But it was observed before that the prophet's peculiar talent lay in working up and expressing the passions of grief and *pity*; and, unhappily for him as a man and a citizen, he met with a subject but too well calculated to give his genius its full display."

David in several places has forcibly depicted the sorrows of a heart oppressed with penitential sorrow; but where, in a composition of such length, have bodily misery and mental agony been more successfully painted? All the expressions and images of sorrow are here exhibited in various combinations, and in various points of view. *Misery* has no expression that the author of the *Lamentations* has not employed. Patriots! you who tell us you burn for your country's welfare, look at the prophecies and history of this extraordinary man; look at his *Lamentations*; take him through his life to his death, and learn from him what true patriotism means! The man who watched, prayed, and lived for the welfare of his country; who chose to share her adversities, her sorrows, her wants, her afflictions, and disgrace, where he might have been a companion of princes, and have sat at the table of kings; who only ceased to live for his country when he ceased to breathe;—that was a patriot, in comparison with whom almost all others are obscured, minished, and brought low, or are totally annihilated!

THE
L A M E N T A T I O N S

OF
J E R E M I A H.

Chronological notes relative to the Book of the Lamentations.

Year from the Creation, according to Archbishop Usher, 3416.—Year of the Jewish era of the world 3173.—Year from the Deluge, 1760.—First year of the *forty-eighth* Olympiad.—Year from the building of Rome, according to the Varronian account, 166.—Year before the birth of Christ, 584.—Year before the vulgar era of Christ's nativity, 588.—Year of the Julian Period, 4126.—Year of the era of Nabonassar, 160.—Cycle of the Sun, 10.—Cycle of the Moon, 3.—Second year after the fourth sabbatic year after the *seventeenth* Jewish jubilee, according to Helvicus.—Twenty-ninth year of Tarquinius Priscus, the fifth king of the Romans: this was the *seventy-ninth* year before the commencement of the consular government.—Thirty-eighth year of Cyaxares or Cyaraxes, the fourth king of Media.—Eighteenth year of Agasicles, king of Lacedæmon, of the family of the Proclidæ.—Twentieth year of Leon, king of Lacedæmon, of the family of the Eurysthenidæ. Thirty-second year of Alyattes II., king of Lydia. This was the father of the celebrated Cræsus.—Fifteenth year of Æropas, the seventh king of Macedon.—Nineteenth year of Nebuchadnezzar, king of Babylon.—Eleventh year of Zedekiah, the last king of Judah.

CHAPTER I.

The prophet begins with lamenting the dismal reverse of fortune that befell his country, confessing at the same time that her calamities were the just consequence of her sins, 1—6 Jerusalem herself is then personified and brought forward to continue the sad complaint and to solicit the mercy of God, 7—22.

A. M. cir. 3416.
B. C. cir. 588.
Ol. XLVIII. 2.
Tarquinius Prisci,
R. Roman.,
cir. annum 29.

HOW doth the city sit solitary, that was full of people: ^a how is she become as a widow! she that was great

among the nations, and ^b pre-
cess among the provinces, how
is she become tributary!

A. M. cir. 3416
B. C. cir. 588.
Ol. XLVIII. 1
Tarquinius Prisci
R. Roman.,
cir. annum 29.

2 She ^c weepeth sore in the

^a Isai. xlvii. 7, 8.—^b Ezra iv. 20.

^c Jer. xiii. 17.

In all copies of the *Septuagint*, whether of the Roman or Alexandrian editions, the following words are found as a part of the text: *Και εγενετο μετα το αιχμαλωτισθηναι τον Ισραηλ, και Ιερουσαλημ ερημωθηναι, εκαθισεν Ιερεμιαις κλαιων, και εθρηνησεν τον θρηνον τουτον επι Ιερουσαλημ, και ειπεν*—“And it came to pass after Israel had been carried away captive, and Jerusalem was become desolate, that Jeremiah sat weeping: and he lamented with this lamentation over Jerusalem; and he said.”

The *Vulgate* has the same, with some variations:—“Et factum est, postquam in captivitate redactus est Israel, et Jerusalem deserta est, sedit Jeremias propheta flens, et planxit lamentatione hac in Jerusalem, et amaro animo suspirans et ejulans, dixit.” The translation of this, as given in the *first translation* of

the Bible into English, may be found at the end of Jeremiah, taken from an ancient MS. in my own possession.

I subjoin another taken from the *first printed edition* of the English Bible, that by Coverdale, 1535:—“And it came to passe, (after Israel was brought into captivitie, and Jerusalem destroyed;) that Jeremy the prophet sat weeping, mourninge, and makinge his mone in Jerusalem; so that with a hevy herte he sighed and sobbed, sayenge.”

Matthew's Bible, printed in 1549, refines upon this:—“It happened after Israel was brought into captivite, and Jerusalem destroyed, that Jeremy the prophet sate wepyng, and sorrowfully bewayled Jerusalem; and syghynge and hewlynge with an hevy and woofull hert, sayde.”

A. M. cir. 3416. ^a night, and her tears are on her
 B. C. cir. 588. cheeks : ^b among all her lovers
 Ol. XLVIII. 1. ^c she hath none to comfort *her* :
 Tarquini Prisci, R. Roman.,
 cir. animum 29. all her friends have dealt trea-

cherously *with her*, they are become her enemies.

3 ^d Judah is gone into captivity because of affliction, and ^e because of great servitude : ^f she dwelleth among the heathen, she findeth no rest : all her persecutors overtook her between the straits.

4 The ways of Zion do mourn, because none

come to the solemn feasts : all her gates are desolate : her priests sigh, her virgins are afflicted, and she *is* in bitterness.

A. M. cir. 3416.
 B. C. cir. 588.
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5 Her adversaries ^g are the chief, her enemies prosper ; for the LORD hath afflicted her ^h for the multitude of her transgressions : her ⁱ children are gone into captivity before the enemy.

6 And from the daughter of Zion all her beauty is departed : her princes are become like harts *that* find no pasture, and they are

^a Job vii. 3. Ps. vi. 6.—^b Jer. iv. 30. xxx. 14. Ver. 19. ^c Ver. 9, 16, 17, 21.—^d Jer. lii. 27.—^e Heb. for the greatness of servitude.—^f Deut. xxviii. 64, 65. Ch. ii. 9.

^g Dent. xxviii. 43, 44.—^h Jer. xxx. 14, 15. Dan. ix. 7, 16. ⁱ Jer. lii. 28.

Becke's Bible of the same date, and Cardmarden's of 1566, have the same, with a trifling change in the orthography.

On this Becke and others have the following note:—"These words are read in the LXX. interpreters : but not in the Hebrue."

All these show that it was the ancient opinion that the Book of Lamentations was composed, not over the death of Josiah, but on account of the desolations of Israel and Jerusalem.

The Arabic copies the Septuagint. The Syriac does not acknowledge it ; and the Chaldee has these words only : "Jeremiah the great priest and prophet said."

NOTES ON CHAP. I.

Verse 1. *How doth the city sit solitary*] Sitting down, with the elbow on the knee, and the head supported by the hand, without any company, unless an oppressor near,—all these were signs of mourning and distress. The coin struck by Vespasian on the capture of Jerusalem, on the obverse of which there is the palm-tree, the emblem of Judea, and under it a woman, the emblem of Jerusalem, sitting, leaning as before described, with the legend *Judea capta*, illustrates this expression as well as that in Isai. xlvii. 1. See the note on Isai. iii. 26, where the subject is farther explained.

Become as a widow] Having lost her king. Cities are commonly described as the mothers of their inhabitants, the kings as husbands, and the princes as children. When therefore they are bereaved of these, they are represented as widows, and childless.

The Hindoo widow, as well as the Jewish, is considered the most destitute and wretched of all human beings. She has her hair cut short, throws off all ornaments, eats the coarsest food, fasts often, and is all but an outcast in the family of her late husband.

Is she become tributary!] Having no longer the political form of a nation ; and the remnant that is left paying tribute to a foreign and heathen conqueror.

Verse 2. *Among all her lovers*] Her allies ; her friends, instead of helping her, have helped her en-

mies. Several who sought her friendship when she was in prosperity, in the time of David and Solomon, are now among her enemies.

Verse 3. *Between the straits.*] She has been brought into such difficulties, that it was impossible for her to escape. Has this any reference to the circumstances in which Zedekiah and the princes of Judah endeavoured to escape from Jerusalem, *by the way of the gates between the two walls?* Jer. lii. 7.

Verse 4. *The ways of Zion do mourn*] A fine prosopopeia. The ways in which the people trod, coming to the sacred solemnities, being now no longer frequented, are represented as *shedding tears* ; and the gates themselves partake of the general distress. All poets of eminence among the Greeks and Romans have recourse to this image. So Moschus, in his Epitaph on Bion, ver. 1—3:—

Αἶλινα μοι στοναχεῖτε ναπαί, καὶ Δωριῶν ὕδωρ
 Καὶ ποταμοὶ κλαίετε τὸν ἡμεροῦντα Βῖωνα.

Νῦν φῦτα μοὶ μῦρεσθε, καὶ ἀλσέα νῦν γοαοῖσθε, κ. τ. λ.

"Ye winds, with grief your waving summits bow,
 Ye Dorian fountains, murmur as ye flow ;
 From weeping urns your copious sorrows shed,
 And bid the rivers mourn for Bion dead.
 Ye shady groves, in robes of sable hue,
 Bewail, ye plants, in pearly drops of dew ;
 Ye drooping flowers, diffuse a languid breath,
 And die with sorrow, at sweet Bion's death."

FAWKES.

So Virgil, Æn. vii., ver. 759 :

Te nemus Anguitiæ, vitrea te Fucinus unda
 Te liquidi flevere lacus.

For thee, wide echoing, sighed th' Anguitian woods ;

For thee, in murmurs, wept thy native floods."

And more particularly on the death of Daphnis, Eclog. v. ver. 24:—

Non ulli pastos illis egere diebus

Frigida, Daphni, boves ad flumina : nulla neque annem

Libavit quadrupes, nec graminis attigit herbam.

Daphni, tuum Pænos etiam ingemuisse leones

Interitum, montesque feri, sylvæque loquuntur.

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gone without strength before
the pursuer.

7 Jerusalem remembered in
the days of her affliction and

of her miseries all her pleasant things that she had in the days of old, when her people fell into the hand of the enemy, and none did help her: the adversaries saw her, and did mock at her sabbaths.

8 Jerusalem hath grievously sinned; therefore she is removed: all that honoured her despise her, because they have seen her nakedness: yea, she sighth, and turneth backward.

9 Her filthiness is in her skirts; she remembereth not her last end; therefore she came down wonderfully: she had no comforter. O LORD, behold my affliction: for the enemy hath magnified himself.

10 The adversary hath spread out his hand upon all her pleasant things: for she hath seen that the heathen entered into her sanctuary, whom thou didst command that they should not enter into thy congregation.

11 All her people sigh, they seek bread;

they have given their pleasant things for meat to relieve the soul: see, O LORD, and consider; for I am become vile.

12 Is it nothing to you, all ye that pass by? behold, and see if there be any sorrow like unto my sorrow, which is done unto me, wherewith the LORD hath afflicted me in the day of his fierce anger.

13 From above hath he sent fire into my bones, and it prevailed against them: he hath spread a net for my feet, he hath turned me back: he hath made me desolate and faint all the day.

14 The yoke of my transgressions is bound by his hand: they are wreathed, and come up upon my neck: he hath made my strength to fall, the LORD hath delivered me into their hands, from whom I am not able to rise up.

15 The LORD hath trodden under foot all my mighty men in the midst of me: he hath called an assembly against me to crush my young men: the LORD hath trodden the virgin, the daughter of Judah, as in a wine-press.

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^a Or, desirable. Ver. 10.—^b 1 Kings viii. 46.—^c Heb. is become a removing, or wandering.—^d Jer. xiii. 22, 26. Ezek. xvi. 37. xxiii. 29. Hos. ii. 10.—^e Deut. xxii. 29. Isai. xlvii. 7.—^f Ver. 2, 17, 21.—^g Ver. 7.—^h Or, desirable.—ⁱ Jer. li. 51.—^k Deut. xxiii. 3. Neh. xiii. 1.

¹ Jer. xxxviii. 9. lii. 6. Ch. ii. 12. iv. 4.—^m Or, to make the soul to come again.—ⁿ Or, it is nothing.—^o Heb. pass by the way.—^p Dan. ix. 12.—^q Ezek. xii. 13. xvii. 21. Deut. xxviii. 48.—^r Isai. lxiii. 3. Rev. xiv. 19, 20. xii. 15.—^s Or, the winepress of the virgin, &c.

“The swains forgot their sheep, nor near the brink Of running waters brought their herds to drink: The thirsty cattle of themselves abstained From water, and their grassy fare disdained. The death of Daphnis woods and hills deplore; The Libyan lions hear, and hearing roar.”

DRYDEN.

Verse 5. Her adversaries are the chief] They have now supreme dominion over the whole land.

Verse 7. Did mock at her sabbaths.] מִשְׁבַּתָּהּ *mishbatteha*. Some contend that *sabbaths* are not intended here. The Septuagint has *κατοικεσία αυτης*, “her habitation;” the Chaldee, *על טובא*, “her good things;” the Syriac, *אל תבורח*, “her breach.” The Vulgate and Arabic agree with the Hebrew. Some of my oldest MSS. have the word in the plural number, *משבתיה* *mishbatteyha*, “her sabbaths.” A multitude of Kennicott’s MSS. have the same reading. The Jews were despised by the heathen for keeping the sabbath. Juvenal mocks them on that account:—

— cui septima quæque fuit lux
ignava et partem vitæ non attigit ullam. Sat. v.

“To whom every seventh day was a blank, and formed not any part of their life.”

St. Augustine represents Seneca as doing the same:—
Inutiliter id eos facere affirmans, quod septimani

ferme partem ætatis suæ perdent vacando, et multa in tempore urgentia non agendo lædantur. “That they lost the seventh part of their life in keeping their sabbaths; and injured themselves by abstaining from the performance of many necessary things in such times.” He did not consider that the Roman calendar and customs gave them many more idle days than God had prescribed in sabbaths to the Jews. The sabbath is a most wise and beneficent ordinance.

Verse 9. She remembereth not her last end] Although evident marks of her pollution appeared about her, and the land was defiled by her sinfulness even to its utmost borders, she had no thought or consideration of what must be the consequence of all this at the last.—Blayney.

Verse 11. They have given their pleasant things] Jerusalem is compared to a woman brought into great straits, who parts with her jewels and trinkets in order to purchase by them the necessaries of life.

Verse 12. Is it nothing to you, all ye that pass by?] The desolations and distress brought upon this city and its inhabitants had scarcely any parallel. Excessive abuse of God’s accumulated mercies calls for singular and exemplary punishment.

Verse 14. The yoke of my transgressions] I am now tied and bound by the chain of my sins; and it is so wreathed, so doubled and twisted round me, that I cannot free myself. A fine representation of

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16 For these things I weep ;
mine eye, mine eye runneth
down with water, because the
comforter that should relieve
my soul is far from me : my children are de-
solate, because the enemy prevailed.

17 'Zion spreadeth forth her hands, and
'there is none to comfort her : the LORD hath
commanded concerning Jacob, that his adver-
saries should be round about him : Jerusalem
is as a menstruous woman among them.

18 The LORD is 'righteous ; for I have
'rebelled against his 'b commandment : hear, I
pray you, all people, and behold my sorrow :
my virgins and my young men are gone into
captivity.

19 I called for my lovers, but ' they deceived
me : my priests and mine elders gave up the

Jer. xiii. 17. xiv. 17. Ch. ii. 18. —^b Ver. 2, 9. —^c Heb. bring back. —^d Jer. iv. 31. —^e Ver. 2, 9. —^f Neh. ix. 33. Dan. ix. 7, 14. —^g I Sam. xii. 14, 15. —^h Heb. mouth. —ⁱ Ver. 2. Jer. xxx. 14. —^k Ver. 11. —^l Job xxx. 27.

the miseries of a penitent soul, which feels that no-
thing but the pitifulness of God's mercy can loose it.

Verse 15. Called an assembly] The Chaldean
army, composed of various nations, which God com-
missioned to destroy Jerusalem.

Verse 17. Zion spreadeth forth her hands] Ex-
tending the hands is the form in supplication.

Jerusalem is as a menstruous woman] To whom
none dared to approach, either to help or comfort,
because of the law, Lev. xv. 19—27.

Verse 19. I called for my lovers] My allies ; the
Egyptians and others.

Verse 20. Abroad the sword bereaveth] WAR is
through the country ; and at home death ; the pesti-
lence and famine rage in the city ; calamity in every
shape is fallen upon me.

Virgil represents the calamities of Troy under the
same image :—

— Nec soli pœnas dant sanguine Teucrici :
Quondam etiam victis redit in præcordia virtus ;
Victoresque cadunt Danaï. Crudelis ubique
Luctus, ubique Pavor, et plurima mortis imago.
Æneid. lib. ii. 366.

"Not only Trojans fall ; but, in their turn,
The vanquished triumph, and the victors mourn.
Ours take new courage from despair and night ;
Confused the fortune is, confused the fight.
All parts resound with tumults, complaints, and fears ;
And grisly death in sundry shapes appears."

DRYDEN.

So Milton—
"————— Despair
Tended the sick, busiest from couch to couch ;
And over them triumphant Death his dart
Shook."
Par. Lost, B. xi. 480.

Jeremiah, chap. ix. 21, uses the same image :—
3035

ghost in the city, ' while they
sought their meat to relieve
their souls.

20 Behold, O LORD ; for I
am in distress : my 'bowels are troubled ; mine
heart is turned within me ; for I have griev-
ously rebelled : ' abroad the sword bereaveth,
at home there is as death.

21 They have heard that I sigh : ' there is
none to comfort me, all mine enemies have
heard of my trouble ; they are glad that thou
hast done it : thou wilt bring ' the day that thou
hast ' called, and they shall be like unto me.

22 ' Let all their wickedness come before
thee ; and do unto them, as thou hast done
unto me for all my transgressions : for my
sighs are many, and ' my heart is faint.

Isai. xvi. 11. Jer. iv. 19. xlviii. 36. Ch. ii. 11. Hos. xi. 8. —^m Deut. xxxiii. 25. Ezek. vii. 15. —ⁿ Ver. 2. —^o Isai. xiii. &c. Jer. xlvii. &c. —^p Or, proclaimed. —^q Ps. cix 15. —^r Ch. v. 17.

Death is come up into our windows :
He hath entered our palaces,
To cut off the infants without,
And the young men in our streets.

So Silius Italicus, II. 548.—

Mors graditur, vasto pandens cava guttura rictu,
Casuroque inhians populo.

"Death stalks along, and opens his hideous throat
to gulp down the people."

Verse 21. They have heard that I sigh] My afflic-
tion is public enough ; but no one comes to comfort
me.

They are glad that thou hast done it] On the con-
trary, they exult in my misery ; and they see that
thou hast done what they were incapable of per-
forming.

Thou wilt bring the day that thou hast called, and
they shall be like unto me.] Babylon shall be visited
in her turn ; and thy judgments poured out upon her
shall equal her state with my own. See the last six
chapters of the preceding prophecy for the accom-
plishment of this prediction.

Verse 22. Let all their wickedness come before thee]
That is, Thou wilt call their crimes also into remem-
brance ; and thou wilt do unto them by siege, sword,
famine, and captivity, what thou hast done to me.
Though thy judgments, because of thy long-suffering,
are slow ; yet, because of thy righteousness, they
are sure.

For my sighs are many] My desolations continue ;
and my heart is faint—my political and physical
strength almost totally destroyed.

Imprecations in the sacred writings are generally
to be understood as declarative of the evils they indi-
cate ; or, that such evils will take place. No prophet
of God ever wished desolation on those against whom
he was directed to prophesy.

CHAPTER II.

The prophet shows the dire effects of the divine anger in the miseries brought on his country; the unparalleled calamities of which he charges, in a great measure, on the false prophets, 1—14. In this desperate condition, the astonishment and by-word of all who see her, Jerusalem is directed to sue earnestly for mercy and pardon, 15—22.

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How hath the LORD covered the daughter of Zion with a cloud in his anger, and cast down from heaven unto the earth the beauty of Israel, and remembered not his footstool in the day of his anger!

2 The LORD hath swallowed up all the habitations of Jacob, and hath not pitied: he hath thrown down in his wrath the strong holds of the daughter of Judah; he hath brought them down to the ground: he hath polluted the kingdom and the princes thereof.

3 He hath cut off in his fierce anger all the horn of Israel: he hath drawn back his right hand from before the enemy, and he burned against Jacob like a flaming fire, which devoureth round about.

4 He hath bent his bow like an enemy: he stood with his right hand as an adversary, and slew all that were pleasant to the eye in the tabernacle of the daughter of Zion: he poured out his fury like fire.

5 The LORD was as an enemy: he hath swal-

lowed up Israel, he hath swallowed up all her palaces: he hath destroyed his strong holds, and hath increased in the daughter of Judah mourning and lamentation.

6 And he hath violently taken away his tabernacle, as if it were of a garden: he hath destroyed his places of the assembly: the LORD hath caused the solemn feasts and sabbaths to be forgotten in Zion, and hath despised in the indignation of his anger the king and the priest.

7 The LORD hath cast off his altar, he hath abhorred his sanctuary, he hath given up into the hand of the enemy the walls of her palaces; they have made a noise in the house of the LORD, as in the day of a solemn feast.

8 The LORD hath purposed to destroy the wall of the daughter of Zion: he hath stretched out a line, he hath not withdrawn his hand from destroying: therefore he made the rampart and the wall to lament; they languished together.

9 Her gates are sunk into the ground; he

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* Matt. xi. 23.—^b 2 Sam. i. 19.—^c 1 Chron. xxviii. 2. Ps. xcix. 5. cxxxii. 7.—^d Ver. 17, 21. Ch. iii. 43.—^e Heb. made to touch.—^f Ps. lxxxix. 39.—^g Ps. lxxiv. 11. ^h Ps. lxxxix. 46.—ⁱ Isai. lxiii. 10. Ver. 5.—^k Heb. all the desirable of the eye.—^l Ezek. xxiv. 25.—^m Ver. 4. Jer. xxx. 14.—ⁿ 2 Kings xxv. 9. Jer. lii. 13.—^o Ps. lxxx. 12. lxxxix. 40. Isai. v. 5.—^p Or, hedge.—^q Isai. i. 8. ^r Ch. i. 4. Zeph. iii. 18.—^s Heb. shut up.—^t Ps. lxxiv. 4.—^u 2 Kings xxi. 13. Isai. xxxiv. 11.—^v Heb. swallowing up.

NOTES ON CHAP. II.

Verse 1. *How hath the Lord covered the daughter of Zion with a cloud*] The women in the eastern countries wear veils, and often very costly ones. Here, Zion is represented as being veiled by the hand of God's judgment. And what is the veil? A dark cloud, by which she is entirely obscured.

Instead of אדוני Adonai, lord, twenty-four of Dr. Kennicott's MSS., and some of the most ancient of my own, read יהוה Yehovah, LORD, as in ver. 2.

The beauty of Israel] His Temple.

His footstool] The ark of the covenant, often so called. The rendering of my old MS. Bible is curious:—And revery not of his littl stering-stole of his feet, in the dat of his woodnesse. To be wood signifies, in our ancient language, to be mad.

Verse 2. *The Lord hath swallowed up*] It is a strange figure when thus applied: but Jehovah is here represented as having swallowed down Jerusalem and all the cities and fortifications in the land: that is, he has permitted them to be destroyed. See ver. 5.

Verse 3. *The horn of Israel*] His power and strength. It is a metaphor taken from cattle, whose principal strength lies in their horns.

Hath drawn back his right hand] He did not support us when our enemies came against us.

Verse 4. *He hath bent his bow—he stood with his right hand*] This is the attitude of the archer. He first bends his bow; then sets his arrow upon the string; and, lastly, placing his right hand on the lower end of the arrow, in connexion with the string, takes his aim, and prepares to let fly.

Verse 6. *As if it were of a garden*] "As it were the garden of his own hedging."—Blayney.

The Lord hath caused the solemn feasts] By delivering us up into the hands of the enemy our religious worship is not only suspended, but all divine ordinances are destroyed.

Verse 7. *They have made a noise in the house of the Lord*] Instead of the silver trumpets of the sanctuary, nothing but the sounds of warlike instruments are to be heard.

Verse 8. *He hath stretched out a line*] The line of

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hath destroyed and ^a broken her bars : ^b her king and her princes are among the Gentiles : ^c the law is no more ; her ^d prophets

also find no vision from the LORD.

10 The elders of the daughter of Zion ^e sit upon the ground, and keep silence : they have ^f cast up dust upon their heads ; they have ^g girded themselves with sackcloth : the virgins of Jerusalem hang down their heads to the ground.

11 ^h Mine eyes do fail with tears, ⁱ my bowels are troubled, ^k my liver is poured upon the earth, for the destruction of the daughter of my people ; because ^l the children and the sucklings ^m swoon in the streets of the city.

12 They say to their mothers, Where is corn and wine ? when they swooned as the wounded in the streets of the city, when their soul was poured out into their mothers' bosom.

13 What thing shall I take to witness for thee ? ⁿ what thing shall I liken to thee, O daughter of Jerusalem ? what shall I equal to thee, that I may comfort thee, O virgin daughter of Zion ? for thy breach is great like

the sea : who can heal thee ?

14 Thy ^o prophets have seen vain and foolish things for thee : and they have not ^p discovered

thine iniquity, to turn away thy captivity ; but have seen for thee false burdens and causes of banishment.

15 ^q All that pass ^r by ^s clap their hands at thee ; they hiss ^t and wag their head at the daughter of Jerusalem, saying, Is this the city that men call ^u The perfection of beauty, The joy of the whole earth ?

16 ^v All thine enemies have opened their mouth against thee : they hiss and gnash the teeth : they say, ^w We have swallowed her up : certainly this is the day that we looked for ; we have found, ^x we have seen it.

17 The LORD hath done that which he had ^y devised ; he hath fulfilled his word that he had commanded in the days of old : ^z he hath thrown down, and hath not pitied : and he hath caused ^{aa} thine enemy to ^{ab} rejoice over thee, he hath set up the horn of thine adversaries.

18 Their heart cried unto the LORD, O ^{bb} wall of the daughter of Zion, ^{cc} let tears run

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^a Jer. li. 30. — ^b Deut. xxviii. 36. 2 Kings xxiv. 15. xxv. 7. Ch. i. 3. iv. 20. — ^c 2 Chron. xv. 3. — ^d Ps. lxxxiv. 9. Ezek. vii. 26. — ^e Job ii. 13. Isai. iii. 26. Ch. iii. 28. ^f Job ii. 12. — ^g Isai. xv. 3. Ezek. vii. 18. xxvii. 31. ^h Ps. vi. 7. Ch. iii. 48, &c. — ⁱ Ch. i. 20. — ^k Job xvi. 13. ^l Ps. xxii. 14. — ^m Ver. 19. Ch. iv. 4. — ⁿ Or, faint. ^o Ch. i. 12. Dan. ix. 12. — ^p Jer. ii. 8. v. 31. xiv. 14. xxiii. 16. xxvii. 14. xxix. 8, 9. Ezek. xliii. 2. — ^q Isai. lviii. 1.

^r 1 Kings ix. 8. Jer. xviii. 16. Nah. iii. 19. Eccus. xii. 18. ^s Heb. by the way. — ^t Ezek. xxv. 6. — ^u 2 Kings xix. 21. Ps. xlv. 14. — ^v Ps. xlvi. 2. l. 2. — ^w Job xvi. 9, 10. Ps. xxii. 13. Ch. iii. 46. — ^x Ps. lvi. 2. — ^y Ps. xxxv. 21. ^z Lev. xxvi. 16, &c. Deut. xxviii. 15, &c. — ^{aa} Ver. 2. ^{ab} Ps. xxxiii. 16. lxxxix. 42. — ^{bb} Ver. 8. — ^{cc} Jer. xiv. 17. Ch. i. 16.

devastation ; marking what was to be pulled down and demolished.

Verse 9. Her gates are sunk into the ground] The consequence of their being long thrown down and neglected. From this it appears that the captivity had already lasted a considerable time.

Her king and her princes are among the Gentiles] Zedekiah and many of the princes were then prisoners in Babylon, another proof that the captivity had endured some time ; unless all this be spoken prophetically, of what should be done.

Verse 10. Sit upon the ground] See the note on chap. i. 1.

Keep silence] No words can express their sorrows : small griefs are eloquent, great ones dumb.

Verse 11. Swoon in the streets of the city.] Through the excess of the famine.

Verse 12. When their soul was poured out into their mothers' bosom.] When, in endeavouring to draw nourishment from the breasts of their exhausted mothers, they breathed their last in their bosoms ! How dreadfully afflicting was this !

Verse 13. What thing shall I take] Or, rather, as Dr. Blayney, " What shall I urge to thee ? " How shall I comfort thee ?

Thy breach is great like the sea] Thou hast a flood of afflictions, a sea of troubles, an ocean of miseries.

Verse 14. They have not discovered thine iniquity] They did not reprove for sin ; they flattered them in their transgressions ; and instead of turning away thy captivity, by turning thee from thy sins, they have pretended visions of good in thy favour, and false burdens for thy enemies.

Verse 15. The perfection of beauty] This probably only applied to the temple. Jerusalem never was a fine or splendid city ; but the temple was most assuredly the most splendid building in the world.

Verse 16. This is the day that we looked for] Jerusalem was the envy of the surrounding nations : they longed for its destruction, and rejoiced when it took place.

Verse 17. The Lord hath done that] This and the sixteenth verse should be interchanged, to follow the order of the letters in the Hebrew alphabet ; as the sixteenth has *p* *pe* for its acrostic letter, and the seventeenth has *q* *qin*, which should precede the other in the order of the alphabet.

Verse 18. O wall of the daughter of Zion] חומת ציון *chomath bath tsiyon*, wall of the daughter of Zion. These words are probably those of the passengers,

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down like a river day and night :
give thyself no rest ; let not
the apple of thine eye cease.

19 Arise, *cry out in the night :
in the beginning of the watches ^b pour out
thine heart like water before the face of the
LORD : lift up thy hands toward him for the
life of thy young children, ^c that faint for
hunger ^d in the top of every street.

20 Behold, O LORD, and consider to whom
thou hast done this. * Shall the women eat
their fruit, *and* children ^e of a span long ?
^f shall the priest and the prophet be slain in

the sanctuary of the LORD ?

21 ^h The young and the old
lie on the ground in the streets :
my virgins and my young men

are fallen by the sword ; thou hast slain *them*
in the day of thine anger ; ⁱ thou hast killed,
and not pitied.

22 Thou hast called as in a solemn day
^k my terrors round about, so that in the day
of the LORD's anger none escaped nor re-
mained : ^l those that I have swaddled and
brought up hath mine enemy consumed.

A. M. cir. 3416.
B. C. cir. 588.
Ol. XLVIII. 1.
Tarquinius Prisci,
R. Roman.,
cir. annum 29.

* Ps. cxix. 147. — ^b Ps. lxxii. 8. — ^c Ver. 11. — ^d Isai. li. 20. Ch. iv. 1. Nah. iii. 10. — ^e Lev. xxvi. 29. Deut. xxviii. 53. Jer. xix. 9. Ch. iv. 10. Ezek. v. 10. — ^f Or,

swaddled with their hands. — ^g Ch. iv. 13, 16. — ^h 2 Chron. xxxvi. 17. — ⁱ Ch. iii. 43. — ^k Pa. xxxi. 13. Jer. vi. 25. xlvi. 5. — ^l Hos. ix. 12, 13.

who appear to be affected by the desolations of the land ; and they address the people, and urge them to plead with God day and night for their restoration. But what is the meaning of *wall of the daughter of Zion* ? I answer, I do not know. It is certainly harsh to say, "O wall of the daughter of Zion, let tears run down like a river day and night." Zion's *walls* may lament, and her *streets* mourn ; but how the *walls* can be said to *weep* is not so easy to be understood, because there is no parallel for it. One of my most ancient MSS. omits the three words ; and in it the text stands thus : " Their heart cried unto the Lord, Let tears run down like a river day and night ; give thyself no rest, " &c.

[Let not the apple of thine eye cease.] *רַרְרָא* *bath ayin* means either the *pupil of the eye*, or the *tears*. Tears are the produce of the eye, and are here elegantly termed *the daughter of the eye*. Let not thy tears cease. But with what propriety can we say to the *apple* or *pupil of the eye*, *Do not cease ?* *Tears* are most certainly meant.

Verse 19. *Arise, cry out in the night*] This seems to refer to Jerusalem besieged. Ye who keep the night watches, pour out your hearts before the Lord, instead of calling the time of night, &c. ; or, when you call it, send up a fervent prayer to God for the safety and relief of the place.

Verse 20. *Consider to whom thou hast done this.*] Perhaps the best sense of this difficult verse is this : " Thou art our *Father*, we are thy *children* ; wilt thou *destroy thy own offspring* ? Was it ever heard that a mother devoured her own child, a helpless infant of a span long ? " That it was foretold that there should be such distress in the siege,—that mothers should be obliged to eat their own children, is evident enough from Lev. xxvi. 29, Deut. xxviii. 53, 56, 57 ; but the former view of the subject seems the most natural, and is best supported by the *context*. The *priest* and the *prophet* are slain ; the *young*

and *old* lie on the ground in the streets ; the *virgins* and *young men* are fallen by the sword. " Thou hast slain them in the day of thine anger ; Thou hast killed, and not pitied." See chap. iv. 10.

Verse 22. *Thou hast called as in a solemn day*] It is by thy influence alone that so many enemies are called together at one time ; and they have so hemmed us in that none could escape, and none remained unslain or uncaptured. Perhaps the figure is the collecting of the people in Jerusalem on one of the solemn annual festivals. God has called *temos* together to feast on Jerusalem, similar to the convocation of the people from all parts of the land to one of those annual festivals. The indiscriminate slaughter of young and old, priest and prophet, all ranks and conditions, may be illustrated by the following verses from *Luca*, which appear as if a translation of the *nineteenth, twentieth, and twenty-first* verses of this chapter :—

Nobilitas cum plebe perit ; lateque vagatur
Ensis, et a nullo revocatum est pectore ferrum.
Stat cruor in Templis ; multaque rubentia cæde
Lubrica saxa madent. Nulli sua profuit sætas.
Non senes extremum piguit vergentibus annis
Præcipitasse diem ; nec primo in limine vitæ,
Infanti miseri nascentia rumpere fata.

Pharsal. lib. ii., 101.

With what a slide devouring slaughter passed,
And swept promiscuous orders in her haste ;
O'er noble and plebeian ranged the sword,
Nor pity nor remorse one pause afford !
The sliding streets with blood were clotted o'er,
And sacred temples stood in pools of gore.
The ruthless steel, impatient of delay,
Forbade the sire to linger out his day :
It struck the bending father to the earth,
And cropt the wailing infant at its birth."

Rowe.

CHAPTER III.

The prophet, by enumerating his own severe trials, 1—20, and showing his trust in God, 21, encourages his people to the like resignation and trust in the divine and never-failing mercy, 22—27. He vindicates the goodness of God in all his dispensations, and the unreasonableness of murmuring under them, 28—39. He recommends self-examination and repentance; and then, from their experience of former deliverances from God, encourages them to look for pardon for their sins, and retribution to their enemies, 40—66.

A. M. cir. 3416.
B. C. cir. 588.
Ol. XLVIII. 1.
Targumii Prisci,
R. Roman.,
cir. annum 29.

I AM the man that hath seen affliction by the rod of his wrath.

2 He hath led me, and brought me into darkness, but not into light.

3 Surely against me is he turned; he turneth his hand against me all the day.

4 My flesh and my skin hath he made old; he hath broken my bones.

5 He hath builded against me, and compassed me with gall and travel.

6 He hath set me in dark places, as they that be dead of old.

7 He hath hedged me about, that I cannot get out: he hath made my chain heavy.

8 Also when I cry and shout, he shutteth out my prayer.

9 He hath inclosed my ways with hewn

stone, he hath made my paths crooked.

10 He was unto me as a bear lying in wait, and as a lion in secret places.

11 He hath turned aside my ways, and pulled me in pieces: he hath made me desolate.

12 He hath bent his bow, and set me as a mark for the arrow.

13 He hath caused the arrows of his quiver to enter into my reins.

14 I was a derision to all my people; and their song all the day.

15 He hath filled me with bitterness, he hath made me drunken with wormwood.

16 He hath also broken my teeth with gravel stones, he hath covered me with ashes.

A. M. cir. 3416.
B. C. cir. 588.
Ol. XLVIII. 1.
Targumii Prisci,
R. Roman.,
cir. annum 29.

^a Job xvi. 3.—^b Ps. li. 8. Isai. xxxviii. 13. Jer. l. 17. ^c Ps. lxxxviii. 5, 6. cxliii. 3.—^d Job iii. 23. xix. 8. Hos. ii. 6. ^e Job xxx. 20. Pa. xxii. 2.—^f Job x. 16. Isai. xxxviii. 13. Hos. v. 14. xiii. 7, 8.—^g Hos. vi. 1.—^h Job vii. 20.

xvi. 12. Ps. xxxviii. 2.—ⁱ Job vi. 4.—^k Heb. sons. ^l Jer. xx. 7.—^m Job xxx. 9. Ps. lxxix. 12. Ver. 63. ⁿ Jer. ix. 15.—^o Heb. bitternesses.—^p Prov. xx. 17.—^q Or, rolled me in the ashes.

NOTES ON CHAP. III.

Verse 1. *I am the man that hath seen affliction*] Either the prophet speaks here of himself, or he is personating his miserable countrymen. This and other passages in this poem have been applied to Jesus Christ's passion; but, in my opinion, without any foundation.

Verse 2. *He hath—brought me into darkness*] In the sacred writings, darkness is often taken for calamity; light, for prosperity.

Verse 5. *He hath builded against me*] Perhaps there is a reference here to the mounds and ramparts raised by the Chaldeans in order to take the city.

Verse 7. *He hath hedged me about*] This also may refer to the lines drawn round the city during the siege. But these and similar expressions in the following verses may be merely metaphorical, to point out their straitened, oppressed, and distressed state.

Verse 9. *He hath inclosed my ways with hewn stone*] He has put insuperable obstacles in my way; and confounded all my projects of deliverance, and all my expectations of prosperity.

Verse 12. *He hath bent his bow, and set me as a mark for the arrow.*] One might conjecture that the following thought in the *Toosek i Teemour* was borrowed from this:—

“One addressed the caliph Aaly, and said, ‘If the heavens were a bow, and the earth the cord thereof;

if calamities were arrows, man the butt for those arrows; and the holy blessed God the unerring marksman; where could the sons of Adam flee for succour?’ The caliph replied, ‘The children of Adam must flee unto the Lord.’” This was the state of poor Jerusalem. It seemed as a butt for all God's arrows; and each arrow of calamity entered into the soul, for God was the unerring marksmen.

Verse 13. *The arrows of his quiver*] בני אשפתו *benev ashpatho*, “The sons of his quiver.” The issue or effect; the subject, adjunct, or accident, or produce of a thing, is frequently denominated its son or child. So arrows that issue from a quiver are here termed the sons of the quiver.

Verse 15. *He hath filled me with bitterness*] במרורים *bimrorim*, with bitternesses, bitter upon bitter.

He hath made me drunken with wormwood.] I have drunk the cup of misery till I am intoxicated with it. Almost in all countries, and in all languages, bitterness is a metaphor to express trouble and affliction. The reason is, there is nothing more disagreeable to the taste than the one; and nothing more distressing to the mind than the other. An Arabic poet, *Amralkais*, one of the writers of the *Moallakat*, terms a man grievously afflicted ناقع حنظل *a pounder of wormwood*.

Verse 16. *He hath also broken my teeth with gravel*

A. M. cir. 3416.
B. C. cir. 588.
Ol. XLVIII. 1.
Turquimii Prisci,
R. Roman.,
cir. annum 29.

17 And thou hast removed my soul far off from peace: I forgot ^a prosperity.

18 ^b And I said, My strength and my hope is perished from the LORD:

19 ^c Remembering mine affliction and my misery, ^d the wormwood and the gall.

20 My soul hath *them* still in remembrance, and is ^e humbled in me.

21 This I ^f recall to my mind, therefore have I hope.

22 ^g *It is of* the LORD's mercies that we are not consumed, because his compassions fail not.

23 *They are new* ^h every morning: great is thy faithfulness.

^a Heb. *good*. — ^b Ps. xxxi. 22. — ^c Or, *Remember*.
^d Jer. ix. 15. — ^e Heb. *bowed*. — ^f Heb. *make to return to my heart*. — ^g Mal. iii. 6. — ^h Isai. xxxiii. 2. — ⁱ Ps. xvi. 5. lxxiii. 26. cxix. 57. Jer. x. 16. — ^k Ps. cxxx. 6. Isai.

stones] What a figure to express *disgust, pain*, and the consequent incapacity of *taking food* for the support of life; a man, instead of bread, being obliged to eat *small pebbles*, till all his teeth are *broken to pieces* by endeavouring to grind them. One can scarcely read this description without feeling the *toothache*. The next figure is not less expressive.

He hath covered me with ashes.] הכפישני באפר *hich-phishani boepher*, "he hath plunged me into the dust." To be thrown into a mass or bed of perfect *dust*, where the eyes are blinded by it, the ears stopped, and the mouth and lungs filled at the very first attempt to respire after having been thrown into it—what a horrible idea of *suffocation* and *drowning*! One can scarcely read this without feeling a suppression of breath, or a stricture upon the lungs! Did ever man paint sorrow like this man?

Verse 17. *Thou hast removed my soul*] Prosperity is at such an utter distance from me, that it is impossible I should ever reach it; and as to *happiness*, I have forgotten whether I have ever tasted of it.

Verse 18. *And my hope*] That first, that last support of the miserable—it is gone! it is perished! The sovereign God alone can revive it.

Verse 20. *My soul—is humbled in me.*] It is evident that in the preceding verses there is a *bitterness of complaint* against the *bitterness of adversity*, that is not becoming to *man* when under the chastising hand of God; and, while indulging this feeling, all *hope* fled. Here we find a different feeling; he *humbles* himself under the mighty hand of God, and then his *hope* revives, ver. 21.

Verse 22. It is of the *Lord's mercies* that we are not consumed] Being thus *humbled*, and seeing *himself* and his *sinfulness* in a proper point of view, he finds that God, instead of dealing with him in *judgment*, has dealt with him in *mercy*; and that though the affliction was excessive, yet it was less than his iniquity deserved. If, indeed, any sinner be kept out of hell, it is because God's *compassion* faileth not.

24 The LORD is my ⁱ portion, saith my soul: therefore will I hope in him.

25 The LORD is good unto them that ^j wait for him, to the soul that seeketh him.

26 *It is good* that a man should both hope ^k and quietly wait for the salvation of the LORD.

27 ^l *It is good* for a man that he bear the yoke in his youth.

28 ^m He sitteth alone and keepeth silence, because he hath borne *it* upon him.

29 ⁿ He putteth his mouth in the dust; if so be there may be hope.

30 ^o He giveth *his* cheek to him that smiteth

A. M. cir. 3416.
B. C. cir. 588.
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xxx. 18. Mic. vii. 7. — ⁱ Ps. xxxvii. 7. — ^j Ps. xc. 12. cxix. 71. — ^k Jer. xv. 17. Ch. ii. 10. — ^l Job xli. 6. ^m Isai. l. 6. Matt. v. 39.

Verse 23. *They are new every morning*] Day and night proclaim the mercy and compassion of God. Who could exist throughout the *day*, if there were not a continual superintending Providence? Who could be preserved in the *night*, if the Watchman of Israel ever slumbered or slept?

Verse 24. *The Lord is my portion*] See on Ps. cxix. 57.

Verse 26. *It is good that a man should both hope*] *Hope* is essentially necessary to *faith*; he that *hopes* not, cannot believe; if there be no *expectation*, there can be no *confidence*. When a man *hopes* for salvation, he should not only *wait* for it, but use every means that may lead to it; for *hope* cannot live, if there be no *exercise*. If *hope* become *impatient*, *faith* will be impossible: for who can believe for his salvation when his mind is *agitated*? He must therefore *quietly wait*. He must *expect*, and yet be *dumb*, as the words imply; ever feeling his *utter unworthiness*; and, without *murmuring*, struggle into life.

Verse 27. *That he bear the yoke in his youth*] Early *habits*, when good, are invaluable. Early *discipline* is equally so. He who has not got under wholesome restraint in youth will never make a useful man, a good man, nor a happy man.

Verse 28. *He sitteth alone*] He has learnt that necessary lesson of *independence*, that shows him how *he is to serve himself*; to give no trouble to others; and keep his troubles, as far as possible, in his own bosom.

Verse 29. *He putteth his mouth in the dust*] Lives in a state of deep humility.

If so be there may be hope.] Because there is room for hope.

Verse 30. *He giveth his cheek to him that smiteth*] He has that love that is not provoked. He is not quarrelsome, not apt to resent injuries; he suffers long and is kind. Or it may be rendered, "let him give his cheek."

He is filled full with reproach] Though all this take place, yet let his "trust be in God, who will not

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B. C. cir. 588.
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him: he is filled full with reproach.

31 * For the LORD will not cast off for ever:

32 But though he cause grief, yet will he have compassion according to the multitude of his mercies.

33 For ^b he doth not afflict ^c willingly, nor grieve the children of men.

34 To crush under his feet all the prisoners of the earth,

35 To turn aside the right of a man before the face of ^d the Most High,

36 To subvert a man in his cause, ^e the LORD ^f approveth not.

37 Who *is* he ^g that saith, and it cometh to pass, *when* the LORD commandeth *it* not?

38 Out of the mouth of the Most High proceedeth not ^h evil and good?

39 ⁱ Wherefore doth a living man ^k complain,

^a Pt. xciv. 14. — ^b Ezek. xxxiii. 11. Hebr. xii. 10. ^c Heb. from his heart. — ^d Or, a superior. — ^e Hab. i. 13. ^f Or, seeth not. — ^g Ps. xxxiii. 9. — ^h Job ii. 10. Isai. xlv. 7. Amos iii. 6. — ⁱ Prov. xix. 3. — ^k Or, murmur.

cast off for ever." God will take his part, and bring him safely through all hardships.

Verse 31. *The Lord*] אדוני Adonai; but one of my ancient MSS. has יהוה Jehovah. The above verse is quoted in reference to our Lord's passion, by Matt. xvi. 62.

Verse 33. *For he doth not afflict willingly*] It is no pleasure to God to afflict men. He takes no delight in our pain and misery: yet, like a tender and intelligent parent, he uses the rod; not to gratify himself, but to profit and save us.

Verse 34. *To crush under his feet*] He can neither gain credit nor pleasure in trampling upon those who are already bound, and in suffering; such he knows to be the state of man here below. From which it most assuredly follows, that God never afflicts us but for our good, nor chastises but that we may be partakers of his holiness.

All the prisoners of the earth] By the *prisoners of the earth*, or *land*, Dr. Blayney understands those indentured debtors who were put in prison, and there obliged to work out the debt. Yet this is mercy in comparison with those who put them in prison, and keep them there, when they know that it is impossible, from the state of the laws, to lessen the debt by their confinement.

In verses 34, 35, and 36, certain acts of tyranny, malice, and injustice are specified, which men often indulge themselves in the practice of towards one another, but which the divine goodness is far from countenancing or approving by any similar conduct. — Blayney.

Verse 35. *To turn aside the right of a man*] To make a man lose his right, because one of the higher

^l a man for the punishment of his sins?

40 Let us search and try our ways, and turn again to the LORD.

41 ^m Let us lift up our heart with *our* hands unto God in the heavens.

42 ⁿ We have transgressed and have rebelled: thou hast not pardoned.

43 Thou hast covered with anger, and persecuted us: ^o thou hast slain, thou hast not pitied.

44 Thou hast covered thyself with a cloud, ^p that *our* prayer should not pass through.

45 Thou hast made us *as* the ^q offscouring and refuse in the midst of the people.

46 ^r All our enemies have opened their mouths against us.

47 ^s Fear and a snare is come upon us, ^t desolation and destruction.

A. M. cir. 3416.
B. C. cir. 588.
Ol. XLVIII. 1.
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R. Roman.,
cir. annum 29.

^l Mic. vii. 9. — ^m Pa. lxxxvi. 4. — ⁿ Dan. ix. 5. — ^o Ch. ii. 17, 21. — ^p Ver. 8. — ^q 1 Cor. iv. 13. — ^r Ch. ii. 16. ^s Isai. xxiv. 17. Jer. xlviii. 43. — ^t Isai. li. 19.

orders opposes him. Dr. Blayney thinks that אֵילֹן *elyon*, instead of being referred to *God*, should be considered as pointing out one of the *chief* of the people. I do not see that we gain any thing by this. The evil fact is, *turning aside the right of a man*; and the aggravation of it is, doing it *before the face of the Most High*; that is, in a court of justice, where God is ever considered to be present.

Verse 36. *To subvert a man in his cause*] To prevent his having justice done him in a lawsuit, &c., by undue interference, as by suborning false witnesses, or exerting any kind of influence in opposition to truth and right. — Blayney.

The Lord approveth not.] Instead of אדוני Adonai, seventeen MSS., of Kennicott's, and one ancient of my own, have יהוה Jehovah. *Approveth not*, לא יראה *lo raah*, doth not see, turns away his face from it abhors it.

Verse 39. *Wherefore doth a living man complain*] He who has his life still lent to him has small cause of complaint. How great soever his affliction may be, he is still *alive*; therefore, he may seek and find mercy unto eternal life. Of this, *death* would deprive him; therefore let not a *living* man complain.

Verse 40. *Let us search*] How are we to get the pardon of our sins? The prophet tells us: 1. Let us examine ourselves. 2. "Let us turn again to the Lord." 3. "Let us lift up our heart;" let us make fervent prayer and supplication for mercy. 4. "Let us lift up our hand;" let us solemnly promise to be his, and bind ourselves in a covenant to be the Lord's only: so much *lifting up the hand to God* implies. Or, let us put our heart on our hand, and offer it to

A. M. cir. 3416.
B. C. cir. 588.
Ol. XLVIII. 1.
Tarquinius Prisci,
R. Roman.,
cir. annum 29.

48 * Mine eye runneth down
with rivers of water for the
destruction of the daughter of
my people.

49 ^b Mine eye trickleth down, and ceaseth
not, without any intermission.

50 Till the LORD ^c look down, and behold
from heaven.

51 Mine eye affecteth ^d mine heart * because
of all the daughters of my city.

52 Mine enemies chased me sore, like a
bird, ^f without cause.

53 They have cut off my life ^g in the dun-
geon, and ^h cast a stone upon me.

54 ⁱ Waters flowed over mine head; *then*
^j I said, I am cut off.

55 ^k I called upon thy name, O LORD, out
of the low dungeon.

56 ^m Thou hast heard my voice: hide not
thine ear at my breathing, at my cry.

57 Thou ⁿ drewest near in the day *that* I

* Jer. iv. 19. ix. 1. xiv. 17. Ch. ii. 11. — ^b Ps. lxxvii. 2. Ch. i. 16. — ^c Isai. lxxiii. 15. — ^d Heb. *my soul*. — ^e Or, *more than all*. — ^f Ps. xxxv. 7, 19. lxix. 4. cix. 3. cxix. 161. ^g Jer. xxxvii. 16. xxxviii. 6, 9, 10. — ^h Dan. vi. 17. — ⁱ Ps. lxix. 2. cxxiv. 4, 5. — ^k Ps. xxxi. 22. Isai. xxxviii. 10, 11. Ver. 18. — ^m Ps. cxxx. 1. Jonah ii. 2. — ⁿ Ps. iii. 4. vi. 8.

called upon thee: thou saidst,
Fear not.

58 O LORD, thou hast ^o plead-
ed the causes of my soul; ^p thou
hast redeemed my life.

59 O LORD, thou hast seen my wrong:
^q judge thou my cause.

60 Thou hast seen all their vengeance *and*
all their ^r imaginations against me.

61 Thou hast heard their reproach, O LORD,
and all their imaginations against me;

62 The lips of those that rose up against
me, and their device against me all the day.

63 Behold their ^s sitting down, and their
rising up; ^t I am their music.

64 ^u Render unto them a recompence, O
LORD, according to the work of their hands.

65 Give them ^v sorrow of heart, thy curse
unto them.

66 Persecute and destroy them in anger
^w from under the ^x heavens of the LORD.

xviii. 6. lxvi. 19. cxvi. 1. — ^o James iv. 8. — ^p Ps. xlv. 1. Jer. li. 36. — ^q Ps. lxxi. 23. — ^r Ps. ix. 4. xxxv. 25. ^s Jer. xi. 19. — ^t Ps. cxxxix. 2. — ^u Ver. 14. — ^v Ps. xxviii. 4. See Jer. xi. 20. 2 Tim. iv. 14. — ^w Or, *obstinacy of heart*. — ^x Deut. xxv. 19. Jer. x. 11. — ^y Ps. viii. 3.

God; so some have translated this clause. 5. "We have transgressed;" let our confession of sin be fervent and sincere. 6. And to us who profess *Christianity* it may be added, *Believe on the Lord Jesus Christ* as having *died for thee*; and thou shalt not perish, but have everlasting life. Verses 46, 47, 48, beginning with *phé*, should, as to the order of the alphabet, follow 49, 50, 51, which begin with *y ain*, which in its grammatical position precedes the former.

Verse 47. *Fear and a snare*] See on Jer. xlviii. 43.
Verse 48. *Mine eye runneth down*] I weep incessantly.

Verse 51. *Mine eye affecteth mine heart*] What I see I feel. I see nothing but misery; and I feel, in consequence, nothing but pain. There have been various translations of the original: but they all amount to this.

The daughters of my city.] The villages about Jerusalem.

Verse 52. *Mine enemies chased me*] From this to the end of the chapter the prophet speaks of his own personal sufferings, and especially of those which he endured in the *dungeon*. See Jer. xxxviii. 6, &c.

Verse 56. *Hide not thine ear at my breathing*] He dared not even to *complain*, nor to *cry*, nor to *pray aloud*: he was obliged to *whisper* his prayer to God. It was only a *breathing*.

Verse 57. *Fear not.*] How powerful is this word when spoken by the Spirit of the Lord to a disconsolate heart. To every mourner we may say, on the

authority of God, *Fear not!* God will plead thy cause, and redeem thy soul.

Verse 60. *Thou hast seen—all their imaginations*] Every thing is open to the eye of God. Distressed soul! though *thou* knowest not *what* thy enemies *meditate* against thee; yet he who *loves thee* does, and will infallibly defeat all their plots, and save thee.

Verse 65. *Give them sorrow of heart*] They shall have a *callous* heart, *covered with obstinacy*, and thy *execration*. The former is their *state*, the latter their *fate*. This is the consequence of their hardening their hearts from thy fear. *Blayney* translates, "Thou wilt give with a hearty concordance thy curse unto them." That is, Thou wilt give it to them freely, and without reserve; intimating that God felt no longer any bowels of compassion for them. Formerly he inflicted punishments with reluctance, while there was any hope of amendment: but, in the instance before us, the case was so hopeless, that God acts according to the simple principle of vindictive justice. The prophet therefore considers them on the utmost verge of final reprobation: another plunge, and they are lost for ever.

Verse 66. *Persecute and destroy them*] Thou wilt pursue them with destruction. These are all *declaratory*, not *imprecatory*.

From under the heavens of the Lord.] This verse seems to allude to the Chaldaic prediction, in Jer. x. 11. By their conduct they will bring on themselves the curse denounced against their enemies.

The *Septuagint* and *Vulgate* seem to have read

"From under heaven, O Jehovah:" and the Syriac reads, "Thy heavens, O Jehovah!" None of these makes any material change in the meaning of the words.

It has already been noticed in the introduction,

that this chapter contains a triple acrostic, three lines always beginning with the same letter; so that the Hebrew alphabet is thrice repeated in this chapter, twenty-two multiplied by three being equal to sixty-six.

CHAPTER IV.

The present deplorable state of the nation is now contrasted with its ancient prosperity, 1—12; and the unhappy change ascribed, in a great degree, to the profligacy of the priests and prophets, 13—16. The national calamities are tenderly lamented, 17—20. The ruin of the Edomites also, who had insulted the Jews in their distress, is ironically predicted, 21. See Ps. cxxxvii. 7, and Obadiah 10—12. The chapter closes with a gracious promise of deliverance from the Babylonish captivity, 22.

A. M. cir. 3416.
B. C. cir. 588.
Ol. XLVIII. 1.
Tarquinius Prisci,
R. Roman.,
cir. annum 29.

HOW is the gold become dim! how is the most fine gold changed! the stones of the sanctuary are poured out

to the roof of his mouth for thirst: the young children ask bread, and no man breaketh it unto them.

A. M. cir. 3416.
B. C. cir. 588.
Ol. XLVIII. 1.
Tarquinius Prisci,
R. Roman.,
cir. annum 29.

in the top of every street.

2 The precious sons of Zion, comparable to fine gold, how are they esteemed as earthen pitchers, the work of the hands of the potter!

5 They that did feed delicately are desolate in the streets: they that were brought up in scarlet embrace dunghills.

3 Even the sea monsters draw out the breast, they give suck to their young ones: the daughter of my people is become cruel, like the ostriches in the wilderness.

6 For the punishment of the iniquity of the daughter of my people is greater than the punishment of the sin of Sodom, that was overthrown as in a moment, and no hands stayed on her.

4 The tongue of the sucking child cleaveth

7 Her Nazarites were purer than snow, they

Ch. ii. 19. — b Isai. xxx. 14. Jer. xix. 11. 2 Cor. iv. 7.
c Or, sea calves. — d Job xxxix. 14, 16.

e Ps. xxii. 15. — f See ch. ii. 11, 12. — g Job xxiv. 8.
h Or, iniquity. — i Gen. xix. 26.

NOTES ON CHAP. IV.

Verse 1. How is the gold become dim] The prophet contrasts, in various affecting instances, the wretched circumstances of the Jewish nation, with the flourishing state of their affairs in former times. Here they are compared to gold, זהב *sahab*, native gold from the mine, which, contrary to its nature, is become dim, is tarnished; and even the fine, the sterling gold, כֶּתֶם *kethem*, that which was stamped to make it current, is changed or adulterated, so as to be no longer passable. This might be applied to the temple, but particularly to the fallen priests and apostate prophets.

The stones of the sanctuary] אבני קדש *abney kodesh*, the holy stones; the Jewish godly men, who were even then the living stones of which God built his church.

Verse 2. The precious sons of Zion] The Jewish priests and Jewish believers.

Comparable to fine gold] Who were of the pure standard of holiness; holy, because God who called them is holy; but now esteemed no better than earthen pitchers—vessels of dishonour in comparison of what they once were.

Verse 3. Even the sea monsters draw out the breast] The whales give suck to their young ones. The word תַּנִּין *tannin*, signifies all large and cruel creatures, whether aquatic or terrestrial; and need not here be

restrained to the former sort. My Old MS. Bible translates curiously: ~~But~~ and the cruel beasts that ben clept *Kampa*, and the nakeden ther tetis, gebe ther whelpis souken.

Like the ostriches in the wilderness.] For her carelessness about her eggs, and her inattention to her young, the ostrich is proverbial.

Verse 4. The tongue of the sucking child] See the note on chap. ii. 12.

Verse 5. Embrace dunghills.] Lie on straw or rubbish, instead of the costly carpets and sofas on which they formerly stretched themselves.

Verse 6. For the punishment] He thinks the punishment of Jerusalem far greater than that of Sodom. That was destroyed in a moment, while all her inhabitants were in health and strength; Jerusalem fell by the most lingering calamities; her men partly destroyed by the sword, and partly by the famine.

Instead of no hands stayed on her, Blayney translates, "Nor were hands weakened in her." Perhaps the meaning is, "Sodom was destroyed in a moment without any human labour." It was a judgment from God himself: so the sacred text: "THE LORD rained down fire and brimstone from the Lord out of heaven." See Gen. xix. 24.

Verse 7. Her Nazarites were purer than snow] Her nazir does not always signify a person separated under a religious vow; it sometimes denotes what

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were whiter than milk, they were more ruddy in body than rubies, their polishing was of sapphire:

8 Their visage is ^a blacker ^b than a coal; they are not known in the streets: ^c their skin cleaveth to their bones; it is withered, it is become like a stick.

9 *They that be slain with the sword are better than they that be slain with hunger:* for these ^d pine away, stricken through for *want* of the fruits of the field.

10 ^e The hands of the ^f pitiful women have sodden their own children: they were their ^g meat in the destruction of the daughter of my people.

11 The LORD hath accomplished his fury; ^h he hath poured out his fierce anger, and ⁱ hath kindled a fire in Zion, and it hath devoured the foundations thereof.

12 The kings of the earth, and all the

inhabitants of the world; would not have believed that the adversary and the enemy should have entered into the gates of Jerusalem.

13 ^k For the sins of her prophets, and the iniquities of her priests, ^l that have shed the blood of the just in the midst of her,

14 They have wandered *as blind men* in the streets, ^m they have polluted themselves with blood, ⁿ so ^o that men could not touch their garments.

15 They cried unto them, Depart ye; ^p it is ^q unclean; depart, depart, touch not: when they fled away and wandered, they said among the heathen, They shall no more sojourn *there*.

16 The ^r anger of the LORD hath divided them; he will no more regard them: ^s they respected not the persons of the priests, they favoured not the elders.

^a Heb. *darker than blackness*. — ^b Ch. v. 10. Joel ii. 6. Nah. ii. 10. — ^c Ps. cii. 5. — ^d Heb. *flow out* — ^e Ch. ii. 20. — ^f Isai. xlix. 15. — ^g Dent. xxviii. 57. 2 Kings vi. 29. ^h Jer. vii. 20. — ⁱ Deut. xxxii. 22. Jer. xxi. 14. — ^k Jer. v. 31. vi. 13. xiv. 14. xxiii. 11, 21. Ezek. xxii. 26, 28.

Zeph. iii. 4. — ^l Matt. xxiii. 31, 37. — ^m Jer. ii. 24. ⁿ Or, *in that they could not but touch*. — ^o Numb. xiv. 16. ^p Or, *ye polluted*. — ^q Lev. xiii. 45. — ^r Or, *face*. — ^s Ch. v. 12.

is *chief* or *eminent*. It is applied to *Joseph*, Gen. xlix. 26. *Blayney* therefore translates here, *HER NOBLES*.

“Her nobles were purer than snow, they were whiter than milk;

They were ruddier on the bone than rubies; their veining was the sapphires.”

On which he remarks:—“In the first line the *whiteness* of their skin is described; and in the second, their flesh;” and as *גזר* *gazar* signifies to *divide* and *intersect*, as the *blue veins* do on the surface of the body, these are without doubt intended.

Milk will most certainly well apply to the *whiteness of the skin*; the beautiful *ruby* to the *ruddiness of the flesh*; and the *sapphire*, in its clear transcendent *purple*, to the *veins* in a fine complexion. The reverse of this state, as described in the following verse, needs no explanation. The *face* was a dismal *dark brown*, the *flesh gone*, the *skin shrivelled*, and apparently wrapped round the *bones*.

Verse 10. *The hands of the pitiful women have sodden their own children*] See on chap. ii. 20. But here there is a reference to mothers eating their own children; and this was done, not by mothers cruel and brutal, but by *נשי רחמניו* *nashim rachmaniyoth*, the *compassionate*, the *tender-hearted mothers*. From these horrible scenes it is well to pass with as hasty a step as possible.

Verse 12. *The kings of the earth*] Jerusalem was so well fortified, both by nature and art, that it appeared as a miracle that it should be taken at all.

Verse 13. *For the sins of her prophets, and the iniquities of her priests*] These most wretched beings, under the pretence of *zeal for the true religion*, persecuted the *genuine prophets, priests, and people of God*, and caused their blood to be shed in the midst of the city, in the most open and public manner; exactly as the murderous priests, and blood-thirsty preachers, under the reign of bloody Queen Mary, did in England. However, the profligate priests and idolatrous prophets in Jerusalem, only *shed* the blood of the saints of God there: but the sanguinary papists, in the above reign, *burnt* the blood here, *for they burnt the people alive*; and at the same time, in their worse than Molochean cruelty, consigned, with all the fervour peculiar to their then ruthless church, the *souls* of those whom they thus massacred, to the bitter pains of eternal death! O earth, cover not thou their blood!

Verse 14. *They have wandered as blind men in the streets*] Rather, “They ran frantic through the streets, they were stained with blood.” This was in their pretended zeal for their cause. Bishop *Bonne*, who was at the head of those sanguinary executions in England, was accustomed to *buffet* the poor protestants, when on their examinations they were too powerful for him in argument:—

“He proved his doctrine orthodox,

By apostolic blows and knocks.”

Just as his *elder brethren*, the false priests and prophets of Jerusalem.

Verse 15. *When they fled away*] These priests and prophets were so *bad*, that the very *heathen* did not

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17 As for us, ^aour eyes as yet failed for our vain help: in our watching we have watched for a nation *that* could not

of the LORD, ^awas taken in their pits, of whom we said, Under his shadow we shall live among the heathen.

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B. C. cir. 588.
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sure us.

18 ^bThey hunt our steps, that we cannot go in our streets: our end is near, our days are fulfilled; for ^cour end is come.

21 ^aRejoice and be glad, O daughter of Edom, that dwellest in the land of Uz; ^bthe cup also shall pass through unto thee: thou shalt be drunken, and shalt make thyself naked.

19 Our persecutors are ^dswifter than the eagles of the heaven: they pursued us upon the mountains, they laid wait for us in the wilderness.

22 ⁱThe ^kpunishment of thine iniquity is accomplished, O daughter of Zion; he will no more carry thee away into captivity: ^lhe will visit thine iniquity, O daughter of Edom; he will ^mdiscover thy sins.

20 The ^abreath of our nostrils, the anointed

^a2 Kings xxiv. 7. Isai. xx. 5. xxx. 6, 7. Jer. xxxvii. 7. Ezek. xxix. 16. — ^b2 Kings xxv. 4, 5. — ^cEzek. vii. 2, 3, 6. Amos viii. 2. — ^dDeut. xxviii. 49. Jer. iv. 13. Gen. ii. 7. Ch. ii. 9. — ^eJer. lxi. 9. Ezek. xii. 13. xix.

4, 8. — ^fLike Eccles. xi. 9. — ^gJer. xxv. 15, 16, 21. Obad. 10. — ^hIsai. xl. 2. — ⁱOr, *Thine iniquity.* — ^jPs. cxxxvii. 7. — ^kOr, *carry thee captive for thy sins.*

like to permit them to sojourn among them. The prophet now resumes the history of the siege.

should be permitted to live under their own laws and king in the land of their bondage.

Verse 17. *We have watched for a nation*] Viz., the Egyptians, who were their pretended allies, but were neither *able* nor *willing* to help them against the Chaldeans.

Verse 21. *Rejoice and be glad, O daughter of Edom*] A strong irony.

Verse 18. *We cannot go in our streets*] Supposed to refer to the *darts* and other *missiles* cast from the mounds which they had raised on the outside of the walls, by which those who walked in the streets were grievously annoyed, and could not shield themselves.

The cup also shall pass through unto thee] Thou who hast triumphed in our disasters shalt shortly have enough of thy own. They had joined themselves to the Chaldeans (see Ps. cxxxvii. 7), and therefore they should share in the desolations of Babylon.

Verse 19. *They pursued us upon the mountains*] They hunted down the poor Jews like wild beasts in every part of the country by their marauding parties, whilst the great army besieged Jerusalem. But this may apply to the pursuit of Zedekiah. See what follows.

Verse 22. *The punishment of thine iniquity is accomplished, O daughter of Zion*] On the contrary: Rejoice, O Jerusalem, for thy captivity will soon end; thy sufferings are nearly completed; thou shalt soon return to thy own land: but he will *visit thy iniquity, O Edom; he will discover thy sins.* When sin is *pardoned*, it is said to be *covered*: here, God says he will *not cover the sins of Edom*—he will not *pardon them*; they shall drink the cup of wrath.

Verse 20. *The breath of our nostrils, the anointed of the Lord*] That is, Zedekiah the king, who was *as the life of the city*, was taken in his flight by the Chaldeans, and his eyes were put out; so that he was wholly unfit to perform any function of government; though they had fondly hoped that if they surrendered and should be led captives, yet they

The promise in this last verse may refer to Jerusalem under the gospel. When they receive Christ crucified, they shall be gathered from all nations, become one with the church among the Gentiles, be one flock under one and the same Shepherd, and shall be *carried no more into captivity.*

CHAPTER V.

This chapter is, as it were, an epiphonema or conclusion to the four preceding, representing the nation as groaning under their calamities, and humbly supplicating the divine favour, 1—22.

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REMEMBER, O LORD, what is come upon us: consider, and behold ^bour reproach.

2 ^aOur inheritance is turned to strangers, our houses to aliens.
3 We are orphans and fatherless, our mothers are as widows.

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^aPs. lxxxix. 50, 51. — ^bCh. ii. 15. Ps. lxxxix. 4.

^cPs. lxxxix. 1.

NOTES ON CHAP. V.

Verse 1. *Remember, O Lord*] In the *Vulgate*, *græcæ*, and *Arabic*, this is headed, "The prayer of 3045

Jeremiah." In my old MS. Bible: *Here bigginneth the orison of Jeremie the prophete.*

Though this chapter consists of exactly *twenty-two*

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4 We have drunken our water
for money; our wood ^a is sold
unto us.

5 ^b Our ^c necks are under per-
secution: we labour, and have no rest.

6 ^d We have given the hand ^e to the Egyp-
tians, and to the Assyrians, to be satisfied with
bread.

7 ^f Our fathers have sinned, and ^g are not;
and we have borne their iniquities.

8 ^h Servants have ruled over us: there is

^a Heb. *cometh for price*.—^b Deut. xxviii. 48. Jer. xxviii.
14.—^c On our necks are we persecuted.—^d Gen. xxiv. 2.
Jer. l. 15.—^e Hos. xii. 1.—^f Jer. xxxi. 29. Ezek. xviii. 2.

verses, the number of letters in the Hebrew alphabet, yet the acrostic form is no longer observed. Perhaps any thing so technical was not thought proper when in agony and distress (under a sense of God's displeasure on account of sin) they prostrated themselves before him to ask for mercy. Be this as it may, no attempt appears to have been made to throw these verses into the form of the preceding chapters. It is properly a solemn prayer of all the people, stating their past and present sufferings, and praying for God's mercy.

Behold our reproach.] הַבִּיטָה *hebita*. But many MSS. of Kennicott's, and the oldest of my own, add the *he paragogic*, הַבִּיטָה *hebitah*, "Look down earnestly with commiseration;" for paragogic letters always increase the sense.

Verse 2. *Our inheritance is turned to strangers*] The greater part of the Jews were either slain or carried away captive; and even those who were left under Gedaliah were not free, for they were vassals to the Chaldeans.

Verse 4. *We have drunken our water for money*] I suppose the meaning of this is, that every thing was taxed by the Chaldeans, and that they kept the management in their own hands, so that wood and water were both sold, the people not being permitted to help themselves. They were now so lowly reduced by servitude, that they were obliged to pay dearly for those things which formerly were common and of no price. A poor Hindoo in the country never buys fire-wood, but when he comes to the city he is obliged to purchase his fuel, and considers it as a matter of great hardship.

Verse 5. *Our necks are under persecution*] We feel the yoke of our bondage; we are driven to our work like the bullock, which has a yoke upon his neck.

Verse 6. *We have given the hand to the Egyptians*] We have sought alliances both with the Egyptians and the Assyrians, and made covenants with them in order to get the necessaries of life. Or, wherever we are now driven, we are obliged to submit to the people of the countries in order to the preservation of our lives.

Verse 7. *Our fathers have sinned, and are not*] Nations, as such, cannot be punished in the other

none that doth deliver us out of their hand.

9 We gat our bread with the peril of our lives because of the sword of the wilderness.

10 Our skin was black like an oven because of the terrible famine.

11 They ravished the women in Zion, and the maids in the cities of Judah.

12 Princes are hanged up by their hand: the faces of elders were not honoured.

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^g Gen. xlii. 13. Zech. i. 5.—^h Neh. v. 15.—ⁱ Job xlii. 30. Ps. cxix. 83. Ch. iv. 8.—^k Or, *terrors or storms*.
^l Isai. xlii. 16. Zech. xiv. 2.—^m Isai. xlvii. 6. Ch. iv. 16.

world; therefore national judgments are to be looked for only in this life. The punishment which the Jewish nation had been meriting for a series of years, came now upon them, because they copied and increased the sins of their fathers, and the cup of their iniquity was full. Thus the children might be said to bear the sins of the fathers, that is, in temporal punishment, for in no other way does God visit these upon the children. See Ezek. xviii. 1, &c.

Verse 8. *Servants have ruled over us*] To be subject to such is the most painful and dishonourable bondage:—

Quid domini faciant, audent cum talia fures?
Virg. Ecl. iii. 16.

"Since slaves so insolent are grown,
What may not masters do?"

Perhaps he here alludes to the Chaldean soldiers, whose will the wretched Jews were obliged to obey.

Verse 9. *We gat our bread with the peril of our lives*] They could not go into the wilderness to feed their cattle, or to get the necessaries of life, without being harassed and plundered by marauding parties, and by these were often exposed to the peril of their lives. This was predicted by Moses, Deut. xxviii. 31.

Verse 10. *Our skin was black—because of the terrible famine.*] Because of the searching winds that burst up every green thing, destroying vegetation, and in consequence producing a famine.

Verse 11. *They ravished the women in Zion, and the maids in the cities of Judah.*] The evil mentioned here was predicted by Moses, Deut. xxviii. 30, &c., and by Jeremiah, chap. vi. 12.

Verse 12. *Princes are hanged up by their hand*] It is very probable that this was a species of punishment. They were suspended from hooks in the wall by their hands till they died through torture and exhaustion. The body of Saul was fastened to the wall of Beth-shan, probably in the same way; but his head had already been taken off. They were hung in this way that they might be devoured by the fowls of the air. It was a custom with the Persians after they had slain, strangled, or beheaded their enemies, to hang their bodies upon poles, or empales them. In this way they treated Histieus of Mile-

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13 They took the young men
to grind, and the children fell
under the wood.

14 The elders have ceased
from the gate, the young men from their
musick.

15 The joy of our heart is ceased; our
dance is turned into mourning.

16 The crown is fallen from our head:
woe unto us, that we have sinned!

17 For this our heart is faint; for these
things our eyes are dim.

^aJudg. xvi. 21. — ^bJob xix. 9. Ps. lxxxix. 39.
^cHeb. *The crown of our head is fallen.* — ^dCh. i. 22.
^ePs. vi. 7. Ch. ii. 11. — ^fPs. ix. 7. x. 16. xxix. 10. xc. 2.

tum, and Leonidas of Lacedæmon. See Herodot.
lib. vi. c. 30, lib. vii. c. 238.

Verse 13. *They took the young men to grind*] This
was the work of female slaves. See the note on
Isai. xlvii. 2.

Verse 14. *The elders have ceased from the gate*] There is now no more justice administered to the
people; they are under military law, or disposed of
in every sense according to the caprice of their masters.

Verse 16. *The crown is fallen from our head*] At
feasts, marriages, &c., they used to crown themselves
with garlands of flowers; all festivity of this kind
was now at an end. Or it may refer to their having
lost all sovereignty, being made slaves.

Verse 18. *The foxes walk upon it.*] Foxes are
very numerous in Palestine, see on Judges xv. 4. It
was usual among the Hebrews to consider all deso-
lated land to be the resort of wild beasts; which is,
in fact, the case everywhere when the inhabitants are
removed from a country.

Verse 19. *Thou, O Lord, remainest for ever*] Thou
sufferest no change. Thou didst once love us; O let
that love be renewed towards us!

Verse 21. *Renew our days as of old.*] Restore us
to our former state. Let us regain our country, our
temple, and all the divine offices of our religion;
but, more especially, thy favour.

Verse 22. *But thou hast utterly rejected us*] It ap-
pears as if thou hadst sealed our final reprobation,
because thou showest against us exceeding great wrath.
But convert us, O Lord, unto thee, and we shall be con-
verted. We are now greatly humbled, feel our sin,
and see our folly: once more restore us, and we shall
never again forsake thee! He heard the prayer; and
at the end of seventy years they were restored to their
own land.

This last verse is well rendered in the first printed
edition of our Bible, 1535:—*Renue our daies as in
olde tyme, for thou hast now banished us longe ynough,
and bene sore displeasèd at us.*

My Old MS. Bible is not less nervous:—*Netue thou
our daies as from the begynnyng: bot castand awteit thou
hast put us out: thou wraethedist uegin us ynugelp.*

Dr. Blayney translates, "For surely thou hast cast

18 Because of the mountain
of Zion, which is desolate, the
foxes walk upon it.

19 Thou, O LORD, remainest
for ever; thy throne from generation to
generation.

20 Wherefore dost thou forget us for ever,
and forsake us so long time?

21 Turn thou us unto thee, O LORD, and
we shall be turned; renew our days as of old.

22 But thou hast utterly rejected us; thou
art very wroth against us.

cii. 12, 26, 27. cxlv. 13. Hab. i. 12. — ^ePs. xlv. 6. — ^bPs.
xiii. 1. — ^fHeb. *for length of days?* — ^kPs. lxxx. 3, 7, 19.
Jer. xxxi. 18. — ^lOr, *For wilt thou utterly reject us?*

us off altogether:" and adds, "כי ki ought certainly
to be rendered as causal; God's having rejected his
people, and expressed great indignation against them,
being the cause and ground of the preceding applica-
tion, in which they pray to be restored to his favour,
and the enjoyment of their ancient privileges."

Pareau thinks no good sense can be made of this
place unless we translate interrogatively, as in Jer.
xiv. 19,—

"Hast thou utterly rejected Judah?
Hath thy soul loathed Sion?"

On this ground he translates here,

An enim prorsus nos rejecisses?
Nobis iratus esses usque adeo?

"Hast thou indeed utterly cast us off?
Wilt thou be angry with us for ever?"

Wilt thou extend thy wrath against us so as to show
us no more mercy? This agrees well with the state
and feelings of the complainants.

MASORETIC NOTES.

Number of verses in this Book, 154.

Middle verse, chap. iii. 34.

In one of my oldest MSS., the twenty-first verse is
repeated at the conclusion of the twenty-second verse.
In another, yet older, there is only the first word of
it, *השיבנו hashibenu, Convert us!*

Having given in the preceding preface and notes
what I judge necessary to explain the principal diffi-
culties in this very fine and affecting poem, very fitly
termed THE LAMENTATIONS, as it justly stands at the
head of every composition of the kind, I shall add
but a few words, and these shall be by way of re-
capitulation chiefly.

The Hebrews were accustomed to make lamenta-
tions or mourning songs upon the death of great men,
princes, and heroes, who had distinguished them-
selves in arms; and upon any occasion of public
miseries and calamities. Calmet thinks they had col-
lections of these sorts of Lamentations: and refers
in proof to 2 Chron. xxxv. 25: "And Jeremiah
lamented for Josiah; and all the singing men and
the singing women spake of Josiah in their lamenta-

tions, to this day; and made them an ordinance in Israel: and, behold, they are written in the Lamentations."

From this verse it is evident, that Jeremiah had composed a funeral elegy on *Josiah*: but, from the complexion of *this Book*, it is most evident that it was not composed on the death of *Josiah*, but upon the desolations of *Jerusalem*, &c., as has already been noted. His *lamentation for Josiah* is therefore lost. It appears also, that on particular occasions, perhaps *anniversaries*, these *lamentations* were sung by men and women singers, who performed their *several parts*; for these were all *alternate or responsive songs*. And it is very likely, that this book was sung in the same way; the *men* commencing with *aleph*, the *women* responding with *beth*, and so on. Several of this sort of songs are still extant. We have those which *David* composed on the death of his son *Absalom*, and on the death of his friend *Jonathan*. And we have those made by *Isaiah*, *Jeremiah*, and *Ezekiel*, on the desolation of *Egypt*, *Tyre*, *Sidon*, and *Babylon*. See *Isai.* xiv. 4, 5, xv., xvi.; *Jer.* vii. 29, ix. 10, xlviii. 32; *Ezek.* xix. 1, xxviii. 11, xxxii. 2; *Jer.* ix. 17. Besides these, we have *fragments* of others in different places; and references to some, which are now finally lost.

In the *two first chapters* of this book, the prophet describes, principally, the calamities of the siege of *Jerusalem*.

In the *third*, he deplores the persecutions which he himself had suffered; though he may in this be

personifying the city and state; many of his own sufferings being illustrative of the calamities that fell generally upon the city and people at large.

The *fourth* chapter is employed chiefly on the ruin and desolation of the city and temple; and upon the misfortunes of *Zedekiah*, of whom he speaks in a most respectful, tender, and affecting manner:—

"The anointed of Jehovah, the breath of our nostrils,
was taken in their toils,

Under whose shadow we said, We shall live among
the nations."

At the end he speaks of the cruelty of the *Edomites*, who had insulted *Jerusalem* in her miseries, and contributed to its demolition. These he threatens with the wrath of God.

The *fifth* chapter is a kind of *form of prayer* for the Jews, in their dispersions and captivity. In the conclusion of it, he speaks of their fallen royalty; attributes all their calamities to their rebellion and wickedness; and acknowledges that there can be no end to their misery, but in their restoration to the divine favour.

This last chapter was probably written some considerable time *after* the rest: for it supposes the temple to be so deserted, that the *foxes walked undisturbed among its ruins*, and that the people were already in captivity.

The poem is a monument of the *people's* iniquity and rebellion; of the displeasure and judgment of God against them; and of the piety, eloquence, and incomparable ability of the *poet*.

INTRODUCTION TO THE BOOK

OF THE

P R O P H E T E Z E K I E L .

EZEKIEL the prophet was the son of *Buzi*; and was of the sacerdotal race, as himself informs us, chap. i. 3, and was born at a place called *Saresa*, as the *pseudo-Epiphanius* tells us in his *Lives of the Prophets*. He was carried captive by Nebuchadnezzar into Babylon, with Jeconiah king of Judah, and *three thousand* other captives of the principal inhabitants, and was sent into Mesopotamia, where he received the prophetic gift; which is supposed, from an obscure expression in his prophecies, chap. i. 1, to have taken place in the *thirtieth* year of his age. He had then been in captivity *five* years; and continued to prophesy about *twenty-two* years, from A. M. 3409 to A. M. 3430, which answers to the *fourteenth* year after the destruction of Jerusalem.

About *three* months and *ten* days after this conquest of Jerusalem, Nebuchadnezzar made another descent, and again besieged the city; and Jehoiachin, who succeeded his father Jehoiakim, was obliged to surrender. The victorious Chaldeans carried off all the inhabitants of note into Babylon, leaving none behind but the very poorest of the people. See 2 Kings xxiv. 8—16. These captives were fixed at *Tel-abib*, and other places on the river Chebar, which flows into the east side of the Euphrates at Carchemish, nearly *two hundred* miles northward of Babylon. There, as Archbishop *Newcome* observes, he was present in body, though, in visionary representation, he was sometimes taken to Jerusalem.

With this same learned writer I am of opinion that, the better to understand the propriety and force of these divine revelations, the circumstances and dispositions of the Jews in their own country, and in their state of banishment, and the chief historical events of that period, should be stated and considered. Most writers on this Prophet have adopted this plan; and Archbishop *Newcome's* abstract of this history is sufficient for every purpose.

“Zedekiah, uncle to the captive king Jehoiachin, was advanced by Nebuchadnezzar to the kingdom of Judah; and the tributary king bound himself to subjection by a solemn oath in the name of Jehovah, Ezek. xvii. 18. But notwithstanding the divine judgments which had overwhelmed Judah during the reigns of his two immediate predecessors, he did evil in the sight of God, 2 Chron. xxxvi. 12. Jerusalem became so idolatrous, impure, oppressive, and blood-thirsty, that God is represented as smiting his hands together through astonishment at such a scene of iniquity, chap. xxii. 13. The prophet Jeremiah was insulted, rejected, and persecuted; false prophets abounded, whose language was, ‘Ye shall not serve the king of Babylon,’ Jer. xxvii. 9. ‘I have broken the yoke of the king

of Babylon,' Jer. xxviii. 2. They even limited the restoration of the sacred vessels, and the return of Jehoiachin and his fellow-captives, to so short an interval as *two years*, Jer. xxviii. 3, 4. Zedekiah, blinded by his vices and these delusions, flattered by the embassies which he had received from Edom, Moab, Ammon, Tyre, and Sidon, Jer. xxvii. 3, and probably submitting with his accustomed timidity to the advice of evil counsellors, Jer. xxviii. 25, rebelled against his powerful conquerors, and sent ambassadors into Egypt for assistance, Ezek. xvii. 15. Hence arose a third invasion of the Chaldeans. Pharaoh-hophra, king of Egypt, did not advance to the assistance of Zedekiah till Jerusalem was besieged, Jer. xxxvii. 5. The Babylonians raised the siege with the design of distressing the Egyptians in their march, and of giving battle when advantage offered: but Pharaoh, with perfidy and pusillanimity, returned to his own country; and left the rebellious and perjured king of Judah to the rage of his enemies, Jer. xxxvii. 7. Before the siege was thus interrupted, Zedekiah endeavoured to conciliate the favour of God by complying so far with the Mosaic law as to proclaim the sabbatical year a year of liberty to Hebrew servants, Exod. xxi. 2. But such was his impiety, and so irresolute and fluctuating were his counsels, that, on the departure of the Chaldeans, he revoked his edict, Jer. xxxiv. 11; upon which God, by the prophet Jeremiah, proclaimed liberty to the sword, to the pestilence, and to the famine; and commissioned these messengers of his wrath to avenge himself on his people, Jer. xxxiv. 17. When the siege was resumed, we have a further instance of Zedekiah's extreme infatuation; his rejection of Jeremiah's counsel, given him by the authority of God, to preserve himself, his family, and his city, by a surrender to the Chaldeans. Thus, after a siege of *eighteen* months, Jerusalem was stormed and burnt, Jer. xxxix. 1, 2; Zedekiah was taken in his flight; his sons were slain before his eyes; his eyes were afterwards put out, agreeably to the savage custom of eastern conquerors; and he was carried in chains to Babylon, Jer. xxxix. 5—7.

"The exiles on the river Chebar were far from being awakened to a devout acknowledgment of God's justice by the punishment inflicted on them: they continued rebellious and idolatrous, Ezek. ii. 3, xx. 39, they hearkened to false prophets and prophetesses, Ezek. xiii. 2, 17; and they were so alienated that he refused to be inquired of by them. In vain did Ezekiel endeavour to attract and win them by the charms of his flowing and insinuating eloquence; in vain did he assume a more vehement tone to awe and alarm them by heightened scenes of calamity and terror.

"We know few particulars concerning the Jews at Babylon. They enjoyed the instruction and example of the prophet Daniel, who was carried away captive to that city in the *third* year of Jehoiakim, *eight* years before the captivity of Ezekiel, Dan. i. 1. Jeremiah cautioned them not to be deceived by their false prophets and diviners, Jer. xxix. 8, 9, 15, 21; against some of whom he denounced fearful judgments. He exhorted them to seek the peace of the city where they dwelt; to take wives, build houses, and plant gardens, till their restoration after *seventy* years, Jer. xxix. 5, 6, 7, 10. He also comforted them by a prediction of all the evil which God designed to inflict on Babylon: he assured them that *none should remain* in that proud city, but that it should be *desolate for ever*. The messenger, when he had read the book containing these denunciations, was commanded 'to bind a stone to it, and cast it into the Euphrates, and say, Thus shall Babylon sink, and shall not rise from the evil which I will bring on her,' Jer. li. 59—64. It further appears, by divine hymns now extant, see Ps. lxxix., cii., cvi., and cxxxvii., that God vouchsafed to inspire some of these Babylonian captives with his Holy Spirit. Nebuchadnezzar appointed Gedaliah ruler of the people that remained in Judea, 2 Kings xxv. 23, Jer. xl. 5; and the scattered military commanders and their men, together with other Jews who had taken refuge in the neighbouring countries, Jer. xl. 7, 11, submitted to his government on the departure of the Chaldeans. The Jews employed themselves in gathering the fruits of the earth, Jer. xl. 12, and a calm succeeded the tempest of war: but it was soon interrupted by the turbulence of this devoted people. Ishmael slew Gedaliah; and compelled the wretched remains of the Jews in Mizpah, the seat of Gedaliah's government, to retire with him towards the country of the Ammonites, Jer. xli. 10; a people hostile to the Chaldeans, Jer. xxvii. 3. Johanan raised a force to revenge this mad and cruel act, Jer. xli. 11—15; pursued Ishmael, overtook him, and recovered from him the people whom he had forced to follow him: but the assassin himself escaped with *eight* men to his place of refuge. The succeeding event furnishes another signal instance of human infatuation. Johanan, through

fear of the Chaldeans, many of whom Ishmael had massacred, together with Gedaliah, Jer. xli. 3, conceived a design of retreating to Egypt, Jer. xli. 17; but before he executed this resolution, he formally consulted the prophet Jeremiah. The prophet answered him in the name of Jehovah, Jer. xlii., that if Johanan and the people abode in Judea, God would 'build them, and not pull them down: would plant them, and not pluck them up;' but if they went to sojourn in Egypt, they should 'die by the sword, by famine, and by pestilence;' and should become an 'execration, and an astonishment, and a curse, and a reproach.' Notwithstanding this awful assurance, and the many prophecies of Jeremiah, which the most calamitous events had lately verified, Johanan defied the living God and his prophet, and madly adhered to his determination. Not long after the destruction of Jerusalem, the siege of Tyre was undertaken by Nebuchadnezzar. It continued for the space of *thirteen* years; and many think that the conquest of the Sidonians, Philistines, Ammonites, Moabites, and Idumeans, coincided with this period, the Chaldean being able to make powerful detachments from his vast forces. See the prophecies, Jer. xxvii. 2, 3, xlvi., xlix., and Ezek. xxv. After the reduction of that famous city, Nebuchadnezzar made his descent on Egypt, which he subdued and ravaged throughout; and at this time Johanan and his Jewish colonists experienced the vengeance of the conqueror, together with the Egyptians. So widely did Nebuchadnezzar spread his victories and devastations, that, according to the learned chronologer *Marsham*, Lond. edit. 1672, fol. p. 556, s. 18, this might justly be called the era of the subversion of cities.

————— Omnis eo terrore Ægyptus, et Indi,
Omnis Arabs, omnes vertebant terga Sabæi.

VIRG. ÆN. viii. 705.

'The trembling Indians and Egyptians yield:
Arabs and soft Sabæans quit the field.'

I may add that the stroke fell upon no people so heavily as upon the Jews, for no other nation possessed privileges like them, and no other nation had sinned so deeply against God. Their crimes were seen in their punishment.

The principal design of this prophet was to comfort his companions in tribulation during their captivity, and to render it light by the most positive promises of their restoration to their own land, the re-building of the temple, and the re-establishment of the divine worship, all their enemies being finally destroyed.

That Ezekiel is a very *obscure* writer, all have allowed who have attempted to explain his prophecies. The Jews considered him inexplicable. There is a tradition that the rabbins held a consultation whether they should admit Ezekiel into the sacred canon. And it was likely to be carried in the negative, when Rabbi *Ananias* rose up and said he would undertake to remove every difficulty from the account of *Jehovah's chariot*, chap. i., which is confessedly the most difficult part in the whole book. His proposal was received; and to assist him in his work, and that he might complete it to his credit, they furnished him with *three hundred barrels of oil* to light his lamp during the time he might be employed in the study of this part of his subject! This extravagant grant proved at once the conviction the rabbins had of the difficulty of the work; and it is not even intimated that Rabbi *Ananias* succeeded in any tolerable degree, if indeed he undertook the task; and they believe that to this hour the *chariot* mentioned in chap. i., and the account of the *temple* described at the conclusion of the book, have not been explained.

I believe it may be affirmed with truth that these parts of the prophecy have had as many *different explanations* as there have been *expositors*! Yet each has been sanguine in the hope that he had removed all difficulties; while every successor felt that the whole work was yet to be done, and that the *Gordian knot* was not likely to be untied unless by himself! And it is to be lamented that in these circumstances the work still remains as to its principal difficulties; and I certainly do not attempt to add another to Ezekiel's commentators with the most distant hope of being able to solve those particular difficulties.

After all, with the exception of the *chariot*, *Gog and Magog*, the peculiarities in the description of the *temple*, and some matters of this kind, the major part of the prophecy is very intelligible, and highly edifying; and does not present more difficulties than have been found in the preceding prophets, and may be found in those which follow. I have in the following

notes done what I could, as a help to a better understanding of this part of the sacred writings.

The ancient *Versions* give some help; but it is astonishing how difficult it is to settle the text by a collation of MSS. This has not yet been properly done; and we cannot know the *true meaning* till we can ascertain the *true reading*. But after having laboured in this way, I must express myself as the learned professor of the oriental tongues at Parma, *J. B. De Rossi*: Tanta hic in suffixis præsertim pronomibus codicum inconstantia ac varietas, ut tæduerit me laboris mei, ac verius ego quod olim de uno Zachariæ versu (xi. 5) dolens inquebat *Norzius*, de toto Ezechielis libro usurpare possim, angustiatam fuisse animam meam ob varietates multas, et avertisse faciem meam ab eis. "That there is so much inconstancy and variation among the MSS., especially in the *suffixed pronouns*, that I was weary of my labour; and I could more truly say of the whole book of Ezekiel, than *Norzius* did relative to one passage in Zechariah, who, bitterly complaining of the many variations he met with, said, 'My soul was perplexed with them, and I turned away my face from them.'" As most of our printed editions have been taken from a very inadequate collation of MSS., especially of this prophet, much remains to be done to restore the text to a proper state of purity. When this is done it is presumed that several of the difficulties in this book will be removed. In many instances Abp. *Newcome* has been very successful.

On the famous controversy relative to GOG and MAGOG, I must refer the reader to the notes on chap. xxxviii. and xxxix., where the best accounts I have met with are detailed. There are only *two schemes* that appear at all probable; that which makes Gog *Antiochus Epiphanes*, king of Assyria, and that which makes him *Cambyses*, king of Persia. The former, as being the most probable, and the best supported in all its parts by the marks given in the prophecy, I have in a certain measure adopted; for want of one more satisfactory to my own mind.

The character of Ezekiel as a poet has been drawn at large by some of the most eminent critics of these and other countries. *Lowth*, *Michaelis*, and *Eichhorn*, are the chief. Abp. *Newcome* has quoted largely from the latter; and from his work, which is now very scarce and extremely dear, I shall present my readers with the following extracts:

"The two first visions are so accurately polished, chap. i.—vii., viii.—xi., and demanded so much art to give them their last perfection and proportion, that they cannot possibly be an unpremeditated work. And if; according to the commonly received opinion, they were publicly read by Ezekiel as we read them now, he must have seriously designed them as a picture, and finished them in form. The intention of his visions might make this necessary. He designed no doubt to make deep impressions upon the people whom he was to guide; and by highly labouring the divine appearances, to open their ears for his future oracles and representations. The more complete, divine, and majestic the divine appearances were which he represented, the deeper veneration was impressed upon the mind towards the prophet to whom such high visions were communicated. Most of the parts which compose Ezekiel, as they are generally works of art, are full of artificial and elaborate plans.

"The peculiarities of language in the first chapter are to be found in the middle and end of the book. The same enthusiasm which in the beginning of his prophecies produced the magnificent divine appearances, must also have built the temple of God at the conclusion. As in the beginning every thing is first proposed in high allegorical images, and afterwards the same ideas are repeated in plain words, thus also in the middle and at the end in every piece, allegorical representation is succeeded by literal. Throughout the style is rather prose than verse; and rough, hard, and mixed with the Chaldee.

"The division of Ezekiel into two parts has been adopted by several writers. They continue the former part to the *thirty-ninth* chapter, and consider the last *nine* chapters from the *fortieth* as a separate book. This division is possible. From the *eleventh* chapter a new elevated scene commences. Before there was nothing but oracles, full of misfortunes, punishments, 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 and better times. Lastly, from hence prosaic

expressions predominate ; at least the prophet elevates himself by poetical colouring much more rarely than before.

"A generally acknowledged character of Ezekiel is, that he minutely distinguishes every thing in its smallest parts. What the more ancient prophets brought together in one single picture, and to which they only alluded, and what they explained with the utmost brevity, and showed only from one side, *that* he explains and unfolds formally, and represents from all possible sides.

"Another character, and a principal one, which distinguishes his oracle is, that no other prophet has given so free a course to his imagination. Almost every thing is dressed in symbolical actions, in fables, narrations, allegories, or in the still higher poetry of visions. And as they are very complicate, there resound from all sides complaints of darkness. Whoever can look on these things with the eye of an eagle, and is not disturbed from the principal object by what is not essential ; he alone is able to comprehend the sense of the whole composition, and he scarcely conceives how any one can complain of obscurity. Meanwhile, how different soever the species of composition are which he hazards, they are all worked out in the same general form. What he represents in one image, picture, or vision, in allegory, parable, or narration, is explained in a short speech, which God, who is at his right hand, enables him to pronounce.

"It is evident that he has shown an inexhaustible imagination and power of invention throughout all the pages of his book. He uses all sorts of prophetic poetry to appear always great and magnificent ; and it cannot be denied that he has given all kinds, excellent pieces, both in design and execution. Particularly, he is so used to ecstasies and visions, that he adopts the language proper to these, where he has no visions to describe.

"If the dress of vision fitted any prophet, it was certainly Ezekiel : he was even naturally led to it by his situation, and by the subjects which he was to represent. He was to describe and foretel to his fellow-captives several facts which happened in Palestine, in Jerusalem, and in the king's palace. A narration and description in simple prose could not possibly suit a prophet ; he must give his object the requisite prophetic dignity, by a particular dress.

"He therefore brought the scene of events nearer. For this purpose he chose high ecstasies, such as the Greek and Roman poets pretended to in their flights of enthusiasm ; the hand of Jehovah came upon him, and carried him to that place where what he intended to propose to his countrymen in their exile might be seen and considered. All ecstasies in my opinion are nothing but dresses, nothing but poetical fictions ; and a poet of another age, and of another tone, of an inferior imagination and poetical endowments, would have given the same ideas quite another dress.

"Accustomed to this kind of poetry, he represented the restitution of the Jewish state in a sublime vision. His imagination placed him upon graves, where he stood on the dried bones of the dead. He saw how the graves opened, the bones were clothed with flesh, and the dead came forth by a new creation. Could there be a more lively fiction for this case ? Another poet would have represented the restoration of the Jews in simple words ; and would only have compared it to a resurrection, or give it some other ornamental delineation. To view this intuitively in an example, compare Ezek. xxxvii. 1—14 and Isai. xxvi. 19.

'Thy dead shall live, their dead bodies shall rise :
Awake and sing, ye that dwell in dust :
For thy dew is as the dew of herbs,
And the earth shall cast forth the mighty dead.'

"And, however numerous the fictions of Ezekiel are, they all appear in magnificent dress, and each in its peculiar splendid one. Lustre shines in him on every side ; and if the poet has here and there overloaded his subject with ornaments, we shall be unable to refuse our admiration to his genius, notwithstanding these defects.

"The first part of his book may be an instance. The barren genius of Moses was gone when God appeared only in a fiery bush in the wilderness ; and as the world improved in cultivation, a more luxuriant one succeeded in his place, which in process of time demanded wonderful figures and giant forms, that the representation of the divine appearance might please. Isaiah had already appeared in a higher style than Moses. To him God manifested himself in the pomp of an oriental king ; and this piece makes a strong impression by its unity, and gains on us by its elevated simplicity, majesty, and dignity, Isai. vi. But Ezekiel

differs widely. Before him stands the chariot-throne of God, with wonderful forms; he summons all the pomp which nature and art can furnish; he abundantly employs fiction and composition to give his divine appearance dignity, elevation, and majesty; and thus to make a suitable expression. The whole creation must lend him its most noble forms. Men, oxen, lions, and eagles support the throne: the Hebrew history must furnish all its most wonderful scenes, to surround the chariot-throne with the greatest pomp imaginable. I admire the master-hand of the artist, who knew how to compose in such a manner. I am astonished at the richness of *his* imagination, that could give dignity to all the exalted scenes of the Hebrew history, and could combine them in one body. But, notwithstanding this, the scene in Ezekiel is far from making the same deep and heart-striking impression with that of Isaiah. A short view of the whole in Isaiah does wonders; in Ezekiel the prospect is dispersed; and as it is not rounded, it astonishes rather than impresses. In Isaiah there is a majestic silence, which is only interrupted by the heavenly cry of the seraphs, *Isai. vi. 3*; in Ezekiel, the noise of the restless wheels and moving wings confounds us. In Isaiah, the eye is delighted with artless majesty; in Ezekiel, it is consumed by the brightness of the fire which shines round about the chariot-throne.

“The author of the Revelation, whose poetry is in the same style with that of Ezekiel, and full of imagination, has for the most part avoided the rocks upon which his predecessor struck; and, happily for the most part, has cut off the wild shoots of a heated imagination. He also has fictions of wonders and giant forms; but he has produced them only so far as to give the reader a full image before his eyes. He does not pursue them minutely, and he does not distract or pain his reader.

“On the contrary, it was a happy invention that his lofty poems are sometimes interrupted by short speeches; they are not only useful for the illustration of his symbols, but also for the repose of the mind. By this change, his readers are agreeably entertained; and their imagination finds resting-places, so as to soar more easily after the imagination of the poet.

“Ezekiel is a great poet, full of originality; and, in my opinion, whoever censures him as if he were only an imitator of the old prophets, can never have felt his power. He must not in general be compared with Isaiah and the rest of the old prophets. Those are great, Ezekiel is also great; those in *their* manner of poetry, Ezekiel in *his*; which he had invented for himself, if we may form our judgment from the Hebrew monuments still extant.” Thus far a judicious critic, who but indirectly admits the prophet’s *inspiration*.

Bp. *Lowth*, who has done so much to elucidate the Hebrew *poetry*, has also given fine critical judgments on the comparative merits of the *prophets*. *Isaiah* is his favourite; and him he places always at the *head*, and with *him* all others are compared. Of *Ezekiel*, his character is very high and accurately drawn; and my readers will naturally expect that I should produce what he says on this subject, rather than attempt any thing of my own; for this would resemble the attempt to *write an Iliad after Homer*.

“*Ezekiel*,” says this learned prelate, “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 *DICTION* is *grand, weighty, 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 *connexion*. In other things he may be perhaps *exceeded* by the other prophets, but in that species for which he was particularly turned, that is, *force, impetuosity, weight, and 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 historical narration*.

“The greater part of the book, particularly the middle of it, is *poetical*; whether we regard the *matter* or the *language*. 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. As to *STYLE*, *Isaiah, Jeremiah, and Ezekiel* may be placed with propriety enough in the same rank among the *Hebrews*, as *Homer, Simonides, and Æschylus* among the *Greeks*.”

Nothing need be added, and indeed nothing can be added, to this character; it is as fairly

as it is fully drawn ; and every paragraph in the book will show its propriety. But could we satisfactorily fathom the prophet's meaning in those places where he is *peculiarly obscure*, we should feel the force and propriety of the bishop's character still more, as in those very places the prophet is *peculiarly sublime*. The prophecy was delivered that it might be understood and be profitable ; and no doubt it was fully apprehended by those to whom it was originally given, and for whose sake it was sent from heaven. As to the portions which respect a very *remote futurity*, they will be understood when the events take place ; which will, in such times, be an additional argument in favour of divine revelation, when it is seen with what precision and accuracy prophets have foreseen and described such very remote and apparently contingent events.

To the general reader the following table, taken from *Calmet*, may be useful :—

A Chronological Table of the Prophecies of Ezekiel.

A. M.

- 3405 Ezekiel is led captive to Babylon with king Jeconiah. From this year the epoch of these prophecies must be taken.
3409. The first *vision* by the river Chebar, chap. i. The circumstances which followed Ezekiel's vocation to the prophetic office, chap. i., ii.
He draws upon a tile or bed of clay, the plan of Jerusalem, and the siege that it was about to endure ; and he remains lying on this plan, on his left side, *three hundred and ninety days*, chap. iv. See under A. M. 3420.
3410. He turns on his right side, and lies *forty days*, which point out the *forty years* of the sins of Judah. To this time chap. v., vi., vii. refer.
About the month of *September*, this being the *sixth year* of the captivity of Jeconiah, he had the visions related chap. viii., ix., x., xi.
3411. Prophecies and figurative actions by which he points out the flight, capture, and blinding of Zedekiah, chap. xii. and the *seven* following.
Zedekiah rebels against Nebuchadnezzar, chap. xvii. 15, 17.
The prophet charges the elders of Judah with hypocrisy, who came to consult him, chap. xx., xxi., xxii., xxiii.
3414. The *siege of Jerusalem* by Nebuchadnezzar. This was a sabbatic year, Jer. xxiv. 8, &c. The siege did not begin till about the middle of the winter, 2 Kings xxv. 1. The prophet's wife dies on the same day of the siege, and he is forbidden to mourn for her, chap. xxiv. 1, 2.
3415. Predictions against *Egypt*, chap. xxix. 16. Nebuchadnezzar puts to flight Pharaoh-hopra, and returns to the siege of Jerusalem *three hundred and ninety days* before it was taken.
3416. Predictions against *Tyre*, chap. xxvi.—xxviii., the *first day* of the *first month*.
In the *seventh day* of the same month, God shows the prophet the miseries to be brought on Egypt by Nebuchadnezzar, chap. xxx.
In the *third month* of the same year, the prophet had another vision against *Egypt*, chap. xxxi.
Jerusalem is taken the *ninth* of the *fourth month*. Zedekiah was taken prisoner near Jericho. He is brought to Riblah, where, after seeing his children slain, his eyes are put out, he is laden with chains and led to Babylon. Thus were fulfilled and reconciled the seemingly contradictory prophecies concerning him.
3417. Ezekiel being informed of the taking of Jerusalem the *fifth day* of the *tenth month*, he predicts the ruin of the remnant that was left there under Gedaliah, chap. xxxiv. 21—29.
He afterwards foretels the ruin of *Egypt*, chap. xxxii. 1, 16, 32 ; and that of the *Idumeans*, chap. xxv. 12.
3419. The commencement of the siege of *Tyre*, which lasted *thirteen years*.
To the same time we must refer the miseries of the Sidonians, the Amalekites, the Moabites, and the Idumeans, pointed out by Jeremiah, chap. xxvii., xlvi., xlix. Ezek. xxv.
3420. End of the *forty years* mentioned chap. iv. 5, 6, and of the *three hundred and ninety years* from the separation of Israel and Judah. The *forty years* commence with the renewal of the covenant under Josiah.
3430. The vision in which God showed the prophet the rebuilding of the city and the temple, and the restoration of the kingdom of Israel, chap. xl. 1 to the end of the book.
This vision took place on the *tenth* of the *first month*, *fourteen years* after the taking of Jerusalem.
3432. Taking of the city of *Tyre*, by Nebuchadnezzar, to whom God promises the spoils of Egypt, as a compensation for the trouble and loss he sustained before Tyre, chap. xxix. 17—20.

INTRODUCTION TO THE BOOK OF EZEKIEL.

A. M.

3432. Nebuchadnezzar enters *Egypt*. Amasis had been made king by the Cyrenians, who had rebelled against Pharaoh-hophra. *Herodotus*, lib. iv. c. 159, and lib. ii. cc. 161, 162.
3433. The king of Babylon overruns and subdues the whole of *Egypt*; commits the greatest outrages; and carries off captives the inhabitants, the Jews, and others whom he found there. See Jer. xliii., xliv., xlvi. Ezek. xxix., xxx., xxxi.
Nebuchadnezzar leaves *Amasis* king of Lower *Egypt*; *Hophra*, or *Apries*, having escaped to the Thebais.
3442. Death of Nebuchadnezzar.
Evil-merodach succeeds him; and sets Jeconiah at liberty, and makes him his companion, 2 Kings xv. 27 and Jer. lii. 31.

THE BOOK

OF THE

PROPHET EZEKIEL.

Chronological Notes relative to the commencement of Ezekiel's prophesying.

Year from the Creation, according to Archbishop Usher, 3409.—Year of the Jewish era of the world, 3166.—Year from the Deluge, 1753.—Second year of the *forty-sixth* Olympiad.—Year from the building of Rome according to the Varronian or generally received account, 159.—Year from the building of Rome, according to Cato and the *Fasti Consulares*, 158.—Year from the building of Rome, according to Polybius the historian, 157.—Year from the building of Rome, according to Fabius Pictor, 153.—Year of the Julian Period, 4119.—Year of the era of Nabonassar, 153.—Year from the foundation of Solomon's temple, 409.—Year since the destruction of the kingdom of Israel by Shalmaneser, king of Assyria, 126.—Second year after the third sabbatic year after the *seventeenth* Jewish jubilee, according to Helvicus. Year before the birth of Christ, 591.—Year before the vulgar era of Christ's nativity, 595.—Cycle of the Sun, 3.—Cycle of the Moon, 15.—Twenty-second year of Tarquinius Priscus, the fifth king of the Romans: this was the *eighty-sixth* year before the consulship of Lucius Junius Brutus, and Publius Valerius Poplicola.—Thirty-first year of Cyaxares, or Cyaraxes, the fourth king of Media.—Eleventh year of Agasicles, king of Lacedæmon, of the family of the Proclidæ.—Thirteenth year of Leon, king of Lacedæmon, of the family of the Eurysthenidæ.—Twenty-fifth year of Alyattes II., king of Lydia, and father of the celebrated Cræsus.—Eighth year of Æropas, the seventh king of Macedon.—Sixth and last year of Psammis, king of Egypt, according to Helvicus, an accurate chronologer. This Egyptian king was the immediate predecessor of the celebrated Apries, called Vaphres by Eusebius, and Pharaoh-hopra by Jeremiah, chap. xlv. 30.—First year of Baal, king of the Tyrians. Twelfth year of Nebuchadnezzar, king of Babylon.—Fourth year of Zedekiah, the last king of Judah.

CHAPTER I.

This chapter contains that extraordinary vision of the divine glory with which the prophet was favoured when he received the commission and instructions respecting the discharge of his office which are contained in the two following chapters. The time of this divine manifestation to the prophet, 1—3. The vision of the four living creatures, and of the four wheels, 4—25. Description of the firmament that was spread over them, and of the throne upon which one sat in appearance as a man, 26—28. This vision, proceeding in a whirlwind from the NORTH, seems to indicate the dreadful judgments that were coming upon the whole land of Judah through the instrumentality of the cruel Chaldeans, who lay to the north of it. See Jer. i. 14, iv. 6, and vi. 1.

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NOW it came to pass in the thirtieth year, in the fourth month, in the fifth day of the month, as I was among the

^a captives ^b by the river of Chebar, that ^c the heavens were opened, and I saw ^d visions of God.

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^a Heb. captivity. — ^b Ver. 3. Ch. iii. 15, 23. x. 15, 20, 22. xliii. 3.

^c So Matt. iii. 16. Acts vii. 56. x. 11. Rev. xix. 11.
^d Ch. viii. 3.

NOTES ON CHAP. I.

Verse 1. *In the thirtieth year*] We know not what this date refers to. Some think it was the age of the prophet; others think the date is taken from the time that Josiah renewed the covenant with the people, 2 Kings xxii. 3, from which Usher, Prideaux,

and Calmet compute the forty years of Judah's transgression, mentioned chap. iv. 6.

Abp. Newcome, thinks there is an error in the text, and that instead of בלשׂים *bisheloshim*, in the thirtieth, we should read בחמישים *bachamishith*, in the fifth, as in the second verse. "Now it came to pass

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2 In the fifth day of the month, which was the fifth year of ^a king Jehoiachin's captivity.

3 The word of the LORD came expressly unto ^b Ezekiel the priest, the son of Buzi, in the land of the Chaldeans by the river Chebar; and ^c the hand of the LORD was there upon him.

4 And I looked, and, behold, ^d a whirlwind came ^e out of the north, a great cloud, and a fire ^f 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.

^a 2 Kings xxiv. 12, 15.—^b Heb. *Jehzekel*.—^c 1 Kings xviii. 46. 2 Kings iii. 15. Ch. iii. 14, 22. viii. 1. xl. 1. ^d Jer. xxiii. 19. xxv. 32.—^e Jer. i. 14. iv. 6. vi. 1.

in the fifth year, in the fourth month, in the fifth day of the month," &c. But this is supported by none of the ancient *Versions*, nor by any MS. The *Chaldee* paraphrases the verse, "And it came to pass thirty years after the high-priest Hilkiah had found the book of the law, in the house of the sanctuary, &c." This was in the *twelfth* year of Josiah's reign. The *thirtieth* year, computed as above, comes to A. M. 3409, the *fourth* year from the captivity of Jeconiah, and the *fifth* of the reign of Zedekiah. Ezekiel was then among the captives who had been carried away with Jeconiah, and had his dwelling near the river *Chebar*, *Chaborus*, or *Aboras*, a river of Mesopotamia, which falls into the *Euphrates* a little above *Thapsacus*, after having run through Mesopotamia from east to west.—*Calmet*.

Fourth month] *Thammuz*, answering nearly to our July.

I saw visions of God.] Emblems and symbols of the Divine Majesty. He particularly refers to those in this chapter.

Verse 2. *Jehoiachin's captivity*] Called also *Jeconiah* and *Coniah*; see 2 Kings xxiv. 12. He was carried away by *Nebuchadnezzar*; see 2 Kings xxiv. 14.

Verse 3. *The hand of the Lord*] I was filled with his power, and with the influence of the prophetic spirit.

Verse 4. *A whirlwind came out of the north*] *Nebuchadnezzar*, whose land, *Babylonia*, lay north of *Judea*. *Chaldea* is thus frequently denominated by *Jeremiah*.

A great cloud, and a fire infolding itself] A mass of fire concentrated in a *vast cloud*, that the flames might be more distinctly observable, the fire never escaping from the cloud, but issuing, and then returning in upon itself. It was in a state of powerful agitation; but always involving itself, or returning back to the centre whence it appeared to issue.

A brightness was about it] A fine tinge of light surrounded the cloud, in order to make its limits the more discernible; beyond which verge the turmoiling fire did not proceed.

The colour of amber] This was in the centre of

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5 ^a Also out of the midst thereof came the likeness of four living creatures. And ^b this was their appearance; they had ^c the likeness of a man.

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

7 And their feet were ^d straight feet; the sole of their feet was like the sole of a calf's foot: and they sparkled ^e like the colour of burnished brass.

8 ^m And they had the hands of a man under their wings on their four sides; and they four

^f Heb. *catching itself*.—^g Rev. iv. 6, &c.—^h Ch. x. 8, &c. ⁱ Ver. 10. Ch. x. 14, 21.—^k Heb. *a straight foot*.—^l Dan. x. 6. Rev. i. 15.—^m Ch. x. 18, 21.

the cloud; and this amber-coloured substance was the centre of the labouring flame. The word *αμρπερ*, which we translate *amber*, was used to signify a compound metal, very bright, made of gold and brass.

Verse 5. *Also out of the midst thereof came—four living creatures.*] As the amber-coloured body was the centre of the fire, and this fire was in the centre of the cloud; so out of this amber-coloured igneous centre came the living creatures just mentioned.

Verse 6. *Every one had four faces*] There were four several figures of these living creatures, and each of these figures had four distinct faces: but as the face of the man was that which was presented to the prophet's view, so that he saw it more plainly than any of the others, hence it is said, ver. 5, that each of these figures had the likeness of a man; and the whole of this compound image bore a general resemblance to the human figure.

Verse 7. *Their feet were straight feet*] There did not seem to be any flexure at the knee, nor were the legs separated in that way as to indicate progression by walking. I have before me several ancient *Egyptian* images of *Isis*, *Osiris*, *Anubis*, &c., where the legs are *not separated*, nor is there any bend at the knees; so that if there was any motion at all, it must have been by *gliding*, not progressive walking. It is a remark of *Ælian*, that the gods are never represented as *walking*, but always *gliding*; and he gives this as a criterion to discern common angelic appearances from those of the gods: all other spiritual beings walked progressively, rising on one foot, whilst they stretched out the other; but the deities always glided without gradual progressive motions. And *Heliodorus* in his *Romance of Theogines and Charicles*, gives the same reason for the *united feet of the gods*, &c., and describes the same appearances.

Like the sole of a calf's foot] Before it is stated to be a *straight foot*; one that did not lay down a flat horizontal sole, like that of the human foot.

And they sparkled like the colour of burnished brass.] I suppose this refers rather to the hoof of the calf's foot, than to the whole appearance of the leg. There is scarcely any thing that gives a higher lustre than

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had their faces and their wings.
9 ^a Their wings were joined
one to another; ^b they turned
not when they went; they went
every one straight forward.

10 As for ^c the likeness of their faces, they
four ^d had the face of a man, ^e and the face of
a lion, on the right side: ^f and they four had
the face of an ox on the left side; ^g they four
also had the face of an eagle.

11 Thus were their faces: and their wings
were ^h stretched upward; two wings of every
one were joined one to another, and ⁱ two
covered their bodies.

12 And ^k they went every one straight for-
ward: ^l whither the spirit was to go, they went;

^a Ver. 11. — ^b Ver. 12. Ch. x. 11. — ^c See Rev. iv. 7.
^d Numb. ii. 10. — ^e Numb. ii. 3. — ^f Numb. ii. 18.
^g Numb. ii. 25. — ^h Or, *divided above*. — ⁱ Isai. vi. 2.

highly polished or burnished brass. Our blessed
Lord is represented with legs like burnished brass,
Rev. i. 15.

Verse 8. They had the hands of a man under their
wings] I doubt much whether the arms be not here
represented as all covered with feathers, so that they
had the appearance of wings, only the hand was
bare; and I rather think that this is the meaning
of their having "the hands of a man under their
wings."

Verse 9. Their wings were joined one to another]
When their wings were extended, they formed a sort
of canopy level with their own heads or shoulders;
and on this canopy was the throne, and the "likeness
of the man" upon it, ver. 26.

They turned not when they went] The wings did
not flap in flying, or move in the manner of oars, or
of the hands of a man in swimming, in order to their
passing through the air; as they glided in reference
to their feet, so they soared in reference to their
wings.

Verse 10. As for the likeness of their faces] There
was but one body to each of those compound
animals: but each body had four faces; the face of
a man and of a lion on the right side; the face of an
ox and an eagle on the left side. Many of these com-
pound images appear in the Asiatic idols. Many are
now before me: some with the head and feet of a
monkey, with the body, arms, and legs of a man.
Others with the head of the dog; body, arms, and
legs human. Some with the head of an ape; all the
rest human. Some with one head and eight arms;
others with six heads or faces, with twelve arms.
The head of a lion and the head of a cock often ap-
pear; and some with the head of a cock, the whole
body human, and the legs terminating in snakes.
All these were symbolical, and each had its own
appropriate meaning. Those in the text had theirs
also, could we but find it out.

and ^m they turned not when
they went.

13 As for the likeness of the
living creatures, their appear-
ance was like burning coals of fire, ⁿ and like
the appearance of lamps: it went up and down
among the living creatures; and the fire was
bright, and out of the fire went forth lightning.

14 And the living creatures ^o ran and re-
turned ^p as the appearance of a flash of
lightning.

15 Now as I beheld the living creatures,
behold ^q one wheel upon the earth by the
living creatures, with his four faces.

16 ^r The appearance of the wheels and their
work was ^s like unto the colour of a beryl:

^k Ver. 9. Ch. x. 22. — ^l Ver. 20. — ^m Ver. 9, 17.
ⁿ Rev. iv. 5. — ^o Zech. iv. 10. — ^p Matt. xxiv. 27. — ^q Ch.
x. 9. — ^r Ch. x. 9, 10. — ^s Dan. x. 6.

Verse 12. They went every one straight forward]
Not by progressive stepping, but by gliding.

Whither the spirit was to go] Whither that whirl-
wind blew, they went, being borne on by the wind,
see ver. 4.

Verse 13. Like burning coals of fire] The whole
substance appeared to be of flame; and among them
frequent coruscations of fire, like vibrating lamps,
often emitting lightning, or rather sparks of fire, as
we have seen struck out of strongly ignited iron in
a forge. The flames might be something like what
is called warring wheels, in pyrotechny. They seemed
to conflict together.

Verse 14. The living creatures ran and returned]
They had a circular movement; they were in rapid
motion, but did not increase their distance from the
spectator. So I think this should be understood.

Verse 15. One wheel upon the earth] It seems at
first view there were four wheels, one for each of the
living creatures; that is, the creatures were com-
pound, so were the wheels, for there was "a wheel
in the middle of a wheel." And it is generally sup-
posed that these wheels cut each other at right angles
up and down; and this is the manner in which they
are generally represented; but most probably the
wheel within means merely the nave in which the
spokes are inserted, in reference to the ring, rim,
or periphery, where these spokes terminate from the
centre or nave. I do think this is what is meant by
the wheel within a wheel; and I am the more in-
clined to this opinion, by some fine Chinese drawings
now before me, where their deities are represented
as walking upon wheels, the wheels themselves en-
compassed with fire. The wheel is simply by itself,
having a projecting axis; so of these it is said, "their
appearance and their work was, as it were, a wheel
within a wheel." There were either two peripheries
or rims with their spokes, or the nave answered for
the wheel within. I have examined models of what
are called Ezekiel's wheels, which are designed to

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and they four had one likeness :
and their 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 : * *and* they turned not when they went.

18 As for their rings, they were so high that they were dreadful ; and their ^b rings *were* ^c full of eyes round about them four.

19 And ^d 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.

20 ^e Whithersoever the spirit was to go, they went, thither *was* their spirit to go ; and the wheels were lifted up over against them : ^f for the spirit ^g of the living creature *was* in the wheels.

21 ^h 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 ⁱ of the living creature *was* in the wheels.

22 ^k 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 wings straight, the one toward the other : every one

^a Ver. 12.—^b Or, *strakes*.—^c Ch. x. 12. Zech. iv. 10.
^d Ch. x. 16, 17.—^e Ver. 12.—^f Ch. x. 17.—^g Or, *of life*.
^h Ver. 19, 20. Ch. x. 17.—ⁱ Or, *of life*.—^k Ch. x. 1.
^l Ch. x. 5.—^m Ch. xliii. 2. Dan. x. 6. Rev. i. 15.—ⁿ Job

move equally in all directions : but I plainly saw that this was impossible ; nor can any kind of complex wheel move in this way.

Verse 18. *As for their rings*] The *strakes* which form the rim or periphery.

They were dreadful] They were exceedingly great in their diameter, so that it was tremendous to look from the part that touched the ground to that which was opposite above.

Were full of eyes] Does not this refer to the appearance of *nails* keeping on the spokes, or *strakes* or bands upon the rim ?

Verse 19. *When the living creatures went, the wheels went*] The *wheels* were attached to the living creatures, so that, in progress, they had the same motion.

Verse 20. *The spirit of the living creature was in the wheels.*] That is, the wheels were *instinct with a vital spirit* ; the wheels were *alive*, they also were *animals*, or endued with *animal life*, as the creatures were that stood upon them. Here then is the *chariot of Jehovah*. There are *four wheels*, on each of which one of the *compound animals* stands ; the four compound animals form the *body* of the *chariot*, their

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had two, which covered on this side, and every one had two, which covered on that side, their bodies.

24 ¹ And when they went, I heard the noise of their wings, ^m like the noise of great waters, as ⁿ the voice of the Almighty, the voice of speech, as the noise of an 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 ^o And above the firmament that *was* over their heads *was* the likeness of a throne, ^p as the appearance of a sapphire stone : and upon the likeness of the throne *was* the likeness as the appearance of a man above upon it.

27 ^q And I saw as the colour of amber, as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about.

28 ^r 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.

^s This *was* the appearance of the likeness of the glory of the LORD. And when I saw it, ^t I fell upon my face, and I heard a voice of one that spake.

xxxvii. 4, 5. Pa. xxix. 3, 4. lxxviii. 33.—^o Ch. x. 1.
^p Exod. xxiv. 10.—^q Ch. viii. 2.—^r Rev. iv. 3. x. 1.
^s Ch. iii. 23. viii. 4.—^t Ch. iii. 23. Dan. viii. 17. Act. ix. 4. Rev. i. 17.

wings spread horizontally above, forming the canopy or covering of this chariot ; on the top of which, or upon the extended wings of the four living creatures, was the throne, on which was the appearance of a man, ver. 26.

Verse 22. *The colour of the terrible crystal*] Like a *crystal*, well cut and well polished, with various *faces*, by which rays of light were refracted, assuming either a variety of prismatic colours, or an insufferably brilliant splendour. This seems to be the meaning of the *terrible crystal*. *Newcome* translates, *fearful ice*. The common translation is preferable.

Verse 23. *Every one had two, which covered on this side*] While they employed two of their wings to form a foundation for the *firmament* to rest on, two other wings were let down to cover the lower part of their bodies : but this they did only when they stood, ver. 24.

Verse 24. *The noise of their wings*] When the whirlwind drove the wheels, the wind rustling among the wings was like the noise of *many waters* ; like a *waterfall*, or *waters dashing continually against the rocks*, or *rushing down precipices*.

As the voice of the Almighty] Like distant thunder; for this is termed the *voice of God*, Ps. xviii. 13; Exod. ix. 23, 28, 29; xx. 18.

Verse 26. *A sapphire*] The pure oriental sapphire, a large well cut specimen of which is now before me, is one of the most beautiful and resplendent blues that can be conceived. I have sometimes seen the heavens assume this illustrious hue. The human form above this canopy is supposed to represent Him who, in the fulness of time, was manifested in the flesh.

Verse 27. *The colour of amber*] There are specimens of amber which are very pure and beautifully transparent. One which I now hold up to the light gives a most beautiful *bright yellow* colour. Such a splendid appearance had the august Being who sat upon this throne from the reins upward; but from thence downward he had the appearance of *fire*, burning with a clear and brilliant flame. For further particulars see the notes on chap. x.

Verse 28. *As the appearance of the bow*] Over the canopy on which this glorious personage sat there was a fine *rainbow*, which, from the description here, had all its colours vivid, distinct, and in perfection—red, orange, yellow, green, blue, indigo, and violet. In all this description we must understand every *metal*, every *colour*, and every *natural appearance*, to be in their utmost perfection of *shape*, *colour*, and *splendour*. “And this,” as above described, “was the

appearance of the likeness of the glory of the Lord.” Splendid and glorious as it was, it was only the “appearance of the likeness,” a faint representation of the real thing.

I have endeavoured to explain these appearances as correctly as possible; to show their forms, positions, colours, &c. But who can explain their meaning? We have conjectures in abundance; and can it be of any use to mankind to increase the number of those conjectures? I think not. I doubt whether the whole does not point out the state of the Jews, who were about to be subdued by Nebuchadnezzar, and carried into captivity. And I am inclined to think that the “living creatures, wheels, fires, whirlwinds,” &c., which are introduced here, point out, emblematically, the various means, sword, fire, pestilence, famine, &c., which were employed in their destruction; and that *God appears* in all this to show that Nebuchadnezzar is only his *instrument* to inflict all these calamities. What is in the following chapter appears to me to confirm this supposition. But we have the *rainbow*, the token of God's covenant, to show that though there should be a destruction of the city, temple, &c., and sore tribulation among the people, yet there should not be a total ruin; after a long captivity they should be restored. The rainbow is an illustrious token of mercy and love.

CHAPTER II.

The prophet, having been overwhelmed with the glorious vision in the preceding chapter, is here strengthened and comforted, 1, 2; and then commissioned to declare to the rebellious house of Israel the terrible judgments that would very shortly come upon the whole land, if they repented not; with a gracious assurance to Ezekiel that God would be constantly with him while executing the duties of his office, 3—5. The prophet is also commanded to be fearless, resolute, and faithful in the discharge of it, 6—8, as he must be the messenger of very displeasing tidings, which will expose him to great persecution, 9, 10.

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AND he said unto me, Son of man, ^astand upon thy feet, and I will speak unto thee.

2 And ^bthe 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 ^cnation that hath rebelled against me: ^dthey and their fathers have transgressed against me, *even* unto this very day.

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^a Dan. x. 11.—^b Ch. iii. 24.—^c Heb. *nations*.

^d Jer. iii. 25. Ch. xx. 18, 21, 30.

NOTES ON CHAP. II.

Verse 1. *And he said unto me*] In the last verse of the preceding chapter we find that the prophet was so penetrated with awe at the sight of the glory of God in the mystical chariot, that “he fell upon his face;” and, while he was in this posture of adoration, he heard the voice mentioned here. It is evident, therefore, that the present division of these chapters is wrong. Either the *first* should end with the words “This was the appearance of the likeness of the glory of the Lord,” ver. 28; or the *first verse* of this

chapter should be added to the preceding, and this begin with the *second* verse.

Verse 2. *And the spirit entered into me*] This *spirit* was different to that mentioned above, by which the wheels, &c., were moved. The *spirit of prophecy* is here intended; whose office was not merely to enable him to *foresee* and *foretell* future events, but to purify and refine his heart, and qualify him to be a successful preacher of the word of life.

He who is sent by the God of all grace to convert sinners must be influenced by the Holy Ghost;

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4 ^a For they are ^bimpudent children and stiff-hearted. I do send thee unto them; and thou shalt say unto them, Thus saith

the Lord God.

5 ^c And they, whether they will hear, or whether they will forbear, (for they are a rebellious house,) yet ^d shall know that there hath been a prophet among them.

6 And thou, son of man, ^e be not afraid of them, neither be afraid of their words, though ^f briers ^g and thorns be with thee, and thou dost dwell among scorpions: ^h be not afraid of their words, nor be dismayed at their looks, ⁱ though they be a rebellious house.

7 ^k And thou shalt speak my words unto

^a Ch. iii. 7. — ^b Heb. *hard of face*. — ^c Ch. iii. 11, 26, 27. ^d Ch. xxxiii. 33. — ^e Jer. i. 8, 17. Luke xii. 4. — ^f Or, *rebels*. — ^g Isa. ix. 18. Jer. vi. 28 Mic. vii. 4. — ^h Ch.

otherwise he can neither be saved himself, nor become the instrument of salvation to others.

And set me upon my feet] That he might stand as a servant before his master, to receive his orders.

Verse 3. Son of man] This appellation, so often mentioned in this book, seems to have been given first to this prophet; afterwards to Daniel; and after that to the man Christ Jesus. Perhaps it was given to the two former to remind them of their frailty, and that they should not be exalted in their own minds by the extraordinary revelations granted to them; and that they should feel themselves of the same nature with those to whom they were sent; and, from the common principle of humanity, deeply interest themselves in the welfare of their unhappy countrymen. To the latter it might have been appropriated merely to show that though all his actions demonstrated him to be God, yet that he was also really man; and that in the man Christ Jesus dwelt all the fulness of the Godhead bodily. When the acts of Christ are considered, it is more easy to believe his eternal Godhead, than to be convinced that the person we hear speaking, and see working, is also a man like unto ourselves.

I send thee to the children of Israel] To those who were now in captivity, in Chaldea particularly; and to the Jews in general, both far and near.

Verse 4. Thou shalt say unto them, Thus saith the Lord] Let them know that what thou hast to declare is the message of the Lord, that they may receive it with reverence.

Every preacher of God's word should take heed that it is God's message he delivers to the people. Let him not suppose, because it is according to his own creed or confession of faith, that therefore it is God's word. False doctrines and fallacies without end are foisted on the world in this way. Bring the creed first to the Word of God, and scrupulously try whether it be right; and when this is done, leave it where you please; take the Bible, and warn them from God's word recorded there.

them, ¹ whether they will hear, or whether they will forbear: for they are ^m most rebellious.

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

9 And when I looked, behold, ^o an hand was sent unto me; and, lo, ^p 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 woe.

iii. 9. 1 Pet. iii. 14. — ¹ Ch. iii. 9, 26, 27. — ^a Jer. i. 7, 17. ¹ Ver. 5. — ^m Heb. *rebellious*. — ⁿ Rev. x. 9. — ^o Ch. vii. 3. Jer. i. 9. — ^p Ch. iii. 1.

Verse 5. Yet shall know that there hath been a prophet among them.] By this they shall be assured of two things: 1. That God in his mercy had given them due warning. 2. That themselves were inexcusable, for not taking it.

Verse 6. Be not afraid of them] They will maltreat thee for thy message; but let not the apprehension of this induce thee to suppress it. Though they be rebels, fear them not; I will sustain and preserve thee.

Verse 7. Whether they will hear] Whether they receive the message, or persecute thee for it, declare it to them, that they may be without excuse.

Verse 8. Open thy mouth and eat that I give thee.] Take my word as thou wouldst take thy proper food; receive it into thy heart; ponder it there, that it may be the means of strengthening and preserving thy soul, as proper nourishment will strengthen the body, and preserve from death. And the people to whom such messages of God may come should hear it, read, mark, learn, and inwardly digest it, that it may become efficient nourishment to their souls.

Verse 9. An hand was sent] Here the hand signifies not only the instrument of conveyance, but an emblem of the divine power, which the hand of God always signifies.

A roll of a book] מגילת ספר megillath sepher. All ancient books were written so as to be rolled up; hence volumen, a volume, from volvo, I roll.

Verse 10. It was written within and without] Contrary to the state of rolls in general, which are written on the inside only. The Hebrew rolls are generally written in this way. There are several of such Hebrew rolls before me, all written on the inside only, consisting of skins of vellum, or parchment, or basil, a sort of half-tanned sheep or goat skin, sewed together, extending to several yards in length. Other Asiatic books were written in the same way. A Sanscrit roll of sixty feet in length, also before me, is written all on the inside; and a Koran, written in

exceedingly small characters, about two inches broad and twelve feet long, and weighing but about half an ounce. But the roll presented to the prophet was written on *both sides*, because the prophecy was long, and to the same effect; that they might see the mind of God wherever they looked.

There was written therein lamentations, and mourning, and woe.] What an awful assemblage! קינין ונהיך ונהיך kinim, vahegeh, vehi, lamentations, and a groan,

and alas! Lamentations on all hands; a groan from the dying; and alas, or Woe is me! from the survivors. It was the letter that killeth, and is the ministration of death. What a mercy to have that which is emphatically called Το Ευαγγελιον, The glad tidings, the good news! Christ Jesus is come into the world to save sinners; and he wills that all men should be saved and come to the knowledge of the truth. Here are rejoicings, thanksgivings, and exultation.

CHAPTER III.

This chapter contains more particular instructions to the prophet. It begins with repeating his appointment to his office, 1—3. Ezekiel is then informed that his commission is, at this time, to the house of Israel exclusively, 4—6; that his countrymen would pay little regard to him, 7; that he must persevere in his duty notwithstanding such great discouragement; and he is endued with extraordinary courage and intrepidity to enable him fearlessly to declare to a disobedient and gainsaying people the whole counsel of God, 8—11. The prophet is afterwards carried by the spirit that animated the cherubim and wheels, and by which he received the gift of prophecy, to a colony of his brethren in the neighbourhood, where he remained seven days overwhelmed with astonishment, 12—15. He is then warned of the awful importance of being faithful in his office, 16—21; commanded to go forth into the plain that he may have a visible manifestation of the Divine Presence, 22; and is again favoured with a vision of that most magnificent set of symbols described in the first chapter, by which the glorious majesty of the God of Israel was in some measure represented, 23. See also Isai. vi. 1—18, Dan. x. 5—19, and Rev. i. 10—16, iv. 1—11, for other manifestations of the divine glory, in all of which some of the imagery is very similar. The prophet receives directions relative to his future conduct, 24—27.

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MOREOVER he said unto me, Son of man, eat that thou findest; * eat this roll, and go speak unto the house of

Israel.

2 So I opened my mouth, and he caused me to eat that roll.

3 And he said unto me, Son of man, cause thy belly to eat, and fill thy bowels with this roll that I give thee. Then did I ^b eat it; and it was in my mouth ^c as honey for sweetness.

4 And he said unto me, Son of man, go, get

* Ch. ii. 8, 9.—^b Rev. x. 9. See Jer. xv. 16.—^c Ps. xix. 10. cxix. 103.—^d Heb. deep of lip, and heavy of tongue; and cover. 6.—^e Heb. deep of lip and heavy of

thee unto the house of Israel, and speak with my words unto them.

5 For thou art not sent to a people ^d of a strange speech and of a hard language, but to the house of Israel.

6 Not to many people ^e of a strange speech and of an hard language, whose words thou canst not understand. ^f Surely, ^g had I sent thee to them, they would have hearkened unto thee.

7 But the house of Israel will not hearken unto thee; ^h for they will not hearken unto

language.—ⁱ Or, If I had sent thee, &c., would they not have hearkened unto thee? —^j Matt. xi. 21, 23.—^k John xv. 20.

NOTES ON CHAP. III.

Verse 1. *Jat this roll, and go speak*] This must have passed in vision; but the meaning is plain. Receive my word—let it enter into thy soul; digest it—let it be thy nourishment; and let it be thy meat and drink to do the will of thy Father who is in heaven.

Verse 3. *'t was in my mouth as honey*] It was joyful to me to receive the divine message, to be thus let into the secrets of the divine counsel, and I promised myself much comfort in that intimate acquaintance with which I was favoured by the Supreme Being. In Rev. x. 10 we find St. John receiving

a little book, which he ate, and found it sweet as honey in his mouth, but after he had eaten it, it made his belly bitter, signifying that a deep consideration of the awful matter contained in God's word against sinners, which multitudes of them will turn to their endless confusion, must deeply afflict those who know any thing of the worth of an immortal spirit.

Verse 5. *Thou art not sent to a people of a strange speech*] I neither send thee to thy adversaries, the Chaldeans, nor to the Medes and Persians, their enemies. Even these would more likely have hearkened unto thee than thy own countrymen.

Verse 7. *Impudent and hard-hearted.*] "Stiff of

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me: * for all the house of Israel
are bimpudent and hard-hearted.

8 Behold, I have made thy
face strong against their faces,
and thy forehead strong against their fore-
heads.

9 ° As an adamant harder than flint have I
made thy forehead: ° 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 thine 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, ° Thus saith the
Lord GOD; whether they will hear, or whether
they will forbear.

12 Then † 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.

* Ch. ii. 4.—^b Heb. *stiff of forehead, and hard of heart*.
^c Isai. i. 7. Jer. i. 18. xv. 20. Mic. iii. 8.—^d Jer. i. 8, 17.
Ch. ii. 6.—^e Ch. ii. 5, 7. Ver. 27.—^f Ver. 14. Ch. viii.
3. See 1 Kings xviii. 12. 2 Kings ii. 16. Acts viii. 39.

forehead, and hard of heart.”—*Margin*. The mar-
ginal readings on several verses here are very nervous
and very correct.

Verse 12. *Then the Spirit took me up*] This, as
Calmet remarks, has been variously understood.
1. An impetuous *wind* carried him to the place
where his brethren sojourned. 2. The *Holy Spirit*,
which filled his heart, transported him in a moment
to the place where the captives were. 3. Or, he was
so *transported* with heavenly ardour in his mind,
that he ran immediately off, and seemed to fly to the
place where God commanded him to go. The
promptitude and impetuosity of his spirit seemed to
furnish him with *wings* on the occasion. However
this may be understood, the going to the captives
was *real*.

A voice of a great rushing] This was the noise
made by the wings of the living creatures that formed
the chariot of Jehovah. See the notes on chap. i.
and x.

Blessed be the glory of the Lord] Probably the
acclamation of the living creatures: “Let God be
blessed from the throne of his glory! He deserves
the praises of his creatures in all the dispensations of
his mercy and justice, of his providence and grace.”

Verse 13. *A great rushing*.] All the living *creatures*
and the *wheels* being then in motion.

Verse 14. *I went in bitterness*] Being filled with
indignation at the wickedness and obstinacy of my
people, I went, determining to speak the word of
God without disguise, and to reprove them *sharply*
for their rebellion; and yet I was greatly distressed

13 *I heard* also the noise of
the wings of the living creatures
that ° touched one another, and
the noise of the wheels over
against them, and a noise of a great rusting.

14 ° So ° the spirit lifted me up and took me
away, and I went † in bitterness, in the † heat
of my spirit; but 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 ° 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 a ° watch-
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,

† Heb. *kissed*.—^b Ver. 12. Ch. viii. 3.—^c Heb. *bitter*.
^d Heb. *hot anger*.—^e 2 Kings iii. 15. Ch. i. 3. viii. 1. xxvii.
1.—^f Job ii. 13. Ps. cxxxvii. 1.—^g Cf. xxxiii. 7, 8, 9.
^h Isai. lii. 8. lvi. 10. lxii. 6. Jer. vi. 17.

because of the heavy message which I was com-
manded to deliver.

Verse 15. *I came to them of the captivity*] Because
the hand of the Lord was strong upon him and sup-
ported him, he soon reached the place.

Tel-abib] תל אביב “a heap of corn.” So the *Vul-*
gate: *acervum novarum frugum*, “a heap of new
fruits.” תל חלב *letola chib*, “to the hill Chib,”
or the hill of grief.—*Syriac*.

Seven days.] Perhaps God kept him all this time
without an immediate revelation, that he *bitterness*
and *heat of spirit* of which he speaks above might be
subdued, and that he might speak God’s words in
God’s own Spirit. Had he gone in a *bitter spirit* he
had probably been employed in his work as soon as
he had gained the place of labour.

Verse 17. *I have made thee a watchman*] The
care and welfare of all this people I have laid on
thee. Thou must *watch* for their *safety*, *preach* for
their *edification*, and *pray* for their *eternal welfare*.
And that thou mayest be successful, *receive the word*
at my mouth, and warn them from me.

God is particularly jealous lest *any words* but his
own be taught for *divine doctrines*. He will not
have human *creeds*, no more than *traditions*, taught
instead of his own word. No word can be successful
in the salvation of sinners but that which comes from
God. Every minister of the gospel should be fa-
miliar with his Maker by *faith* and *prayer*; God will
then hold communion with his spirit; otherwise,
what he preaches will be destitute of spirit and life.

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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 thine 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; ^b but thou
hast delivered thy soul.

20 Again, When a ^c righteous *man* doth
turn from his ^d righteousness, and commit in-
iquity, 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 thine 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
warned; also thou hast delivered thy soul.

22 ^e And the hand of the LORD was there
upon me; and he said unto me, Arise, go

^a Ch. xxxiii. 6. John viii. 21, 24. — ^b Isai. xlix. 4, 5.
Acts xx. 26. — ^c Ch. xviii. 24. xxxiii. 12, 13. — ^d Heb.
righteousnesses. — ^e Ver. 14. Ch. i. 3. — ^f Ch. viii. 4.
^g Ch. i. 28. — ^h Ch. i. 1. — ⁱ Ch. i. 28. — ^k Ch. ii. 2.

and his *hackneyed texts* and *sermons*, instead of being
the bread from heaven, will be like the dry mouldy
Gibeonitish crusts.

Verse 18. *Thou shalt surely die*] That is, If he
turn not from his wickedness, and thou givest him
not warning, as above, he shall die in his iniquity,
which he should not have committed; but his blood
will I require at thy hand—I will visit thy soul for
the loss of his. O how awful is this! Hear it, ye
priests, ye preachers, ye ministers of the gospel; ye,
especially, who have entered into the ministry for a
living; ye who gather a congregation to yourselves
that ye may feed upon their fat, and clothe your-
selves with their wool; in whose parishes and in
whose congregations souls are dying unconverted
from day to day, who have never been solemnly
warned by you, and to whom you have never shown
the way of salvation, probably because ye know
nothing of it yourselves! Oh, what a perdition awaits
you! To have the blood of every soul that has died
in your parishes or in your congregations unconverted
laid at your door! To suffer a common damnation
for every soul that perishes through your neglect!
How many loads of endless woe must such have to
bear! Ye take your tithes, your stipends, or your
rents, to the last grain, and the last penny; while
the souls over whom you made yourselves watchmen
have perished, and are perishing, through your neglect.
O worthless and hapless men! better for you had ye
never been born! Vain is your boast of apostolical
authority, while ye do not the work of apostles! Vain

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forth 'into the plain, and I
will there talk with thee.

23 Then I arose, and went
forth into the plain: and, be-
hold, ^a the glory of the LORD stood there, as
the glory which I ^b saw by the river of Che-
bar: ^c and I fell on my face.

24 Then ^k the spirit entered into me, and set
me upon my feet, and spake with me, and said
unto me, Go, shut thyself within thine house.

25 But thou, O son of man, behold, ^l they
shall put bands upon thee, and shall bind
thee with them, and thou shalt not go out
among them:

26 And ^m I will make thy tongue cleave to
the roof of thy mouth, that thou shalt be
dumb, and shalt not be to them ⁿ a reprover:
^o for they are a rebellious house.

27 ^p But when I speak with thee, I will open
thy mouth, and thou shalt say unto them,
^q Thus saith the Lord God; he that heareth,
let him hear; and he that forbeareth, let him
forbear: ^r for they are a rebellious house.

^l Ch. iv. 8. — ^m Ch. xxiv. 27. Luke i. 20, 22. — ⁿ Heb. a
man reproving. — ^o Ch. ii. 5, 6, 7. — ^p Ch. xxiv. 27. xxxiii.
22. — ^q Ver. 11. — ^r Ver. 9, 26. Ch. xii. 2, 3.

your boast of *orthodoxy*, while ye neither *show* nor
know the way of salvation! Vain your pretensions to
a divine call, when ye do not the work of evangelists!
The state of the most wretched of the human race is
envious to that of such ministers, pastors, teachers,
and preachers.

But let not this discourage the faithful minister
who teaches every man, and warns every man, in all
wisdom, that he may present every man perfect in
Christ Jesus. If after such teaching and warning
they will sin on, and die in their sins, their blood
will be upon themselves; but thou, O man of God,
hast delivered thine own soul.

Verse 20. *When a righteous man doth turn from
his righteousness*] Which these words plainly state
he may do, and commit iniquity, and die in his sin;
and consequently die eternally, which is also here
granted; if he have not been warned, though he die
in his sin, the blood—the life and salvation, of this
person also will God require at the watchman's hand.
Pastor hunc occidit, quia eum tacendo morti tradidit.
"This man the pastor kills; for in being silent, he
delivers him over to death."—GREGORY. From these
passages we see that a righteous man may fall from
grace, and perish everlastingly. Should it be said
that it means the self-righteous, I reply, this is ab-
surd; for self-righteousness is a fall itself, and the
sooner a man falls from it the better for himself.
Real, genuine righteousness of heart and life is that
which is meant. Let him that standeth take heed
lest he fall.

And I lay a stumbling-block before him] That is, I permit him to be tried, and he fall in the trial. God is repeatedly represented as doing things which he only permits to be done. He lays a stumbling-block, i. e., he permits one to be laid.

Verse 22. *Arise, go forth into the plain*] Into a place remote from observation and noise; a place where the glory of God might have sufficient room to manifest itself, that the prophet might see all its movements distinctly.

Verse 24. *The spirit—said unto me, Go, shut thyself within thine house.*] Hide thyself for the present. The reason is immediately subjoined.

Verse 25. *They shall put bands upon thee*] Thy

countrymen will rise up against thee; and, to prevent thy prophesying, will confine thee.

Verse 26. *I will make thy tongue cleave to the roof of thy mouth*] I will not give thee any message to deliver to them. They are so rebellious, it is useless to give them further warning.

Verse 27. *I will open thy mouth*] When it is necessary to address them again, thou shalt sum up what thou hast said in this one speech: *Thus said the Lord*, "He that heareth, let him hear; and he that forbeareth, let him forbear." Let him who feels obedience to the voice of God his interest, be strengthened. Let him who disregards the divine monition in his own way, and abide the consequences.

CHAPTER IV.

Ezekiel delineates Jerusalem, and lays siege to it, as a type of the manner in which the Chaldean army should surround that city, 1—3. The prophet commanded to lie on his left side three hundred and ninety days, and on his right side forty days, with the signification, 4—8. The scanty and coarse provision allowed the prophet during his symbolic siege, consisting chiefly of the worst kinds of grain, and likewise ill-prepared, as he had only cow's dung for fuel, tended all to denote the scarcity of provision, fuel, and every necessary of life, which the Jews should experience during the siege of Jerusalem, 9—17.

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THOU also, son of man, take thee a tile, and lay it before thee, and pourtray upon it the city, even Jerusalem:

2 And lay siege against it, and build a fort

* Or, chief leaders. Ch. xxi. 22.

NOTES ON CHAP. IV.

Verse 1. *Take thee a tile*] A tile, such as we use in covering houses, will give us but a very inadequate notion of those used anciently; and also appear very insufficient for the figures which the prophet was commanded to pourtray on it. A brick is most undoubtedly meant; yet, even the larger dimensions here, as to *thickness*, will not help us through the difficulty, unless we have recourse to the ancients, who have spoken of the dimensions of the bricks commonly used in building. *Palladius*, De Re Rustica, lib. vi. c. 12, is very particular on this subject:—*Sint vero lateres longitudine pedum duorum, latitudine unius, altitudine quatuor unciarum.* "Let the bricks be two feet long, one foot broad, and four inches thick." Edit. *Gesner*, Vol. III. p. 144. On such a surface as this the whole siege might be easily pourtrayed. There are some *brick-bats* before me which were brought from the ruins of ancient *Babylon*, which have been made of clay and straw kneaded together and *baked in the sun*; one has been more than *four inches* thick, and on one side it is *deeply impressed* with characters; others are smaller, well made, and finely impressed on one side with *Persepolitan* characters. These have been for *inside* or *ornamental* work; to such bricks the prophet most probably alludes.

But the tempered clay out of which the bricks

against it, and cast a mount against it; set the camp also against it, and set ^a battering rams against it round about.

3 Moreover take thou unto thee ^b an iron

^b Or, a flat plate, or slice.

were made might be meant here; of this substance he might *spread out* a sufficient quantity to receive all his figures. The figures were, 1. Jerusalem. 2. A fort. 3. A mount. 4. The camp of the enemy. 5. Battering rams, and such like engines, round about. 6. A wall round about the city, between it and the besieging army.

Verse 2. *Battering rams*] כרמין *carim*. This is the earliest account we have of this military engine. It was a long beam with a head of brass, like the head and horns of a *ram*, whence its name. It was hung by chains or ropes, between two beams, or *three legs*, so that it could admit of being drawn backward and forward some yards. Several stout men, by means of ropes, pulled it as far back as it could go; and then, suddenly letting it loose, it struck with great force against the wall which it was intended to batter and bring down. This machine was not known in the time of *Homer*, as in the siege of *Troy* there is not the slightest mention of such. And the first notice we have of it is *here*, where we see that it was employed by *Nebuchadnezzar* in the siege of *Jerusalem*, A. M. 3416. It was afterwards used by the *Carthaginians* at the siege of *Gades*, as *Vitruvius* notes, lib. x. c. 19, in which he gives a circumstantial account of the invention, fabrication, use, and improvement of this machine. It was for the want of a machine of this kind, that the ancient sieges lasted

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pan, and set it for a wall of iron between thee and the city: and set thy face against it, and it shall be besieged, and thou shalt lay siege against it. ^aThis 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.

5 For I have laid upon thee the years of their iniquity, according to the number of the

^a Ch. xii. 6, 11. xiv. 24, 27. — ^b Numb. xiv. 34.

so long; they had nothing with which to beat down or undermine the walls.

Verse 3. *Take thou unto thee an iron pan*] מַחְבַּת *machbath*, a flat plate or slice, as the margin properly renders it: such as are used in some countries to bake bread on, called a *griddle* or *girdle*, being suspended above the fire, and kept in a proper degree of heat for the purpose. A plate like this, stuck perpendicularly in the earth, would show the nature of a wall much better than any pan could do. The Chaldeans threw such a wall round Jerusalem, to prevent the besieged from receiving any succours, and from escaping from the city.

This shall be a sign to the house of Israel.] This shall be an emblematical representation of what shall actually take place.

Verse 4. *Lie thou also upon thy left side*] It appears that all that is mentioned here and in the following verses was done, not in *idea*, but in *fact*. The prophet lay down on his left side upon a couch to which he was chained, ver. 5, for three hundred and ninety days; and afterwards he lay in the same manner, upon his right side, for forty days. And thus was signified the state of the Jews, and the punishment that was coming upon them. 1. The prophet himself represents the Jews. 2. His lying, their state of depression. 3. His being bound, their helplessness and captivity. 4. The days signify years, a day for a year; during which they were to bear their iniquity, or the temporal punishment due to their sins. 5. The three hundred and ninety days, during which he was to lie on his left side, and bear the iniquity of the house of Israel, point out two things: the first, The duration of the siege of Jerusalem. Secondly, The duration of the captivity of the ten tribes, and that of Judah. 6. The prophet lay three hundred and ninety days upon his left side, and forty days upon his right side, in all four hundred and thirty days. Now Jerusalem was besieged the ninth year of the reign of Zedekiah, 2 Kings xxv. 1, 2, and was not taken till the eleventh year of the same prince, 2 Kings xxv. 2. But properly speaking, the siege did not continue the whole of that time; it was interrupted; for Nebuchadnezzar was obliged to raise it, and go and meet the Egyptians, who were coming to its succour. This consumed a considerable

days, three hundred and ninety days: ^bso 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 ^ceach day for a year.

7 Therefore thou shalt set thy face toward the siege of Jerusalem, and thine arm shall be uncovered, and thou shalt prophesy against it.

8 ^dAnd, behold, I will lay bands upon thee,

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^c Heb. a day for a year, a day for a year. — ^d Ch. iii. 25.

portion of time. After he had defeated the Egyptians, he returned and recommenced the siege, and did not leave it till the city was taken. We may, therefore, conclude that the four hundred and thirty days only comprise the time in which the city was actually besieged, when the city was encompassed with walls of circumvallation, so that the besieged were reduced to a state of the utmost distress. The siege commenced the tenth day of the tenth month of the ninth year of Zedekiah; and it was taken on the ninth day of the fourth month of the eleventh year of the same king. Thus the siege had lasted, in the whole, eighteen months, or five hundred and ten days. Subtract for the time that Nebuchadnezzar was obliged to interrupt the siege, in order to go against the Egyptians, four months and twenty days, or one hundred and forty days, and there will remain four hundred and thirty days, composed of 390 + 40 = 430. See Calmet on this place. See also at the end of this chapter.

Verse 6. *Forty days*] Reckon, says Archbishop Newcome, near fifteen years and six months in the reign of Manasseh, two years in that of Amon, three months in that of Jehoahaz, eleven years in that of Jehoiakim, three months and ten days in that of Jehoiachin, and eleven years in that of Zedekiah; and there arises a period of forty years, during which gross idolatry was practised in the kingdom of Judah. *Forty days* may have been employed in spoiling and desolating the city and the temple.

Verse 9. *Take thou also unto thee wheat*] In times of scarcity, it is customary in all countries to mix several kinds of coarser grain with the finer, to make it last the longer. This *mashlin*, which the prophet is commanded to take, of wheat, barley, beans, lentiles, millet, and fitches, was intended to show how scarce the necessaries of life should be during the siege.

Verse 10. *Twenty shekels a day*] The whole of the above grain, being ground, was to be formed into one mass, out of which he was to make three hundred and ninety loaves; one loaf for each day; and this loaf was to be of twenty shekels in weight. Now a shekel, being in weight about half an ounce, this would be ten ounces of bread for each day; and with this water to the amount of one sixth part of a hin, which is about a pint and a half of our measure. All this

A. M. 3409.
B. C. 595.
Ol. XLVI. 2.
Anno
Tarquini Prisci,
R. Roman., 22.

and thou shalt not turn thee
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 lentiles, and millet, and fitches, and put them in one vessel, and make thee bread thereof, according to the number of the days that thou shalt 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 an 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 shall the

^a Heb. from thy side to thy side. — ^b Or, spell. — ^c Hos. ix. 3. — ^d Acts x. 14. — ^e Exod. xxii. 31. Lev. xi. 40. xvii. 15. — ^f Deut. xiv. 3. Isai. lxx. 4. — ^g Lev. xxvi. 26.

shows that so reduced should provisions be during the siege, that they should be obliged to eat the meanest sort of alimant, and that by weight, and their water by measure; each man's allowance being scarcely a pint and a half, and ten ounces, a little more than half a pound of bread, for each day's support.

Verse 12. *Thou shalt bake it with dung*] Dried ox and cow dung is a common fuel in the East; and with this, for want of wood and coals, they are obliged to prepare their food. Indeed, dried excrement of every kind is gathered. Here, the prophet is to prepare his bread with dry human excrement. And when we know that this did not come in contact with the bread, and was only used to warm the plate, (see ver. 3), on which the bread was laid over the fire, it removes all the horror and much of the disgust. This was required to show the extreme degree of wretchedness to which they should be exposed; for, not being able to leave the city to collect the dried excrements of beasts, the inhabitants during the siege would be obliged, literally, to use dried human ordure for fuel. The very circumstances show that this was the plain fact of the case. However, we find that the prophet was relieved from using this

children of Israel eat their defiled bread among the Gentiles, whither I will drive them.

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 that which dieth of itself, or is torn in pieces; neither came there 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 staff of bread in Jerusalem: and they shall eat bread by weight, and with care; and they shall drink water by measure, and with astonishment:

17 That they may want bread and water, and be astonished one with another, and consume away for their iniquity.

Ps. cv. 16. Isai. iii. 1. Ch. v. 16. xiv. 13. — Ver. 10. Ch. xii. 19. — Ver. 11. — Lev. xxvi. 39. Ch. xxiv. 23.

kind of fuel, for cows' dung was substituted at his request. See ver. 15.

Verse 14. *My soul hath not been polluted*] There is a remarkable similarity between this expostulation of the prophet and that of St. Peter, Acts x. 14.

Verse 16. *I will break the staff of bread*] They shall be besieged till all the bread is consumed, till the famine becomes absolute; see 2 Kings xxv. 3: "And on the ninth of the fourth month, the famine prevailed in the city; and there was no bread for the people of the land." All this was accurately foretold, and as accurately fulfilled.

Abp. Newcome on ver. 6 observes: "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. The period of days seems to predict the duration of the siege by the Babylonians, ver. 9, deducting from the year five months and twenty-nine days, mentioned 2 Kings xxv. 1—4, the time during which the Chaldeans were on their expedition against the Egyptians; see Jer. xxxvii. 5." This amounts nearly to the same as that mentioned above.

CHAPTER V.

In this chapter the prophet shows, under the type of hair, the judgments which God was about to execute on the inhabitants of Jerusalem by famine, sword, and dispersion, 1—4. The type or allegory is then dropped, and God is introduced declaring in plain terms the vengeance that was coming on the whole nation which had proved so unworthy of those mercies with which they had hitherto been distinguished, 5—17.

A. M. cir. 3410.
B. C. cir. 594.
Ol. XLVI. 3.
Tarquinius Prisci,
R. Roman.,
cir. annum 23.

AND thou, son of man, take thee a sharp knife, take thee a barber's razor, and cause it to pass upon thine

head and upon thy beard: then take thee balances to weigh, and divide the hair.

2^b Thou shalt burn with fire a third part in the midst of the city, when^d the days of the siege are fulfilled: and thou shalt take a third part, and smite about it with a knife: and a third part thou shalt scatter in the wind; and I will draw out a sword after them.

3^c Thou shalt also take thereof a few in number, and bind them in thy^f skirts.

4 Then take of them again, and^e cast them into the midst of the fire, and burn them in the fire; for thereof shall a fire come 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 are round about you, and have not walked in my statutes, neither have 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.

9ⁱ And I will do in thee that which I have

A. M. cir. 3410
B. C. cir. 594.
Ol. XLVI. 3.
Tarquinius Prisci,
R. Roman.,
cir. annum 23.

^a See Lev. xxi. 5. Isai. vii. 20. Ch. xlv. 20. — ^b Ver. 12. Ch. iv. 1. — ^c Ch. iv. 8, 9. — ^d Jer. xl. 6. lii. 16. — ^e Heb.

wings. — ^f Jer. xli. 1, 2, &c. xlv. 14. — ^g Jer. ii. 10, 11. Ch. xvi. 47. — ^h Lam. iv. 6. Dan. ix. 12. Amos iii. 2.

NOTES ON CHAP. V.

Verses 1—4. *Take thee a sharp knife*] Among the Israelites, and indeed among most ancient nations, there were very few *edge-tools*. The *sword* was the chief; and this was used as a *knife*, a *razor*, &c., according to its different *length* and *sharpness*. It is likely that only *one* kind of instrument is here intended; a *knife* or short *sword*, to be employed as a *razor*.

Here is a new emblem produced, in order to mark out the coming evils. 1. The *prophet* represents the Jewish *nation*. 2. His *hair*, the *people*. 3. The *razor*, the *Chaldeans*. 4. The *cutting the beard and hair*, the *calamities, sorrows, and disgrace* coming upon the people. *Cutting off the hair* was a sign of *mourning*; see on Jer. xlv. 5, xlviii. 37; and also a sign of great *disgrace*; see 2 Sam. x. 4. 5. He is ordered to divide the hair, ver. 2, into *three equal parts*, to intimate the *different degrees and kinds of punishment* which should fall upon the people. 6. The *balances*, ver. 1, were to represent the divine justice, and the exactness with which God's judgments should be distributed among the offenders. 7. This *hair*, divided into *three parts*, is to be disposed of thus: 1. A *third part* is to be *burnt* in the midst of the city, to show that so many should perish by famine and pestilence during the siege. 2. Another *third part* he was to *cut in small portions* about the city (that figure which he had portrayed upon the brick), to signify those who should perish in different *sorties*, and in *defending the walls*. 3. And the remaining *third part* he was to *scatter in the wind*, to point out those who should be driven into *captivity*. And, 4. The *sword following* them was intended to show that their lives should be at the will of their captors, and that many of them

should perish by the *sword* in their dispersions. 5. The *few hairs* which he was to take in his skirts, ver. 3, was intended to represent those few Jews that should be left in the land under *Gedaliah*, after the taking of the city. 6. The throwing a part of these last into the fire, ver. 4, was intended to show the miseries that these suffered in *Judea*, in *Egypt*, and finally in their being also carried away into *Babylon* on the conquest of *Egypt* by *Nebuchadnezzar*. See these transactions particularly pointed out in the notes on *Jeremiah*, chapters xl., xli., xlii. Some think that this prophecy may refer to the persecution of the Jews by *Antiochus Epiphanes*.

Verse 5. *This is Jerusalem: I have set it in the midst of the nations*] I have made this city the most eminent and the most illustrious in the world. Some think that these words refer to its *geographical situation*, as being equally in the *centre of the habitable world*. But any point on a globe is its centre, no matter where laid down; and it would not be difficult to show that even this *literal sense* is tolerably correct. But the point which is the *centre of the greatest portion of land* that can be exhibited on one hemisphere is the capital of the *British empire*. See my *Sermon on the universal spread of the Gospel*.

Verse 6. *She hath changed my judgments*] God shows the reason why he deals with Jerusalem in greater severity than with the surrounding nations; because she was more wicked than they. Bad and idolatrous as they were, they had a greater degree of *morality* among them than the Jews had. Having fallen from the true God, they became *more abominable* than others in proportion to the height, eminence, and glory from which they had fallen. This is the common case of *backsliders*; they fre-

A. M. cir. 3410.
B. C. cir. 594.
Ol. XLVI. 3.
Tarquinius Prisci,
R. Roman.,
cir. annum 23.

not done, and whereunto I will not do any more the like, because of all thine abominations.

10 Therefore the fathers ^a shall eat 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 ^b scatter into all the winds.

11 Wherefore, *as* I live, saith the Lord GOD; Surely, because thou hast ^c defiled my sanctuary with all thy ^d detestable things, and with all thine abominations, therefore will I also diminish *thee*; ^e neither shall mine eye spare, neither will I have any pity.

12 ^f A third part of thee shall die with the pestilence, and with famine shall they be consumed in the midst of thee: and a third part shall fall by the sword round about thee; and ^g I will scatter a third part into all the winds, and ^h I will draw out a sword after them.

13 Thus shall mine anger ⁱ be accomplished, and I will ^j cause my fury to rest upon them, ^k and I will be comforted: ^l and they shall

^a Lev. xxvi. 29. Deut. xxviii. 53. 2 Kings vi. 29. Jer. xix. 9. Lam. ii. 20. iv. 10. Bar. ii. 3.—^b Ver. 12. Lev. xxvi. 33. Deut. xxviii. 64. Ch. xii. 14. Zech. ii. 6. ^c 2 Chron. xxxvi. 14. Ch. vii. 20. viii. 5, &c. xxiii. 38. ^d Ch. xi. 21.—^e Ch. vii. 4, 9. viii. 18. ix. 10.—^f See ver. 2. Jer. xv. 2. xxi. 9. Ch. vi. 12.—^g Jer. ix. 16. Ver. 2, 10. Ch. vi. 8.—^h Lev. xxvi. 33. Ver. 2. Ch. xii. 14.—ⁱ Lam.

quently, in their fall, become tenfold more the children of wrath than they were before.

Verse 9. *I will do in thee that which I have not done*] The destruction of Jerusalem by *Nebuchadnezzar* was one of the greatest calamities that ever fell on any nation or place *before*; and that by the *Romans* under *Titus* exceeded all that has taken place *since*. These two sackages of that city have no parallel in the history of mankind.

Verse 10. *The fathers shall eat the sons*] Though we have not this fact so particularly stated in *history*, yet we cannot doubt of it, considering the extremities to which they were reduced during the siege. The same is referred to by *Jeremiah*, Lam. iv. 10. Even the *women*, who were remarkable for *kindness* and *humanity*, boiled their own children, and ate them during the siege.

Will I scatter into all the winds.] Disperse you, by captivity, among all the nations of the earth.

Verse 12. *A third part of thee*] See the note on ver. 1—4.

know that I the LORD have spoken *it* in my zeal, when I have accomplished my fury in them.

A. M. cir. 3410.
B. C. cir. 594.
Ol. XLVI. 3.
Tarquinius Prisci,
R. Roman.,
cir. annum 23.

14 Moreover ^a 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 ^b 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 ^c furious rebukes. I the LORD have spoken *it*.

16 When I shall ^d send upon them the evil arrows of famine, which shall be for *their* destruction, *and* which I will send to destroy you: and I will increase the famine upon you, and will break your ^e staff of bread.

17 So will I send upon you *famine* and ^f evil beasts, and they shall bereave thee; and ^g pestilence and blood shall pass through thee; and I will bring the sword upon thee. I the LORD have spoken *it*.

iv. 11. Ch. vi. 12. vii. 8.—^a Ch. xxi. 17.—^b Deut. xxxii. 36. Isai. i. 24.—^c Ch. xxxvi. 6. xxxviii. 19. ^d Lev. xxvi. 31. 32. Neh. ii. 17.—^e Deut. xxviii. 37. 1 Kings ix. 7. Ps. lxxix. 4. Jer. xxiv. 9. Lam. ii. 13. ^f Ch. xxv. 17.—^g Deut. xxxii. 23, 24.—^h Lev. xxvi. 26. Ch. iv. 16. xiv. 13.—ⁱ Lev. xxvi. 22. Deut. xxxii. 24. Ch. xiv. 21. xxxiii. 27. xxxiv. 25.—^j Ch. xxxviii. 22.

Verse 13. *I will cause my fury to rest*] My displeasure, and the evidences of it, shall not be *transient*; they shall be *permanent* upon you, and among you. And is not this dreadfully true to the present day?

Verse 16. *The evil arrows of famine*] Famine and pestilence are represented as *poisoned arrows*, inflicting death wherever they *wound*. The ancients represented them in the same way.

Verse 17. *So will I send upon you famine and evil beasts, and they shall bereave thee*] Wild beasts always multiply in depopulated countries. In England, *wolves* abounded when the country was thinly peopled; it is now full of inhabitants, and there is not one wolf in the land. *Nebuchadnezzar* and his *Chaldeans* may be called here *evil beasts*. He is often compared to a *lion*, Jer. iv. 7, Dan. vii. 14, on account of the ravages made by him and his *Chaldean* armies.

CHAPTER VI.

In this chapter, which forms a distinct section, the prophet denounces the judgments of God against the Jews for their idolatry, 1—7; but tells them that a remnant shall be saved, and brought to a sense of their sins by their severe afflictions, 8—14.

A. M. cir. 3410.
B. C. cir. 594.
Ol. XLVI. 3.
Tarquini Prisci,
R. Roman.,
cir. annum 23.

AND the word of the LORD came unto me, saying,

2 Son of man, ^a set thy face toward the ^b mountains of Is-

rael, 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 ^c I will destroy your high places.

4 And your altars shall be desolate, and your ^d images shall be broken: and ^e I will cast down your slain *men* before your idols.

5 And I will ^f lay the dead carcasses of the children of Israel before their idols; and I will scatter your bones round about your altars.

6 In all your dwelling-places the cities shall be laid waste, and the high places shall be desolate; 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 ^g ye shall know that I *am* the LORD.

8 ^h Yet will I leave a remnant, that ye may have *some* that shall escape the sword among the nations, when ye shall be scattered through the countries.

^a Ch. xx. 46. xxi. 2. xxv. 2. — ^b Ch. xxxvi. 1. — ^c Lev. xxvi. 30. — ^d Or, *sun images*, and so ver. 6. — ^e Lev. xxvi. 30. — ^f Heb. *give*. — ^g Ver. 13. Ch. vii. 4, 9. xi. 10, 12. xii. 15. — ^h Jer. xlv. 23. Ch. v. 2, 12. xii. 16. xiv. 22. ⁱ Pa. lxxviii. 40. Isai. vii. 13. xliiii. 24. lxiii. 10. — ^j Numb.

NOTES ON CHAP. VI.

Verse 2. *Set thy face toward the mountains of Israel*] This is a new prophecy, and was most probably given after the *four hundred and thirty days* of his lying on his left and right side were accomplished. By *Israel* here, Judea is simply meant; not the *ten tribes*, who had long before been carried into captivity. Ezekiel uses this term in reference to the Jews only.

The *mountains* may be addressed here particularly, because it was on them the chief scenes of idolatry were exhibited.

Verse 4. *Your images shall be broken*] Literally, your *sun images*; representations of the sun, which they worshipped. See the margin.

Verse 5. *Will scatter your bones round about your altars.*] This was literally fulfilled by the Chaldeans. According to *Baruch*, chap. ii. 24, 25, they opened the sepulchres of the principal people, and threw the bones about on every side.

Verse 9. *They that escape of you shall remember me*] Those that escape the sword, the pestilence, and the famine, and shall be led into captivity, shall

9 And they that escape of you shall remember me among the nations whither they shall be carried captives, because ⁱ I am broken with their whorish heart, which hath departed from me, and ^k with their eyes, which go a whoring after their idols: and ^l they shall lothe 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 ^m with thine hand, and stamp with thy foot, and say, Alas for all the evil abominations of the house of Israel! ⁿ for they shall fall by the sword, by the famine, and by the pestilence.

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

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

xv. 39. Ch. xx. 7, 24. — ^l Lev. xxvi. 39. Job xlii. 6. Ch. xx. 43. xxxvi. 31. — ^m Ch. xxi. 14. — ⁿ Ch. v. 12. — ^o Ch. v. 13. — ^p Ver. 7. — ^q Jer. ii. 20. — ^r Hos. iv. 13. — ^s Isai. lvii. 5.

plainly see that it is God who has done this; and shall humble themselves on account of their abominations, leave their idolatry, and worship me alone. And this they have done from the Babylonish captivity to the present day.

Verse 11. *Smite with thine hand, and stamp with thy foot*] Show the utmost marks of thy astonishment and indignation, and dread of the evils that are coming upon them. Some have contended for the propriety of *clapping* and *stamping* in public worship from these words! It is scarcely a breach of charity to think that such persons are themselves incapable either of attending on or conducting the worship of God. To be consistent, they should copy the prophet in his other typical actions as well as these; and then we shall hear of their *lying on their left side for three hundred and ninety days*, and on their *right side for forty days*; *shaving their heads*, *burning their hair*, *baking their bread with dung*, &c. Now all these things, because they were typical and commanded, were proper in the prophet: in such persons as the above they would be evidences of insanity. Such extravagant acts are no part of God's worship.

A. M. cir. 3410. offer sweet savour to all their
 B. C. cir. 594. idols.
 Ol. XLVI. 3.
 Tarquinius Prisci, 14 So will I ^a stretch out my
 R. Roman., hand upon them, and make the
 cir. annum 23. land desolate, yea, ^b more desolate than the

wilderness toward ^c Diblath,
 in all their habitations: and
 they shall know that I *am* the
 LORD.

A. M. cir. 3410.
 B. C. cir. 594.
 Ol. XLVI. 3.
 Tarquinius Prisci,
 R. Roman.,
 cir. annum 23.

^a Isai. v. 25. — ^b Or, *desolate from the wilderness.*

^c Numb. xxxiii. 46. Jer. xlviii. 22.

Verse 14. *And make the land—more desolate than the wilderness toward Diblath] Diblath or Diblathayim is situated in the land of Moab. It is mentioned Numb. xxxiii. 46, Almon-Diblathaim; and in Jer. xlviii. 22, Beth-Diblathaim. It was a part of that horrible wilderness mentioned by Moses, Deut. viii. 15, "wherein were fiery serpents, and scorpions, and drought." The precise reason why it is mentioned here is not very evident. Some think it is the same as Riblah, where Nebuchadnezzar slew the princes of Israel, and put out Zedekiah's eyes; the*

principal difference lying between the γ *daleth* and the γ *resh*, which in MSS. is often scarcely discernible; and hence vast multitudes of *various readings*. Five, probably six, of Kennicott's MSS. have רב־לַת־הַיַּדִּים *riblathah*, as likewise two of my oldest MSS.; though in the margin of one a later hand directs the word to be read בִּדְלֶת *bedaleth*, with *daleth*. But all the *Versions* read the word with a D. This may appear a matter of little importance, but we should take pains to recover even one lost *letter* of the *word* of God.

CHAPTER VII.

This chapter, which also forms a distinct prophecy, foretels the dreadful destruction of the land of Israel, or Judah (for after the captivity of the ten tribes these terms are often used indiscriminately for the Jews in general), on account of the heinous sins of its inhabitants, 1—15; and the great distress of the small remnant that should escape, 16—19. The temple itself, which they had polluted with idolatry, is devoted to destruction, 20—22; and the prophet is directed to make a chain, as a type of that captivity, in which both king and people should be led in bonds to Babylon, 23—27. The whole chapter abounds in bold and beautiful figures, flowing in an easy and forcible language.

A. M. cir. 3410. **M**OREOVER the word of
 B. C. cir. 594. the LORD came unto me,
 Ol. XLVI. 3. saying,
 Tarquinius Prisci, 2 Also, thou son of man, thus
 R. Roman., saith the Lord GOD unto the land of Israel;
 cir. annum 23. ^a An end, the end is come upon the four
 corners of the land.

^c recompense upon thee all
 thine abominations.

A. M. cir. 3410.
 B. C. cir. 594.
 Ol. XLVI. 3.
 Tarquinius Prisci,
 R. Roman.,
 cir. annum 23.

3 Now *is* the end *come* upon thee, and I
 will send mine anger upon thee, and ^b will
 judge thee according to thy ways, and will

4 And ^d 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: ^e and ye shall know that I *am*
 the LORD.

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

^a Ver. 3, 6. Amos viii. 2. Matt. xxiv. 6, 13, 14.
^b Ver. 8, 9.

^c Heb. *give*. — ^d Ver. 9. Ch. v. 11. viii. 18. ix. 10.
^e Ver. 27. Ch. vi. 7. xii. 20.

NOTES ON CHAP. VII.

Verse 2. *An end, the end is come] Instead of* כֵּץ בַּא הַקֵּץ *kets ba hakkets*, one MS. of Kennicott's, one of *De Rossi's*, and one of *my own*, read כֵּץ בַּא הַקֵּץ *kets ba, ba hakkets*, "The end cometh, come is the end." This reading is supported by all the ancient Versions, and is undoubtedly genuine. *The end cometh*: the termination of the Jewish state *is coming*, and while I am speaking, *it is come*. The destruction is at the door. The later hand, who put the *vowel points* to the ancient MS. that has the above reading, did not put the points to the first בַּא *ba*, but struck his pen gently across it, and by a mark in the margin intimated that it should be blotted out. All my ancient MSS. were without the points originally; but

they have been added by modern hands, with a different ink; and they have in multitudes of instances corrected, or rather changed, important readings, to make them quadrate with the *masora*. But the original reading, in almost every case, is discernible.

The end is come upon the four corners of the land.] This is not a partial calamity; it shall cover and sweep the whole land. The cup of your iniquity is full, and my forbearing is at an end. This whole chapter is poetical.

Verse 4. *Thine abominations shall be in the midst of thee] They shall ever stare thee in the face, upbraid thee with thy ingratitude and disobedience, and be witnesses against thee.*

Verse 5. *An evil, an only evil] The great, the*

A. M. cir. 3410.
B. C. cir. 594.
Ol. XLVI. 3.
Tarquinius Prisci,
R. Roman.,
cir. annum 23.

6 An end is come, the end is come: it ^awatcheth for thee; behold it is come.

7 ^bThe morning is come unto thee,

O thou that dwellest in the land: ^cthe time is come, the day of trouble is near, and not the ^dsounding again of the mountains.

8 Now will I shortly ^epour out my fury upon thee, and accomplish mine anger upon thee: ^fand I will judge thee according to thy ways, and will recompense thee for all thine abominations.

9 And ^gmine eye shall not spare, neither will I have pity: I will recompense ^hthee accord-

^a Heb. *awaketh against thee*.—^b Ver. 10.—^c Ver. 12. Zeph. i. 14, 15.—^d Or, *echo*.—^e Ch. xx. 8, 21.—^f Ver. 3.—^g Ver. 4.—^h Heb. *upon thee*.—ⁱ Ver. 4.—^k Ver. 7.

sovereign, the last exterminating evil, is come: the sword, the pestilence, the famine, and the captivity. Many MSS. read אחר *achar*, *after*. So evil cometh after evil; one instantly succeeds another.

Verse 6. *An end is come, the end is come: it watcheth for thee*] This is similar to the *second* verse; but there is a *paronomasia*, or play upon letters and words, which is worthy of note. קץ בא רקץ רקץ אלך *kets ba, ba hakkets, hekits elayich, katsah* signifies to make an end or extremity, by cutting off something, and יקץ *yakats* signifies to awake from sleep: hence קץ *kits*, the *summer*, as the earth and its productions seem then to awake from the sleep of winter. The end or final destruction is here *personified*; and represented as an *executioner* who has arisen early from his sleep, and is waiting for his orders to execute judgment upon these offenders. Hence it is said—

Verse 7. *The morning is come unto thee*] Every note of time is used in order to show the *certainty* of the thing. The *morning* that the executioner has watched for is come; the *time* of that morning, in which it should take place, and the *day* to which that time, *precise hour* of that morning, belongs, in which judgment shall be executed. All, all is come.

And not the sounding again of the mountains.] The hostile troops are advancing! Ye hear a *sound*, a *tumultuous noise*; do not suppose that this proceeds from festivals upon the mountains; from the joy of harvestmen, or the treaders of the wine-press. It is the *noise* of those by whom ye and your country are to fall. ואלה יהי הרהר *velo hed harim*, and not the reverberation of sound, or reflected sound, or *re-echoing* from the mountains. "Now will I shortly pour out," ver. 8. Here they come!

Verse 10. *Behold the day*] The same words are repeated, sometimes varied, and pressed on the attention with *new figures* and *new circumstances*, in order to alarm this infatuated people. Look at the *day!* It is come!

The morning is gone forth] It will wait no longer.

ing to thy ways and thine abominations that are in the midst of thee; ⁱand ye shall know that I *am* the LORD that smiteth.

10 Behold the day, behold, it is come: ^kthe morning is gone forth; the rod hath blossomed, pride hath budded.

11 ^lViolence is risen up into a rod of wickedness: none of them *shall remain*, nor of their ^mmultitude, nor of any of ⁿtheirs; ^oneither *shall there be* wailing for them.

12 ^pThe time is come, the day draweth near: let not the buyer rejoice, nor the seller mourn: for wrath *is* upon all the multitude thereof.

^l Jer. vi. 7.—^m Or, *tumult*.—ⁿ Or, *their tumultuous persons*.—^o Jer. xvi. 5, 6. Ch. xxiv. 16, 22.—^p Ver. 7.

The rod that is to chastise you hath blossomed; it is quite ready.

Pride hath budded.] Your insolence, obstinacy, and daring opposition to God have brought forth their proper fruits.

Verse 11. *Violence is risen up into a rod of wickedness*] The prophet continues his metaphor: "Pride hath budded."—And what has it brought forth? *Violence and iniquity*. To meet these, the *rod of God* cometh. There is such a vast rapidity of succession in the ideas of the prophet that he cannot wait to find language to clothe each. Hence we have broken sentences; and, consequently, *obscurity*. Something must be *supplied* to get the sense, and most critics alter words in the text. *Houbigant*, who rarely acknowledges himself to be puzzled, appears here completely nonplussed. He has given a meaning; it is this: "Violence hath burst forth from the rod; salvation shall not proceed from them, nor from their riches, nor from their turbulence: there shall be no respite for them. *Calmet* has given no less than *five* interpretations to this verse. The simple meaning seems to be, that such and so great is their wickedness that it must be punished; and from this punishment, neither their multitude nor struggles shall set them free. They may strive to evade the threatened stroke; but they shall not succeed, nor shall they have any respite. Our *Version* is to be understood as saying,—None of the people shall be left; all shall be slain, or carried into captivity: nor shall any of theirs, their princes, priests, wives, or children, escape. And so deserved shall their desolation appear, that none shall lament them. This may be as good a sense as any, and it is nearest to the letter.

Verse 12. *Let not the buyer rejoice, nor the seller mourn*] Such is now the state of public affairs, that he who through want has been obliged to *sell his inheritance*, need not *mourn* on the account; as of this the enemy would soon have deprived him. And he who *has bought it* need not *rejoice* in his bargain, as he shall soon be stripped of his purchase, and either fall by the sword, or be glad to flee for his life.

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13 For the seller shall not return to that which is sold, ^a although they were yet alive : for the vision *is* touching the whole multitude thereof, *which* shall not return ; neither shall any strengthen himself ^b in ^c the iniquity of his life.

14 They have blown the trumpet, even to make all ready : but none goeth to the battle : for my wrath *is* upon all the multitude thereof.

15 ^d 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 ^e 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.

17 All ^f hands shall be feeble, and all knees shall ^g be weak *as* water.

18 They shall also ^h gird *themselves* with sackcloth, and ⁱ horror shall cover them ; and

^a Heb. *though their life were yet among the living.*—^b Or, *whose life is in his iniquity.*—^c Heb. *his iniquity.*—^d Deut. xxxii. 25. Lam. i. 20. Ch. v. 12.—^e Ch. vi. 8.—^f Isai. xiii. 7. Jer. vi. 24. Ch. xxi. 7.—^g Heb. *go into water.* ^h Isai. iii. 24. xv. 2, 3. Jer. xlviii. 37. Amos viii. 10. ⁱ Ps. lv. 5.—^k Heb. *for a separation, or uncleanness.*

Verse 13. *For the seller shall not return*] In the sale of all heritages among the Jews, it was always understood that the heritage must return to the family on the *year of jubilee*, which was every *fiftieth* year ; but in this case the *seller* should not return to possess it, as it was not likely that he should be *alive* when the next jubilee should come ; and if he were even to live till that time, he could not possess it, as he would then be in captivity. And the reason is particularly given ; *for the vision*—the prophetic declaration of a *seventy years' captivity*, regards the whole multitude of the people ; and *it shall not return*, i. e., it will be found to be strictly true, without any abatement.

Verse 14. *They have blown the trumpet*] Vain are all the efforts you make to collect and arm the people, and stand on your own defence ; for all shall be dispirited, and none *go to the battle*.

Verse 15. *The sword is without*] *War* through all the *country*, and *pestilence* and *famine* within the city, shall destroy the whole, except a small remnant. He who endeavours to flee from the one shall fall by the other.

Verse 16. *They—shall be on the mountains like doves of the valleys*] Rather, *like mourning doves*, חַגְגַּיִת *haggeayoth*, chased from their dove-cotes, and separated from their mates.

Verse 17. *All knees shall be weak as water.*] *Calmet* understands this curiously : *La frayeur dont on sera*

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 ^l removed : their ^m 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 : ⁿ because it is ^o the stumbling-block of their iniquity.

20 As for the beauty of his ornament, he set it in majesty : ^p but they made the images of their abominations *and* of their detestable things therein : therefore have I ^q set it far from them.

21 And I will give it into the hands of the strangers for a prey, and to 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 ^r robbers shall enter into it, and defile it.

23 Make a chain : for ^s the land is full of bloody crimes, and the city is full of violence.

^l Prov. xi. 4. Zeph. i. 18. Ecclos. v. 8.—^m Or, *because their iniquity is their stumbling-block.*—ⁿ Ch. xiv. 3, 4 xlv. 12.—^o Jer. vii. 30.—^p Or, *made it unto them as unclean thing.*—^q Or, *burglars.*—^r 2 Kings xxi. 16. (A. ix. 9. xi. 6.

saisi, fera qu'on ne pourra retenir son urine. D'autres l'expliquent d'une autre souillure plus honteuse. I believe him to be nearly about right. *St. Jerome* is exactly the same : *Pavoris magnitudine, urina polluet genua, nec valebit profuentes aquas vesica prohibere.* This and other malretentions are often the natural effect of extreme fear or terror.

Verse 19. *They shall cast their silver in the streets*] Their riches can be of no use ; as in a time of *famine* there is no necessary of life to be *purchased*, and *gold* and *silver* cannot fill their bowels.

It is the stumbling-block of their iniquity.] They loved riches, and placed in the possession of them their supreme happiness. Now they find a *pound of gold* not worth an *ounce of bread*.

Verse 20. *As for the beauty of his ornaments*] *Their beautiful temple* was their highest *ornament*, and God made it *majestic* by his presence. But they have even taken its riches to make their *idols*, which they have brought into the very courts of the Lord's house ; and therefore God hath *set it*—the temple, *from him*—given it up to pillage. Some say it means, "They took their ornaments, which were their pride, and made them into images to worship."

Verse 22. *The robbers shall enter into it*] *The Chaldeans* shall not only destroy the city ; but they shall enter the temple, deface it, plunder it, and burn it to the ground.

Verse 23. *Make a chain*] Point out the *captivity*!

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24 Wherefore I will bring the worst of the heathen, and they shall possess their houses: I will also make the pomp of the

they seek a vision of the prophet; but the law shall perish from the priest, and counsel from the ancients.

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strong to cease; and ^a their holy places shall be defiled.

25 ^b Destruction cometh; and they shall seek peace, and *there shall be none.*

26 ^c Mischief shall come upon mischief, and rumour shall be upon rumour; ^d then shall

27 The king shall mourn, and the prince shall be clothed with desolation, and the hands of the people of the land shall be troubled: I will do unto them after their way, and ^e according to their deserts will I judge them; ^f and they shall know that I *am* the LORD.

^a Or, *they shall inherit their holy places.* — ^b Heb. *Cutting off.* — ^c Deut. xxxiii. 23. Jer. iv. 20.

^d Ps. lxxiv. 9. Lam. ii. 9. Ch. xx. 1, 3. — ^e Heb. *with their judgments.* — ^f Ver. 4.

show them that it shall come, and show them the reason: "Because the land is full of bloody crimes," &c.

Verse 24. *The worst of the heathen*] The Chaldeans; the most cruel and idolatrous of all nations.

Verse 25. *They shall seek peace*] They see now that their ceasing to pay the tribute to the king of Babylon has brought the Chaldeans against them; and now they *sue for peace* in vain. He will not hear: he is *resolved* on their destruction.

Verse 26. *Then shall they seek a vision*] Vision

shall perish from the prophet, the law from the priest, and counsel from the ancients. Previously to great national judgments, God restrains the influences of his Spirit. His word is not accompanied with the usual unction; and the *wise men* of the land, the *senators* and celebrated *statesmen*, devise foolish schemes; and thus, in endeavouring to avert it, they hasten on the national ruin. How true is the saying, *Quem Deus vult perdere, prius dementat.* "Those whom God designs to destroy, he first infatuates."

CHAPTER VIII.

Here begins a section of prophecy extending to the twelfth chapter. In this chapter the prophet is carried in vision to Jerusalem, 1—4; and there shown the idolatries committed by the rulers of the Jews, even within the temple. In the beginning of this vision, by the noblest stretch of an inspired imagination, idolatry itself is personified, and made an idol; and the image sublimely called, from the provocation it gave God, the IMAGE OF JEALOUSY, 5. The prophet then proceeds to describe the three principal superstitions of this unhappy people: the Egyptian, 6—12, the Phœnician, 13, 14, and the Persian, 15, 16; giving the striking features of each, and concluding with a declaration of the heinousness of their sins in the sight of God, and the consequent greatness of their punishment, 17, 18.

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AND it came to pass in the sixth year, in the sixth month, in the fifth day of the month, as I sat in mine house, and ^a the elders of Judah sat before me, that ^b the hand of the Lord God fell there upon me.

2 ^c Then I beheld, and lo a likeness as the appearance of fire: from the appearance of his loins even downward, fire; and from his loins even upward, as the appearance of brightness, ^d as the colour of amber.

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^a Ch. xiv. 1. xx. 1. xxxiii. 31. — ^b Ch. i. 3. iii. 22.

^c Ch. i. 26, 27. — ^d Ch. i. 4.

NOTES ON CHAP. VIII.

Verse 1. *In the sixth year, in the sixth month, in the fifth day of the month*] This, according to Abp. Usher, was the sixth year of Ezekiel's captivity. The sixth day of the fifth month of the ecclesiastical year, which answers to August, A. M. 3410.

This chapter and the three following contain but one vision, of which I judge it necessary, with Calmet, to give a general idea, that the attention of the reader may not be too much divided.

The prophet, in the visions of God, is carried to Jerusalem, to the northern gate of the temple, which leads by the north side to the court of the priests. There he sees the glory of the Lord in the same

manner as he did by the river Chebar. At one side he sees the *image of jealousy*. Going thence to the court of the people, he sees through an opening in the wall *seventy* elders of the people, who were worshipping all sorts of beasts and reptiles, which were painted on the wall. Being brought thence to the gate of the door of the house, he saw women weeping for *Tammuz* or *Adonis*. As he returned to the court of the priests, between the porch and the altar, he saw *twenty-five* men with their backs to the sanctuary and their faces towards the east, worshipping the *rising sun*. This is the substance of the vision contained in the *eighth* chapter.

About the same time he saw *six men* come from

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3 And he ^a put forth the form of an hand, and took me by a lock of mine head; and ^b the spirit lifted me up between the earth and the heaven, and ^c brought me in the visions of God to Jerusalem, to the door of the inner gate that looketh toward the north; ^d where *was* the seat of the image of jealousy, which ^e provoketh to jealousy.

4 And, behold, the glory of the God of Israel *was* there, according to the vision that I ^f saw in the plain.

5 Then said he unto me, Son of man, lift up

^a Dan. v. 5.—^b Ch. iii. 14.—^c Gen. xlv. 2. 2 Chron. xxvi. 5. Ch. xi. 1, 24. xl. 2.

the higher gate with *swords* in their hands; and among them, one with an *ink-horn*. Then the Divine Presence left the cherubim, and took post at the entrance of the temple, and gave orders to the man with the *ink-horn* to put a *mark* on the foreheads of those who sighed and prayed because of the abominations of the land; and then commanded the men with the *swords* to go forward, and slay every person who had not this mark. The prophet, being left alone among the dead, fell on his face, and made intercession for the people. The Lord gives him the reason of his conduct; and the man with the ink-horn returns, and reports to the Lord what was done. These are the general contents of the *ninth* chapter.

The Lord commands the same person to go in between the *wheels* of the cherubim, and take his hand full of live coals, and scatter them over the city. He went as commanded, and one of the cherubim gave him the coals; at the same time the glory of the Lord, that had removed to the threshold of the house, now returned, and stood over the cherubim. The cherubim, wheels, wings, &c., are here described as in the *first* chapter. This is the substance of the *tenth* chapter.

The prophet then finds himself transported to the east gate of the temple, where he saw *twenty-five* men, and among them *Jaazaniah* the son of Azur, and *Pelatiah* the son of Benaiah, princes of the people, against whom the Lord commands him to prophesy, and to threaten them with the utmost calamities, because of their crimes. Afterwards God himself speaks, and shows that the Jews who should be left in the land should be driven out because of their iniquities, and that those who had been led captive, and who acknowledged their sins and repented of them, should be restored to their own land. Then the glory of the Lord arose out of the city, and rested for a time on one of the mountains on the east of Jerusalem, and the prophet being carried in vision by the Spirit to Chaldea, lost sight of the chariot of the divine glory, and began to show to the captivity what the Lord had shown to him. This is the substance of the *eleventh* chapter.

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thine eyes now the way 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

^d Jer. vii. 30. xxxii. 34. Ch. v. 11.—^e Dent. xxxii. 16, 21. Ch. i. 28. iii. 22, 23.

We may see from all this what induced the Lord to abandon his people, his city, and his temple; the abominations of the people in public and in private. But because those carried away captives with Jeconiah acknowledged their sins, and their hearts turned to the Lord, God informs them that they shall be brought back and restored to a happy state both in temporal and spiritual matters, while the others, who had filled up the measure of their iniquities, should be speedily brought into a state of desolation and ruin. This is the sum and intent of the vision in these *four* chapters.

Verse 2. *The appearance of fire*] See the note on chap. i. 27.

Verse 3. *The image of jealousy*] סמל רצון *semel hakkinah*. We do not know certainly of what *form* this image was, nor what *god* it represented. Some say it was the image of Baal, which was placed in the temple by Manasses; others, that it was the image of *Mars*; and others, that it was the image of *Tammuz* or *Adonis*. *Calmet* supports this opinion by the following reasons: 1. The *name* agrees perfectly with him. He was represented as a beautiful youth, beloved by Venus; at which Mars, her paramour, being incense and filled with *jealousy*, sent a large boar against Adonis, which killed him with his tusks. Hence, it was the image of him who fell a victim to *jealousy*. 2. The prophet being returned towards the northern gate, where he had seen the *image of jealousy*, ver. 14, there saw the *women lamenting for Tammuz*. Now *Tammuz*, all agree, signifies *Adonis*; it was that therefore which was called the *image of jealousy*. 3. The Scripture often gives to the heathen idols names of degradation; as Baal-zebul, *god of sties*; Baal-zebul, *god of dung*. It is likely that it was *Adonis* who is called *The dead*, Lev. xix. 27, 28, Deut. xiv. 9, because he was worshipped as one *dead*. And the women represented as worshipping him were probably *adulteresses*, and had suffered through the *jealousy* of their husbands. And this worship of the *image of jealousy provoked God to jealousy*, to destroy this bad people.

Verse 4. *The vision that I saw in the plain*.] See the note on chap. iii. 23; see also chap. i. 3.

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court; and when I looked, behold a hole in the wall.

8 Then said he unto me, Son of 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, pourtrayed 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 in his hand; and a thick cloud of 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, "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.

^a Ch. ix. 9.—^b Ver. 6, 15.—^c Joel ii. 17.—^d Ch. xi. 1.
^e Jer. ii. 27, xxxii. 33.—^f Deut. iv. 19. 2 Kings xxiii. 5, 11. Job xxxi. 26. Jer. xlv. 17.—^g Or, *Is there any thing lighter than to commit.*—^h Ch. ix. 9.—ⁱ Ch. v. 13. xvi.

Verse 7. *A hole in the wall.*] This we find was not large enough to see what was doing within; and the prophet is directed to dig, and make it larger, ver. 8; and when he had done so and entered, he says,—

Verse 10. *And saw—every form of creeping things*] It is very likely that these images pourtrayed on the wall were the objects of Egyptian adoration: the ox, the ape, the dog, the crocodile, the ibis, the scarabæus or beetle, and various other things. It appears that these were privately worshipped by the sanhedrin or great Jewish council, consisting of seventy or seventy-two persons, six chosen out of every tribe, as representatives of the people. The images were pourtrayed upon the wall as we find those ancient idols are on the walls of the tombs of the kings and nobles of Egypt. See the plates to *Belzoni's Travels*, the *Isaic Tomb* in the Bodleian Library, and the *Egyptian hieroglyphics* in general. *Virgil* speaks of these, *Æn. lib. viii.* :—

Omnigenumque Deum monstra, et latrator Anubis.

"All kinds of gods, monsters, and barking dogs."

Verse 11. *Jaazaniah the son of Shaphan*] Shaphan was a scribe, or what some call comptroller of the temple, in the days of Josiah; and *Jaazaniah* his son probably succeeded him in this office. He was at the head of this band of idolaters.

14 Then he brought me to the door of the gate of the LORD's house which was toward the north; and, behold, there sat 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, 'between the porch and the altar, ^dwere about five and twenty men, ^ewith their backs toward the temple of the LORD, and their faces toward the east; and they worshipped ^fthe sun toward the east.

17 Then he said unto me, Hast thou seen this, O son of man? ^aIs it a light thing to the house of Judah that they commit the abominations which they commit here? for they have ^bfilled the land with violence, and have returned to provoke me to anger: and, lo, they put the branch to their nose.

18 ⁱTherefore will I also deal in fury: mine ^heye shall not spare, neither will I have pity; and though they ^lcry in mine ears with a loud voice, *yet* will I not hear them.

42. xxiv. 13.—^b Ch. v. 11. vii. 4, 9. ix. 5, 10.—^l Prov. i. 28. Isai. i. 15. Jer. xi. 11. xiv. 12. Mic. iii. 4. Zech. vii. 13.

Verse 14. *There sat women weeping for Tammuz.*] This was *Adonis*, as we have already seen; and so the *Vulgate* here translates. My old MS. Bible reads, *There saten women, mornunge a matomete of lecherpe that is cleped Adonides.* He is fabled to have been a beautiful youth beloved by Venus, and killed by a wild boar in Mount Lebanon, whence springs the river *Adonis*, which was fabled to run blood at his festival in August. The women of Phœnicia, Assyria, and Judea worshipped him as *dead*, with deep lamentation, wearing *priapi* and other obscene images all the while, and they prostituted themselves in honour of this idol. Having for some time mourned him as *dead*, they then supposed him revived, and broke out into the most extravagant rejoicings. Of the appearance of the river at this season, Mr. *Maundrell* thus speaks: "We had the good fortune to see what is the foundation of the opinion which *Lucian* relates, viz., that this stream at certain seasons of the year, especially about the feast of *Adonis*, is of a bloody colour, proceeding from a kind of sympathy, as the heathens imagined, for the death of *Adonis*, who was killed by a wild boar in the mountain out of which this stream issues. Something like this we saw actually come to pass, for the water was stained to a surprising redness; and, as we observed in travelling, had stained the sea a great way into a

reddish hue." This was no doubt occasioned by a red ochre, over which the river ran with violence at this time of its increase. Milton works all this up in these fine lines:—

"Thammuz came next behind,
Whose annual wound in Lebanon allured
The Syrian damsels to lament his fate,
In amorous ditties all a summer's day;
While smooth Adonis, from his native rock,
Ran purple to the sea, suffused with blood
Of Thammuz, 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 surveyed the dark idolatries
Of alienated Judah." *Par. Lost*, B. i. 446.

Tammuz signifies *hidden* or *obscure*, and hence the worship of his image was in some *secret place*.

Verse 16. *Five and twenty men*] These most probably represented the *twenty-four courses* of the *priests*, with the *high priest* for the *twenty-fifth*. This was the *Persian* worship, as their turning their faces

to the east plainly shows they were worshipping the *rising sun*.

Verse 17. *They put the branch to their nose.*] This is supposed to mean *some branch* or *branches*, which they carried in *succession* in honour of the idol, and with which they covered their faces, or from which they inhaled a pleasant smell, the branches being odoriferous. That the heathens carried branches of trees in their sacred ceremonies is well known to all persons acquainted with classic antiquity; and it is probable that the heathen borrowed those from the use of such branches in the Jewish feast of tabernacles. There are many strange, and some filthy, interpretations given of this clause; but the former are not worth repeating, and I abominate the latter too much to submit to defile my paper with them. Probably the Brahminic *Linga* is here intended.

It really seems that at this time the Jews had incorporated every species of idolatry in their impure worship,—*Phœnician*, *Egyptian*, and *Persian*. I might add that some imagine the *image of jealousy* to be a personification of *idolatry* itself.

CHAPTER IX.

The vision in this chapter seems intended to denote the general destruction of the inhabitants of Jerusalem, excepting a few pious individuals that were distressed at the abominations that were committed in the land; who, in order to be delivered from the general calamity, were MARKED, in allusion, perhaps, to the custom of eastern princes, who marked their servants in the forehead, or rather to the custom very frequent among the Pagan worshippers, of indelibly imprinting on different parts of their body the marks of their idols. To indicate, likewise, that God was soon to forsake the temple, the shechinah, or glorious symbol of his presence, is seen to remove from the inner sanctuary to the threshold or door of the temple, 1—7. The prophet intercedes for his people; but God, on account of the greatness of their sins, will not be entreated, 8—11.

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Anno
Tarquinii Prisci,
R. Roman., 23.

HE 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 ^a destroying weapon in his hand.

2 And, behold, six men came from the way of the higher gate, ^b which lieth toward

^a Jer. xxii. 7.—^b Heb. which is turned.—^c Heb. a weapon of his breaking in pieces.—^d Lev. xvi. 4. Ch. x.

NOTES ON CHAP. IX.

Verse 1. *Cause them that have charge over the city*] By those *six* men with destroying weapons the *Chaldeans* are represented, who had received commission to destroy the city; and when the *north* is mentioned in such cases, *Chaldea* and the *Chaldean armies* are generally intended. There appears to have been *six men* with a sort of *slaughter-bills*, and *one man* with an *inkhorn*. These may represent the *seven* counsellors of the eastern monarchs, who always saw the king's face, and knew all the secrets of the

the north, and every man ^a a slaughter weapon in his hand; ^dand one man among them was clothed with linen, with a

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writer's inkhorn ^e by his side: and they went in, and stood beside the brasen altar.

3 And ^f the glory of the God of Israel was gone up from the cherub, whereupon he was,

6, 7. Rev. xv. 6.—^e Heb. upon his loins.—^f See ch. ii. 23. viii. 4. x. 4, 18. xi. 22, 23.

government. One of them was that *minister* who had the office of *reporting* concerning *criminals*, who carried the *book of death* and the *book of life* into the presence of the king, where the names were entered of criminals who were *destined to suffer*, and of those who were either considered as *innocent* or *recommended to mercy*; those of the *former* in the *book of death*, those of the *latter* in the *book of life*. This person with the inkhorn might be termed, in our phrase, the *recorder*.

Verse 2. *Stood beside the brasen altar.*] To signify

A. M. 3410. to the threshold of the house.
 B. C. 594.
 Ot. XLVI. 3. And he called to the man clothed
 Anno with linen, which had the
 Tarquinius Prisci, writer's inkhorn by his side;
 R. Roman., 23.

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 foreheads of the men that sigh and cry for all the abominations that be done in the midst thereof.

5 And to the others he said in mine hearing, 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, and fill the courts with the slain: go ye forth.

* Heb. mark a mark.—^b Exod. xii. 7. Rev. vii. 3. ix. 4. xiii. 16. 17. xx. 4.—^c Ps. cxix. 53, 136. Jer. xiii. 17. 2 Cor. xii. 21. 2 Pet. ii. 8.—^d Heb. mine ears.—^e Ver. 10. Ch. v. 11.—^f 2 Chron. xxxvi. 17.—^g Heb. to destruction. ^h Rev. ix. 4.—ⁱ Jer. xxv. 29. 1 Pet. iv. 17.—^k Ch. viii.

that the people against whom they had their commission were, for their crimes, to be sacrificed to the demands of divine justice.

Verse 3. *And he called to the man*] The person here who called was that who sat on the chariot of the divine glory. See chap. i. 26.

Verse 4. *Set a mark upon the foreheads of the men that sigh*] This is in allusion to the ancient everywhere-used custom of setting marks on servants and slaves, to distinguish them from others. It was also common for the worshippers of particular idols to have their idol's mark upon their foreheads, arms, &c. These are called *sectarian marks* to the present day among the *Hindoo*s and others in India. Hence by this mark we can easily know who is a follower of *Vishnoo*, who of *Stea*, who of *Bramah*, &c. The original words, *והיתיתא תא* *vehithitha tau*, have been translated by the Vulgate, *et signa thau*, "and mark thou tau on the foreheads," &c. St. Jerome and many others have thought that the letter *tau* was that which was ordered to be placed on the foreheads of those mourners; and Jerome says, that this Hebrew letter *tau* was formerly written like a *cross*. So then the people were to be signed with the sign of the cross! It is certain that on the ancient Samaritan coins, which are yet extant, the letter *tau* is in the form *+*, which is what we term *St. Andrew's cross*. The sense derived from this by many commentators is, that God, having ordered those penitents to be marked with this figure, which is the sign of the

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 fell upon my face, and cried, and said, 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, and the land is full of blood, and the city full of perverseness: for they say, The LORD hath forsaken the earth, and the LORD seeth not.

10 And as for me also, mine eye shall not spare, neither will I have pity, but I will recompense their way upon their head.

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

11, 12, 16.—¹ Numb. xiv. 5. xvi. 4, 22, 45. Josh. vii. 6. ² Ch. xi. 13.—³ 2 Kings xxi. 16. Ch. viii. 17.—⁴ Heb. filled with.—⁵ Or, wresting of judgment.—⁶ Ch. viii. 12. ⁷ Ps. x. 11. Isai. xxix. 15.—⁸ Ch. v. 11. vii. 4. viii. 18. ⁹ Ch. xi. 21.—¹⁰ Heb. returned the word.

cross, intimated that there is no redemption nor saving of life but by the cross of Christ, and that this will avail none but the real penitent. All this is true in itself, but it is not true in respect to this place. The Hebrew words signify literally, *thou shalt make a mark, or sign a sign*, but give no intimation what that mark or sign was. It was intended here to be what the sprinkling of the blood of the paschal lamb on the lintels and door-posts of the Israelites was, namely, a notice to the destroying angel what house he should spare. As the whole of this matter only passed in vision, we are bound to neither letter, nor any other kind of figure. The symbolical action teaches us that God, in general judgments, will make a distinction between the innocent and the guilty, between the penitent and the hardened sinner.

Verse 6. *Begin at my sanctuary.*] Let those who have sinned against most mercy, and most privileges, be the first victims of justice. Those who know their Lord's will, and do it not, shall be beaten with many stripes. The unfaithful members of Christ's church will be first visited and most punished. But let not those who belong to the *synagogue of Satan* exult in this; for if judgment begin at the house of God, what will the end be of them who obey not the gospel! However the truly penitent of all descriptions in such cases shall be safe. The command of God is, "Set a mark on all them that sigh and cry;" and his command to the destroyers is, "Come not near any man on whom is the mark."

Verse 7. *Defile the house*] A dreadful sentence.

Let it be polluted, I will no more dwell in it ; I now utterly forsake it.

Verse 8. *Wilt thou destroy all the residue of Israel, in thy pouring out of thy fury upon Jerusalem ?* These destroyers had slain the seventy elders, the twenty-five adorers of the sun, and the women that mourned for Tammuz ; and on seeing this slaughter the prophet fell on his face, and began to make intercession.

Verse 9. *For they say, The Lord hath forsaken the earth*] ארץ נאזרה *eth haarets*, "this land." He has no more place in Israel ; he has quite abandoned it ; he neither sees nor cares, and he can be no longer the object of worship to any man in Israel. This seems to be the meaning ; and God highly resents it, because it was bringing him on a level with idols and

provincial deities, who had, according to supposition, regency only in some one place.

Verse 10. *Mine eye shall not spare*] They say, *the Lord seeth not* : this is false ; I have seen all their iniquities, and do see all their abominations ; and I will bring deserved judgment upon them, and then that eye which now sees will neither pity nor spare.

Verse 11. *I have done as thou hast commanded me.* Angels and men must all give account of their conduct to God ; for although he is every where, and his eye sees all things, yet they must personally account for all that they have done. *I have done as thou hast commanded me.* The penitents are all signed ; the penitents are all safe. This is good news for them that mourn.

CHAPTER X.

The same august vision which appeared to the prophet at first, is repeated here ; and coals of fire are scattered over the city to intimate that it was to be burned. The symbol of the Divine presence is likewise represented as removing farther and farther from the temple, to signify that God's protection was about to be withdrawn from it, 1—22. It may not be improper to remark, that whatever is particularly intended by the cherubim, wheels, firmament, throne, &c., described in this and the first chapter, the prophet several times informs us (chap. i. 28, iii. 25, viii. 4, x. 4, 18) that his vision was a manifestation or similitude of the GLORY of Jehovah ; or in other words, consisted of a set of hieroglyphics by which this glory was in some measure represented. It is also worthy of observation, that the faces of the living creatures, of which we have an account in the fourth chapter of the Apocalypse, are precisely the same with those of Ezekiel's cherubim ; and we may readily collect, as Mr. Mede remarks, the quarter of the heavens in which each cherub was situated in reference to the other three, from the consideration that as Ezekiel saw the vision proceeding from the NORTH (see chap. i. 4, 10), the human face of the cherubim was towards him, or the south ; on his right hand, or the east, was the face of a lion ; on his left hand, or the west, the face of an ox ; and towards the north, the face of an eagle.

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THEN I looked, and, behold, in the ^a 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 ^b And he spake unto the man clothed with linen, and said, Go in between the wheels, even under the cherub, and fill ^c thine hand with ^d coals of fire from between the cherubims, and ^e scatter them over the city. And he went in my sight.

^a Ch. i. 22, 26.—^b Ch. ix. 2, 3.—^c Heb. *the hollow of thine hand.*—^d Ch. i. 13.—^e See Rev. viii. 5.—^f See

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

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4 ^f Then the glory of the LORD ^g went up from the cherub, and stood over the threshold of the house ; and ^h the house was filled with the cloud, and the court was full of the brightness of the LORD's glory.

5 And the ⁱ sound of the cherubims' wings was heard even to the outer court, as ^k the voice of the Almighty God when he speaketh.

ver. 18. Ch. i. 28. ix. 3.—^g Heb. *was lifted up.*—^h 1 Kings viii. 10, 11. Ch. xliii. 5.—ⁱ Ch. i. 24.—^k Ps. xxix. 3, &c.

NOTES ON CHAP. X.

Verse 1. *As it were a sapphire stone*] See the note on chap. i. 22, 26. The chariot, here mentioned by the prophet, was precisely the same as that which he saw at the river Chebar, as himself tells us, ver. 15, of which see the description in chap. i.

Verse 2. *Coals of fire*] These were to signify the

burning of the city by the Chaldeans. It seems that the space between the four wheels, which was all on fire, was that from which those coals were taken.

Verse 3. *On the right side of the house*] The right hand always marked the south among the Hebrews.

Verse 4. *The glory of the Lord went up*] This is repeated from chap. ix. 3.

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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 ^a 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.

8 ^b And there appeared in the cherubims, the form of a man's hand under their wings.

9 ^c And when I looked, behold the four wheels by the cherubims, one wheel by one cherub, and another wheel by another cherub:

^a Heb. sent forth. — ^b Ch. i. 8. Ver. 21. — ^c Ch. i. 15.
^d Ch. i. 16. — ^e Ch. i. 17.

The house was filled with the cloud] This is a fact similar to what occurred frequently at the *tabernacle* in the wilderness, and in the *dedication of the temple* by Solomon. What is mentioned here was the *divine shechinah*, the symbolical representation of the majesty of God.

Verse 5. *As the voice of the Almighty God*] That is, as *thunder*; for this was called the *voice of God*.

Verse 8. *The form of a man's hand under their wings*.] I am still of opinion that the *hands* and *wings* were not distinct. The *arms* were *feathered like wings*, and the *hand* terminated the arm; but as the long front feathers of the wings would extend much beyond the fingers, hence the *hands* would appear to be *under the wings*. See on chap. i. 8. The *human hand* might be intended to show that God helps and punishes *man by man*; and that, in the general operations of his providence, he makes use of *human agency*.

Verse 9. *The colour of a beryl stone*.] אבן תרשיש *eben Tarshish*, "the stone of Tarshish." The *Vulgate* translates it *chrysolith*; *Symmachus*, the *jacinct*; the *Septuagint*, the *carbuncle*. In the parallel place, chap. i. 16, it is כעין תרשיש *keeyn Tarshish*, "like the eye of Tarshish;" i. e., the *colour of tarshish*, or the stone so called, which the *Vulgate* translates *visio maris*, "like the sea," i. e., *azure*. The *beryl* is a gem of a *green* colour, passing from one side into *blue*, on the other side into *yellow*. The *chrysolith* is also *green*, what is called *pistachio green*; but the *chrysolith* of the ancients was our *topaz*, which is of a fine *wine yellow*. The *beryl*, or *chrysolith*, is most likely what is here meant by *tarshish*. One name among the ancients served for several kinds of gems that were nearly of the *same colour*. The moderns go more by *chemical characters* than by *colour*.

Verse 10. *A wheel had been in the midst of a wheel*.] It is difficult to comprehend this description. It is generally supposed to mean one wheel within another, cutting each other at right angles. This, in

and the appearance of the wheels *was* as the colour of a ^d 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 ^e 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 ^f body, and their backs, and their hands, and their wings, and ^g the wheels, *were* full of eyes round about, *even* the wheels that they four had.

13 As for the wheels, ^h it was cried unto them in my hearing, O wheel.

^f Heb. flesh. — ^g Ch. i. 18. — ^h Or, they were called in my hearing, wheel, or, galgal.

my opinion, will not account for the *motions* attributed to these wheels; nor can I see how, on this supposition, they could have any motion; for if one *was* moved on its axis, the other must be dragged contrary to its axis. I have conjectured it rather to mean a wheel within a wheel, or a wheel with two rims, working on the same axis. See on chap. i. 16—18. It is however no matter of *faith*; and the reader may judge as he thinks proper. For other matters relative to this *chariot*, *wheels*, *cherubim*, *wings*, &c., I must refer to the notes on the *first* chapter. And perhaps from the whole of this vision and its difficulties, he will see the propriety of the council of rabbins ordering Rabbi Ananias *three hundred* barrels of oil to light his lamp during the time it would be necessary for him to employ in explaining this one vision.

Verse 13. *As for the wheels, it was cried unto them — O wheel*.] Never was there a more unfortunate and unmeaning translation. The word הגלגל *haggalgal*, may signify, simply, *the roller*, or a *chariot*, or *roll on*, or *the swift roller*. And he cleptis (like wheels) volubile, or turning about. Old MS. Bible. Any of these will do: "and as to the wheels," לאופחנים *laophannim*, "they were called in my hearing" הגלגל *haggalgal*, "the chariot." The gentleman who took for his text "O wheel!" and made God's decree of eternal predestination out of it, must have borrowed some of Rabbi Ananias's *three hundred* barrels of oil! But such working of God's word cannot be too severely reprehended.

As these wheels are supposed to represent *Divine Providence*, bringing about the *designs* of the Most High, how like is the above הגלגל *haggalgal*, taken as a verb, "roll on," to those words of Virgil in his *Pollio* :—

Talia sæcla, suis dixerunt, currite, fuis,
Concordes stabili fatorum numine Parca.

"The Fates, when they this happy web have spun,
Shall bless the sacred clue, and bid it *swiftly* run."

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14 ^a And every one had four faces: the first face *was* the face of a cherub, 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* ^b the living creature that I saw by the river of Chebar.

16 ^c 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 ^d When they stood, *these* stood; and when they were lifted up, *these* lifted up themselves *also*: for the spirit ^e of the living creature *was* in them.

18 Then ^f the glory of the LORD ^g departed

^a Ch. i. 6, 10. — ^b Ch. i. 5. — ^c Ch. i. 19. — ^d Ch. i. 12, 20, 21. — ^e Or, of life. — ^f Ver. 4. — ^g Hos. ix. 12. — Ch.

Verse 14. *The first—was the face of a cherub*] In chap. i. 10, this is called the “face of an ox;” here, the “face of a cherub:” hence, a *cherub* was in the likeness of an *ox*, at least, as to its *head*. כרוב *kerub* never occurs as a verb; and its meaning cannot be precisely ascertained. Parkhurst thinks the כ *caph* to be here the note of *similitude*; and then translates כ *ke*, “like,” רב *rab* or רוב *rob*, “the mighty one;” and, in consequence, makes the *cherubim* an emblem of the *Holy Trinity*. See his *lengthy Dissertation* under כרוב in his Hebrew and English *Lexicon*.

Verse 20. *And I knew that they were the cherubims.*] This formation of the plural is quite improper. In general, Hebrew nouns of the masculine gender end in כ *im*, in the plural; the *s*, therefore, should never be added to such. *Cherub* is singular; *cherubim* is plural. The *s* should be uniformly expunged.

I have already referred to the end of this chapter for farther information relative to this glorious chariot of Jehovah; but I must say that I have met with nothing on the subject that entirely satisfies myself. In the preceding notes I have endeavoured to make the literal meaning as plain as possible; and have occasionally given some intimations relative to the general design of this sublime vision. My readers are already apprised that I do not like conjectures on divine things; many points, that had originally no other origin, are now incorporated with creeds of which it is deemed sinful to doubt. Because some learned and pious men have written to prove that this symbolical compound figure is a representation of the *Holy Trinity*; therefore, the sentiment now passes current. Now this is not proved; and I suppose never can be proved. The continuator of the *Historical Discourses of Saurin* has made some sensible remarks on the subject of this vision; and these

from off the threshold of the house, and stood over the cherubims.

19 And ^b the cherubims lifted up their wings, and mounted up from the earth in my sight: when they went out, the wheels also 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 ¹ This *is* the living creature that I saw under the God of Israel ² by the river of Chebar; and I knew that they *were* the cherubims.

21 ¹ Every one had four faces apiece, and every one four wings; ^m and the likeness of the hands of a man *was* under their wings.

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

xi. 22. — ¹ Ch. i. 22. Ver. 15. — ² Ch. i. 1. — ³ Ch. i. 6. Ver. 14. — ^m Ch. i. 8. Ver. 8. — ^o Ch. i. 10. — ^o Ch. i. 12.

I shall lay here before the intelligent reader. They deserve attention.

This intelligent writer observes: “For the right interpretation of this vision, the following rules should be laid down:—

“The first rule is this:—An explanation, which accounts for all the parts contained in the vision, is much more probable than those which explain only one part.

“The second is this:—An explanation which is conformable to the present circumstances of the prophet, and of the people to whom he is sent, as well as to the nature of the things which he is called upon to say to them, is incomparably more probable than those explanations which go in quest of past or future events, which have no connexion with the immediate circumstances of the prophet, nor with the end of his mission. These rules, which appear incontestable, being laid down, we observe, that their opinion who think that God here draws out a plan of the government of his providence, applied to the present state of the Jews, accounts for all that Ezekiel saw; and that in a manner which refers to the end of the prophet's mission, and all that he had to say to this rebellious people. Why wish God to represent to his prophet the future state of the Christian church, which was not to be founded till after a series of time, rather than the state of the Jewish church, and the chastisements which hung over the heads of that hardened people? The people having revolted from God, and persevering obstinately in that revolt, notwithstanding the menaces of the prophet, it was proper to show to Ezekiel, in order that he might declare it to the rebellious, that Providence had its eyes open to all that had been done, all that had hitherto happened, and that it had

scized upon the rod to smite. The people imagined, but too much according to the errors of infidelity, that God saw every thing with indifference and had given the world up to chance. It was necessary, therefore, to divest them of these fatal prejudices; and to teach them that the Supreme Being did not behold with the same eye order and disorder, contempt of his laws and submission to his will; and that all the revolutions of states are directed by a superior intelligence, which cannot be imposed upon. The Jewish people imagined too much that the prophets exaggerated when they threatened them with the severest chastisements. They repeated with emphasis and complacency the promises of God made to the patriarchs; that their posterity should not only be more numerous than the stars of heaven, and the sand which covers the sea-shore; but that it should subsist for ever and ever. God had declared to Abraham, 'I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant, to be a God unto thee and thy seed after thee,' Gen. xvii. 7. It was proper, therefore, to show this stiff-necked people that the threatenings of God and his promises were not contradictory. That the people, conformable to the promises given by God to the patriarchs, should not be destroyed; but that, notwithstanding, they should be severely chastised, to correct them for their propensity to idolatry, and their scandalous irregularities.

"These suppositions, which are reasonable, being granted, we shall have no difficulty to perceive the sense of this celebrated vision. We shall not follow the order observed by Ezekiel, in the description of what he saw; he raises himself from the nearest to the most distant objects, going back from effects to their general cause. We will begin with the First Cause which gives motion to all that happens, traces out the plan, and procures the execution, according to the rules of his ineffable wisdom, and agreeably to the nature of those creatures which are the object of his agency. Next, we will proceed to consider the effects of this universal Providence, and the intelligent secondary causes which he frequently employs in the administration of the government of the universe.

"Ezekiel saw a firmament which was above the heads of the animals; there was the resemblance of a throne like a sapphire stone; and over the resemblance of the throne, there was, as it were, the resemblance of a man.' This vast transparent firmament represents to us the heaven, the peculiar residence of the Lord of the earth; and where he hath established the throne of his empire. This 'appearance of a man' was the emblem of Providence or God; considered as taking care of all the creatures whom he hath made. Man is the symbol of intelligence. The mind of man, with respect to his knowledge and wisdom, is a weak sketch of that mind which knows all things, and whose wisdom is unbounded. And yet, of all sublunary beings, there is none that approaches so near to the Divine nature as man. Under this emblem also it is that God, considered as seeing all things, and directing all, would be represented. This resemblance of man was seated

upon a throne, to show that God governs all things as Lord, and that without agitation and without labour.

"The shining metal, and the fire which surrounded him who sat on the throne, were the symbol of his glory and his judgments, which are poured upon the wicked as a fire which nothing can withstand; agreeably to Isaiah, chap. xxxiii. 14.

"The Jews acknowledged that there was a Providence which governs the whole universe with infinite wisdom. The Psalmist gives us a description of it, equally just and pathetic, in Ps. civ. 27, &c. Christians, no less than Jews, admit this important truth; and the gospel establishes it no less strongly than the law. See Matt. vi. 26, x. 29, 30. To raise the mind of the prophet up to the first Mover of those events which strike and admonish us in all the revolutions which happen to individuals, families, and states, God shows him four wheels above the firmament, over which the emblem of Providence was placed on a throne. These wheels are a symbol of those perpetual revolutions, which are observed in the earth; and which, by turns, lift up and abase individuals and nations. They are of a prodigious height, to show that man cannot fathom or know all that is great, wonderful, and astonishing, in the ways of Providence. See Job xi. 7, 8, Rom. xi. 33, 34, Isai. lv. 8, 9. These wheels move themselves every way, and are full of eyes in the vast circle of their fellos. This shows, that all which God does he effects without pain; and that the eye of his wisdom ordereth all events. The wheels did not move of themselves; but they followed the impulse of the four living creatures; "when the living creatures went, they went." This shows that, in the government of the world, all the living creatures are subject to Providence; and that God subordinates the creatures one to another. He directs what those holy intelligences ought to do, who serve him as ministers, and are here represented by the four animals. And these intelligences, enlightened and supported by the Supreme Wisdom, contribute, as far as is suitable, to all that happens to mankind. The angels whom Ezekiel saw were in number four, in reference to the four cardinal points of the world; to show that their ministry extends every where, and that there is no part of the universe which the Providence of God does not govern in an immediate manner, or by the means of his ministers. The extraordinary shape of these angels, which appeared to the prophet in vision, is symbolical; for it is not to be supposed that those heavenly ministers are really thus formed. The 'four faces, wings, and arms of a man,' denote the sublime qualities of these immediate ministers of the Deity; qualities entirely essential to fill up the extent of their duty. The face of a man denotes their intelligence; of a lion, their intrepid courage; of an ox, their patience and perseverance in labour; and of an eagle, their great penetration, their sublime sight into heavenly things, and their readiness to rise up into all that is great and divine. The 'wings being stretched out,' signifies that they are always ready to set forward, and run with rapidity wherever the com-

mands of their great Master call them. The 'wings bent down,' are a symbol of that profound respect in which these heavenly ministers stand before the Lord of the universe. Under the wings there were men's arms, to show that zeal produces application and labour. Labour, without zeal, can never be supported; and zeal, without application, is only an hypocritical ardour, which amounts to nothing with that supreme Master who requires sincere homage from those who serve him. If God chose to make known to Ezekiel that his providence extends to all things, and that even in this life it often takes up the rod to chastise nations and individuals, he would also show beforehand that he wished not the destruction of the Jewish people, whom he was about to visit in his anger, but only its correction and amendment. This is signified by the 'precious metal,' which the prophet found unmelted in the midst of the fiery cloud. This cloud of fire, urged on by a whirlwind, and involving on all sides the metal, represented the judgments of God which were about to fall upon this rebellious nation, not to destroy, but to humble and purify it. Nothing is more proper than afflictions to bring men back to their duty. As fire purifies metals, so the paternal chastisements of God have a tendency to purify the soul and heart, if the man be not entirely incorrigible. The people upon whom God was about to pour the vials of his anger, were not worthy of his lenity. But that great God, who is

firm in his promises, remembers the covenant of peace he had made with the patriarchs. This covenant is made sensible to the prophet under the image of a rainbow, which was round about him who appeared upon the throne. Every one knows, that this splendid phenomenon, which seems to join heaven and earth together, was given to Noah and his posterity as a symbol of the covenant which God then made with mankind, and by which he declared to them that the earth should undergo a deluge no more. Thus, the Pagans considered the *Iris* as the messenger of the gods. See *Virgil, Æn.* lib. iv. ver. 694. But whereas the rainbow to the Jews was a symbol of peace, the *Iris* of the Pagans was a messenger of trouble. On the sight of this bow, the symbol of grace, Ezekiel was to be encouraged; and persuaded that his people were not threatened with an utter destruction. The event fully justified all that the prophet had contemplated, with surprise, in this enigmatical picture. The Chaldeans, the rod of the Lord's just severity, ravaged Judea; the people were carried away captive; they groaned for *seventy* years in a foreign land; but they were protected in a miraculous manner against the bloody designs of the cruel Haman; and at length, favoured with various decrees of the kings of Persia, they had permission, not only to return to their own country, but also to rebuild Jerusalem and the temple." See Dr. *Dodd's* notes on this place.

CHAPTER XI.

This chapter denounces the judgments of God against those wicked persons who remained in Jerusalem, and made a mock of the types and predictions of the prophets, 1—13; compare ver. 3 with Jer. i. 13. God promises to favour those who were gone into captivity, and intimates their restoration from the Babylonish yoke, 14—21. Then the shechinah, or symbol of the Divine Presence, is represented forsaking the city, as in the foregoing chapter it did the temple, 22, 23; and the prophet returns in vision to the place from which he set out (chap. viii. 1, &c.), in order to communicate his instructions to his brethren of the captivity, 24, 25.

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R. Roman., 23.

MOREOVER ^athe spirit lifted me up, and brought me unto ^bthe east gate of the LORD's house, which looketh eastward: and behold ^cat 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.

2 Then said he unto me, Son of man, these

^a Ch. iii. 12, 14. viii. 3. Ver. 24. — ^b Ch. x. 19. — ^c See ch. viii. 16. — ^d Or, It is not for us to build houses near.

NOTES ON CHAP. XI.

Verse 1. *At the door of the gate five and twenty men*] The same persons, no doubt, who appear, chap. viii. 16, worshipping the sun.

Jaazaniah the son of Azur] In chap. viii. 16 we find a *Jaazaniah* the son of *Shaphan*. If *Shaphan*

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are the men that devise mischief, and give wicked counsel in this city:

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

4 Therefore prophesy against them, prophesy, O son of man. —

5 And ^athe Spirit of the LORD fell upon me,

^e Ch. xii. 22, 27. 2 Pet. iii. 4. — ^f See Jer. i. 13. Ch. xxiv. 3, &c. — ^g Ch. ii. 2. iii. 24.

was also called *Azur*, they may be the same person. But it is most likely that there were two of this name, and both chiefs among the people.

Verse 3. *It is not near*] That is, the threatened invasion.

This city is the caldron, and we be the flesh.] See

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R. Roman., 23.

A. M. 3410. and said unto me, Speak ; Thus
 R. C. 594. saith the LORD ; Thus have ye
 Ol. XLVI. 3. said, O house of Israel: for I
 Anno know the things that come into
 Tarquinius Prisci, your mind, *every one* of them.
 R. Roman., 23.

6^a 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 ; ^b Your slain whom ye have laid in the midst of it, they *are* the flesh, and this *city* is the caldron : ^c but I will bring you forth out of the midst of it.

8 Ye have feared the sword, and I will bring a sword upon you, saith the Lord GOD.

9 And I will bring you out of the midst thereof, and deliver you into the hands of strangers, and ^d will execute judgments among you.

10^e Ye shall fall by the sword ; I will judge you in ^f the border of Israel ; ^g and ye shall know that I *am* the LORD.

11^h 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 :

12 And ⁱ ye shall know that I *am* the LORD : ^j for ye have not walked in my statutes, neither executed my judgments, but ^k have done after the manners of the heathen that *are* round about you.

^a Ch. vii. 23. xxii. 3, 4. — ^b Ch. xxiv. 3, 6, 10, 11. Mic. iii. 3. — ^c Ver. 9. — ^d Ch. v. 8. — ^e 2 Kings xxv. 19, 20, 21. Jer. xxxix. 6. lii. 10. — ^f 1 Kings viii. 65. 2 Kings xiv. 25. — ^g Ps. ix. 16. Ch. vi. 7. xiii. 9, 14, 21, 23. — ^h See ver. 3. — ⁱ Ver. 10. — ^k Or, *which have not*

the vision of the *scething pot*, Jer. i. 13. These infidels seem to say : " We will run all risks, we will abide in the city. Though it be the *caldron*, and we the *flesh*, yet we will share its fate : if it perish, we will perish with it." Or they may allude to the above prediction of Jeremiah, in order to ridicule it : " We were to have been *boiled* long ago : but the fulfilment of that prediction is not near yet."

Verse 7. *Your slain—they are the flesh*] Jerusalem is the *caldron*, and those who have been slain in it, they are the *flesh* ; and though ye purpose to stay and share its fate, ye shall not be permitted to do so ; ye shall be carried into captivity.

Verse 9. *And deliver you into the hands of strangers*] This seems to refer chiefly to Zedekiah and his family.

Verse 11. *I will judge you in the border of Israel.*] Though *Riblah* was in Syria, yet it was on the very *frontiers* of Israel ; and it was here that Zedekiah's sons were slain, and his own eyes put out.

13 And it came to pass, when A. M. 3410.
 B. C. 594.
 Ol. XLVI. 3. I prophesied, that ^m Pelatiah
 Anno the son of Benaiah died. Then
 Tarquinius Prisci, ⁿ fell I down upon my face, and
 R. Roman., 23. 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 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, ^o 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 ; ^p 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.

18 And they shall come thither, and ^q they shall take away all the detestable things thereof and all the abominations thereof from thence.

19 And ^r I will give them one heart, and I

walked. — ^l Lev. xviii. 3, 24, &c. Deut. xii. 30, 31. Ch. viii. 10, 14, 16. — ^m Ver. 1. Acts v. 5. — ⁿ Ch. ix. 8. ^o Ps. xc. 1. xci. 9. Isai. viii. 14. — ^p Jer. xxiv. 5. Ch. xxviii. 25. xxxiv. 13. xxxvi. 24. — ^q Ch. xxxvii. 23. ^r Jer. xxxvii. 39. Ch. xxxvi. 26, 27. See Zeph. iii. 9.

Verse 13. *Pelatiah the son of Benaiah died.*] Most probably he was struck dead the very hour in which Ezekiel prophesied against him. His death appears to have resembled that of Ananias and Sapphira, Acts v. 1, &c.

Verse 15. *Get you far from the Lord*] These are the words of the inhabitants of Jerusalem, against those of Israel who had been carried away to Babylon with Jeconiah. *Go ye far from the Lord* : but as for us, the land of Israel is given to us for a possession ; we shall never be removed from it, and they shall never return to it.

Verse 16. *Yet will I be to them as a little sanctuary*] Though thus exiled from their own land, yet not forgotten by their God. While in their captivity, I will dispense many blessings to them ; and I will restore them to their own land, ver. 17, from which they shall put away all idolatry, ver. 18.

Verse 19. *And I will give them one heart*] A whole system of *renewed affections*.

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will put ^a a new spirit within
you; and I will take ^b the stony
heart out of their flesh, and
will give them an heart of flesh :

20 ^c That they may walk in my statutes,
and keep mine ordinances, and do them :
^d and they shall be my people, and I will be
their God.

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

22 Then did the cherubims ^f lift up their

^a Ps. li. 10. Jer. xxxi. 33. xxxii. 39. Ch. xviii. 31.
^b Zech. vii. 12. — ^c Ps. cv. 45. — ^d Jer. xxiv. 7. Ch. xiv.
11. xxxvi. 28. xxxvii. 27. — ^e Ch. ix. 10. xxii. 31. — ^f Ch.

And I will put a new spirit within you] To direct
and influence these new affections.

And I will take the stony heart out of their flesh] That
which would not receive the impressions of my Spirit.

And will give them an heart of flesh] One that is
capable of receiving and retaining these impressions.

Verse 20. *That they may walk in my statutes]*
The holiness of their lives shall prove the work of
God upon their hearts. Then it shall appear that *I
am their God*, because I have done such things in
them and *for them*; and their *holy conduct* shall
show that they are *my people*. See on chap. xxxvi.
25, &c.

Verse 21. *But as for them whose heart walketh]*
Them whose affections are attached to idolatry, they
shall have such reward as their idols can give them,
and such a recompence as divine justice shall award
them.

wings, and the wheels beside
them; and the glory of the
God of Israel *was* over them
above.

23 And ^g the glory of the LORD went up
from the midst of the city, and stood ^h upon
the mountain ⁱ which *is* on the east side of
the city.

24 Afterwards ^k the spirit took me up, and
brought me in a vision by the Spirit of God
into Chaldea, to them of the captivity. So
the vision that I had seen went up from me.

25 Then I spake to them of the captivity
all the things that the LORD had shewed me.

i. 19. x. 19. — ^g Ch. viii. 4. ix. 3. x. 4, 18. xliii. 4. — See
Zech. xiv. 4. — ^h Ch. xliii. 2. — ^k Ch. viii. 3.

Verse 23. *The glory of the Lord went up from the
midst of the city]* This vision is no mean proof of
the long-suffering of God. He did not abandon this
people *all at once*; he departed by *little and little*.
FIRST, he left the *temple*. SECONDLY, he stopped a
little at the gate of the city. THIRDLY, he departed
entirely from the city and went to the *Mount of
Olives*, which lay on the *east* side of the city. Having
tarried there for some time to see if they would re-
pent and turn to him, — FOURTHLY, he departed to
heaven. The vision being now concluded, the pro-
phet is taken away by the Spirit of God into Chaldea,
and there announces to the captive Israelites what
God had showed him in the preceding visions, and
the good that he had spoken concerning them; who
at first did not seem to profit much by them, which
the prophet severely reproves.

CHAPTER XII.

The prophet proceeds, by a variety of types and parables, to convince those of the captivity that their brethren who were left behind to sustain the miseries of a siege and the insults of a conqueror, would be in a much worse condition than they who were already settled in a foreign land. In the beginning of this chapter he foretells the approaching captivity of Judah by action instead of words, 1—7. He predicts particularly the flight, capture, captivity, and sufferings of Zedekiah and his followers, 8—16, compared with Jer. lii. 11. He is to eat his food with trembling and signs of terror, as an emblem of the consternation of the Jews when surrounded by their enemies, 17—20; and then he answers the objections and by-words of scoffers and infidels, who either disbelieved his threatenings, or supposed the accomplishment of them very distant, 21—28. Josephus (Antiq. xi. 10) tells us that Zedekiah thought the prophecy of Ezekiel in the thirteenth verse inconsistent with that of Jeremiah (chap. xxxiv. 3), and resolved to believe neither. Both, however, were literally fulfilled; and the event convinced him that they were not irreconcilable. Thus, blinded by infidelity, sinners rush on to that destruction against which they are sufficiently warned.

A. M. 3410.
B. C. 594.
Ol. XLVI. 3.

THE word of the LORD also came unto me, saying,

2 Son of man, thou dwellest in the midst of ^a a rebellious house, which ^b have eyes to see, and see not; they have ears to hear, and hear not: ^c for they *are* a rebellious house.

3 Therefore, thou son of man, prepare thee ^d 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 rebellious 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, ^e as they that go forth into captivity.

5 ^f 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: ^g 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 captivity, and in the even I ^h digged through the wall with mine hand; I brought *it* forth in the twilight, *and* I bare *it* upon *my* shoulder in their sight.

^a Ch. ii. 3, 6, 7, 8. iii. 26, 27. — ^b Isai. vi. 9. xlii. 20. Jer. v. 21. Matt. xiii. 13, 14. — ^c Ch. ii. 5. — ^d Or, instruments. — ^e Heb. as the goings forth of captivity. — ^f Heb. Dig for thee. — ^g Isai. viii. 18. Ch. iv. 3. xxiv. 24. Ver. 11. — ^h Heb. digged for me. — ⁱ Ch. ii. 5. — ^k Ch. xvii. 12. xxiv. 19. — ^l Mal. i. 1. — ^m Ver. 6. — ⁿ Heb. by removing go

NOTES ON CHAP. XII.

Verse 2. *Which have eyes to see, and see not*] It is not want of *grace* that brings them to destruction. *They have eyes to see*, but they will not *use* them. No man is lost because he had not *sufficient grace* to *see* him, but because he abused that grace.

Verse 3. *Prepare thee stuff for removing*] Get carriages to transport thy goods to another place; signifying by this the *captivity* that was at hand.

Verse 5. *Dig thou through the wall*] This refers to the manner in which Zedekiah and his family would escape from the city. They escaped by night through a *breach in the wall*. See Jer. xxxix. 2—4, and 2 Kings xxv. 4.

Verse 6. *Thou shalt cover thy face, that thou see not the ground*] Referring to the blinding of Zedekiah: even the *covering of the face* might be intended to signify that in this way Zedekiah should be carried to Babylon *on men's shoulders* in some sort of *palanquin*, with a *cloth tied over his eyes*, because of the recent wounds made by extracting them. All

8 And in the morning came the word of the LORD unto me, saying,

9 Son of man, hath not the house of Israel, ⁱ the rebellious house, said unto thee, ^j What doest thou?

10 Say thou unto them, Thus saith the Lord God; This ^k burden *concerneth* the prince in Jerusalem, and all the house of Israel that *are* among them.

11 Say, ^l I *am* your sign: like as I have done, so shall it be done unto them: ^m they ^o shall remove *and* go into captivity.

12 And ^p 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 ^q net also will I spread upon him, and he shall be taken in my snare: and ^r I will bring him to Babylon *to* the land of the Chaldeans; yet shall he not see it, though he shall die there.

14 And ^s I will scatter toward every wind all that *are* about him to help him, and all his bands; and ^t I will draw out the sword after them.

15 ^u And they shall know that I *am* the LORD, when I shall scatter them among the nations, and disperse them in the countries.

into captivity. — ^v 2 Kings xxv. 4, 5, 7. — ^w Jer. xxxix. 4. — ^x Job xix. 6. Lam. i. 13. Jer. lii. 9. Ch. xvii. 20. — ^y 2 Kings xxv. 7. Jer. lii. 11. Ch. xvii. 16. — ^z 2 Kings xxv. 4, 5. Ch. v. 10. — ^{aa} Ch. v. 2, 12. — ^{ab} Ps. ix. 16. Ch. vi. 7, 14. xi. 10. Ver. 16, 20.

the prophecies from this to the *twentieth* chapter are supposed to have been delivered in the *sixth* year of Zedekiah, *five* years before the taking of Jerusalem. How accurate the prediction! and how exactly fulfilled!

Verse 10. *This burden*] This prediction concerning the *prince*. By this I point out the capture, misery, and ruin of Zedekiah.

Verse 13. *I will bring him to Babylon—yet shall he not see it*] Because Nebuchadnezzar caused him to have his eyes put out at *Riblah*. To Babylon he was carried in his blind state, and there he died. In saying, *My net also will I spread upon him*, there is probably a reference to an ancient manner of fighting. One, who was called the *retarius*, had a small casting net, which if he could throw over his antagonist's head, he then dispatched him with his sword; if he missed his throw, he was obliged to run in order to get his net once more adjusted for another throw. In the mean time the other pursued him with all his speed to prevent this, and to dispatch

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16 ^a But I will leave ^b 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 to me, saying,

18 Son of man, ^c 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 Jerusalem, *and* of the land of Israel; They shall eat their bread with carefulness, and drink their water with astonishment, that her land may ^d be desolate from ^e all that is therein, ^f 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, ^g The

^a Ch. vi. 8, 9, 10. — ^b Heb. *men of number*. — ^c Ch. iv. 16. ^d Zech. vii. 14. — ^e Heb. *the fulness thereof*. — ^f Ps. cvii. 34. ^g Ver. 27. Ch. xi. 3. Amos vi. 3. 2 Pet. iii. 4. — ^h Joel

him; hence he was called *secutor*: the *first* the *netman*, the *second* the *pursuer*.

Verse 18. *Eat thy bread with quaking*] Assume the manner of a person who is every moment afraid of his life, who has nothing but a morsel of bread to eat, and a little water to drink. Thus signifying the *siege*, and the *straits* to which they should be reduced. See this explained, ver. 19.

Verse 22. *The days are prolonged, and every vision faileth* ?] These are the words of the infidels and scoffers, who, because vengeance was not speedily executed on an evil work, set their heart to do iniquity. "These predictions either will not come in our days, or will wholly fail; why then should we disquiet ourselves about them?" Strange, that 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, ^h The days are at hand, and the effect of every vision.

24 For ⁱ there shall be no more any ^j vain vision nor flattering divination within the house of Israel.

25 For I *am* the LORD: I will speak, and ^k 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,

27 ^m Son of man, behold, *they* of the house of Israel say, The vision that he seeth *is* ⁿ for many days *to come*, and he prophesieth of the times *that are* far off.

28 ^o 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.

ii. 1. Zeph. i. 14. — ¹ Ch. xiii. 23. — ² Lam. ii. 14. ¹ Isai. lv. 11. Ver. 28. Dan. ix. 12. Luke xxi. 33. ^m Ver. 22. — ⁿ 2 Pet. iii. 4. — ^o Ver. 23, 25.

very means used by the most gracious God to bring sinners to repentance, should be made by them the very instruments of their own destruction! See 2 Pet. iii. 4.

Verse 23. *The days are at hand*] Far from *failing* or being *prolonged*, time is posting on, and the destruction threatened is at the door.

Verse 25. *In your days—will I say the word, and will perform it*] Even these mockers shall *live* to see and *feel* this desolation. This is more particularly intimated in the following verses.

Verse 28. *There shall none of my words be prolonged any more*] He had waited to be gracious; they abused his mercy; and at last the protracted wrath rushed upon them with irresistible force.

CHAPTER XIII.

This chapter denounces heavy judgments against the lying prophets who flattered the people, in the midst of their sin and danger, with false hopes of peace and security, 19. The work of these deceivers is beautifully compared to a frail and insufficient piece of building, which can never stand against the battering elements of heaven (the Chaldean forces) which God will commission against it, 10—16. In the remaining part of the chapter woes are denounced against false prophetesses who practised vain rites and divinations, with the view of promoting their own gain by deceiving the people, 17—23.

A. M. 3410.

B. C. 594.

Ol. XLVI. 3.

Anno

Tarquinii Prisci,
R. Roman., 23.

AND the word of the LORD came unto me, saying,

2 Son of man, prophesy against the prophets of Israel that prophesy, and say thou unto ^athem ^bthat prophesy out of their own ^chearts, Hear ye the word of the LORD;

3 Thus saith the Lord God; Woe unto the foolish prophets, that ^dfollow their own spirit, ^eand have seen nothing!

4 O Israel, thy prophets are ^flike the foxes in the deserts.

5 Ye ^ghave not gone up into the ^hgaps, neither ⁱmade up the hedge for the house of Israel to stand in the battle in the day of the LORD.

6 ^kThey have seen vanity and lying divination, saying, The LORD saith: and the LORD hath not sent them: and they have made ^lothers 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, therefore, behold, I *am* against you, saith the Lord God.

9 And mine hand shall be upon the prophets that see vanity, and that divine lies: they shall not be in the ^massembly of my people, ⁿneither shall they be written in the writing of the house of Israel, ^oneither shall they enter into the land of Israel; ^pand ye shall know that I *am* the Lord God.

10 Because, even because they have seduced my people, saying, ^qPeace; and *there was* no peace; and one built up ^ra wall, and, lo, others ^sdaubed it with untempered mortar:

11 Say unto them which daub it with untempered mortar, that it shall fall: ^tthere shall be an overflowing shower; and ye, O

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^a Ver. 17.—^b Heb. *them that are prophets out of their own hearts.*—^c Jer. xiv. 14. xxiii. 16, 26.—^d Heb. *walk after.*—^e Or, *and things which they have not seen.*—^f Cant. ii. 15.—^g Ps. cvii. 23, 30. Ch. xxii. 30.—^h Or, *braches.*—ⁱ Heb. *hedged the hedge.*—^k Ver. 23. Ch.

xii. 24. xxii. 28.—^l Or, *secret, or council.*—^m Ezra ii. 59, 62. Neh. vii. 5. Ps. lxxix. 28.—ⁿ Ch. xx. 38.—^o Ch. xi. 10, 12.—^p Jer. vi. 14. viii. 11.—^q Or, *a slight wall.*—^r Ch. xxii. 28.—^s Ch. xxxviii. 22. Eccclus. xlix. 9.

NOTES ON CHAP. XIII.

Verse 2. *That prophesy out of their own hearts*] Who are neither *inspired* nor *sent* by ME. *They are prophets out of their own hearts.* They have their mission from their own *assumption*, and proceed in it from their own *presumption*. Such either go of *themselves*, or are sent by *man*. Such prophets, ministers, preachers, and clergy have been a curse to the church and to the world for some thousands of years.

Verse 4. *Thy prophets are like the foxes in the deserts.*] The cunning of the *fox* in obtaining his prey has been long proverbial. These false prophets are represented as the foxes who, having got their prey by great subtlety, run to the desert to hide both themselves and it. So the false prophets, when the event did not answer to their prediction, *got out of the way*, that they might not be overwhelmed with the reproaches and indignation of the people.

Verse 5. *Ye have not gone up into the gaps*] Far from opposing sinners, who are bringing down the wrath of God upon the place, you prevent their repentance by your flattering promises and false predictions. Ye have neither by prayers, example, nor advice, contributed any thing for the preservation of the place, or the salvation of the people's souls.

Verse 9. *They shall not be in the assembly of my people*] They shall not be reputed members of my church. They shall not be reckoned in the genealogy of true Israelites that return from captivity;

and they shall never have a possession in the land; they shall be exhereditated and expatriated. They shall all perish in the siege, by the sword, the famine, and the pestilence.

Verse 10. *One built up a wall*] A true prophet is as a *wall of defence* to the people. These false prophets pretend to be a *wall of defence*; but their wall is bad, and their mortar is worse. One gives a *lying vision*, another pledges himself that it is *true*; and the people believe what *they* say, and trust not in God, nor turn from their sins. The city is about to be besieged; it needs stronger fortifications than what it possesses. The prophet should be as a *brazen wall* for its defence; and such my prophets would have been had the people received the word from my mouth. But ye have prevented this by your *lying vanities*; and when you have perverted the people, you pretend to raise up a *rampart* of specious prophecy, full of fine promises, for their defence. What one false prophet says, another confirms; and this is like daubing over a *bad wall* with *bad mortar*, which prevents its blemishes and weaknesses being discovered, though it has no tendency to strengthen the building.

Verse 11. *There shall be an overflowing shower*] That shall wash off this bad mortar; sweep away the ground on which the wall stands, and level it with the earth. In the eastern countries, where the walls are built with *unbaked bricks*, desolations of this kind are often occasioned by tempestuous rains. Of this sort of materials were the walls of ancient cities made, and hence the reason why no vestige of

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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 foundation thereof shall be discovered, and it shall fall, and ye shall be consumed in the midst thereof: and ye shall know that I am the LORD.

15 Thus will I accomplish my wrath upon the wall, and upon them that have daubed it with untempered mortar, 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 see visions of peace for her, and there is no peace, saith the Lord God.

17 Likewise, thou son of man, set thy face against the daughters of thy people, which prophesy out of their own heart; and prophesy thou against them,

^a Ver. 9. 21, 23. Ch. xiv. 8. — ^b Jer. vi. 14. xxviii. 9. c Ch. xx. 46. xxi. 2. — ^d Ver. 2. — ^e Or, elbows. — ^f 2 Pet. ii. 14. — ^g See Prov. xxviii. 21. Mic. iii. 5. — ^h Or, into gardens. — ⁱ Ver. 9. — ^k Jer. xxiii. 14. — ^l Or, that I

them remains. Witness Babylon, which was thus built. See the note on chap. iv. 1.

Verse 17. *Set thy face against the daughters of thy people, which prophesy*] From this it appears that there were prophetesses in the land of Israel, that were really inspired by the Lord: for as a false religion necessarily implies a true one, of which it is the ape; so false prophetesses necessarily imply true ones, whom they endeavoured to imitate.

That there were true prophetesses among the Jews is evident enough from such being mentioned in the sacred writings. *Miriam*, the sister of Moses, Exod. xv. 20, Numb. xii. 2; *Deborah*, Judg. iv. 4; *Huldah*, 2 Kings xxii. 14; *Anna*, the daughter of Phanuel, Luke ii. 36; the four daughters of Philip the deacon, Acts xxi. 9.

Calmet observes that there was scarcely a heresy in the primitive church that was not supported and fomented by seducing women.

Verse 18. *That sew pillows to all arm holes*] I believe this refers to those cushions which are so

18 And say, Thus saith the Lord God; Woe to the women that sew pillows to all arm holes, and make kerchiefs upon

the head of every stature to hunt souls! Will ye 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 for handfuls of barley and for pieces of bread, to slay the souls that should not die, and to 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 to make them fly, and I will tear them from your arms, and will let the souls go, even the souls that ye hunt to make them fly.

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 sad; and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life:

23 Therefore ye shall see no more vanity, nor divine divinations: for I will deliver my people out of your hand: and ye shall know that I am the LORD.

should save his life. — ^m Heb. by quickening him. — ⁿ Ver. 6, &c. Ch. xii. 24. Mic. iii. 6. — ^o Ver. 9. Ch. xiv. 8. xv. 7.

copiously provided in the eastern countries for the apartments of women; on which they sit, lean, rest their heads, and prop up their arms. I have several drawings of eastern ladies, who are represented on sofas; and often with their arm thrown over a pillow, which is thereby pressed close to their side, and against which they thus recline. The prophet's discourse seems to point out that state of softness and effeminacy to which the predictions of those false prophetesses allured the inhabitants of Jerusalem. A careless voluptuous life is that which is here particularly reprehended.

And make kerchiefs] The word *kerchief* is French *couvre chef*, that which covers the head; hence *handkerchief* and *neck handkerchief*, and *pocket handkerchief*, are pitifully improper; because none of them is used to cover the head, from which alone that article of dress has its name. But what are we to understand by *kerchiefs* here? Probably some kind of ornamental dress which rendered women more enticing, so that they could the more successfully

hunt or inveigle souls (men) into the worship of their false gods. These they put on heads of every stature—women of all ages, קומה *komah*, of every woman that rose up to inveigle men to idolatry.

The word מִסְפָּחוֹת *mispachoth*, translated here *kerchiefs*, and by the *Vulgate cervicalia, bolsters*, *Calmel* contends, means a sort of *nets* used in hunting, and in every place where it occurs it will bear this meaning; and hence the use to which it is here said to be applied, to *hunt souls*.

Verse 20. *The souls that ye hunt to make them fly.*] לַמָּוֹת *lephorechoth*, into the *flower gardens*, says *Parkhurst*. These false prophetesses decoyed men into these gardens, where probably some impure rites of worship were performed, as in that of אַשְׁרָה *Asherah* or *Venus*. See *Parkhurst* under מָוֹת.

Verse 21. *Your kerchiefs*] *Nets, or amulets, as some think.*

Verse 22. *With lies ye have made the heart of the righteous sad*] Here is the *ministry* of these false prophetesses, and its effects. *They told lies*: they would *speak*, and they had no *truth* to tell; and therefore spoke *falseties*. They “saddened the souls of the righteous, and strengthened the hands of the wicked.” They promised them life, and prevented them from repenting and turning from their sins.

Verse 23. *Ye shall see no more vanity*] They pretended *visions*; but they were *empty of reality*.

Nor divine divinations] As God would not speak to them, they employed *demons*. Where God is not, because of the iniquity of the people, the *devil* is, to strengthen and support that iniquity. And if he cannot have his *priests*, he will have his *priestesses*; and these will have a church like themselves, full of lying doctrines, and bad works.

CHAPTER XIV.

Here God threatens those hypocrites who pretended to worship him, while they loved and practised idolatry, 1—11. He declares his irreversible purpose of punishing so guilty a nation, in behalf of which no intercession of the people of God shall be of any avail. The gross idolaters of Jerusalem and Judah shall be visited with God's four sore judgments, famine, 12—14; wild beasts, 15, 16; the sword, 17, 18; and pestilence, 19—21. A remnant shall be delivered from the wrath coming upon the whole land, 22, 23.

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THEN * came certain of the elders 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 ^b the stumbling-block of their iniquity before their face: ^c should I be inquired of at all 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 of his iniquity before his face, and 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 ^d 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

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* Ch. viii. 1. xx. 1. xxxiii. 31. — ^b Ch. vii. 19. Ver. 4, 7.

^c 2 Kings iii. 13. — ^d Or, others.

NOTES ON CHAP. XIV.

Verse 1. *Then came certain of the elders of Israel unto me*] These probably came to tempt him, or get him to say something that would embroil him with the government. They were bad men, as we shall see in the third verse.

Verse 3. *These men have set up their idols in their heart*] Not only in their houses; in the *streets*; but they had them in their *hearts*. These were *stumbling-blocks* of iniquity; they *fell over them*, and broke the neck of their souls. And should God be inquired of by such miscreants as these?

Verse 4. *According to the multitude of his idols*] I will treat him as an idolater, as a flagrant idolater.

Verse 7. *And cometh to a prophet*] Generally supposed to mean a *false prophet*.

I the Lord will answer him by myself] I shall discover to him, by my own true prophet, what shall be the fruit of his ways. So, while their false prophets were assuring them of peace and prosperity, God's prophets were predicting the calamities that afterwards fell upon them. Yet they believed the *false prophets* in preference to the *true*. Abab, about to engage with the Syrians, who had possession of Ramoth-Gilead, asked Micaiah, the prophet of the Lord, concerning the event; who told him he should lose the battle. He then inquired of Zedekiah, a false prophet, who promised him a glorious victory.

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concerning me; I the LORD will answer him by myself:

8 And ^a I will set my face against that man, and will make him a ^b sign and a proverb, and I will cut him off from the midst of my people; ^c 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 ^d 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*;

11 That the house of Israel may ^e go no more astray from me, neither be polluted any more with all their transgressions; ^f 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 mine hand upon it, and will

idols in his heart, and putteth the stumbling-block of his iniquity before his face, and cometh to a prophet to inquire of him

break the ^a staff of the bread thereof, and will send famine upon it, and will cut off man and beast from it:

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14 ^b Though these three men, Noah, Daniel, and Job, were in it, they should deliver *but* their own souls ^c by their righteousness, saith the Lord GOD.

15 If I cause ^d noisome beasts to pass through the land, and they ^e spoil it, so that it be desolate, that no man may pass through because of the beasts:

16 ^f Though these three men *were* ^g 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* ^h I bring a sword upon that land, and say, Sword, go through the land; so that I ⁱ cut off man and beast from it:

18 ^j 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 ^k a pestilence into that land, and ^l pour out my fury upon it in blood, to cut off from it man and beast:

20 ^m Though Noah, Daniel, and Job *were* in it, *as* I live, saith the Lord GOD, they shall deliver neither son nor daughter; they shall *but* deliver their own souls by their righteousness.

^a Lev. xvii. 10. xx. 3, 5, 6. Jer. xlv. 11. Ch. xv. 7. ^b Numb. xxvi. 10. Deut. xxviii. 37. Ch. v. 15. — ^c Ch. vi. 7. ^d 1 Kings xxii. 23. Job xii. 16. Jer. iv. 10. 2 Thess. ii. 11. ^e 2 Pet. ii. 15. — ^f Ch. xi. 20. xxxvii. 27. — ^g Lev. xxvi. 26. Isai. iii. 1. Ch. iv. 16. v. 16. — ^h Jer. xv. 1. Ver. 16, 18, 20. See Jer. vii. 16. xi. 14. xiv. 11. — ⁱ Prov. xi. 4.

^k Lev. xxvi. 22. Ch. v. 17. — ^l Or, *bereave*. — ^m Ver. 14, 18, 20. — ⁿ Heb. *in the midst of it*. — ^o Lev. xxvi. 25. Ch. v. 12. xxi. 3, 4. xxix. 8. xxxviii. 21. — ^p Ch. xxv. 13. Zeph. i. 3. — ^q Ver. 14. — ^r 2 Sam. xxiv. 15. (Ch. xxxviii. 22. — ^s Ch. vii. 8. — ^t Ver. 14.

Ahab believed the latter, marched against the enemy, was routed, and slain in the battle, 1 Kings xxii. 10, &c.

Verse 9. *I the Lord have deceived that prophet*] That is, he ran before he was sent; he willingly became the servant of Satan's illusions; and I *suffered* this to take place, because he and his followers refused to consult and serve me. I have often had occasion to remark that it is common in the Hebrew language to state a thing as done by the Lord which he only *suffers* or *permits* to be done; for so absolute and universal is the government of God, that the smallest occurrence cannot take place without his *will* or *permission*.

Verse 10. *The punishment of the prophet*] They are both equally guilty; both have left the Lord, and both shall be equally punished.

Verse 13. *By trespassing grievously*] Having been frequently warned, and having refused to leave their sin, and so filled up the measure of their iniquity.

Verse 14. *Though—Noah, Daniel, and Job*] The intercession even of the holiest of men shall not avert

my judgments. *Noah*, though a righteous man, could not by his intercession preserve the old world from being drowned. *Job*, though a righteous man, could not preserve his children from being killed by the fall of their house. *Daniel*, though a righteous man, could not prevent the captivity of his country. *Daniel* must have been *contemporary* with *Ezekiel*. He was taken captive in the *third* year of Jehoiakim. Dan. i. 1. After this Jehoiakim 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 reigned only *three* months, 2 Kings xxiv. 6, 8. Therefore at this time Daniel had been *fourteen* years in captivity. See *Newcome*. Even at this time *h* had gained much public celebrity. From this account we may infer that *Job* was as *real* a person as *Noah* or *Daniel*; and of their identity no man has pretended to doubt. When God, as above, has determined to punish a nation, no intercession shall avail. *Personal holiness* alone can prevent these

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21 For thus saith the Lord God; ^a How much more when ^b I send my four sore judgments upon Jerusalem, the sword, and the famine, and the noisome beast, and the pestilence, to cut off from it man and beast?

22 ^c 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 ^d ye shall see their way and

^a Or, Also when.—^b Ch. v. 17. xxxiii. 27.

evils; but the holiness of any man can only avail for himself.

Verse 21. *My four sore judgments*] **SWORD, WAR, FAMINE, occasioned by drought.** **PESTILENCE,** epidemic diseases which sweep off a great part of the inhabitants of a land. **THE NOISOME BEAST,** the multiplication of *wild beasts* in consequence of the general destruction of the inhabitants.

Verse 22. *Behold, they shall come forth unto you*] Though there shall be great desolations in the land of Judea, yet a *remnant shall be left that shall come here also as captives*; and their account of the abominations of the people shall prove to you with what

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 ^c without cause all that I have done in it, saith the Lord God.

^c Ch. vi. 8.—^d Ch. xx. 43.—^e Jer. xxii. 8, 9.

propriety I have acted in abandoning them to such general destruction. This speech is addressed to those who were already in captivity; i. e., those who had been led to Babylon with their king Jeconiah.

Verse 23. *Ye shall know that I have not done without cause*] There is no part of the conduct of God towards man that is not dictated by the purest principles of *justice, equity, and truth.* He does nothing but what is *right*; and whatever is right to be done, that *ought* to be done. In God's *justice* there is no *severity*; in God's *mercy* there is no *caprice.* He alone doth all things *well*; for he is the Fountain of justice and mercy.

CHAPTER XV.

The Jewish nation, about to be destroyed by the Chaldeans, compared to a barren vine which is fit for nothing but to be cast into the fire, 1—8.

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AND the word of the LORD came 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?

^a John xv. 6.—^b Heb. *Will it prosper?*

NOTES ON CHAP. XV.

Verse 2. *What is the vine tree more than any tree*] It is certain that the *vine* is esteemed only on account of its *fruit.* In some countries, it is true, it grows to a considerable size and thickness: but, even then, it is not of a sufficient density to work into furniture. But whatever may be said of the *stock* of the vine, it is the *branch* that the prophet speaks of here; and I scarcely know the branch of any tree in the forest more useless than is the branch of the vine. Out of it who can even make a *pin* to drive into a mud wall, or *hang any vessel on?* A vine would never be cultivated for the sake of its *wood*; it is really *worthless* but as it bears *fruit.* What is *Israel?* Good for nothing, but as God influenced them to

4 Behold, ^a it is cast into the fire for fuel; the fire devoureth both the ends of it, and the midst of it is burned. ^b Is it meet for *any* work?

5 Behold, when it was whole, it was ^c meet for no work: how much less shall it be meet yet for *any* work, when the fire hath devoured it, and it is burned?

^c Heb. *made fit.*

bring forth fruit to his glory. But now that they have ceased to be *fruitful,* they are *good* for nothing, but, like a withered branch of the vine, to be burnt.

Verse 4. *The fire devoureth both the ends of it, and the midst of it is burned.*] Judca is like a vine-branch thrown into the fire, which seizes on *both the ends,* and *scorches the middle:* so both the extremities of the land is wasted; and the middle, Jerusalem, is now threatened with a siege, and by and by will be totally destroyed.

Verse 6. *Therefore thus saith the Lord*] As surely as I have allotted such a *vine branch,* or *vine branches, for fuel;* so surely have I appointed the *inhabitants of Jerusalem* to be consumed.

The design of this parable is to abate the pride of

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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 ^aI will set my face against them: ^bthey shall go out from one fire, and another

^a Lev. xvii. 10. Ch. xiv. 8. — ^b Isai. xxiv. 18. — ^c Ch. vi. 7. vii. 4. xi. 10. xx. 38, 42, 44.

the Jews; to show them that, in their best estate, they had nothing but what they had received, and therefore deserved nothing; and now, having fallen from all righteousness, they can have no expectation of any thing but judgment unmixed with mercy.

Verse 7. *They shall go out from one fire, and another fire shall devour them*] If they escape the sword, they shall perish by the fumine; if they escape the fumine, they shall be led away captives.

fire shall devour them; ^cand ye shall know that I *am* the LORD, when I set my face against them.

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8 And I will make the land desolate, because they have ^dcommitted a trespass, saith the Lord God.

^d Heb. *trespassed a trespass.*

To escape will be impossible. It will be to them according to the proverb:—

Incidit in Scyllam, cupiens vitare Charybdim.
“Out of the scald, into the flame.”

Verse 8. *They have committed a trespass*] They have prevaricated; they are the worst of sinners, and shall have the heaviest of punishments. Can men suppose that it is possible to hide even their dark hearts from God?

CHAPTER XVI.

In this chapter the mercy of God to Jerusalem (or the Jewish church and nation) is set forth by the emblem of a person that should take up an exposed infant, bring her up with great tenderness, and afterwards marry her, 1—14. She is then upbraided with her monstrous ingratitude in departing from the worship of God, and polluting herself with the idolatries of the nations around her, under the figure of a woman that proves false to a tender and indulgent husband, 15—52. But, notwithstanding these her heinous provocations, God promises, after she should suffer due correction, to restore her again to his favour, 53—63. The mode of describing apostasy from the true religion to the worship of idols under the emblem of adultery (a figure very frequent in the sacred canon) is pursued with great force, and at considerable length, both in this and the twenty-third chapter; and is excellently calculated to excite in the church of God the highest detestation of all false worship.

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AGAIN the word of the LORD came unto me, saying,

2 Son of man, ^acause Jerusalem to know her abominations,

^a Ch. xx. 4. xxii. 2. xxxiii. 7, 8, 9. — ^b Heb. *cutting*

3 And say, Thus saith the Lord God unto Jerusalem; Thy ^bbirth ^cand thy nativity is of the land of Canaan; ^dthy father was an Amorite, and thy mother an Hittite.

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out, or habitation. — ^c Ch. xxi. 30. — ^d Ver. 45.

NOTES ON CHAP. XVI.

Verse 2. *Cause Jerusalem to know her abominations*] And such a revelation of impurity never was seen before or since. Surely the state of the Jews, before the Babylonish captivity, was the most profligate and corrupt of all the nations of the earth. This chapter contains God's *manifesto* against this most abominable people; and although there are many metaphors here, yet all is not metaphorical. Where there was so much idolatry, there must have been adulteries, fornications, prostitutions, and lewdness of every description. The description of the prophet is sufficiently clear, except where there is a reference to ancient and obsolete customs. What a description of crimes! The sixth satire of Juvenal is its counterpart. General remarks are all that a commentator

is justified in bestowing on this very long, very circumstantial, and caustic invective. For its key, see on the thirteenth and sixty-third verses.

Verse 3. *Thy birth and thy nativity is of the land of Canaan*] It would dishonour Abraham to say that you sprung from him: ye are rather Canaanites than Israelites. The Canaanites were accursed; so are ye.

Thy father was an Amorite, and thy mother an Hittite.] These tribes were the most famous, and probably the most corrupt, of all the Canaanites. So Isaiah calls the princes of Judah rulers of Sodom. chap. i. 10; and John the Baptist calls the Pharisees a generation or brood of vipers, Matt. iii. 7. There is a fine specimen of this kind of catachresis in Dido's invective against Æneas:—

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4 And as for thy nativity, * in the day thou wast born, thy navel was not cut, neither wast thou washed in water ^b to supple thee; thou wast not salted at all, nor swaddled at all.

5 None eye pitied thee, to do any of these unto thee, to have compassion upon thee; but thou wast cast out in the open field, to the lothing of thy person, in the day that thou wast born.

6 And when I passed by thee, and saw thee '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 ^dI have ^ecaused thee to multiply as the bud of the field, and thou hast increased and waxen great, and thou art come to 'excellent ornaments: thy breasts are fashioned, and

^a Hos. ii. 3.—^b Or, when I looked upon thee.—^c Or, trodden under foot.—^d Exod. i. 7.—^e Heb. made thee a million.—^f Heb. ornament of ornaments.—^g Ruth iii. 9.

Nec tibi Diva parens, generis nec Dardanus auctor,
Perfide; sed duris genuit te cautibus horrens
Caucasus, Hyrcanæque admorunt ubera tigres.

Æn. lib. iv. 365.

"False as thou art, and more than false, forsworn;
Not sprung from noble blood, nor goddess born:
But hewn from hardened entrails of a rock,—
And rough Hyrcanian tigers gave thee suck."

DRYDEN.

This is strong: but the invective of the prophet exceeds it far. It is the essence of degradation to its subject; and shows the Jews to be as base and contemptible as they were abominable and disgusting.

Verse 4. As for thy nativity, &c.] This verse refers to what is ordinarily done for every infant on its birth. The umbilical cord, by which it received all its nourishment while in the womb, being no longer necessary, is cut at a certain distance from the abdomen: on this part a knot is tied, which firmly uniting the sides of the tubes, they coalesce, and incarnate together. The extra part of the cord on the outside of the ligature, being cut off from the circulation by which it was originally fed, soon drops off, and the part where the ligature was is called the navel. In many places, when this was done, the infant was plunged into cold water; in all cases washed, and sometimes with a mixture of salt and water, in order to give a greater firmness to the skin, and constricting the pores. The last process was washing the body, to support mechanically the tender muscles till they should acquire sufficient strength to support the body. But among savages this latter process is either wholly neglected, or done very slightly: and the less it is done, the better for the

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thine hair is grown, whereas thou wast naked and bare.

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8 Now when I passed by thee, and looked upon thee, behold, thy time was the time of love; ^e and I spread my skirt over thee, and covered thy nakedness: yea, I swore unto thee, and entered into a covenant with thee, saith the Lord God, and ^bthou becamest mine.

9 Then washed I thee with water; yea, I thoroughly washed away thy ⁱblood from thee, and I anointed thee with oil.

10 I clothed thee also with broidered 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 ^kput bracelets upon thy hands, ^land a chain on thy neck.

12 And I put a jewel on thy ^mforehead, and

^h Exod. xix. 5. Jer. ii. 2.—ⁱ Heb. bloods.—^k Gen. xxiv. 22, 47.—^l Prov. i. 9.—^m Heb. nose. See Isai. iii. 21.

infant; as this kind of unnatural compression greatly impedes the circulation of the blood, the pulsation of the heart, and the due inflation of the lungs; respiration, in many cases, being rendered oppressive by the tightness of these bandages.

Verse 5. Thou wast cast out in the open field] This is an allusion to the custom of some heathen and barbarous nations, who exposed those children in the open fields to be devoured by wild beasts who had any kind of deformity, or whom they could not support.

Verse 6. I said—Live] I received the exposed child from the death that awaited it, while in such a state as rendered it at once an object of horror, and also of compassion.

—————Modo primos

Edere vagitus, et adhuc a matre rubentem.

Verse 8. Was the time of love] Thou wast marriageable.

I spread my skirt over thee] I espoused thee. This was one of their initiatory marriage ceremonies. See Ruth iii. 9.

I—entered into a covenant with thee] Married thee. Espousing preceded marriage.

Verse 10. I clothed thee also with broidered work] Cloth on which various figures, in various colours, were wrought by the needle.

With badgers' skin] See Exod. xxv. 5. The same kind of skin with which the tabernacle was covered.

Fine linen] כֹּסֵף *besheh*, with cotton. I have seen cloth of this kind enveloping the finest mummies.

I covered thee with silk.] כִּשְׂמֵי *meshi*. Very probably the produce of the silk-worm.

Verse 12. I put a jewel on thy forehead] קֶלֶח אֶפְרַיִם

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ear-rings in thine ears, and a beautiful crown upon thine head.

13 Thus wast thou decked with gold and silver; and thy raiment was of fine linen, and silk, and broidered work; * thou didst eat fine flour, and honey, and oil: and thou wast exceeding ^b beautiful, and thou didst prosper into a kingdom.

14 And ^c 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 ^d But thou didst trust in thine own beauty, * and playedst the harlot because of thy renown, and pourest out thy fornications on every one that passed by; his it was.

16 ^e And of thy garments thou didst take, and

^a Dent. xxxii. 13, 14.—^b Ps. xlviii. 2.—^c Lam. ii. 15.
^d See Dent. xxxiii. 15. Jer. vii. 4. Mic. iii. 11.—^e Isai. i. 21. lvii. 8. Jer. ii. 20. iii. 2, 6, 20. Ch. xxiii. 3, 8, 11, 12. Hos. i. 2.—^f 2 Kings xxiii. 7. Ch. vii. 20. Hos. ii. 8.

al appech, upon thy nose. This is one of the most common ornaments among ladies in the East. European translators, not knowing what to make of a ring in the nose, have rendered it, a jewel on thy forehead or mouth (though they have sometimes a piece of gold or jewel fastened to the centre of their forehead). I have already spoken of this Asiatic custom, so often referred to in the sacred writings: see Gen. xxiv. 22, 42; Exod. xxxii. 2; Job xlii. 11; Prov. xi. 22; Isai. iii. 21; Hos. ii. 13.

Verse 13. *Thus wast thou decked, &c.*] The Tar-gum understands all this of the tabernacle service, the book of the law, the sacerdotal vestments, &c.

Thou didst prosper into a kingdom.] Here the figure explains itself: by this wretched infant, the low estate of the Jewish nation in its origin is pointed out; by the growing up of this child into woman's estate, the increase and multiplication of the people; by her being decked out and ornamented, her tabernacle service, and religious ordinances; by her betrothing and consequent marriage, the covenant which God made with the Jews; by her fornication and adulteries, their apostasy from God, and the establishment of idolatrous worship, with all its abominable rites; by her fornication and whoredoms with the Egyptians and Assyrians, the sinful alliances which the Jews made with those nations, and the incorporation of their idolatrous worship with that of Jehovah; by her lovers being brought against her, and stripping her naked, the delivery of the Jews into the hands of the Egyptians, Assyrians, and Chaldeans, who stripped them of all their excellencies, and at last carried them into captivity.

This is the key to the whole of this long chapter of metaphors; and the reader will do well to forget the figures, and look at the facts. The language and figures may in many places appear to us exception-

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 ^e 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 ^b 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 ^c a sweet savour: and thus it was, saith the Lord God.

20 ^k Moreover thou hast taken thy sons and

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^g Heb. of a male.—^h Hos. ii. 8.—ⁱ Heb. a savour of rest.
^k 2 Kings xvi. 3. Ps. cvi. 37, 88. Isai. lvii. 5. Jer. vii. 31. xxxii. 35. Ch. xx. 26. xxiii. 37.

able: but these are quite in conformity to those times and places, and to every reader and hearer would appear perfectly appropriate, nor would engender either a thought or passion of an irregular or improper kind. Custom sanctions the mode, and prevents the abuse. Among naked savages irregular passions and propensities are not known to predominate above those in civilized life. And why? Because such sights are customary, and therefore in themselves innocent. And the same may be said of the language by which such states and circumstances of life are described. Had Ezekiel spoken in such language as would have been called chaste and unexceptionable among us, it would have appeared to his auditors as a strange dialect, and would have lost at least one half of its power and effect. Let this be the prophet's apology for the apparent delicacy of his metaphors; and mine, for not entering into any particular discussion concerning them. See also ver. 63.

Verse 15. *Thou didst trust in thine own beauty.*] Riches, strength, alliances, &c.; never considering that all they possessed came from God; therefore it was his comeliness which he had put upon them. Witness their original abject state, and the degree of eminence to which they had arrived afterwards through the protecting power of God.

Verse 17. *And madest to thyself images of men.*] וברי תצלמך tsalmey zachar, male images. Priapi are here meant, which were carried about in the ceremonies of Osiris, Bacchus, and Adonis; and were something like the lingam among the Hindoos. Herodotus, lib. ii., c. 48, 49, gives us an account of these male images: Πηχναια αγαλματα νευροσπαστα, τα περιφοριουσι κατα κωμας ται γυναικες, νενον το αιδουσ. ον πολλω τεψ ελασσον εον του αλλου σωματος. This was done at the worship of Bacchus in Egypt: and they

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thy daughters, whom thou hast borne unto me, and these hast thou sacrificed unto them * to be devoured. *Is this* of thy

whoredoms a small matter,

21 That thou hast slain my children, and delivered them to cause them to pass through the fire for them ?

22 And in all thine abominations and thy whoredoms thou hast not remembered the days of thy ^b youth, ^c when thou wast naked and bare, and wast polluted in thy blood.

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

24 That ^d thou hast also built unto thee an ^e eminent place, and ^f hast made thee an high place in every street.

25 Thou hast built thy high place ^g 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 ^h the Egyptians thy neighbours, great of flesh ; and hast increased thy whoredoms, to provoke me to anger.

27 Behold, therefore, I have stretched out my hand over thee, and have diminished thine ordinary food, and delivered thee unto the will of them that hate thee, ⁱ the ^k daughters of the Philistines, which are ashamed of thy lewd way.

28 ^l Thou hast played the whore also with the Assyrians, because thou wast unsatiable ; yea, thou hast played the harlot with them, and yet couldest not be satisfied.

29 Thou hast moreover multiplied thy fornication in the land of Canaan ^m unto Chaldea ; and yet thou wast not satisfied herewith.

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

31 ⁿ In that ^o thou buildest thine eminent place in the head of every way, and makest thine high place in every street ; and hast not been as an 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 ^p thou givest thy gifts to all thy lovers, and ^q 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.

35 Wherefore, O harlot, hear the 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 ^r the blood of thy children,

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* Heb. to devour.—^b Jer. ii. 2. Ver. 43, 60. Hos. xi. 1. ^c Ver. 4, 5, 6.—^d Ver. 31.—^e Or, brothel house.—^f Isai. lvii. 5, 7. Jer. ii. 20. iii. 2.—^g Prov. ix. 14.—^h Ch. viii. 10, 14 xx. 7, 8. xxiii. 19, 20, 21.—ⁱ 2 Chron. xxviii. 18, 19.

Ver. 57.—^k Or, cities.—^l 2 Kings xvi. 7, 10. 2 Chron. xxviii. 23. Jer. ii. 18, 36.—^m Ch. xxiii. 14, &c.—ⁿ Or, in thy daughters is thine, &c.—^o Ver. 24, 39.—^p Isai. xxx. 3. Hos. viii. 9.—^q Heb. bribest.—^r Ver. 20. Jer. ii. 34.

who wish to see more may consult *Herodotus* as above. In this phallic worship the women were principally concerned.

Verse 18. *Hast set mine oil and mine incense before them.*] It appears that they had made use of the holy vestments, and the different kinds of offerings which belonged to the Lord, to honour their idols.

Verse 21. *To cause them to pass through the fire*] Bp. Newcome quotes a very apposite passage from *Dionysius Halicarnass.* Ant. Rom. lib. i., s. 88, p. 72, and marg. p. 75, Edit. Hudson: Μετα δε τουτο, πυρκαϊας προ των σπηνων γενισθαι κειλυσας, εξαγει τον λεων τας φλογας υπερθρωσκοντα, της οσωσιως των μασματων ενεκα. "And after this, having ordered that fires should be made before the tents, he brings out the people to leap over the flames, for the purifying of their pollutions." This example shows that we are not always to take passing through the fire

for being entirely consumed by it. Among the Israelites this appears to have been used as a rite of consecration.

Verse 24. *Thou hast also built unto thee an eminent place*] ^{גב} gab, a stew or brothel ; *Vulg. lupanar* ; Septuag. οικημα πορνικον. So my old MS. Bible, a *brothel house*. "Thou hast builded thy stewes and bordell houses in every place."—*Coverdale's Bible*, 1535. *Bordel* is an Italian word: how it got so early into our language I know not. Our modern word *brothel* is a corruption of it. *Diodati* translates, Tu hai edificato un bordello, "Thou hast built a brothel." Houses of this kind were of a very ancient date.

Verse 26. *Great of flesh*] The most extensive idolaters. Bene vasatis—longa mensura incognita nervi.—*Juv. Sat. ix. 34.* This is the allusion.

Verse 27. *Have diminished thine ordinary*] ^{קרן} קרן

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which thou didst give unto them;

37 Behold, therefore * 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, ^b as ^c women that break wedlock and ^d 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 * thine eminent place, and shall break down thy high places: they shall strip thee also of thy clothes, and shall take ^e thy fair jewels, and leave thee naked and bare.

40 ^b They shall also bring up a company against thee, ⁱ and they shall stone thee with stones, and thrust thee through with their swords.

41 And they shall ^k burn thine houses with fire, and ^l execute judgments upon thee in the sight of many women: and I will cause thee to ^m cease from playing the harlot, and thou also shalt give no hire any more.

^a Jer. xiii. 22, 26. Lam. i. 8. Ch. xxiii. 9, 10, 22, 29. Hos. ii. 10, viii. 10. Nah. iii. 5. — ^b Heb. with judgments of. — ^c Lev. xx. 10. Deut. xxii. 22. Ch. xxiii. 45. ^d Gen. ix. 6. Exod. xxi. 12. See ver. 20, 36. — ^e Ver. 24, 31. — ^f Ch. xxiii. 26. Hos. ii. 3. — ^g Heb. instruments of thine ornament. — ^h Ch. xxiii. 10, 47. — ⁱ John viii. 5, 7. — ^k Deut. xiii. 16. 2 Kings xxv. 9. Jer. xxxix. 8, lii.

chukkech means here the household provision made for a wife—food, clothing, and money.

Verse 36. *Thy filthiness was poured out*] כִּשְׁפָתַי *nechushtech*. As this word signifies a sort of metal (brass), it is generally supposed to mean *money*. They had given *money* literally to these heathen nations to procure their friendship and assistance; but the word also means *verdigris*, the *poisonous rust of copper or brass*. It is properly translated in our version *filthiness, poisonous filth*. Does it not refer to that *venereal virus* which is engendered by promiscuous connexions?

Verse 39. *They shall strip thee also of thy clothes—thy fair jewels*] Alluding to a lot common enough to prostitutes, their maintainers in the end stripping them of all they had given them.

Verse 42. *I will be quiet, and will be no more angry.*] I will completely abandon thee; have nothing more to do with thee; think no more of thee. When God in judgment ceases to reprehend, this is the severest judgment.

42 So ^a 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 ^o thou hast not remembered the days of thy youth, but hast fretted me in all these *things*; behold, therefore, ^p I also will recompense thy way upon *thine* head, saith the Lord God: and thou shalt not commit this lewdness above all thine abominations.

44 Behold, every one that useth proverbs shall use *this* proverb against thee, saying, *As is the mother, so is her daughter.*

45 Thou *art* thy mother's daughter, that lothed her husband and her children; and thou *art* the sister of thy sisters, which lothed their husbands and their children: ^q your mother *was* an Hittite, and your father an Amorite.

46 And thine elder sister *is* Samaria, she and her daughters that dwell at thy left hand: and ^r thy ^s younger sister, that dwelleth at thy right hand, *is* Sodom and her daughters.

47 Yet hast thou not walked after their ways, nor done after their abominations: but ^t as *if that were* a very little *thing*, ^u thou wast corrupted more than they in all thy ways.

48 *As* I live, saith the Lord God, ^v Sodom

13. — ¹ Ch. v. 8, xxiii. 10, 48. — ^m Ch. xxiii. 27. — ⁿ Ch. v. 13. — ^o Ver. 22. Ps. lxxviii. 42. — ^p Ch. ix. 10, 11, 21, xxii. 31. — ^q Ver. 3. — ^r Deut. xxxii. 32. Isai. i. 10. ^s Heb. *lesser than thou*. — ^t Or, *that was lothed as a small thing*. — ^u 2 Kings xxi. 9. Ch. v. 6, 7. Ver. 48, 51. ^v Matt. x. 15, xi. 24.

Verse 43. *Thou hast not remembered the days of thy youth*] Thy former low beginning, when God made thee a people, who wast no people. He who maintains not a proper recollection of past mercies is not likely to abide stedfast in the faith. Ingratitude to God is the commencement, if not the parent, of many crimes.

Verse 44. *As is the mother, so is her daughter.*] כִּימָה כַּאֲמֵה *keimmah bittah*, "As the mother, her daughter." As is the *cause*, so is the *effect*. As is the *breeding*, so is the *practice*. A *silken purse* cannot be made out of a *swine's ear*. What is bred in the *bone* seldom comes out of the *flesh*. All such proverbs show the necessity of early holy *precepts*, supported by suitable *example*.

Verse 46. *Thine elder sister is Samaria, she and her daughters that dwell at thy left*] It is supposed that the prophet by *Sodom* in this place means the Israelites that dwelt beyond Jordan, in the land of the *Moabites* and *Ammonites*; or rather of the *Meabites* and *Ammonites* themselves. Literally, Sodom could

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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, ^a 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 ^b committed abomination before me: therefore ^c I 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 ^d 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 ^e When I shall bring again their captivity, ^f the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then *will I bring again* 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 ^g 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 ^h mentioned by thy mouth in the day of thy ⁱ pride,

57 Before thy wickedness was discovered, as at the time of thy ^k reproach of the daughters of ^l Syria, and all *that are* round about her, ^m the daughters of the Philistines, which ⁿ despise thee round about.

58 ^o Thou hast ^p 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 ^q despised ^r the oath in breaking the covenant.

60 Nevertheless I will ^s remember my covenant with thee in the days of thy youth, and I will establish unto thee ^t an everlasting covenant.

61 Then ^u 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 ^v daughters, ^w but not by thy covenant.

62 ^x And I will establish my covenant with thee; and thou shalt know that I *am* the LORD:

63 That thou mayest ^y remember, and be confounded, ^z 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.

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^a Gen. xiii. 10. — ^b Gen. xiii. 13. xviii. 30. xix. 5. ^c Gen. xix. 24. — ^d Jer. iii. 11. Matt. xii. 41, 42. — ^e See Isai. i. 9. Ver. 60, 61. — ^f Jer. xx. 16. — ^g Ch. xiv. 22, 23. ^h Heb. for a report, or hearing. — ⁱ Heb. prides, or excellencies. — ^k 2 Kings xvi. 5. 2 Chron. xxviii. 18. Isai. vii. 1. xiv. 28. — ^l Heb. Aram. — ^m Ver. 27. — ⁿ Or, spoil.

^o Ch. xxiii. 49. — ^p Heb. borne them. — ^q Ch. xvii. 13, 16. ^r Deut. xxix. 12, 14. — ^s Ps. cvi. 45. — ^t Jer. xxxii. 40. l. 5. — ^u Ch. xx. 43. xxxvi. 31. — ^v Isai. liv. 1. lx. 4. Gal. iv. 26, &c. — ^w Jer. xxxi. 31 &c. — ^x Hos. ii. 19, 20. ^y Ver. 61. — ^z Rom. iii. 19

not be called the younger sister of Jerusalem, as it existed before Jerusalem had a name. In looking east from Jerusalem, Samaria was on the left, and Sodom on the right hand; that is, the first was on the north, the second on the south of Jerusalem.

Verse 49. *This was the iniquity of thy sister Sodom*] If we are to take this place literally, Sodom was guilty of other crimes besides that for which she appears to have been especially punished; in addition to her unnatural crime, she is charged with pride, luxury, idleness, and uncharitableness; and these were sufficient to sink any city to the bottomless pit.

Verse 52. *They are more righteous than thou*] תצדקו כצדקתך *tetsuddaknah mimmech*, "They shall be justified more than thou." They are less guilty in

the sight of God, for their crimes were not accompanied with so many aggravations. This phrase casts light on Luke xviii. 14: "This man went down to his house justified rather than the other." Less blame in the sight of God was attached to him. He always had fewer advantages, and now he was a true penitent; while the other was boasting of what he had done, and what he had not done.

Verse 60. *I will remember my covenant*] That is, the covenant I made with Abraham in the day of thy youth, when in him thou didst begin to be a nation.

Verse 61. *Thy sisters, thine elder and thy younger*] The Gentiles, who were before the Jews were called, and after the Jews were cast off, are here termed the elder and younger sister. These were to be given to Jerusalem for daughters; the latter should be con-

verted to God by the ministry of men who should spring out of the Jewish church. The former, who were patriarchs, &c., profited by the Lamb who was slain from the foundation of the world. Among the latter the gospel was preached, first by Christ and his apostles, and since by persons raised up from among themselves.

But not by thy covenant.] This was the ancient covenant, the conditions of which they broke, and the blessings of which they forfeited; but by that new covenant, or the renewal to the Gentiles of that covenant that was made originally with Abraham while he was a Gentile, promising that in his seed all the nations of the earth should be blessed; that covenant which respected the incarnation of Christ, and was ratified by the blood of his cross.

Verse 63. When I am pacified toward thee] This intimates that the Jews shall certainly share in the

blessings of the gospel covenant, and that they shall be restored to the favour and image of God. And when shall this be? Whenever they please. They might have enjoyed them eighteen hundred years ago; but they would not come, though all things were then ready. They may enjoy them now; but they still choose to shut their eyes against the light, and contradict and blaspheme. As they do not turn to the Lord, the veil still continues on their hearts. Let their elder brethren pray for them.

For a key to the principal metaphors in this chapter, the reader is referred to the note on the thirteenth verse, which, if he regard not, he will neither do justice to himself nor to the prophet. The whole chapter is a tissue of invective; sharp, cutting, and confounding; every where well sustained, in every respect richly merited; and in no case leaving any room to the delinquent for justification or response.

CHAPTER XVII.

This chapter begins with a new allegory or parable, 1—10; to which an explanation is immediately subjoined, 11—21. In the remaining verses the prophet, by a beautiful metaphor, makes an easy and natural transition to the Messiah, and predicts the security, increasing prosperity, and ultimate universality of his kingdom, 22—24. From the beauty of its images, the elegance of its composition, the perspicuity of its language, the rich variety of its matter, and the easy transition from one part of the subject to another, this chapter forms one of the most beautiful and perfect pieces of its kind that can possibly be conceived in so small a compass; and then the unexpected change from objects that presented nothing to the view but gloom and horror, to a prospect of ineffable glory and beauty, has a most happy effect. Every lowering cloud is dispelled, and the fields again smile in the beams of midday. The traveller, who this moment trembled as he looked around for shelter, now proceeds on his way rejoicing.

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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 ^b divers colours, came

* See ver. 12, &c.—^b Heb. *embroidering*.—^c 2 Kings xxiv.

NOTES ON CHAP. XVII.

Verse 2. *Son of man, put forth a riddle*] Riddle, *ræþrel* or *ræþel*, Anglo-Saxon, from *æneþan*, to divine; a thing that must be curiously investigated and sifted, to find out the meaning; and hence, riddle, a sort of coarse sieve to clean corn, to separate coarse chaff and straws from the pure grain. An instrument formerly used for divination. This is not far removed from the Hebrew *chidah*, from *chad*, to penetrate; not that which penetrates the mind, but which we must penetrate to find out the sense.

Verse 3. *A great eagle*] Nebuchadnezzar. See Jer. xlvi. 40; xlix. 22; Dan. vii. 4. And see here, ver. 12, where it is so applied.

Great wings] Extensive empire.

unto Lebanon, and ^c 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.

5 He took also of the seed of the land, and ^d planted it in ^e a fruitful field; he placed it

12.—^d Heb. *put it in a field of seed*.—^e Deut. viii. 7, 8, 9.

Long-winged] Rapid in his conquests.
Full of feathers] Having multitudes of subjects.
Divers colours] People of various nations.
Came unto Lebanon] Came against Judea.
The highest branch] King Jehoiachin he took captive to Babylon.

The cedar] The Jewish state and king.
Verse 4. *The top of his young twigs*] The princes of Judah.

A land of traffic] Chaldea.
A city of merchants] Babylon; for which this city was the most celebrated of all the cities of the East. Its situation procured it innumerable advantages; its two rivers, the Tigris and Euphrates, and the

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by great waters, and set it ^a as a willow tree.

6 And it grew, and became a spreading vine ^b 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, ^c this vine did bend her roots toward him, and shot forth her branches toward him, that he might water it by the furrows of her plantation.

8 It was planted in a good ^d 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? ^e 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? ^f shall it not utterly wither, when the

east wind toucheth it? it shall wither in the furrows where it grew.

11 Moreover the word of the LORD came unto me, saying,

12 Say now to ^g the rebellious house, Know ye not what these *things* mean? tell them, Behold, ^h 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 ⁱ And hath taken of the king's seed, and made a covenant with him, ^k and hath ^l taken an oath of him: he hath also taken the mighty of the land:

14 That the kingdom might be ^m base, that it might not lift itself up, ⁿ but that by keeping of his covenant it might stand.

15 But ^o he rebelled against him in sending his ambassadors into Egypt, ^p that they might give him horses and much people. ^q 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 ^r in the place *where* the king *dwelleth* that made

an oath.—^m Ver. 6. Ch. xxix. 14.—ⁿ Heb. *to keep his covenant, to stand to it*.—^o 2 Kings xxiv. 20. 2 Chron. xxxvi. 13.—^p Deut. xvii. 16. Isai. xxxi. 1, 3. xxxvi. 6, 9. ^q Ver. 9.—^r Jer. xxxii. 5. xxxiv. 3. lii. 11. Ch. xii. 13.

Persian Gulf, gave it communication with the richest and the most distant nations.

Verse 5. *The seed of the land*] Zedekiah, brother of Jehoiachin.

Planted it in a fruitful field] Made him king of Judea in place of his brother.

Placed it by great waters] Put him under the protection of Babylon, situated on the confluence of the Tigris and Euphrates.

And *set it as a willow tree*] Made him dependant on this city of great waters, as the willow is on humidity.

Verse 6. *A spreading vine of low stature*] The Jewish state having then no height of dominion, it must abide under the wings or branches of the Chaldean king.

Whose branches turned toward him, and the roots—under him] Zedekiah was wholly dependant on Nebuchadnezzar, both for his elevation to the throne, and his support on it.

Verse 7. *Another great eagle*] Pharaoh-hophra, or Apries, king of Egypt.

With great wings] Extensive dominion.

And many feathers] Numerous subjects.

Did bend her roots] Looked to him for support in her intended rebellion against Nebuchadnezzar.

Verse 8. *It was planted in a good soil*] Though he

depended on Babylon, he lived and reigned as Nebuchadnezzar's viceroy in the land of Judea.

Verse 9. *Shall it prosper?*] Shall Zedekiah succeed in casting off the yoke of the king of Babylon, to whom he had *sworn* fealty?

Shall he not pull up the roots] Nebuchadnezzar will come and dethrone him.

And cut off the fruit] The children of Zedekiah.

The leaves] All the nobles; all shall perish with Zedekiah.

Verse 10. *Shall—utterly wither*] The *regal* government shall be no more restored. Zedekiah shall be the *last king*, and the monarchy shall finally terminate with him.

Verse 12. *Know ye not what these things mean?*] They are explained in this and the following verses.

Verse 14. *That the kingdom might be base*] Have no political consequence; and at last sink into a *miserable government* under Gedaliah.

Verse 15. *Sending his ambassadors into Egypt*] Zedekiah must have sent his ambassadors into Egypt, between the *sixth* month of his *sixth* year, and the *fifth* month of his *seventh* year. Compare chap. viii. 1, with chap. xx. 1.—See *Newcome*.

Verse 16. *In the midst of Babylon he shall die.*] His eyes were put out; he was carried to Babylon, and never returned.

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him king, whose oath he despised, and whose covenant he brake, *even* with him in the midst of Babylon he shall die.

17 ^a Neither shall Pharaoh with *his* mighty army and great company make for him in the war, ^b by casting up mounts, and building forts, to cut off many persons :

18 Seeing he despised the oath by breaking the covenant, when, lo, he had ^c 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 ^d spread my net upon him, and he shall be taken in my snare, and I will bring him to Babylon, and ^e will plead with him there for his trespass that he hath trespassed against me.

21 And ^f all his fugitives with all his bands

^a Jer. xxxvii. 7. — ^b Jer. lii. 4. Ch. iv. 2. — ^c 1 Chron. xxix. 24. Lam. v. 6. — ^d Ch. xii. 13. xxxii. 3. — ^e Ch. xx. 30. — ^f Ch. xii. 14. — ^g Isai. xi. 1. Jer. xxiii. 5. Zech.

Verse 18. *Seeing he despised the oath*] This God particularly resents. He had bound himself by oath, in the presence of Jehovah, to be faithful to the covenant that he made with Nebuchadnezzar, and he took the first opportunity to break it; therefore he shall not escape.

Verse 20. *I will spread my net upon him*] See the note on chap. xii. 13.

Verse 21. *All his fugitives*] All who attempted to escape with him, and all that ran to Egypt, &c., shall fall by the sword.

Verse 22. *I will also take of the highest branch of the high cedar*] I will raise up another monarchy, which shall come in the *line of David*, namely, the *Messiah*; who shall appear as a *tender plant*, as to his incarnation; but he shall be *high and eminent*; his church, the royal city, the highest and purest ever seen on the face of the earth.

Verse 23. *In the mountain of the height of Israel*] He shall make his appearance at the *temple*, and found his church at *Jerusalem*.

Shall bring forth boughs] Apostles, evangelists, and their successors in the gospel ministry.

And bear fruit] Multitudes of souls shall be converted by their preaching.

And under it shall dwell all fowl of every wing] All the nations of the earth shall receive his gospel.

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*.

22 Thus saith the Lord God: I will also take of the highest ^a branch of the high cedar, and will set *it*; I will crop off from the top of his young twigs ^b a tender one, and will ⁱ plant *it* upon a high mountain and eminent:

23 ^b 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 ⁱ under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell.

24 And all the trees of the field shall know that I the LORD ^m 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: ⁿ I the LORD have spoken and have done *it*.

iii. 8. — ^b Isai. liii. 2. — ⁱ Ps. ii. 6. — ^a Isai. ii. 2, 3. Ch. xx. 40. Mic. iv. 1. — ^l See ch. xxxi. 6. Dan. iv. 12. ^m Luke i. 52. — ⁿ Ch. xxii. 14. xxiv. 14.

In the shadow of the branches thereof shall they dwell.] Trust in him alone for salvation, and be saved in their trusting.

Verse 24. *All the trees of the field shall know*] All the people of Israel and of Chaldea.

I the Lord have brought down the high tree] Have dethroned Jehoiachin.

Have exalted the low tree] Put Zedekiah, brother of Jehoiachin, in his place.

Have dried up the green tree] Zedekiah, who had numerous children, but who were all slain before his eyes at Riblah.

And have made the dry tree to flourish] Have raised up a rod out of the stem of Jesse, the family of David being then apparently dried up and extinct. This was the promised Messiah, of the increase and government of whose kingdom and peace there shall be no end; upon the throne of David, and upon his kingdom, to order and establish it with judgment and with justice, from henceforth, even for ever. THE ZEAL OF THE LORD OF HOSTS WILL PERFORM THIS.

The *high and green tree*, says *Newcome*, refers to Nebuchadnezzar; the *low and the dry tree*, to the Jews.

CHAPTER XVIII.

The Jews, in Ezekiel's time, complained of God's dealing hardly with them in punishing them for the sins of their forefathers, 1, 2; their temporal calamities having been long threatened as the consequence of the national guilt (Jer. xv. 4, &c.); and, from the general complexion of this chapter, it appears that the Jews so interpreted the second commandment of the Decalogue and other passages of like import, as if the sins of the forefathers were visited upon the children, independently of the moral conduct of the latter, not only in this world, but in that which is to come. To remove every foundation for such an unworthy idea of the divine government, God assures them, with an oath, that he had no respect of persons, 3, 4; strongly intimating that the great mysteries in Providence (mysterious only on account of the limited capacity of man) are results of the most impartial administration of justice; and that this would be particularly manifested in the rewards and punishments of another life; when every ligament that at present connects societies and nations together shall be dissolved, and each person receive according to his work, and bear his own burden. This is illustrated by a variety of examples: such as that of a just or righteous man, 5—9; his wicked son, 10—13; and again the just son of this wicked person, 14—20. Then a wicked man repenting, and finding mercy, whose former wickedness shall be no impediment to his salvation, 21—23; and a righteous man revolting, and dying in his sins, whose former righteousness shall be of no avail, 24. The conduct of the Divine Providence is then vindicated, 25—29; and all persons, without any exception, most earnestly exhorted to repentance, 30, 31; because the Lord hath no pleasure in the death of the sinner, 32. As the whole of this chapter is taken up with the illustration of a doctrine nearly connected with the comfort of man, and the honour of the divine government, the prophet, with great propriety, lays aside his usual mode of figure and allegory, and treats his subject with the utmost plainness and perspicuity.

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THE word of the LORD came unto 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 have occasion any more to use this proverb in Israel.

4 Behold, all souls are mine; as the soul of

the father, so also the soul of the son is mine: ^b the soul that sinneth, it shall die.

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5 But if a man be just, and do ^c that which is lawful and right,

6 ^d And hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, neither hath ^e defiled his neighbour's wife, neither hath come near to a ^f menstruous woman,

7 And hath not ^g oppressed any, but hath

^a Jer. xxxi. 29. Lam. v. 7.—^b Ver. 20. Rom. vi. 23.
^c Heb. judgment and justice.—^d Ch. xxii. 9.

^e Lev. xviii. 20. xx. 10.—^f Lev. xviii. 19. xx. 18.—^g Exod. xxii. 21. Lev. xix. 15. xxv. 14.

NOTES ON CHAP. XVIII.

Verse 2. *The fathers have eaten sour grapes, and the children's teeth are set on edge?* We have seen this proverb already, Jer. xxxi. 29, &c., and have considered its general meaning. But the subject is here proposed in greater detail, with a variety of circumstances, to adapt it to all those cases to which it should apply. It refers simply to these questions: How far can the moral evil of the parent be extended to his offspring? And, Are the faults and evil propensities of the parents, not only transferred to the children, but punished in them? Do parents transfer their evil nature, and are their children punished for their offences?

Verse 3. *As I live, saith the Lord God, ye shall not have occasion any more to use this proverb in Israel.* I will now, by this present declaration, settle this question for ever. And hence God has sworn to what

follows. After this, who will dare to doubt the judgment pronounced?

Verse 4. *All souls are mine*] Equally so; I am the Father of the spirits of all flesh, and shall deal impartially with the whole.

The soul that sinneth, it shall die.] None shall die for another's crimes; none shall be saved by another's righteousness. Here is the general judgment relative to the righteousness and unrighteousness of men, and the influence of one man's state on that of another; particularly in respect to their moral conduct.

Verse 5. *If a man be just, and do that which is lawful and right*] If he be just or holy within, and do what is according to law and equity. What is meant by this, is immediately specified.

Verse 6. 1. *Hath not eaten upon the mountains*] Idolatrous worship was generally performed on mountains and hills; and those who offered sacrifices

A. M. 3410. restored to the debtor his
 B. C. 594. *pledge, hath spoiled none by
 Ol. XLVI. 3. violence, hath ^b given his bread
 Anno to the hungry, and hath covered
 Tarquinius Prisci, the naked with a garment ;
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8 He *that* hath not given forth upon ^c usury, neither hath taken any increase, *that* hath withdrawn his hand from iniquity, ^d hath executed 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 ^e live, saith the Lord God.

10 If he beget a son *that is* a ^f robber, ^g a shedder of blood, and ^h *that* doeth the like to any one of these *things*,

^a Exod. xxii. 26. Deut. xxiv. 12, 13. — ^b Deut. xv. 7, 8. Isai. lviii. 7. Matt. xxv. 35, 36. — ^c Exod. xxii. 25. Lev. xxv. 36, 37. Deut. xxiii. 19. Neh. 5, 7. Pa. xv. 5. ^d Deut. i. 16. Zech. viii. 16. — ^e Ch. xx. 11. Amos v. 4.

feasted on the sacrifice, and thus held communion with the idol.

2. *Neither hath lifted up his eyes to the idols*] Has paid them no religious adoration ; has trusted in them for nothing, and has not made prayer nor supplication before them.

3. *Neither hath defiled his neighbour's wife*] Has had no adulterous connexion with any woman ; to which idolatrous feasts and worship particularly led.

4. *Neither hath come nigh to a menstruous woman*] Has abstained from the use of the marriage-bed during the periodical indisposition of his wife. This was absolutely forbidden by the law ; and both the man and the woman who disobeyed the command were to be put to death, Lev. xx. 18. For which *Calmet* gives this reason : " It has been believed, and experience confirms it, that the children conceived at such times are either leprous, or monsters, or deformed by their diminutiveness, or by the disproportion of their members." There are other reasons for this law, should those of the learned commentator be found invalid.

Verse 7. 5. *Hath not oppressed any*] Has not used his power or influence to oppress, pain, or injure another.

6. *Hath restored to the debtor his pledge*] Has carefully surrendered the pawn or pledge when its owner came to *redeem* it. As the *pledge* is generally of *more worth* than that for which it is pledged, an unprincipled man will make some pretence to keep it ; which is highly abominable in the sight of God.

7. *Hath spoiled none by violence*] Either by robbery or personal insult. For a man may be spoiled both ways.

8. *Hath given his bread to the hungry*] Has been kindhearted and charitable ; especially to them that are in the deepest want.

9. *Hath covered the naked with a garment*] Has divided both his *bread* and his *clothing* with the necessitous. These are two branches of the same root.

11 And that doeth not any of those *duties*, but even hath eaten upon the mountains, and defiled his neighbour's wife,

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 ⁱ 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 ; ^j his ^k 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

^l Or, *breaker up of a house.* — ^m Gen. ix. 6. Exod. xvi. 12. Numb. xxxv. 31. — ⁿ Or, *that doeth to his brother besides any of these.* — ^o Ch. viii. 6, 17. — ^p Lev. xx. 9, 11, 12, 13, 16, 27. Ch. iii. 18. xxxiii. 4. Acts xviii. 6. — ^q Heb. bloods.

Verse 8. 10. *Hath not given forth upon usury*] *בִּנְיָן לֵאמֹר* *beneshech lo yitten.* *נָשַׁךְ* *nasach* signifies to bite ; usury is properly so termed, because it bites into and devours the principal. Usury signifies, with us, exacting unlawful interest for money ; and taking the advantage of a man's necessities to advance him cash on exorbitant profit. This bites the receiver in his property, and the lender in his salvation.

11. *Neither hath taken any increase*] In lending has not required more than was lent ; and has not taken that product of the cash lent, which was more than the value for its use. This may be a part of the tenth article.

12. *That hath withdrawn his hand from iniquity*] Never associates with those who act contrary to justice and equity ; his hand or influence being never found among evil workers.

13. *Hath executed true judgment between man and man*] Being neither swayed by prejudice, fear, or favour.

These thirteen points concern his social and civil relations.

Verse 9. *Hath walked in my statutes*] Not only acknowledging them to be right, but acting according to them. Especially in every thing that relates to my worship, changing nothing, neglecting nothing.

And hath kept my judgments, to deal truly] Has attended to my divine direction, both with respect to things forbidden, and things commanded. These concern men in their religious conduct.

He is just] *צַדִּיק* *tsaddik hu.* He is a righteous man ; he has given to all their due ; he has abstained from every appearance of evil, and done that which was lawful and right in the sight of God.

He shall surely live] He has lived to me, and he shall live with me.

Verse 10. *If he beget a son*] Who is the reverse of the above righteous character, according to the thirteen articles already specified and explained.

Verse 13. *Shall he then live ?*] Because his father

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considereth, and doeth not such like,

15 *That* hath not eaten upon the mountains, neither hath lift-

ed up his eyes to the idols of the house of Israel, hath not defiled his neighbour's wife,

16 Neither hath oppressed any, ^b hath not withholden the pledge, neither hath spoiled by violence, *but* hath given his bread to the hungry, and hath covered the naked 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 ^c he shall die in his iniquity.

19 Yet say ye, Why? ^d 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 *The soul that sinneth, it shall die.*

'The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: ^e the righteousness of the righteous shall be upon him, ^b and the wickedness of the wicked shall be upon him.

21 But ^f 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 ^g 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 ^h 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?

24 But ⁱ when the righteous turneth away from his righteousness, and committeth iniquity, *and* doeth according to all the abominations that the wicked *man* doeth, shall he live? ^j 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.

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^a Ver. 6, &c. — ^b Heb. *hath not pledged the pledge, or taken to pledge.* — ^c Ch. iii. 18. — ^d Exod. xx. 5. Deut. v. 9. 2 Kings xxiii. 26, xxiv. 3, 4. — ^e Ver. 4. — ^f Deut. xiv. 16. 2 Kings xiv. 6. 2 Chron. xxv. 4. Jer.

xxxi. 29, 30. — ^g Isai. iii. 10, 11. — ^h Rom. ii. 9. — ⁱ Ver. 27. Ch. xxxii. 12, 19. — ^j Ch. xxxiii. 16. — ^k Ver. 32. Ch. xxxiii. 11. 1 Tim. ii. 4. 2 Pet. iii. 9. — ^l Ch. iii. 20. xxxiii. 12, 13, 18. — ^m 2 Pet. ii. 20.

was a righteous man, shall the father's holiness be imputed to him? No!

He shall surely die; his blood shall be upon him.] He shall suffer for his own crimes.

Verse 14. *Now, lo, if he beget a son, that seeth all his father's sins—and considereth]* Lays to heart the evil of his father's life, and the dreadful consequences of a life of rebellion against God.

And doeth not such like] Is quite a different man in moral feeling and character; and acts up to the thirteen points already laid down.

Verse 17. *He shall not die for the iniquity of his father]* He shall no more be affected by his father's crimes, than his father was benefited by his grandfather's righteousness.

Verse 20. *The soul that sinneth, it shall die.]* Hitherto we have had to do with the simple cases of the righteous and the wicked; of him who lived and died a holy man, and of him who lived and died a wicked man. But there are two cases behind: 1. That of the wicked man, who repents and turns to God. 2. That of the righteous man, who backslides, and does not return to God by repentance. On both these cases God decides thus:

Verse 21. *But if the wicked will turn from all his sins]* And afterwards walk according to the cha-

acter of the righteous already specified; shall he find mercy, and be for ever saved? **YES.**

Verse 22. *All his transgressions]* Shall be so completely forgiven by God's mercy, that they shall not be even mentioned to him; and if he live and die in this recovered state, he shall live with God to all eternity. And why? Hear the reason:

Verse 23. *Have I any pleasure at all that the wicked should die?]* No! That is foreign to him whose name is love, and whose nature is mercy. On the contrary, he "wills that he should return from his evil ways and live."

And if God can have no pleasure in the death of the wicked, he cannot have made a decree to abandon him to the evil of his nature, and then damn him for what he could not avoid: for as God can do nothing with which he is not pleased, so he can decree nothing with which he is not pleased. But he is "not pleased with the death of a sinner;" therefore he cannot have made a decree to bring him to this death.

Verse 24. *When the righteous turneth away from his righteousness]* Here is the second case. Can a man who was once holy and pure, fall away so as to perish everlastingly? **YES.** For God says, "If he turn away from his righteousness;" not his self-righteousness, the gloss of theologians: for God

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25 Yet ye say, '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 ^bWhen a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them; for his iniquity that he hath done shall he die.

27 Again, ^cwhen 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 ^dconsidereth, and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die.

^a Ver. 29. Ch. xxxiii. 17, 20. — ^b Ver. 24. — ^c Ver. 21. ^d Ver. 14. — ^e Ver. 25. — ^f Ch. vii. 3. xxxiii. 20. — ^g Matt. iii. 2. Rev. ii. 5. — ^h Or, others. — ⁱ Eph. iv. 22, 23.

never speaks of turning away from *that*, for, in his eyes, that is a *nonentity*. There is no righteousness or holiness but what himself infuses into the soul of man, and as to *self-righteousness*, i. e., a man's *supposing* himself to be *righteous* when he has not the *life of God* in his soul, it is the delusion of a dark and hardened heart; therefore it is the *real righteous principle and righteous practice* that God speaks of here. And he tells us, that a man may so "turn away from this," and so "commit iniquity," and "act as the wicked man," that *his righteousness shall be no more mentioned* to his account, than the *sins* of the *penitent backslider* should be *mentioned* to his condemnation; and "in the sin that he," this once righteous man, "hath sinned, and in the trespass that he hath trespassed, in them shall he die." Oh, how awful a termination of a life once distinguished for righteousness and true holiness! So then, God himself informs us that a *righteous man* may not only *fall foully*, but *fall finally*. But to such righteous persons the devil will ever preach, "Ye shall not surely die; ye shall be as God." Touch, taste, and handle; ye cannot ultimately fall. Thus we find, by the manner of treating these *two cases*, that *God's way is equal*, ver. 25; just, merciful, and impartial. And to prove this, he sums up his conduct in the above cases, in the following verses, 26, 27, 28, 29. And then, that the "wicked may not die in his sins," and that the "backslider may return and find mercy," he thus exhorts:—

Verse 30. *Repent, and turn yourselves from all your transgressions*] There is still life; still a God that has no *pleasure* in the death of a sinner, one who is ever ready to give his Holy Spirit to all them that ask him; therefore "repent and turn, so iniquity shall not be your ruin."

Verse 31. *Cast away*] With a holy violence, dash away every transgression and incentive to it.

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29 '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?

30 'Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord God. ^eRepent, and turn ^h*yourselves* from all your transgressions; so iniquity shall not be your ruin.

31 ⁱCast away from you all your transgressions, whereby ye have transgressed; and make you a ^knew heart and a new spirit: for why will ye die, O house of Israel?

32 For ^lI have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn ^m*yourselves*, and live ye.

^k Jer. xxxii. 39. Ch. xi. 19. xxxvi. 26. — ^l Lam. iii. 33. Ver. 23. Ch. xxxiii. 11. 2 Pet. iii. 9. — ^m Or, others.

Make you a new heart] Call upon God for it, and he will give it: for as sure as you *earnestly call on God through Christ* to save you, so surely you shall be saved; and the *effect* will so speedily follow, that God is pleased to attribute that in some sort to *yourselves*, which is done by *his grace alone*; because ye *earnestly call* upon him for it, *come* in the right way to receive it, and are *determined* never to *rest* till you have it.

For why will ye die] Why should you go to *hell* while the kingdom of God is open to receive you? Why should you be the *devil's slaves*, when ye may be *Christ's freemen*? WHY WILL YE DIE? Every word is emphatic. *Why*—show God or man one *reason*. *Will*—obstinacy alone,—a determination not to be saved, or a *voluntary* listlessness about salvation,—can prevent you. *Ye*—children of so many mercies, fed and supported by a kind God all your life; *ye*, who are redeemed by the blood of Jesus Christ; *ye*, who have made many promises to give up yourselves to God; *ye*, who have been dedicated to the ever-blessed Trinity, and promised to renounce the devil and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh; *why will ye die*? *Die!*—what is this? A separation from God and the glory of his power for ever! *Die*—forfeiting all the purposes for which your immortal souls were made! *Die*—to know what the *worm* is that *never dieth*, and what that *fire* is which is *never quenched*! Why will ye die?

Verse 32. *For I have no pleasure*] God repeats what he had so solemnly declared before. Can ye doubt his sincerity? his ability? his willingness? the efficacy of the blood of his covenant?

Wherefore turn yourselves, and live ye.] Reader, now give God thy heart.

Though every man comes into the world with a

fallen nature—a soul infected with sin, yet no man is damned on that account. He who *refuses* that grace which *pardons sin and heals infected nature*, who permits the *evil principle* to break out into *transgression*, and *continues* and dies in his iniquity and sin, and will not come unto Christ that he may have life; he, and he only, goes to perdition. Nor will the righteousness of a parent or relation help his sinful soul: no man can have more grace than is

necessary to *save himself*; and none can have that, who does not receive it *through Christ Jesus*. It is the mercy of God in Christ which renders the *salvation of a sinner possible*; and it is that mercy alone which can *heal the backslider*. The atoning blood *blots out all that is past*; the same blood *cleanses from all unrighteousness*. Who believes so as to *apply* for this redemption? Who properly thanks God for having provided such a Saviour?

CHAPTER XIX.

This chapter contains two beautiful examples of the parabolic kind of writing; the one lamenting the sad catastrophe of Jehoahaz and Jehoiakim, 1—9, and the other describing the desolation and captivity of the whole people, 10—14. In the first parable, the lioness is Jerusalem. The first of the young lions is Jehoahaz, deposed by the king of Egypt; and the second lion is Jehoiakim, whose rebellion drew on himself the vengeance of the king of Babylon. In the second parable the vine is the Jewish nation, which long prospered, its land being fertile, its princes powerful, and its people flourishing; but the judgments of God, in consequence of their guilt, had now destroyed a great part of the people, and doomed the rest to captivity.

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MOREOVER *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: ^bit 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 ^cEgypt.

5 Now when she saw that she had waited, *and* her hope was lost, then she ^dtook another of her whelps, *and* made him a young lion.

6 *And he went up and down among the lions, ^ehe became a young lion, and learned to catch the prey, *and* devoured men.

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^a Ch. xxvi. 17. xxvii. 2.—^b Ver. 6. 2 Kings xxiii. 31, 32.
^c 2 Kings xxiii. 33. 2 Chron. xxxvi. 4. Jer. xxii. 11, 12.

^d 2 Kings xxiii. 34.—^e Jer. xxiii. 13—17. —^f Ver. 3.

NOTES ON CHAP. XIX.

Verse 1. *Moreover take thou up a lamentation*] Declare what is the great subject of sorrow in Israel. Compose a funeral dirge. Show the melancholy fate of the kings who proceeded from Josiah. The prophet deploras the misfortune of Jehoahaz and Jehoiakim, under the figure of *two lion whelps*, which were *taken by hunters and confined in cages*. Next he shows the *desolation of Jerusalem* under Zedekiah, which he compares to a *beautiful vine* pulled up by the roots, withered, and at last burned. Calmet justly observes, that the style of this song is beautiful, and the allegory well supported throughout.

Verse 2. *What is thy mother? A lioness*] Judea may here be the *mother*; the *lioness*, Jerusalem. *Her lying down among lions*, her having confederacy with the neighbouring *kings*; for *lion* here means *king*.

Verse 3. *She brought up one of her whelps*] Jehoahaz, son of Josiah, whose father was conquered and slain by Pharaoh-necho, king of Egypt.

It learned to catch the prey] His reign was a reign of oppression and cruelty. He made his *subjects* his prey, and devoured their *substance*.

Verse 4. *The nations also heard of him*] The king of Egypt, whose subjects were of divers nations, marched against Jerusalem, took Jehoahaz prisoner, and brought him to Egypt. Thus—

He was taken in their pit] Here is an allusion to those *trap-pits* digged in forests, into which the wild beasts fall, when the huntsmen, surrounding a given portion of the forest, drive the beasts in; by degrees narrowing the inclosure, till the animals come to the place where the pits are, which, being lightly covered over with *branches* and *turf*, are not perceived, and the beasts tread on them and fall in. Jehoahaz reigned only *three* months before he was dethroned by the king of Egypt, against whom it is apparent some craft was used, here signified by the *pit*, into which he fell.

Verse 5. *When she saw that she had waited*] Being very weak, the Jews found that they could not resist with any *hope* of success; so the king of Egypt was permitted to do as he pleased.

She took another of her whelps] Jehoiakim. *And made him a young lion.*] King of Judea.

Verse 6. *And he went up and down among the lions*] He became a perfect heathen, and made

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7 And he knew ^a 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 ^b Then the nations set against him on every side from the provinces, and spread their net over him: ^c he was taken in their pit.

9 ^d And they put him in ward ^e in chains, and brought him to the king of Babylon: they brought him into holds, that his voice should no more be heard upon ^f the mountains of Israel.

10 Thy mother *is* ^g like a vine ^h in thy blood, planted by the waters: she was ⁱ fruitful and full of branches by reason of many waters.

11 And she had strong rods for the sceptres

^a Or, *their widows*.—^b 2 Kings xxiv. 2.—^c Ver. 4.
^d 2 Chron. xxxvi. 6. Jer. xxii. 18.—^e Or, *in hooks*.
^f Ezek. vi. 2.—^g Ch. xvii. 6.—^h Or, *in thy quietness*, or

Judea as idolatrous as any of the surrounding nations. He reigned *eleven* years, a monster of iniquity, 2 Kings xxiii. 30, &c.

Verse 8. *The nations set against him*] The Chaldeans, Syrians, Moabites, and Ammonites, and the king of Babylon—king of many nations.

He was taken] The city was taken by Nebuchadnezzar; and Jehoiakim was taken prisoner, and sent in chains to Babylon.

Verse 9. *That his voice should no more be heard*] He continued in prison many years, till the reign of Evil-merodach, who set him at liberty, but never suffered him to return to the *mountains of Israel*. "The unhappy fate of these princes, mentioned ver. 4, 8, 9, is a just subject of lamentation."—*Newcome*.

Verse 10. *Thy mother* (Jerusalem) is *like a vine in thy blood*] Of this expression I know not what to make. Some think the meaning is, "A vine planted by the waters to produce the *blood of the grape*." See Deut. xxxii. 14. Others, for בִּרְמֶנָּה *bedamecha*, in *thy blood*, would read ברמון *berimmon*, in or at a pomegranate; like a vine planted by or beside a pomegranate-tree, by which it was to be supported. And so the *Septuagint* and *Arabic* appear to have read. *Calmet* reads כרמך *carmecha*, *thy vineyard*, instead of בִּרְמֶנָּה *bedamecha*, in *thy blood*. Here is no change but a ר *resh* for a ד *daleth*. This reading is supported by one of *Kennicott's* and one of *De Rossi's* MSS.: "Thy mother is like a vine in thy vineyard, planted by the waters." Though this is rather an unusual construction, yet it seems the best emendation. Of the textual reading no sense can be made. There is a corruption somewhere.

Full of branches] Many princes. See next verse.

Verse 11. *She had strong rods*] *Zedekiah*, and his many sons.

Her stature was exalted] *Zedekiah* grew proud of his numerous offspring and prosperity; and al-

of them that bare rule, and her ^a stature was exalted among the thick branches, and she appeared in her height with the multitude of her branches.

12 But she was plucked up in fury, she was cast down to the ground, and the ^b east wind dried up her fruit: her 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 ^c 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. ^d This *is* a lamentation, and shall be for a lamentation.

in thy likeness.—^a Deut. viii. 7, 8, 9.—^b So ch. xxxi. & Dan. iv. 11.—^c Ch. xvii. 10. Hos. xiii. 15.—^d Judg. ix. 15. 2 Kings xxiv. 20. Ch. xvii. 18.—^e Lam. iv. 20.

though he copied the example of *Jehoiakim*, yet he thought he might safely rebel against the king of Babylon.

Verse 12. *But she was plucked up in fury*] Jerusalem; taken after a violent and most destructive siege; Nebuchadnezzar being violently *enraged* against Zedekiah for breaking his oath to him.

She was cast down to the ground] Jerusalem was totally ruined, by being burned to the ground.

Her strong rods were broken] The children of Zedekiah were slain before his eyes, and after that his *own eyes pulled out*; and he was laden with chains, and carried into Babylon.

Verse 13. *And now she is planted in the wilderness*] In the land of *Chaldea*, whither the people have been carried captives; and which, compared with their own land, was to them a *dreary wilderness*.

Verse 14. *Fire is gone out*] A vindictive and murderous disposition has taken hold—

Of a rod of her branches] Ishmael, son of Nethaniah, who was of the blood-royal of Judah,—

Hath devoured her fruit] Hath assassinated *Gedaliah*, slain many people, and carried off others into the country of the Ammonites. But he was pursued by Jonathan, the son of Kareah, who slew many of his adherents, and delivered much of the people.

She hath no strong rod] None of the blood-royal of Judah left. And from that time not one of her own royal race ever sat upon the throne of Israel.

This is a lamentation] This is a most lamentable business.

And shall be for a lamentation.] These predictions shall be so punctually fulfilled, and the catastrophe shall be so complete, that it shall ever remain as a lamentation; as this state of Jerusalem shall never be restored. Even to the present day this, to a Jew, is a subject of mourning.

CHAPTER XX.

A deputation of the elders of Israel, as usual, in their distress, came to request Ezekiel to ask counsel of God, 1. In reply to this, God commands the prophet to put them in mind of their rebellion and idolatry: In Egypt, 2—9, in the wilderness, 10—27, and in Canaan, 28—32. Notwithstanding which the Lord most graciously promises to restore them to their own land, after they should be purged from their dross, 33—44. The five last verses of this chapter ought to begin the next, as they are connected with the subject of that chapter, being a prophecy against Jerusalem, which lay to the south of Chaldea, where the prophet then was, and which here and elsewhere is represented under the emblem of a forest doomed to be destroyed by fire, 45—49.

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AND it came to pass in the seventh year, in the fifth month, the tenth day of the month, that ^a certain of the

elders of Israel came to inquire of the LORD, and sat before me.

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

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 the Lord God, ^b I will not be inquired of by you.

4 Wilt thou ^cjudge ^d them, son of man, wilt thou judge *them*? ^e cause them to know the

^a Ch. viii. 1. xiv. 1. — ^b Ver. 31. Ch. xiv. 3. — ^c Or, plead for them. — ^d Ch. xxii. 2. xxiii. 36. — ^e Ch. xvi. 2. ^f Exod. vi. 7. Dent. vii. 6. — ^g Or, swear: and so ver. 6. &c. Exod. vi. 8. — ^h Exod. iii. 8. iv. 31. Dent. iv. 34.

NOTES ON CHAP. XX.

Verse 1. *In the seventh year*] Of the captivity of Jeconiah (see chap. viii. 1), and the seventh of the reign of Zedekiah.

The fifth month, the tenth day] That is, according to Abp. Usher, Monday, August 27, A. M. 3411.

Certain of the elders of Israel] What these came to inquire about is not known. They were doubtless hypocrites and deceivers, from the manner in which God commands the prophet to treat them. It seems to have been such a deputation of elders as those mentioned chap. viii. 1 and xiv. 1.

Verse 3. *I will not be inquired of by you.*] I will not hear you. I will have nothing to do with you.

Verse 4. *Wilt thou judge them*] If thou wilt enter into any discussion with them, show them the abomination of their fathers. The whole chapter is a consecutive history of the unfaithfulness, ingratitude, rebellion, and idolatry of the Jews, from the earliest times to that day; and vindicates the sentence which God had pronounced against them, and which he was about to execute more fully in delivering them and the city into the hands of the Chaldeans.

Verse 5. *I chose Israel*] They did not choose me for their God, till I had chosen them to be my people.

I lifted up mine hand] I bound myself in a covenant to them to continue to be their God, if they should be faithful, and continue to be my people. Among the Jews the juror lifted up his right hand to

abominations of their fathers :

5 And say unto them, Thus

saith the Lord GOD; In the

day when ^f I chose Israel, and

^g lifted up mine hand unto the seed of the house of Jacob, and made myself ^h known unto them in the land of Egypt, when I lifted up mine hand unto them, saying, ⁱ I am the LORD your God;

6 In the day that I lifted up mine hand unto them, ^k to bring them forth of the land of Egypt into a land that I had espied for them, flowing with milk and honey, ^l which is the glory of all lands :

7 Then said I unto them, ^m Cast ye away

¹ Exod. xx. 2. — ^k Exod. iii. 8. 17. Dent. viii. 7, 8, 9. Jer. xxxii. 22. — ^l Ps. xlviii. 2. Verr. 15. Dan. viii. 9. xi. 16, 41. Zech. vii. 14. — ^m Ch. xviii. 31.

heaven; which explains Ps. cxliv. 8: "Their right hand is a right hand of falsehood." This is a form used in England, Scotland, and Ireland.

Verse 6. *To bring them forth of the land of Egypt*] When they had been long in a very disgraceful and oppressive bondage.

A land that I had espied for them] God represents himself as having gone over different countries in order to find a comfortable residence for these people, whom he considered as his children.

Flowing with milk and honey] These were the characteristics of a happy and fruitful country, producing without intense labour all the necessaries and comforts of life. Of the happiest state and happiest place, a fine poet gives the following description:—

Ver erat æternum, placidique tepentibus auris

Mulcebant Zephyri natos sine semine flores.

Mox etiam fruges tellus inarata ferebat :

Nec renovatus ager gravidis canebat aristas.

Flumina jam lactis, jam flumina nectaris ibant :

Flavaque de viridi stillabant ilice mella.

Ovid's *Metam.* lib. i., 107.

On flowers unsown soft Zephyr spreads his wing,
And time itself was one eternal spring;
Ensuing years the yellow harvest crowned,
The bearded blade sprang from the untilled ground,
And laden, unrenewed, the fields were found.
Floods were with milk, and floods with nectar filled,
And honey from the sweating oaks distilled.

A. M. 3411. every man ^a the abominations
 B. C. 593. of his eyes, and defile not your-
 Ol. XLVI. 4. selves with ^b the idols of Egypt:
 Anno Tarquini Prisci, I am the LORD your God.
 R. Roman., 24.

me in the wilderness: they
 walked not in my statutes, and
 they ¹ despised my judgments,
 which *if* a man do, he shall even
 live in them; and my sabbaths they greatly
^m polluted: then I said, I would pour out my
 fury upon them in the ⁿ wilderness, to consume
 them.

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8 But they rebelled against me, and would
 not hearken unto me: they did not every man
 cast away the abominations of their eyes,
 neither did they forsake the idols of Egypt:
 then I said, I will ^c pour out my fury upon
 them, to accomplish my anger against them in
 the midst of the land of Egypt.

14 ^o But I wrought for my name's sake, that
 it should not be polluted before the heathen,
 in whose sight I brought them out.

9 ^d 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.

15 Yet also ^p I 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, ^q which *is* the glory of
 all lands;

10 Wherefore I ^c caused them to go forth
 out of the land of Egypt, and brought them
 into the wilderness.

16 ^r Because they despised my judgments,
 and walked not in my statutes, but polluted
 my sabbaths: for ^s their heart went after their
 idols.

11 ^f And I gave them my statutes, and
^g shewed them my judgments, ^h which *if* a
 man do, he shall even live in them.

17 ^t Nevertheless mine eye spared them
 from destroying them, neither did I make an
 end of them in the wilderness.

12 Moreover also I gave them my ¹ sabbaths,
 to be a sign between me and them, that they
 might know that I *am* the LORD that sanctify
 them.

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:

13 The house of Israel ^k rebelled against

^a 2 Chron. xv. 8. — ^b Lev. xvii. 7. xviii. 3. Deut. xxix. 16, 17, 18. Josh. xxiv. 14. — ^c Ch. vii. 8. Ver. 13, 21. ^d See Exod. xxxii. 12. Numb. xiv. 13, &c. Deut. ix. 28. Ver. 14, 22. Ch. xxxvi. 21, 22. — ^e Exod. xiii. 18. ^f Deut. iv. 8. Neh. ix. 13, 14. Ps. cxlvii. 19, 20. — ^g Heb. made them to know. — ^h Lev. xviii. 5. Ver. 13, 21. Rom. x. 5. Gal. iii. 12. — ⁱ Exod. xx. 8. xxxi. 13, &c. xxxv. 2.

Deut. v. 12. Neh. ix. 14. — ^k Numb. xiv. 22. Ps. lxxviii. 40. xcv. 8, 9, 10. — ^l Ver. 16, 24. Prov. i. 25. — ^m Exod. xvi. 27. — ⁿ Numb. xiv. 29. xxvi. 65. Ps. cvi. 23. — ^o Ver. 9, 22. — ^p Numb. xiv. 28. Ps. xcvi. 11. cvi. 26. — ^q Ver. 6. — ^r Ver. 13, 24. — ^s Numb. xv. 39. Ps. lxxviii. 37. Amos v. 25, 26. Acts vii. 42, 43. — ^t Ps. lxxviii. 38.

In the flourishing state of Judea every mountain was cultivated as well as the vallies. Among the very rocks the vines grew luxuriantly.

Verse 7. *Cast ye away—the abominations*] Put away all your idols; those incentives to idolatry that ye have looked on with delight.

Verse 8. *They did not—cast away*] They continued attached to the idolatry of Egypt; so that, had I consulted my justice only, I should have consumed them *even in Egypt* itself. This is a circumstance that Moses has not mentioned, namely, their provoking God by their idolatry, after he had sent Moses and Aaron to them in Egypt.

Verse 9. *But I wrought for my name's sake*] I bare with them and did not punish them, lest the heathen, who had known my promises made to them, might suppose that I had either broken them through some caprice, or was not able to fulfil them.

Verse 10. *I caused them to go forth*] Though greatly oppressed and degraded, they were not willing to leave their house of bondage. I was obliged to force them away.

Verse 11. *I gave them my statutes*] I showed them what they should do in order to be safe, com-

fortable, wise, and happy; and what they should avoid in order to be uninjured in body, mind, and possessions. Had they attended to these things, they should have *lived by them*. They would have been holy, healthy, and happy.

Verse 12. *I gave them my sabbaths*] The religious observance of the sabbath was the *first statute* or *command* of God to men. This institution was a *sign between God and them*, to keep them in remembrance of the creation of the world, of the rest that he designed them in Canaan, and of the eternal inheritance among the saints in light. Of these things the sabbath was a *type* and *pledge*.

Verse 13. *But the house of Israel rebelled*] They acted in the wilderness just as they had done in Egypt; and he spared them there for the same reason. See ver. 9.

Verse 15. *I lifted up my hand*] Their provocations in the wilderness were so great, that I vowed never to bring them into the promised land. I did not consume them, but I *disinherited* them. See the note on ver. 5.

Verse 18. *But I said unto their children*] These I chose in their father's stead; and to them I put-

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19 I *am* the LORD your God ;
walk in my statutes, and keep
my judgments, and do them ;
20 ^b And 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 ^c the children rebelled
against me : they walked not in my statutes,
neither kept my judgments to do them, ^d which
if a man do, he shall even live in them ; they
polluted my sabbaths : then I said, ^e I would
pour out my fury upon them, to accomplish
my anger against them in the wilderness.

22 Nevertheless I withdrew mine hand,
and ^f 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 mine hand unto them also in
the wilderness, that ^h I would scatter them
among the heathen, and disperse them through
the countries ;

24 ⁱ Because they had not executed my judg-
ments, but had despised my statutes, and had
polluted my sabbaths, and ^k their eyes were
after their fathers' idols.

25 Wherefore ^l I gave them also statutes
that were not good, and judgments whereby
they should not live ;

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26 And I polluted them in
their own gifts, in that they
caused to pass ^m through the
fire all that openeth the womb,
that I might make them desolate, to the end
that they ⁿ 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 ^o blasphemed me, in that they have
^p committed a trespass against me.

28 For when I had brought them into the
land, for the which I lifted up mine hand to
give it to them, then ^q they saw every high
hill, and all the thick trees, and they offered
there their sacrifices, and there they presented
the provocation of their offering : there also
they made their ^r sweet savour, and poured
out there their drink-offerings.

29 Then ^s I said unto them, What 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 abominations ?

31 For when ye offer ^t your gifts, when ye
make your sons to ^u pass through the fire, ye
pollute yourselves with all your idols, even

^a Dent. v. 22, 33. vi., vii., viii., x., xi., xii.—^b Ver. 12.
Jer. xvii. 22.—^c Numb. xxv. 1, 2. Dent. ix. 23, 24. xxxi.
7.—^d Ver. 11, 13.—^e Ver. 8, 13.—^f Ps. lxxviii. 38.
Jer. 17.—^g Ver. 9, 14.—^h Lev. xxvi. 33. Dent. xxviii.
64. Ps. cvi. 27. Jer. xv. 4.—ⁱ Ver. 13, 16.—^j See ch.
vi. 9.—^k See Ps. lxxxii. 12. Ver. 39. Rom. i. 24. 2

Thess. ii. 11.—^m 2 Kings xvii. 17. xxi. 6. 2 Chron. xxviii.
3. xxxiii. 6. Jer. xxxii. 36. Ch. xvi. 20, 21.—ⁿ Ch. vi. 7.
^o Rom. ii. 24.—^p Heb. *trespassed a trespass.*—^q Isai.
lvii. 5, &c. Ch. vi. 13.—^r Ch. xvi. 19.—^s Or. *I told
them what the high place was, or Bamah.*—^t Ver. 26.
^u 2 Kings xvi. 3. xxi. 6. xxiii. 10.

posed to give the inheritance which their fathers by
disobedience lost.

Verse 22. *I withdrew mine hand*] I had just lifted
it up to crush them as in a moment ; for they also
were idolatrous, and walked in the steps of their
fathers.

Verse 25. *I gave them also statutes that were not
good*] What a foolish noise has been made about this
verse by critics, believers and infidels ! How is it
that God can be said “ to give a people statutes that
were not good, and judgments whereby they could
not live ? ” I answer, in *their sense* of the words, God
never gave any such, at any time, to any people.
Let any man produce an *example* of this kind if he
can ; or show even the *fragment* of such a law, sanc-
tioned by the Most High ! The simple meaning of
this place and all such places is, that when they had
rebelled against the Lord, despised his statutes, and
polluted his sabbaths—in effect cast him off, and
given themselves wholly to their idols, then he
abandoned them, and they abandoned themselves to
the customs and ordinances of the heathen. That

this is the meaning of the words, requires no proof
to them who are the least acquainted with the *genius*
and *idioms* of the Hebrew language, in which God is
a thousand times said to *do*, what in the course of his
providence or *justice* he only *permits* to be done.

Verse 26. *I polluted them in their own gifts*] I
permitted them to pollute themselves by the offerings
which they made to their idols. Causing their chil-
dren to pass through the fire was one of those *pol-
lutions* ; but, did God ever give them a statute or
judgment of this kind ? No. He ever inveighs
against such things, and they incur his heaviest dis-
pleasure and curse. See on ver. 31.

Verse 29. *What is the high place*] מה הבמה *mah
habbamah*, “ what is the high place ? ” What is it
good for ? Its being a *high place* shows it to be a
place of idolatry. I called it במה *bamah*, to mark it
with *infamy* ; but ye continue to frequent it, even
while it is called במה *bamah*, to the present day !

Verse 31. *Ye pollute yourselves*] This shows the
sense in which God says, ver. 26, “ I polluted them
in their own gifts.” They *chose* to pollute themselves,

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unto this day : and ^a 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 ^b which cometh into your mind shall not be at all, that ye say, We will be as the heathen, as the families of the countries, to serve wood and stone.

33 *As* I live, saith the Lord God, surely with a mighty hand, and ^c 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 ^d will I plead with you face to face.

36 ^e 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.

37 And I will cause you to ^f pass under the rod, and I will bring you into ^g the bond of the covenant :

38 And ^h 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 ⁱ they shall not enter into the land of Israel : ^k and ye shall know that I *am* the LORD.

39 As for you, O house of Israel, thus saith the Lord God ; ^l Go ye, serve ye every one his idols, and hereafter *also*, if ye will not hearken unto me : ^m but pollute ye my holy name no more with your gifts, and with your idols.

40 For ⁿ in mine holy mountain, in the mountain 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 ^o will I accept them, and there will I require your offerings, and the ^p first-fruits of your oblations, with all your holy things.

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^a Ver. 3.—^b Ch. xi. 5.—^c Jer. xxi. 5.—^d Jer. ii. 9, 35. Ch. xvii. 20.—^e See Numb. xiv. 21, 22, 23, 28, 29. ^f Lev. xxvii. 32. Jer. xxxiii. 13.—^g Or, *a delivering*. ^h Ch. xxxiv. 17, 20. Matt. xxv. 32, 33.—ⁱ Jer. xiv. 14.

^k Ch. vi. 7. xv. 7. xxiii. 49.—^l Judg. x. 14. Ps. lxxvii. 12. Amos iv. 4.—^m Isai. i. 13. Ch. xxiii. 38, 39.—ⁿ Isai. ii. 2, 3. Ch. xvii. 23. Mic. iv. 4.—^o Isai. lvi. 7. Ix. 7. Zech. viii. 20, &c. Mal. iii. 4. Rom. xii. 1.—^p Or, *chief*.

and I permitted them to do so. See on verses 25, 26.

Verse 32. *And that which cometh into your mind*] Ye wish to be naturalized among idolaters, and make a part of such nations. But this shall not be at all ; you shall be preserved as a distinct people. Ye shall not be permitted to mingle yourselves with the people of those countries : even they, idolaters as they are, will despise and reject you. Besides, I will change your place, restore your captivity ; yet not in mercy, but in fury poured out ; and reserve you for sorer evils, ver. 34.

Verse 35. *I will bring you into the wilderness of the people*] I will bring you out of your captivity, and bring you into your own land, which you will find to be a wilderness, the consequence of your crimes.

There will I plead with you] There I will be your king, and rule you with a sovereign rule ; and the dispensations of my justice and mercy shall either end you or mend you.

Verse 37. *I will cause you to pass under the rod*] This alludes to the custom of tithing the sheep. I take it from the rabbins. The sheep were all penned ; and the shepherd stood at the door of the fold, where only one sheep could come out at once. He had in his hand a rod dipped in vermilion ; and as they came out, he counted one, two, three, four, five, six, seven, eight, nine ; and as the tenth came out, he marked it with the rod, and said, " This is the tenth ; " and that was set apart for the Lord.

I will bring you into the bond of the covenant] You shall be placed under the same obligations as before, and acknowledge yourselves bound ; ye shall feel your obligation, and live according to its nature.

Verse 38. *I will purge out from among you the rebels*] The incorrigibly wicked I will destroy ; those who will not receive him whom I have appointed for this purpose as the Saviour of Israel. And I will gather you who believe out of all the countries where you sojourn, and bring you into your own land ; but those of you who will not believe—will not receive the Son of David to reign over you, shall never enter into the land of Israel, but die in your dispersions. This is what the contradicting and blaspheming Jews of the present day have to expect. And thus, both of you shall know that he is Jehovah, fulfilling his threatenings against the one, and his promises to the other.

Verse 39. *Go ye, serve ye every one his idols*] Thus God gave them statutes that were not good, and judgments whereby they could not live, by thus permitting them to take their own way, serve their gods, and follow the maxims and rites of that abominable worship.

Verse 40. *For in mine holy mountain*] The days shall come in which all true ISRAELITES shall receive HIM whom I have sent to be the true sacrifice for the life of the world ; and shall bring to Jerusalem—the pure Christian church, their offerings, which I will there accept, for they will give me thanks for my unspeakable gift.

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41 I will accept you with your ^a sweet ^b savour, when I bring you out from the people, and gather you out of the countries wherein ye have been scattered; and I will be sanctified in you before the heathen.

42 ^c And ye shall know that I *am* the LORD, ^d when I shall bring you into the land of Israel, into the country *for* the which I lifted up mine hand to give it to your fathers.

43 And ^e there shall ye remember your ways, and all your doings, wherein ye have been defiled; and ^f ye shall loathe yourselves in your own sight for all your evils that ye have committed.

44 ^g And ye shall know that I *am* the LORD, when I have wrought with you ^h for my name's sake, not according to your wicked ways,

^a Heb. *savour of rest*.—^b Eph. v. 2. Phil. iv. 8.—^c Ver. 28, 44. Ch. xxxvi. 23. xxxviii. 23.—^d Ch. xi. 17. xxxiv. 13. xxxvi. 24.—^e Ch. xvi. 61.—^f Lev. xxvi. 39. Ch. vi.

Verse 42. *And ye shall know*] Shall acknowledge that I am Jehovah.

Verse 43. *And there shall ye remember your ways*] Ye shall be ashamed of your past conduct, and of your long opposition to the gospel of your salvation.

These promises may, in a certain limited sense, be applied to the restoration from the Babylonish captivity; but they must have their proper fulfilment when the Jews shall accept Jesus as their Saviour, and in consequence be brought back from all their dispersions to their own land.

Verse 46. *Set thy face toward the south*] Towards Judea, which lay south from Babylon, or Mesopotamia, where the prophet then dwelt.

The forest of the south field] The city of Jerusalem, as full of inhabitants as the forest is of trees.

Verse 47. *I will kindle a fire*] I will send war, "and it shall devour every green tree," the most eminent and substantial of the inhabitants; and every dry tree, the lowest and meanest also.

The flaming flame shall not be quenched] The fierce ravages of Nebuchadnezzar and the Chaldeans shall not be stopped till the whole land is ruined.

All faces from the south to the north shall be burned] From the one end of the land to the other there shall

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 ⁱ 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; Behold, ^k I will kindle a fire in thee, and it shall devour ^l every green tree in thee, and every dry tree: the flaming flame shall not be quenched, and all faces ^m from the south to the north shall be burned therein.

48 And all flesh shall see that I the LORD have kindled it: it shall not be quenched.

49 Then said I, Ah Lord God! they say of me, Doth he not speak parables?

9. Ho. v. 15.—^s Ver. 38. Ch. xxiv. 24.—^h Ch. xxxvi. 22.—ⁱ Ch. vi. 2. xxi. 2.—^k Jer. xxi. 14.—^l Deut. xii. 2. Luke xxiii. 31.—^m Ch. xxi. 4.

be nothing but fear, dismay, terror, and confusion, occasioned by the wide-wasting violence of the Chaldeans. Judea lay in length from north to south.

Verse 48. *All flesh*] All the people shall see that this war is a judgment of the Lord.

It shall not be quenched.] Till the whole land shall be utterly ruined.

Verse 49. *Ah Lord God!*] O my God, consider my situation; who will believe what I shall say? They put the evil day far from them.

Doth he not speak parables?] ולא כמשל משלים הוא halo memashshel meshalim hu, "Is not he a maker of parables?" Is it not his custom to deal in enigmas? His figures are not to be understood; we should not trouble ourselves with them. We are not obliged to fathom his meaning; and perhaps after all it does not refer to us, or will not be accomplished in our time, if it even respect the land. Thus they turned aside what might have done them good, and rejected the counsel of God against themselves.

By dividing the word with our neighbour we often lose the benefit both of threatenings and promises. They voluntarily shut their own eyes; and then God, in judgment, sealed them up in darkness.

CHAPTER XXI.

The prophet goes on to denounce the fate of Jerusalem and Judea; using signs of vehement grief, to denote the greatness of the calamity, 2—7. He then changes the emblem to that of a sharp and bright sword, still denoting the same sad event, 8—17; and, becoming yet more explicit, he represents the king of Babylon, who was to be employed by God in this work, as setting out to take vengeance on both the Jews and the Ammonites, for joining with Egypt in a confederacy against him. He is described as standing at the parting

of the roads leading to the respective capitals of the Jews and Ammonites; and doubting which to attack first, he commits the decision of the matter to his arts of divination, performed by mingling arrows inscribed with the names of the different nations or cities, and then marching against that whose name was written on the arrow first drawn from the quiver. In this case the name Jerusalem comes forward; and therefore he proceeds against it, 18—24. History itself could scarcely be more explicit than this prophecy. The profane prince Zedekiah is then declared to be given up by God, and his kingdom devoted to utter destruction, for that breach of oath of which the prophet foretels he should be guilty, 25—27. The remaining verses form a distinct prophecy relating to the destruction of the Ammonites, which was fulfilled about five years after the destruction of Jerusalem, 28—32.

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AND the word of the LORD came unto me, saying,
2 ^a Son of man, set thy face toward Jerusalem, and ^b 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 will draw forth my sword out of its sheath, and will cut off from thee ^c the righteous and the wicked.

4 Seeing then that I will cut off from thee

^a Ch. xx. 46.—^b Deut. xxxii. 2. Amos vii. 16. Mic. ii. 6, 11.—^c Job ix. 22.

NOTES ON CHAP. XXI.

Verse 2. *Set thy face toward Jerusalem*] This is a continuation of the preceding prophecy, and in this chapter the prophet sets before them, in the plainest language, what the foregoing metaphors meant, so that they could not complain of his *parables*?

Verse 3. *Behold, I am against thee*] Dismal news! When God is against us, who can be for us?

And will draw forth my sword] War.

And will cut off from thee] The land of Judea.

The righteous and the wicked.] All shall be removed from thee. Some shall be cut off—removed by the sword; shall be slain in battle, or by the pestilence; and some shall be cut off—die by the famine; and some shall be cut off—removed from the land by captivity. Now, among the two latter classes there might be many righteous as well as wicked. And when all the provisions were consumed, so that there was no more bread in the city, during the siege by Nebuchadnezzar, the righteous must have suffered as well as the wicked; for they could not be preserved alive, but by miracle, when there was no bread; nor was their perishing for want any loss to them, because the Lord would take them straight to his glory. And however men in general are unwilling to die, yet there is no instance, nor can there be, of any man's complaint that he got to heaven too soon. Again, if God had permitted none to be carried off captive but the wicked, the case of these would be utterly hopeless, as there would be none to set a good example, to preach repentance, to reprove sin, or to show God's willingness to forgive sinners. But God, in his mercy, permitted many of the righteous to be carried

the righteous and the wicked, therefore shall my sword go forth out of his sheath against all flesh, ^d from the south to the north:

5 That all flesh may know that I the LORD have drawn forth my sword out of his sheath: it ^e 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,

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^d Ch. xx. 47.—^e So Isai. xlv. 23. lv. 11.—^f Isai. xxii. 4.

off also, that the wicked might not be totally abandoned, or put beyond the reach of being saved. Hence, both Ezekiel and Daniel, and indeed several others, prophets and righteous men, were thus cut off from the land, and carried into captivity. And how much was God's glory and the good of men promoted by this! What a seed of salvation was sown, even in the heathen countries, by thus cutting off the righteous with the wicked! To this we owe, under God, many of the Psalms, the whole of the Book of Ezekiel, all the prophecies of Daniel, the bright example of Shadrach, Meshach, and Abed-nego, the decrees passed in favour of the religion of the true God by Nebuchadnezzar, Cyrus, Darius, &c. And to this dispensation of God's merciful providence we owe the Books and example of Ezra and Nehemiah. Where then is the injustice, so loudly declaimed against, of God's thus cutting off from the land of Judea the righteous with the wicked? The righteous were not cut off for the crimes of the wicked (see chap. xviii.), nor were these crimes visited upon them; yet several of them shared in the common calamity, but none perished. Those that were removed by a violent death (and I believe we shall find few such), got a speedier entrance into eternal glory.

Verse 4. *From the south to the north*] The whole land shall be ravaged from one end to the other.

Verse 5. *It shall not return any more.*] That is, till all the work that I have designed for it is done. Nor did it; for Nebuchadnezzar never rested till he had subdued all the lands from the south to the north, from the Euphrates to the Nile.

Verse 6. *Sigh—with the breaking of thy loins*] Let

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Wherefore sighest thou? that thou shalt answer, For the tidings; because it cometh: and every heart shall melt, and ^a all hands shall be feeble, and every spirit shall faint, and all knees ^b 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 the LORD; Say, ^c A sword, a sword is sharpened, and also furbished:

10 It is sharpened to make a sore slaughter; it is furbished that it may glitter: should we then make mirth? ^d 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 ^e 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: ^f terrors by reason of the sword shall be upon my people: ^g smite therefore upon *thy* thigh.

13 ^h Because *it is* ⁱ a trial, and what if *the sword* contemn even the rod? ^j it shall be no more, saith the Lord God.

14 Thou, therefore, son of man, prophesy, and ^k smite *thine* ^m 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 ⁿ privy chambers.

15 I have set the ^o point of the sword against all their gates, that *their* heart may faint, and *their* ruins be multiplied: ah! ^p *it is* made bright, *it is* ^q wrapped up for the slaughter.

16 ^r Go thee one way or other, *either* on the right hand, ^s or on the left, whithersoever thy face *is* set.

17 I will also ^t smite mine hands together, and ^u I will cause my fury to rest: I the LORD have said *it*.

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^a Ch. vii. 17.—^b Heb. *shall go into water*.—^c Deut. xxxii. 41. Ver. 15. 28.—^d Or, it is *the rod of my son, it despiseth every tree*.—^e Ver. 19.—^f Or, *they are thrust down to the sword with my people*.—^g Jer. xxxi. 19. ^h Or, *When the trial hath been, what then? shall they not also belong to the despising rod?*—ⁱ Job ix. 23. 2 Cor.

viii. 2.—^j Ver. 27.—^k Numb. xxiv. 10. Ver. 17. Ch. vii. 11.—^l Heb. *hand to hand*.—^m 1 Kings xx. 30. xxii. 25.—ⁿ Or, *glittering, or fear*.—^o Ver. 10, 28.—^p Or, *sharpened*.—^q Ch. xiv. 17.—^r Heb. *set thyself, take the left hand*.—^s Ver. 14. Ch. xxii. 13.—^t Ch. v. 13.

thy mourning for this sore calamity be like that of a woman in the pains of travail.

Verse 7. *Wherefore sighest thou?*] The prophet was a *sign* unto them. His sighing and mourning showed them how they should act.

All knees shall be weak as water] See the note on chap. vii. 17.

Verse 10. *It contemneth the rod of my son*] “It,” the sword of Nebuchadnezzar, “contemneth the rod,” despises the power and influence of *my son*—Israel, the Jewish people: “Out of Egypt have I called my son.”

As *every tree*.] As all the *stocks*, kindreds, and nations, over which I have already given him commission. Can the *rod of Israel* be spared, when the *trees of Assyria, Egypt, &c.* have been cut down?

Verse 11. *This sword is sharpened*] It is prepared for the slaughter, it is *furbished*; from the French, *fourbir*, to polish, brighten. He shall have *splendid* victories every where. Some complain of corruption in the original in this place; but I think without sufficient reason.

Verse 12. *Smite—upon thy thigh.*] See on Jer. xxxi. 19. So HOMER. II. xv. ver. 113.

ὄς ἐφατ' αυταρ Αρης θαλιρω πεπληγετο μηρω
Χερσι καταρηνηισσ', ολοφρομενος δε προσηυδα.
“She spake; and, with expanded arms his thighs
Smiting, thus sorrowful the god exclaimed.”

COWPER.

Verse 13. *Because it is a trial*] This will be a trial of strength and skill between the Chaldeans and the Jews; and a *trial* of faith and patience to the righteous.

And what if the sword (Nebuchadnezzar) contemn even the rod?] Overthrow Zedekiah? It will do so; for the regal government of Judea *shall be no more*. Or, *it is tried*; that is, the *sword*. Nebuchadnezzar has already shown himself strong and skilful.

Verse 14. *Let the sword be doubled the third time*] The sword has been *doubled*, and it shall come the *third time*. Nebuchadnezzar came against Judea *THREE*. 1. Against *Jehoiakim*. 2. Against *Jeconiah*. 3. Against *Zedekiah*. The sword had already been *doubled*; it is to come now the *third time, i. e.*, against Zedekiah.

The sword of the slain] חרב חללים *chereb chalalim*, “the sword of the *soldiers*,” of the *Chaldeans*. So in the next clause, הוא חרב חלל רבול *hi chereb chalal haggadol*, “it is the sword of that *great soldier*,” that eminent *king and conqueror*. This is the meaning of the word חלל *chalal*, that is so ill rendered in almost every place of its occurrence, in our Version. See Dr. *Kennicott*.

Verse 15. *Wrapped up*] It is not a blunt sword, it is carefully sharpened and preserved for the slaughter.

Verse 16. *Go thee one way or other*] Thou shalt prosper, O sword, whithersoever thou turnest; against Ammon, or Judea, or Egypt.

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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 ^a Rabbath of the Ammonites, and to Judah
in Jerusalem the defenced.

21 For the king of Babylon stood at the
^b parting of the way, at the head of the two
ways, to use divination: he made *his* ^c arrows
bright, he consulted with ^d images, he looked
in the liver.

22 At his right hand was the divination for
Jerusalem, to appoint ^e captains, ^f to open the
mouth in the slaughter, to ^g lift up the voice
with shouting, ^h to appoint *battering* rams
against the gates, to cast a mount, *and*
to build a fort.

^a Jer. xlix. 2. Ch. xxv. 5. Amos i. 14.—^b Heb. *mother of the way*.—^c Or, *knives*.—^d Heb. *teraphim*.—^e Or, *battering rams*. Ch. iv. 2.—^f Heb. *rams*.—^g Jer. li. 14. ^h Ch. iv. 2.—ⁱ Or, *for the oaths made unto them*.—^k Ch. xvii. 13, 15, 16, 18.—^l 2 Chron. xxxvi. 13. Jer. lii. 2. Ch.

Verse 19. *Appoint thee two ways*] Set off from Babylon, and lay down two ways, either of which thou mayest take; that to the *right*, which leads to *Jerusalem*; or that to the *left*, which leads to *Rabbath of the Ammonites*, ver. 20. But why against the *Ammonites*? Because both they and the Moabites were united with Zedekiah against the Chaldeans (see Jer. xxvii. 3), though they afterwards fought against Judea, chap. xii. 6.

Verse 21. *For the king of Babylon stood at the parting of the way*] He was in doubt which way he should first take; whether to humble the Ammonites by taking their metropolis, *Riblath*, or go at once against Jerusalem. In this case of uncertainty, he made use of *divination*. And this was of *three* kinds: 1. By *arrows*. 2. By *images* or *talismans*. 3. By inspecting the *entrails* of a sacrifice offered on the occasion.

1. *He made bright his arrows*. This might be after the manner in which the divination is still practised among the Arabs. These arrows were without head or wing. They took three. On one they wrote, *Command me, Lord*. On the second, *Forbid me, Lord*. The third was *blank*. These were put in a bag, and the querist put in his hand and took one out. If it was *Command me*, he set about the business immediately; if it was *Forbid me*, he rested for a *whole year*; if it was the *blank* one, he drew again. On all occasions the Arabs consulted futurity by such *arrows*. See *D'Herbelot*, under the word *ACDAH*.

23 And it shall be unto them
as a false divination in their
sight, ¹ to them that ² 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 re-
membered, in that your transgressions are dis-
covered, so that in all your doings your sins
do appear; because, *I say*, that ye are come
to remembrance, ye shall be taken with the
hand.

25 And thou ¹ profane wicked prince of
Israel, ^m 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 be the same: ⁿ exalt *him that is low*, and
abase *him that is high*.

27 ^o I will overturn, overturn, overturn it:
^p and it shall be no *more*, until he come whose

xvii. 19.—^m Ver. 29. Ch. xxxv. 5.—ⁿ Ch. xvii. 21. Luke i. 52.—^o Heb. *Perverted, perverted, perverted will I make it*.—^p Gen. xlix. 10. Ver. 13. Luke i. 32, 33. Job i. 49.

2. As to the *images*, the Hebrew calls them *teraphim*. See the note on Gen. xxxi. 19.

3. And as to the *liver*, I believe it was only inspected to see whether the animal offered in sacrifice were *sound* and *healthy*, of which the state of the *liver* is the most especial indication. When the liver is sound, the animal is healthy; and it would have been a bad omen to any who offered sacrifice, to find that the animal they had offered to their gods was *diseased*; as, in that case, they would have taken for granted that the sacrifice was not accepted.

Verse 22. *At his right hand was the divination for Jerusalem*] He had probably written on *two* arrows: *one, Jerusalem*; the *other, Riblath*; the *third, left blank*. He drew, and that on which *Jerusalem* was written came to his hand; in consequence of which he marched immediately against that city. It was ripe for destruction; and had he marched *before* or *after*, it would have fallen; but he never considered himself as sure of the conquest till now.

Verse 23. *To them that have sworn oaths*] To Zedekiah and his *ministers*, who had bound themselves by the oath of the Lord to be faithful to the Chaldeans, and to pay them the promised tribute. The *oaths* may refer, farther, to the *alliances* formed with the Egyptians, Ammonites, and others. They will not believe that Nebuchadnezzar shall succeed against them, while they expect the powerful assistance of the Egyptians.

Verse 25. *And thou profane wicked prince of Israel*] Zedekiah, called here *profane*, because he had broken

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right it is; and I will give it
him.
28 And thou, son of man,
prophecy and say, Thus saith
the Lord God ^a concerning the Ammonites,
and concerning their reproach; even say thou,
^bThe sword, the sword *is* drawn: for the
slaughter *it is* furnished, to consume because
of the glittering:
29 Whiles they ^csee vanity unto thee, whiles
they divine a lie unto thee, to bring thee
upon the necks of *them that are* slain, of
the wicked, ^d whose day is come, when their
iniquity *shall have* an end.

^a Jer. xlix. 1. Ch. xxv. 2, 3, 6. Zeph. ii. 8, 9, 10.
^b Ver. 9, 10. — ^c Ch. xii. 24. xxiii. 28. — ^d Ver. 25. Job
xviii. 20. Ps. xxxvii. 13. — ^e Or, Cause it to return.

his oath; and *wicked*, because of his opposition to
God and his prophet.

Whose day is come] Who in a short time shalt be
delivered into the hands of thy enemies.

Verse 26. *Exalt him that is low*] Give Gedaliah
the government of Judea.

Abase him that is high] Depose Zedekiah—remove
his diadem, and take off his crown.

Verse 27. *I will overturn*] I will utterly destroy
the Jewish government. Perverted will I make it.
See the margin.

Until he come whose—is] *עוֹשֵׂה מִשְׁפָּט*, the judg-
ment; *i. e.*, till the coming of the son of David, the
Lord Jesus; who, in a mystic and spiritual sense,
shall have the throne of Israel, and whose *right it is*.
See the famous prophecy, Gen. xlix. 10, and Luke
i. 32. The *מִיָּאָחַב*, which we translate *overturn*, is
thrice repeated here; to point out, say the rabbins,
the *three* conquests of Jerusalem, in which *Jehoiakim*,
Jeconiah, and *Zedekiah* were *overthrown*.

30 ^a Shall 'I cause *it* to re-
turn into his sheath? ^b I will
judge thee in the place where
thou wast created, ^b in the land
of thy nativity.

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31 And I will ⁱpour out mine indignation
upon thee, I will ^bblow against thee in the
fire of my wrath, and deliver thee into the
hand of ⁱbrutish men, *and* skilful to destroy.

32 Thou shalt be for fuel to the fire; thy
blood shall be in the midst of the land; ^mthou
shalt be no *more* remembered: for I the LORD
have spoken *it*.

ⁱ Jer. xlvii. 6, 7. — ^g Gen. xv. 14. Ch. xvi. 38. — ^h Ch.
xvi. 3. — ⁱ Ch. vii. 8. xiv. 19. xxii. 22. — ^k Ch. xxii. 20, 21.
^l Or, burning. — ^m Ch. xxv. 10.

Verse 28. *Concerning the Ammonites*] They had
reproached and insulted Judea in its low estate, see
chap. xxv. This prophecy against them was fulfilled
about *five* years after the taking of Jerusalem. See
Joseph. Ant., lib. x. c. 11; and Jer. xxvii., xlvi.,
xlix.; Ezek. xxv.

Verse 30. *I will judge thee*] This seems to refer to
Nebuchadnezzar, who, after his return from Jerusalem,
became insane, and lived like a beast for *seven* years;
but was afterwards restored, and acknowledged
the Lord.

Verse 32. *Thou shalt be no more remembered*] The
empire of the *Chaldeans* was destroyed, and the
power transferred to the *Persians*; the Persian
empire was destroyed, and given to the *Greeks*;
the Grecian empire was destroyed, and given to the
Mohammedans; and the destruction of the Moham-
medans is at no great distance.

CHAPTER XXII.

This chapter contains a recital of the sins of Jerusalem, 1—12; for which God threatens it with severe judgments, 13—16, in order to purify it from the dross, 17—22. And as the corruption is general, pervading prophets, priests, princes, and people; so, it is declared, shall be the punishment, 23—31.

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MOREOVER the word of
the LORD came unto me,
saying,
2 Now, thou son of man,
^awilt thou ^bjudge, wilt thou judge ^cthe ^dbloody

city? yea, thou shalt ^ashew her
all her abominations.
3 Then say thou, Thus saith
the Lord God; The city shed-
deth blood in the midst of ^eit, that her time

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^a Ch. xx. 4. xxiii. 36. — ^b Or, plead for. — ^c Ch. xxiv.
6, 9. Nah. iii. 1.

^d Heb. city of bloods. — ^e Heb. make her know. Ch. xvi. 2.

NOTES ON CHAP. XXII.

Verse 2. *Wilt thou judge the bloody city*] Pronounce
the sentence of death against the murderers.

Shew her all her abominations.] And a most

revolting and dreadful catalogue of these is in con-
sequence exhibited.

Verse 3. *Her time may come*] Till now, it was
my long-suffering; she has fulfilled her days—com-

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may come, and maketh idols against herself to defile herself. 4 Thou art become guilty in thy blood that thou hast 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: 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 infamous and much vexed.

6 Behold, the princes of Israel, every one were in thee to their power to shed blood.

7 In thee have they set light by father and mother: in the midst of thee have they dealt by oppression with the stranger: in thee have they vexed the fatherless and the widow.

8 Thou hast despised mine holy things, and hast profaned my sabbaths.

9 In thee are men that carry tales to shed blood: and in thee they eat upon the mountains: in the midst of thee they commit lewdness.

10 In thee have they discovered their father's nakedness: in thee have they humbled her that was set apart for pollution.

11 And one hath committed abomination

^a 2 Kings xxi. 16. — ^b Deut. xxviii. 37. 1 Kings ix. 7. Ch. v. 14. Dan. ix. 16. — ^c Heb. polluted of name, much in vexation. — ^d Isai. i. 23. Mic. iii. 1, 2, 3. Zeph. iii. 3. ^e Heb. arm. — ^f Deut. xxvii. 16. — ^g Exod. xxii. 21, 22. ^h Or, deceit. — ⁱ Ver. 26. — ^k Lev. xix. 30. Ch. xxiii. 38. ^l Heb. men of slanders. — ^m Exod. xxiii. 1. Lev. xix. 16. ⁿ Ch. xviii. 6, 11. — ^o Lev. xviii. 7, 8. xx. 11. 1 Cor. v. 1. ^p Lev. xviii. 19. xx. 18. Ch. xviii. 6. — ^q Or, every one. ^r Lev. xviii. 20. xx. 10. Deut. xxii. 22. Jer. v. 8. Ch.

pleted the time of her probation; has not mended, but is daily worse; therefore her judgment can linger no longer.

Verse 4. *Thou art become guilty in thy blood*] Thou art guilty of blood.

Verse 5. *Those that be near*] Both distant as well as neighbouring provinces consider thee the most abandoned of characters; and through thee many have been involved in distress and ruin.

Verse 6. *Behold, the princes*] Ye are a vile and murderous people, and your princes have been of the same character. *Like people, like prince.*

Verse 7. *In thee have they set light*] The children do not reverence their parents. Parental affection and filial respect do not exist among you. The stranger is not only not succoured, but he is oppressed. The widows and fatherless are vexed by wrongs and exactions.

Verse 8. *Thou hast despised*] All my ordinances are not only neglected, but treated with contempt; 3118

' with his neighbour's wife; and another hath lewdly defiled his daughter in law: and another in thee hath humbled his sister, his father's daughter.

12 In thee have they taken gifts to shed blood; thou hast taken usury and increase, and thou hast greedily gained of thy neighbours by extortion, and hast forgotten me, saith the Lord God.

13 Behold, therefore, I have smitten mine hand at thy dishonest gain which thou hast made, and at thy blood which hath been in the midst of thee.

14 Can thine heart endure, or can thine hands be strong, in the days that I shall deal with thee? I the Lord have spoken it, and will do it.

15 And I will scatter thee among the heathen, and disperse thee in the countries, and will consume thy filthiness out of thee.

16 And thou shalt take thine inheritance in thyself in the sight of the heathen, and thou shalt know that I am the Lord.

17 And the word of the Lord came unto me, saying,

18 Son of man, the house of Israel is to me become dross: all they are brass, and

xviii. 11. — ^r Or, every one. — ^s Lev. xviii. 15. xx. 12. ^t Or, by lewdness. — ^u Lev. xviii. 9. xx. 17. — ^v Exod. xxiii. 8. Dent. xvi. 19. xxvii. 25. — ^w Exod. xxii. 25. Lev. xxv. 36. Dent. xxiii. 19. Ch. xviii. 13. — ^x Deut. xxxii. 18. Jer. iii. 21. Ch. xxiii. 35. — ^y Ch. xxi. 17. ^z See ch. xxi. 7. — ^{aa} Ch. xvii. 24. — ^{ab} Deut. iv. 27. xxvii. 25. Ch. xii. 14, 15. — ^{ac} Ch. xxiii. 27, 48. — ^{ad} Or, shalt be profaned. — ^{ae} Ps. ix. 16. Ch. vi. 7. — ^{af} Isai. i. 22. Jer. vi. 28, &c. See Pa. cxix. 119.

and my sabbaths profaned. There is not only no power of godliness among you, but there is no form.

Verse 9. *In thee are men that carry tales*] Witnesses that will swear any thing, even where life is concerned.

They eat upon the mountains] Sacrifice to idols, and celebrate their festivals.

Verse 10. *In thee have they discovered*] They are guilty of the most abominable incest and unnatural lust.

In thee have they humbled] In their unholy and unnatural connexions, they have not abstained from those set apart because of their infirmities. The catalogue of crimes that follow is too plain to require comment.

Verse 16. *Thou shalt know that I am the Lord*] I shall so deal with and punish thee, that thou shalt be obliged to own the vindictive hand of a sin-avenging God.

Verse 18. *The house of Israel is to me become dross*]

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tin, and iron, and lead, in the midst of the furnace ; they are even the ^adross of silver.

19 Therefore thus saith the

Lord God ; Because ye are all become dross, behold, therefore I will gather you into the midst of Jerusalem.

20 ^bAs 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 ^cblow 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 ^dpoured 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.

25 ^eThere is a conspiracy of her prophets in the midst thereof, like a roaring lion ravening the prey : they ^fhave devoured souls : ^gthey have taken the treasure and precious things : they have made her many widows in the midst thereof.

26 ^hHer priests have ⁱviolated my law, and have ^kprofaned mine holy things ; they have put no ^ldifference between

the holy and profane, neither have they shewed *difference* between the unclean and the clean, and have hid their eyes from my sabbaths, and I am profaned among them.

27 ^mHer princes in the midst thereof are like wolves ravening the prey, to shed blood, and to destroy souls, to get dishonest gain.

28 And ⁿher prophets have daubed them with untempered mortar, ^oseeing vanity, and divining lies unto them, saying, Thus saith the Lord God, when the LORD hath not spoken.

29 ^pThe people of the land have used ^qoppression, and exercised robbery, and have vexed the poor and needy : yea, they have ^roppressed the stranger ^swrongfully.

30 ^tAnd I sought for a man among them, that should ^umake up the hedge, and ^vstand in the gap before me for the land, that I should not destroy it : but I found none.

31 Therefore have I ^wpoured out mine indignation upon them ; I have consumed them with the fire of my wrath : ^xtheir own way have I recompensed upon their heads, saith the Lord God.

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^a Heb. drosses.—^b Heb. according to the gathering. Ch. xxii. 20, 21, 22.—^c Ch. xx. 8, 33. Ver. 31.—^d Hos. vi. 9.—^e Matt. xxiii. 14.—^f Mic. iii. 11. Zeph. iii. 3, 4. ^g Mal. ii. 8.—^h Heb. offered violence to.—ⁱ Lev. xxii. 2, &c. 1 Sam. ii. 29.—^j Lev. x. 10. Jer. xv. 19. Ch. xiv. 23.—^k Isai. i. 23. Ch. xxii. 6. Mic. iii. 2, 3, 9, 10, 11.

Zeph. iii. 3.—^l Ch. xiii. 10.—^m Ch. xiii. 6, 7. xxi. 29. ⁿ Jer. v. 26, 27, 28. Ch. xviii. 12.—^o Or, deceit.—^p Exod. xxii. 21. xxiii. 9. Lev. xix. 33. Ch. xxii. 7.—^q Heb. without right.—^r Jer. v. 1.—^s Ch. xiii. 5.—^t Ps. cvi. 23.—^u Ver. 22.—^v Ch. ix. 10. xi. 21. xvi. 43.

They are all like base metal—brass, tin, iron, and lead alloyed together with silver. Ye must be put in the furnace, and subjected to the most intense fire, till your impurities are consumed away. No ordinary means will avail any thing ; the most violent must be resorted to.

Verse 19. *I will gather you*] Jerusalem is represented here as the *fining pot* ; all the people are to be gathered together in it, and the Chaldean fire is to melt the whole. And God will increase thy sufferings : as the refiner blows the fire with his bellows, so God will blow upon you with the fire of his wrath, ver. 21.

Verse 24. *Thou art the land that is not cleansed*] Thou art like a country where there is no rain, either to cleanse the garments, or fertilize the ground.

Verse 25. *There is a conspiracy*] The false prophets have united together to say and support the same things ; and have been the cause of the destruc-

tion of souls, and the death of many, so that widows, through their means, are multiplied in thee.

Verse 26. *Her priests*] Even they whose lips should preserve knowledge, have not instructed the people : they have violated my law, not only in their private conduct, but in their careless and corrupt manner of serving in my temple.

Verse 27. *Her princes*] Are as bad as her priests ; they are rapacious, and grievously oppress the people by unjust impositions in order to increase their revenues.

Verse 28. *Her prophets*] Even those who profess themselves to be my prophets, have been unfaithful in the discharge of their office ; have soothed the people in their sins, and pretended to have oracles of peace and safety when I had not spoken to them.

Verse 29. *The people*] All that have power or authority have abused it ; vexed and oppressed the poor, the needy, and the stranger.

Verse 30. *I sought for a man*] I saw that there was a grievous breach made in the moral state and feeling of the people, and I sought for a man that would stand in the gap; that would faithfully exhort, reprove, and counsel, with all long-suffering and doctrine. But none was to be found!

Verse 31. *Therefore*] Because of the *profligacies* already mentioned; because of the *false worship* so generally practised; because of the *false prophets* tolerated; because of the unholy and profane priest-

hood; because of the oppressive *princes*; because of the *unfaithful* and *deceiving prophets*; because of the oppressions of *petty officers*; and because of the *total corruption of manners* in all ranks, places, offices, &c.;—

Have I poured out mine indignation—consumed them with the fire of my wrath] Considering the above, has there not been sufficient reason why I should abandon such a people, and pour out upon them such a destructive storm of calamities?

CHAPTER XXIII.

The idolatries of Samaria and Jerusalem are represented in this chapter by the bad practices of two common harlots, for which God denounces severe judgments against them, 1—49. See the sixteenth chapter, where the same metaphor is enlarged upon as here, it being the prophet's view to excite the utmost detestation of the crime against which he inveighs.

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THE word of the LORD came again unto me, saying,

2 Son of man, there were two women, the daughters of one mother:

3 And they committed whoredoms in Egypt; they committed whoredoms in their youth: there were their breasts pressed, and there they bruised the teats of their virginity.

4 And the names of them were Aholah the elder, and Aholibah her sister: and they were mine, and they bare sons and daughters. Thus were their names; Samaria is Aholah, and Jerusalem Aholibah.

^a Jer. iii. 7, 8, 10. Ch. xvi. 46.—^b Lev. xvii. 7. Josh. xxiv. 14. Ch. xx. 8.—^c Ch. xvi. 22.—^d Ch. xvi. 8, 20.
^e That is, His tent, or tabernacle.—^f That is, My tabernacle

NOTES ON CHAP. XXIII.

Verse 2. *Son of man, there were two women*] All the Hebrews were derived from one source, Abraham and Sarah; and, till the schism under Rehoboam, formed but one people: but as these ten tribes and a half separated from Judah and Benjamin, they became two distinct people under different kings; called the kingdom of Judah, and the kingdom of Israel. They are called here, because of their consanguinity, *two sisters*. The elder, Samaria (for there was the seat of government for the kingdom of Israel), was called אהלה *aholah*, “a tent.” The younger, Judah, was called אהליבה *aholibah*, “my tent is in her,” because the temple of God was in Jerusalem, the seat of the government of the kingdom of Judah.

Verse 5. *And Aholah played the harlot*] Without entering into detail here, or following the figures, they both became idolatrous, and received the impure rites of the Egyptians, Assyrians, and Chaldeans; of which connexion the prophet speaks here as he did in chap. xvi., which see.

In this chapter there are many of what we would

5 And Aholah played the harlot when she was mine; and she doted on her lovers, on the Assyrians her neighbours,

6 Which were clothed with blue, captains and rulers, all of them desirable young men, horsemen riding upon horses.

7 Thus she committed her whoredoms with them, with all them that were 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 from Egypt: for in her youth they lay with her, and they bruised the breasts of her vir-

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in her. 1 Kings viii. 29.—^e 2 Kings xv. 19. xvi. 7. xvii. 3. Hos. viii. 9.—^b Heb. bestowed her whoredoms upon them.
¹ Heb. the choice of the children of Ashur.—^k Ver. 3.

call indelicate expressions, because a parallel is run between idolatry and prostitution, and the circumstances of the latter illustrate the peculiarities of the former. In such cases, perhaps, the matter alone was given to the prophet, and he was left to use his own language, and amplify as he saw good. Ezekiel was among the Jews what Juvenal was among the Romans,—a rough reprover of the most abominable vices. They both spoke of things as they found them; stripped vice naked, and scourged it publicly. The original is still more rough than the translation; and surely there is no need of a comment to explain imagery that is but too generally understood. I have said enough on chap. xvi., and to that I must refer the reader. It is true that there are a few things here in the shade that might be illustrated by anatomy; and it would not be difficult to do it: but they are not necessary to salvation, and I shall not take off the covering. They were sufficiently understood by those for whose use they were originally designed.

Verse 6. *Clothed with blue*] The purple dye was highly valued among the ancients, and at first was

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ginity, and poured their whoredom upon her.

9 Wherefore I have delivered her into the hand of her lovers, into the hand of the ^a Assyrians, upon whom she doted.

10 These ^b discovered her nakedness: they took her sons and her daughters, and slew her with the sword: and she became ^c famous among women: for they had executed judgment upon her.

11 And ^d when her sister Aholibah saw *this*, ^e she ^f was more corrupt in her inordinate love than she, and in her whoredoms ^g more than her sister in *her* whoredoms.

12 She doted upon the ^h Assyrians *her* neighbours, ⁱ 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 pourtrayed upon the wall, the images of the Chaldeans pourtrayed with vermilion,

15 Girded with girdles upon their loins, exceeding in dyed 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 ^a And ^b as soon as she saw them with her eyes, she doted upon them, and sent messengers unto them into Chaldea.

17 And the ^c Babylonians came to her into the bed of love, and they defiled her with

their whoredom, and she was polluted with them, and ^a her mind was ^b alienated from them.

18 So she discovered her whoredoms, and discovered her nakedness: then ^c my mind was alienated from her, like as my mind was alienated from her sister.

19 Yet she multiplied her whoredoms in calling to remembrance the days of her youth, ^d wherein she had played the harlot in the land of Egypt.

20 For she doted upon their paramours, ^e 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; ^a 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;

23 The Babylonians, and all the Chaldeans, ^b Pekod, and Shoa, and Koa, *and* all the Assyrians with them: ^c 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 assembly of people, *which* shall set against thee 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,

A. M. cir. 3411.
B. C. cir. 593.
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Tarquini Prisci,
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cir. annum 24.

^a 2 Kings xvii. 3, 4, 5, 6, 23. xviii. 9, 10, 11.—^b Ch. xvi. 3, 41.—^c Heb. *a name*.—^d Jer. iii. 8.—^e Jer. iii. 11. Ch. xvi. 47, 51.—^f Heb. *she corrupted her inordinate love more than, &c.*—^g Heb. *more than the whoredoms of her sister*.—^h 2 Kings xvi. 7, 10. 2 Chron. xxviii. 16—23. Ch.

xvi. 28.—ⁱ Ver. 6, 23.—^j 2 Kings xxiv. 1. Ch. xvi. 29. ^k Heb. *at the sight of her eyes*.—^l Heb. *children of Babel*. ^m Ver. 22, 28.—ⁿ Heb. *loosed, or disjointed*.—^o Jer. vi. 8. ^p Ver. 3.—^q Ch. xvi. 26.—^r Ch. xvi. 37. Ver. 28. ^s Jer. l. 21.—^t Ver. 12.

only used by kings; at last it was used among the military, particularly by officers of high rank in the country.

Verse 14. *Men pourtrayed upon the wall*] See on chap. viii. 10.

Verse 20. *She doted upon their paramours*] פְּזִישֵׁימ פְּזִישֵׁימ, their harlots or concubines. Anciently, *whore* meant in our language either the *male* or *female* prostitute.

Whose flesh is as the flesh of asses] See on chap. vi. 25.

Verse 23. *Pekod, and Shoa, and Koa*] פֶּקֹד שׁוֹא וְכוֹא. These names have been thought to designate certain people bordering on the Chaldeans; but no geographer has ever been able to find them out.

In our old translations these names were considered appellatives—rulers, mighty men, and tyrants. Others, following the literal import of the words, have translated, *visiting, shouting, and retreating*. Others have applied them to the *habits* of the Chaldean soldiers. *Pekod* signifying the *muster* or *review* of armies; *Shoa*, the *magnificence* of their uniform and arms; and *Koa*, the marks or *embroidery* of the clothes of the captains and generals. *Grotius* thought that they might be names of contiguous nations: *Pekod*, the *Bactrians*; *Shoa*, a people of *Armenia*; and *Koa*, the *Medes*. I have nothing to add that would satisfy myself, or be edifying to my readers.

Verse 25. *Shall take away thy nose*] A punishment frequent among the Persians and Chaldeans, as ancient

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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 * They also shall strip thee out of thy clothes, and take away thy ^b fair jewels.

27 Thus ^c will I make thy lewdness to cease from thee, and ^d thy whoredom 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* * whom thou hatest, into the hand of *them* ^e from whom thy mind is alienated:

29 And they shall deal with thee hatefully, and shall take away all thy labour, and ^f shall leave thee naked and bare: and the nakedness of thy whoredoms shall be discovered, both thy lewdness and thy whoredoms.

30 I will do these *things* unto thee, because thou hast ^g gone a whoring after the heathen, and because thou art polluted with their idols.

31 Thou hast walked in the way of thy sister; therefore will I give her ^h cup into thine hand.

32 Thus saith the Lord God; Thou shalt drink of thy sister's cup deep and large: ⁱ thou shalt be laughed to scorn and had in derision; it containeth much.

33 Thou shalt be filled with drunkenness and

^a Ch. xvi. 39. — ^b Heb. *instruments of thy decking*.
^c Ch. xvi. 41. xxii. 15. — ^d Ver. 3, 19. — ^e Ch. xvi. 37.
^f Ver. 17. — ^g Ch. xvi. 39. Ver. 26. — ^h Ch. vi. 9. — ⁱ Jer. xxv. 15, &c. — ^k Ch. xxii. 4, 5. — ^l Ps. lxxv. 8. Isai. li. 17. — ^m Jer. ii. 32. iii. 21. xiii. 25. Ch. xxii. 12. — ⁿ 1 Kings xiv. 9. Neh. ix. 26. — ^o Ch. xx. 4. xxii. 2. — ^p Or,

authors tell. Adulteries were punished in this way; and to this *Martial* refers:—

Quis tibi persuasit nares abscindere mœcho?

“Who has counselled thee to cut off the adulterer's nose?”

Women were thus treated in Egypt. See *Calmet*.

Verse 26. *They shall also strip thee*] See on chap. xvi. 39.

Verse 32. *Thou shalt drink of thy sister's cup*] Thou shalt be ruined and desolated as Samaria was.

Verse 34. *Thou shalt—pluck off thine own breasts*] Thou shalt *tear them*; a frequent action in extreme sorrow and desolation. *Weeping, tearing the bosom, and beating the breasts.*

sorrow, with the cup of astonishment and desolation, with the cup of thy sister Samaria.

34 Thou shalt ¹ 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 ² hast forgotten me, and ³ 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 ⁴ judge ⁵ P Aholah and Aholibah? yea, ⁶ declare unto them their abominations;

37 That they have committed adultery, and ⁷ blood *is* in their hands, and with their idols have they committed adultery, and have also caused their sons, ⁸ 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 ⁹ 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, ¹⁰ *thou* have they done in the midst of mine house.

40 And furthermore, that ye have sent for men ¹¹ to come from far, ¹² unto whom a messenger *was* sent; and, lo, they came; for whom thou didst ¹³ wash thyself, ¹⁴ paintedst thy eyes, and deckedst thyself with ornaments.

41 And satest upon a ¹⁵ stately ¹⁶ *bed*, and a

plead for. — ¹ Isai. lviii. 1. — ² Ch. xvi. 38. Ver. 45.
³ Ch. xvii. 20, 21, 36, 45. xx. 26, 31. — ⁴ Ch. xxii. 8. — ⁵ 1 Kings xxi. 4. — ⁶ Heb. *coming*. — ⁷ Isai. lvii. 9. — ⁸ Ruth iii. 3. — ⁹ 2 Kings ix. 30. Jer. iv. 30. — ¹⁰ Heb. *honourable*.
¹¹ Esth. i. 6. Isai. lvii. 7. Amos ii. 8. vi. 4.

Tunc vero rupique sinus, et pectora planxi.

Ovid's Ep. 5.

Verse 38. *They have defiled my sanctuary*] By placing idols there.

Verse 40. *Thou didst wash thyself, paintedst thy eyes, and deckedst thyself with ornaments.*] This ¹⁷ exactly the way in which a loose female in Bengal adorns herself to receive guests. She first baibes, then rubs black paint around her eyes, and then covers her body with ornaments.—WARD'S *Customs*.

Verse 41. *And satest upon a stately bed*] Has raised a stately altar to thy idols; probably alluding to that which Ahaz ordered to be made, after the similitude of that which he saw at Damascus. The *bed* here is in allusion to the *sofas* on which we

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table prepared before it, ^awhere-
upon 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
^bof the common sort ^{were} brought ^cSabeans
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 ^dwhoredoms
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 ^ejudge
them after the manner of adulteresses, and

^a Prov. vii. 17. Ch. xvi. 18, 19. Hos. ii. 8.—^b Heb. of
the multitude of men.—^c Or, drunkards.—^d Heb. *her*
whoredoms.—^e Ch. xvi. 38.—^f Ver. 37.—^g Ch. xvi. 40.
^h Heb. for a removing and spoil.—ⁱ Ch. xvi. 41.—^j Or,

ancients were accustomed to recline at their meals;
or to the couches on which they place Asiatic brides,
with incense pots and sweetmeats on a table before
them.

Verse 42. *And a voice of a multitude*] This seems to
be an account of an idolatrous festival, where a
notorious multitude was assembled, and fellows of the
baser sort, with bracelets on their arms and chaplets
on their heads, performed the religious rites.

Verse 45. *And the righteous men*] אַרְיִים צְדִיקִים
mashim tsaddikim. The Chaldeans, thus called be-

after the manner of women that
shed blood; because they *are*
adulteresses, and ^fblood is in
their hands.

46 For thus saith the Lord God; ^gI will
bring up a company upon them, and will give
them ^hto be removed and spoiled.

47 ⁱAnd the company shall stone them with
stones, and ^kdispatch them with their swords;
they ^lshall slay their sons and their daughters,
and burn up their houses with fire.

48 Thus ^mwill I cause lewdness to cease out
of the land, ⁿthat all women may be taught
not to do after your lewdness.

49 And they shall recompense your lewdness
upon you, and ye shall ^obear the sins of your
idols: ^pand ye shall know that I *am* the Lord
God.

single them out.—¹ 2 Chron. xxxvi. 17, 19. Ch. xxiv. 21.
² Ch. xxii. 15. Ver. 27.—³ Deut. xiii. 11. 2 Pet. ii. 6.
⁴ Ver. 35.—⁵ Ch. xx. 38, 42, 44. xxv. 5.

cause they are appointed by God to *execute judgment*
on these criminals.

Verse 47. *Shall stone them with stones*] As they
did adulteresses under the law. See Lev. xx. 10,
Deut. xxii. 22, compared with John viii. 3.

Verse 48. *Thus will I cause lewdness to cease*
Idolatry; and from that time to the present day the
Jews never relapsed into idolatry.

Verse 49. *Ye shall bear the sins of your idols*] The
punishment due to your adultery; your apostasy from
God, and setting up idolatry in the land.

CHAPTER XXIV.

The prophet now informs those of the captivity of the very day on which Nebuchadnezzar was to lay siege to Jerusalem (compare Jer. lii. 4), and describes the fate of that city and its inhabitants by a very apt similitude, 1—14. As another sign of the greatness of those calamities, the prophet is forbidden to mourn for his wife, of whom he is to be deprived; intimating thereby that the sufferings of the Jews should be so astonishing as to surpass all expressions of grief; and that private sorrow, however affectionate and tender the object, ought to be absorbed in the public calamities, 15—18. The prophet, having further expressed his prediction in plain terms, intimates that he was to speak to them no more till they should have the news of these prophecies having been fulfilled, 19—27.

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A GAIN in the ninth year, in
the tenth month, in the
tenth day of the month, the
^aword of the LORD came unto

^a Ch. xxiii. 1.

2 Son of man, write thee the
name of the day, *even* of this
same day: the king of Babylon
set himself against Jerusalem
^bthis same day.

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^b 2 Kings xxv. 1. Jer. xxxix. 1. lii. 4.

NOTES ON CHAP. XXIV.

Verse 1. *The ninth year*] This prophecy was
given in the *ninth* year of Zedekiah, about *Thursday*,

the *thirtieth* of *January*, A. M. 3414; the very day
in which the king of Babylon commenced the siege
of Jerusalem.

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3 ^a And utter a parable unto the rebellious house, and say unto them, Thus saith the Lord GOD; ^b 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 ^c burn also the bones under it, *and* make it boil well, and let them seethe the bones of it therein.

6 Wherefore thus saith the Lord GOD; Woe to ^d 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 ^e lot fall upon it.

7 For her blood is in the midst of her; she set it upon the top of a rock; ^f she poured it not upon the ground, to cover it with dust;

8 That it might cause fury to come up to take vengeance; ^g I have set her blood upon the top of a rock, that it should not be covered.

9 Therefore thus saith the Lord GOD; ^h Woe to the bloody city! I will even make the pile for fire great.

^a Ch. xvii. 12. — ^b See Jer. i. 13. Ch. xi. 3. — ^c Or, *heap*.
^d Ch. xxii. 3. xxiii. 37. Ver. 9. — ^e See 2 Sam. viii. 2. Joel iii. 3. Obad. 11. Nah. iii. 10. — ^f Lev. xvii. 13.

Verse 3. *Set on a pot*] The *pot* was Jerusalem; the *flesh*, the inhabitants in general; *every good piece*, the *thigh* and the *shoulder*, king Zedekiah and his family; the *bones*, the soldiers; and the *setting on the pot*, the commencement of the siege. The prophet was then in *Mesopotamia*; and he was told particularly to mark the day, &c., that it might be seen how precisely the spirit of prophecy had shown the very day in which the siege took place. Under the same image of a *boiling pot*, Jeremiah had represented the siege of Jerusalem, chap. i. 13. Ezekiel was a priest; the action of boiling pots was familiar to him, as these things were much in use in the temple service.

Verse 5. *Make it boil well*] Let it boil over, that its own scum may augment the fire, that the *bones*—the soldiers, may be *seethed therein*. Let its contentions, divided counsels, and disunion be the means of increasing its miseries. רתח רתח *rattach rethacheyha*, let it bubble its bubbling; something like that of the poet,—

“Bubble, bubble, toil and trouble:

Fire burn, and cauldron bubble.”

Very like the noise made by ebullition, when a *pot of thick broth*, “sleek and slab,” is set over a fierce fire. Such was that here represented, in which all the *flesh*, the *fat*, and the *bones* were to be boiled, and generally dissolved together.

Verse 6. *Let no lot fall upon it.*] Pull out the flesh indiscriminately; let no piece be chosen for king or

10 Heap on wood, kindle the fire, consume the flesh, and spice it well, and let the bones be burned.

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11 Then set it empty upon the coals thereof, that the brass of it may be hot, and may burn, and *that* ⁱ 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.

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, ^k till I have caused my fury to rest upon thee.

14 ^l I the LORD have spoken *it*: it shall come to pass, and I will do *it*; I will not go back: ^m 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

Deut. xii. 16, 24. — ⁿ Matt. vii. 2. — ^b Ver. 6. Nah. iii. 1. Hab. ii. 12. — ^o Ch. xxii. 15. — ^p Ch. v. 13. viii. 18. xvi. 22. ^q 1 Sam. xv. 29. — ^r Ch. v. 11.

priest; thus showing that all should be involved in one indiscriminate ruin.

Verse 7. *For her blood is in the midst of her*] She gloried in her idol sacrifices; she offered them upon a *rock*, where the blood should *remain evident*; and she poured none upon the *ground* to cover it with dust, in horror of that moral evil that required the blood of an innocent creature to be shed, in order to the atonement of the offender's guilt. To “cover the blood of the victim,” was a command of the law, Lev. xvii. 13, Deut. xii. 24.

Verse 8. *That it might cause fury*] This very blood shall be against them, as the blood of *Abel* was against *Cain*.

Verse 10. *Heap on wood*] Let the siege be *severe*, the carnage great, and the ruin and catastrophe complete.

Verse 13. *In thy filthiness is lewdness*] רשע *risah*, a word that denominates the *worst kinds of impurity*; *adultery*, *incest*, &c., and the *purpose*, *wish*, *design*, and *ardent desire* to do these things. Hers were not *accidental* sins, they were *abominations by design*; and they were the worse in her, because God had *cleansed her*, had separated the Israelites from idolatry and idolatrous nations, and by his institutions removed from them all idolatrous incentives. But they formed *alliances* with the *heathen*, and adopted all their abominations; therefore God would not spare them. See ver. 14.

Verse 16. *Behold, I take away from thee the desire*

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thee the desire of thine eyes
with a stroke: yet neither shalt
thou mourn nor weep, neither
shall thy tears * run down.

17 ^b Forbear to cry, ^c make no mourning for the dead, ^d bind the tire of thine head upon thee, and ^e put on thy shoes upon thy feet, and ^f cover not *thy* lips, and eat not the bread of men.

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, ^h Wilt 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, ⁱ I will profane my sanctuary, the excellency of your strength, ^k the desire of your eyes, and ^l that which your soul pitieth; ^m and your sons and your daughters whom ye have left, shall fall by the sword.

22 And ye shall do as I have done: ⁿ ye

shall not cover *your* lips, nor eat the bread of men.

23 And your tires *shall be* upon your heads, and your shoes upon your feet: ^o ye shall not mourn nor weep; but ^p ye shall pine away for your iniquities, and mourn one toward another.

24 Thus ^q Ezekiel is unto you a sign: according to all that he hath done shall ye do: ^r and when this cometh, ^s 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 ^t their strength, the joy of their glory, the desire of their eyes, and ^u that whereupon they set their minds, their sons and their daughters,

26 *That* ^v he that escapeth in that day shall come unto thee, to cause *thee* to hear *it* with *thine* ears?

27 ^w In that day shall thy mouth be opened to him which is escaped, and thou shalt speak, and be no more dumb: and ^x thou shalt be a sign unto them; and they shall know that I *am* the Lord.

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^a Heb. go. — ^b Heb. *Be silent.* — ^c Jer. xvi. 5, 6, 7.
^d See Lev. x. 6, xxi. 10. — ^e 2 Sam. xv. 30. — ^f Mic. iii. 7.
^g Heb. *upper lip.* And so ver. 22. Lev. xiii. 45. — ^h Ch. xii. 9. xxxvii. 18. — ⁱ Jer. vii. 14. Ch. vii. 20, 21, 22.
^j Ps. xxvii. 4. — ^k Heb. *the pity of your soul.* — ^l Ch. xiii. 47. — ^m Jer. xvi. 6, 7. Ver. 17. — ⁿ Job xxvii. 15.

Ps. lxxviii. 64. — ^p Lev. xxvi. 39. Ch. xxxii. 10. — ^q Isai. xx. 3. Ch. iv. 3. xii. 6, 11. — ^r Jer. xvii. 15. John xiii. 19. xiv. 29. — ^s Ch. vi. 7. xxv. 5. — ^t Ver. 21. — ^u Heb. *the lifting up of their soul.* — ^v Ch. iii. 21, 22. — ^w Ch. iii. 26, 27. xxix. 21. xxxiii. 22. — ^x Ver. 24.

[of *thine eyes*] Here is an intimation that the stroke he was to suffer was to be above all grief; that it would be so great as to prevent the relief of tears.

Curæ leves loquuntur, graviore silent, is a well-accredited maxim in such cases. Superficial griefs affect the more easily moved passions; great ones affect the soul itself, in its powers of reasoning, reflecting, comparing, recollecting, &c., when the sufferer feels all the weight of woe.

Neither shall thy tears run down.] Τουτο γαρ ιδιον των οφθαλμων εν τοις μεγαλοις κακοις εν μιν γαρ τας μετριας συμφορας αφθονως τα δακρυα καταρρει, — εν δε τοις υπερβαλλουσι δεινους φευγει και τα δακρυα και προδιδωσι και τους οφθαλμους. Achill. Tat. lib. 3. c. 11. For this is the case with the eyes in great calamities: in light misfortunes tears flow freely, but in heavy afflictions tears fly away, and betray the eyes.

Verse 17. *Make no mourning*] As a priest, he could make no public mourning, Lev. xxi. 1, &c.

Bind the tire of thine head] This seems to refer to the high priest's bonnet; or perhaps, one worn by the ordinary priests: it might have been a black veil to cover the head.

Put on thy shoes upon thy feet] Walking barefoot was a sign of grief.

Cover not thy lips] Mourners covered the under part of the face, from the nose to the bottom of the chin.

Eat not the bread of men.] לחם אנשים *lechem anashim*, "the bread of miserable men," i. e., *mourners*; probably, the funeral banquet.

Verse 18. *At even my wife died*] The prophet's wife was a type of the city, which was to him exceedingly dear. The *death of his wife* represented the *destruction of the city* by the Chaldeans; see ver. 21, where the *temple* is represented to be the *desire of his eyes*, as his wife was, ver. 16.

Verse 19. *Wilt thou not tell us*] In the following verses he explains and applies the whole of what he had done and said.

Verse 27. *In that day shall thy mouth be opened*] That is, When some one who shall have escaped from Jerusalem, having arrived among the captives, shall inform them of the destruction of the city, the temple, the royal family, and the people at large; till then he might suppress his tears and lamentations. And we find from chap. xxxiii. 21, that one did actually escape from the city, and informed the prophet and his brethren in captivity that the *city was smitten*.

Thus he was not only a prophet to foretel such things, but he was also a *sign* or *portent*, shadowing them out by circumstances in his own person and family; and thus the prediction, agreeing so perfectly with the event, proved that the previous information was from the Lord.

CHAPTER XXV.

This chapter contains threatenings of the heavy judgments of God against the Ammonites, 1—7; Moabites, 8—11; Edomites, 12—14; and Philistines, 15—17; on account of their hatred to his people, and their insulting them in the time of their distress. These prophecies were fulfilled by the instrumentality of Nebuchadnezzar, about five years after the destruction of Jerusalem. The same events were predicted by several of the other prophets, as may be seen from the citation of parallel texts in the margin.

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THE word of the LORD came again unto me, saying,

2 Son of man, ^a set thy face ^b against the Ammonites, and prophesy against them;

3 And say unto the Ammonites, Hear the word of the Lord God; Thus saith the Lord God; ^c Because thou saidst, Aha, against my sanctuary, when it was profaned; and against the land 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 ^d 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 ^e Rabbah ^f a stable for camels, and the Ammonites a couching-place for flocks: ^g and ye shall know that I *am* the LORD.

^a Ch. vi. 2. xxxv. 2.—^b Jer. xlix. 1, &c. Ch. xxi. 28. Amos i. 13. Zeph. ii. 9.—^c Prov. xvii. 5. Ch. xxvi. 2. ^d Heb. children.—^e Ch. xxi. 20.—^f Isai. xvii. 2. xxxii. 14. Zeph. ii. 14, 15.—^g Ch. xxiv. 24. xvi. 6. xxxv. 9. ^b Job xxvii. 23. Lam. ii. 15. Zeph. ii. 15.—^h Heb. hand.

NOTES ON CHAP. XXV.

Verse 1. *The word of the Lord*] The chronological order of this chapter is after chap. xxxiii. 21, &c. See Abp. *Newcome*.

Verse 2. *Set thy face against the Ammonites*] We have already seen, chap. xxi. 19, &c., that when Nebuchadnezzar left Babylon, he was in doubt whether he should besiege Riblath, the capital of the Ammonites, or Jerusalem, the capital of the Jews, first: and having used his divination, he was determined, by the result, to attack Jerusalem the first. He did so; and the Ammonites, seeing the success of his arms, made friends with him, and exulted in the ruin of the Jews. God resents this, and predicts their downfall with that of Edom, Moab, and the Philistines. The fulfilment of this prediction is not noted in Scripture: but *Josephus* tells us, that about five years after the taking of Jerusalem, Nebuchadnezzar turned his arms against the Ammonites and Moabites, and afterwards against Egypt; and having subdued those nations, he returned to Babylon. *Joseph. Antiq.*, l. x., c. ii. *Berosus* states, as quoted by

6 For thus saith the Lord GOD; Because thou ^a hast clapped *thine* ^b hands, and stamped with the ^c feet, and ^d rejoiced in ^e heart with all thy despite against the land of Israel;

7 Behold, therefore I will ^a stretch out mine hand upon thee, and will deliver thee for ^b a spoil to the heathen; and I will cut thee off from the people, and I will cause thee to perish out of the countries: I will destroy thee; and ^c thou shalt know that I *am* the LORD.

8 Thus saith the Lord GOD; Because that ^a Moab and ^b Seir do say, Behold, the house of Judah is like unto all the heathen;

9 Therefore, behold, I will open the ^a 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 ^a Unto the men of the east ^b with the Ammonites, and will give them in possession,

^a Heb. foot.—^b Ch. xxxvi. 5. Zeph. ii. 8, 10.—^c Heb. soul.—^d Ch. xxxv. 3.—^e Or, meat.—^f Ch. xiii. 14. xxiv. 24.—^g Isai. xv., xvi. Jer. xlviii. 1, &c. Amos ii. 1. ^h Ch. xxxv. 2, 5, 12.—ⁱ Heb. shoulder of Moab.—^j Ver. 4. ^k Or, against the children of Ammon.

Josephus, contra App., that Nebuchadnezzar subdued Syria, Arabia, Phœnicia, and Egypt: and consequently, that he had brought under his dominion the Ammonites, Moabites, and Idumeans, who were included among the Philistines. See *Calmet*.

Verse 4. *Will deliver thee to the men of the east*] Probably the *Scenite Arabs*, *Ishmaelites*, and people of Kedar, who seized upon the provinces of the vanquished Ammonites, &c. The following description suits this people only, living on fruits, the milk of their flocks, using camels, &c. Some think the people of the east mean the Chaldeans.

Verse 7. *I will cause thee to perish*] Except in history, the name of the Ammonites does not now exist.

Verse 8. *Moab and Seir do say*] *Seir* means the Idumeans. It appears that both these, with the Ammonites, had made a league with Zedekiah Jer. xxvii. 3, which they did not keep; and it is supposed that they even joined with the Chaldeans.

Verse 9. *I will open the side*] כרסו *kethph.* the

A. M. 3414.
B. C. 590.
Ol. XLVII. 3.
Anno
Turquimii Prisci,
R. Roman., 27.
that the Ammonites ^a 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; ^b Because that Edom hath dealt against the house of Judah ^c by taking vengeance, and hath greatly offended, and revenged himself upon them;

13 Therefore thus saith the Lord God; I will also stretch out mine hand upon Edom, and will cut off man and beast from it; and I will make it desolate from Teman; and ^d they of Dedan shall fall by the sword.

14 And ^e 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; ^f Because ^g the Philistines have dealt by revenge, and have taken vengeance with a despiteful heart, to destroy *it* ^h for the old hatred;

16 Therefore thus saith the Lord God; Behold, ⁱ I will stretch out mine hand upon the Philistines, and I will cut off the ^j Cherethims, ^k and destroy the remnant of the ^l sea coasts.

17 And I will ^m execute great ⁿ vengeance upon them with furious ^o rebukes; ^p and they shall know that I am the LORD, when I shall lay my vengeance upon them.

A. M. 3414.
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^a Ch. xxi. 32.—^b 2 Chron. xxviii. 17. Ps. cxxxvii. 7. Jer. xlix. 7, 8, &c. Ch. xxxv. 2, &c. Amos i. 11. Obad. 10, &c. 1 Eed. iv. 45.—^c Heb. *by revenging revengement*. ^d Or, *they shall fall by the sword unto Dedan*.—^e See Isai. xi. 14. Jer. xlix. 2. 1 Mac. v. 3. 2 Mac. x. 16, 17. Jer. xxv. 20. xlvii. 1, &c. Joel iii. 4, &c. Amos i. 6.

^f 2 Chron. xxviii. 18.—^g Or, *with perpetual hatred*. ^h Zeph. ii. 4, &c.—ⁱ 1 Sam. xxx. 14.—^j Jer. xvii. 4. ^k Or, *haves of the sea*.—^l Ch. v. 15.—^m Heb. *vengeances*. ⁿ 1 Chron. xii. 17. Ps. lxxviii. 30. Isai. ii. 4. xvii. 13. Mic. iv. 3. Mal. iii. 11.—^o Pa. ix. 16.

shoulder, the strongest frontier place. *Beth-jeshimoth*, *Baal-meon*, and *Kiriathaim* were strong frontier towns of Moab.

Verse 10. *That the Ammonites*] The Syriac has, "That Rabbah of the sons of Ammon be not remembered."

Verse 12. *Because that Edom hath dealt*] The Edomites were the most inveterate enemies of the Jews from the very earliest times, and ever did all that they could to annoy them.

Verse 13. *I will make it desolate from Teman*] *Teman* and *Dedan* were both cities of the Moabites, and apparently at each extremity of the land.

Verse 14. *I will lay my vengeance upon Edom*] God will not allow men to insult those whom he has cast down. His judgment is sufficient; to add more is an insult to God.

By the hand of my people Israel] This was fulfilled by the Maccabees, who not only defeated them and brought them under complete subjection, but obliged them to receive circumcision, *Joseph*. Antiq. l. xiii. c. 17; 1 Mac. v. 65; 2 Mac. x. 16.

Verse 15. *Because the Philistines*] They were as inimical to the Jews as the Ammonites, &c., were. Nebuchadnezzar punished them because they had assisted the Tyrians during the time he was besieging their city.

I will cut off the Cherethims] See the note on 2 Sam. viii. 18.

The remnant of the sea coasts] The different seignories of the Philistines inhabited the coast of the Mediterranean Sea, from Judea to Egypt. For other matters relative to these prophecies, see the passages in the margin.

CHAPTER XXVI.

This prophecy, beginning here and ending in the twentieth verse of the twenty-eighth chapter, is a declaration of the judgments of God against Tyre, a very famous commercial city of antiquity, which was taken by Nebuchadnezzar after an arduous siege of thirteen years. The prophet begins with introducing Tyre insulting Jerusalem, and congratulating herself upon the prospect of accession to her commerce now that this city was no more, 1, 2. Upon which God denounces utter destruction to Tyre, and the cities depending on her, 3—6. We have then a particular account of the person raised up in the course of the divine providence to accomplish this work. We see, as it were, his mighty hosts (which are likened to the waves of the sea for their multitude) raising the mounds, setting the engines, and shaking the walls; we hear the noise of the horsemen, and the sound of their cars; we see the clouds of smoke and dust; we see the sword bathed in blood, and hear the groans of the dying. Tyre (whose buildings were very splendid and magnificent, and whose walls were one hundred and fifty feet in height, with a proportionable breadth) immediately disappears; her strong (and as she thought impregnable) towers are thrown down; and her

very dust is buried in the sea. Nothing remains but the bare rock, 7—14. The scene is then varied. The isles and adjacent regions, by a very strong and beautiful figure, are represented to be shaken, as with a mighty earthquake by violent concussion occasioned by the fall of Tyre. The groans of the dying reach the ears of the people inhabiting these regions. Their princes, alarmed for themselves and grieved for Tyre, descend from their thrones, lay aside their robes, and clothe themselves with—sackcloth?—no, but with trembling! Arrayed in this astonishing attire, the prophet introduces them as a chorus of mourners, lamenting Tyre in a funeral song or dirge, as customary on the death of renowned personages. And pursuing the same image still further, in the person of God, he performs the last sad office for her. She is brought forth from her place in solemn pomp; the pit is dug for her; and she is buried, to rise no more, 15—21. Such is the prophecy concerning Tyre, comprehending both the city on the continent and that on the island, and most punctually fulfilled in regard to both. That on the continent was razed to the ground by Nebuchadnezzar, B. C. 572, and that on the island by Alexander the Great, B. C. 332. And at present, and for ages past, this ancient and renowned city, once the emporium of the world, and by her great naval superiority the centre of a powerful monarchy, is literally what the prophet has repeatedly foretold it should be, and what in his time was, humanly speaking, so highly improbable—a BARE rock, a place to spread nets on!

A. M. 3416.
B. C. 588.
Ol. XLVIII. 1.
Anno
Tarquinii Prisci,
R. Roman, 29.

AND it came to pass in the eleventh year, in the first day of the month, that the word of the LORD came unto

me, saying,

2 Son of man, *because that Tyrus hath said against Jerusalem, ^bAha, 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 cause many nations to come up against thee, as the sea causeth his 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 *make her like the top of a rock.

A. M. 3416.
B. C. 588.
Ol. XLVIII. 1.
Anno
Tarquinii Prisci,
R. Roman, 29.

5 It shall be a place for the spreading of nets ^din the midst of the sea: for I have spoken *it*, saith the Lord GOD: and it shall become a spoil to the nations.

6 And her daughters which *are* in 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 Nebuchadnezzar king of Babylon, ^fa king of kings, from the north, with horses, and with chariots, and with

* Isai. xxiii. Jer. xxv. 22. xlvii. 4. Amos i. 9. Zech. ix. 2.
^b Ch. xxv. 3. xxxvi. 2.

^c Ver. 14.—^d Ch. xxvii. 32.—^e Ch. xxv. 5.—^f Eza vii. 12. Dan. ii. 37.

NOTES ON CHAP. XXVI.

Verse 1. *The eleventh year*] This was the year in which Jerusalem was taken; the *eleventh* of the captivity of Jeconiah, and the *eleventh* of the reign of Zedekiah. What *month* we are not told, though the *day* is mentioned. There have been many conjectures about this, which are not of sufficient consequence to be detailed.

Verse 2. *Tyrus hath said*] From this it would appear that Jerusalem *had been* taken, which was on the *fourth* month of this year; but it is possible that the prophet speaks of the event beforehand.

She is broken that was the gates of the people] Jerusalem, a general emporium.

I shall be replenished] The merchandise that went to Jerusalem will come to me (to Tyre).

Verse 3. *Will cause many nations to come up against thee*] We have already seen that the empire of the Chaldeans was composed of many different provinces, and that Nebuchadnezzar's army was composed of soldiers from different nations: these may be the people meant; but I doubt whether this may not

refer to the different nations which in successive ages fought against Tyre. It was at last finally destroyed in the *sixteenth* century of the Christian era.

Verse 4. *I will also scrape her dust from her*] I will totally destroy her fortifications, and leave her nothing but a barren rock, as she was before. This cannot refer to the capture of Tyre by Nebuchadnezzar. It flourished long after his time.

Verse 5. A place for the *spreading of nets*] A place for the habitation of some poor fishermen, who spent the fishing season there, and were accustomed to dry their nets upon the rocks. See on ver. 11.

Verse 6. *And her daughters*] The places dependant on Tyre. As there were *two* places called Tyre, one on the *main land*, and the other on a *rock* in the sea, opposite to that on the main land, sometimes the one seems to be spoken of, and sometimes the other. That on the *land*, *Palætyre*, was soon taken; but that in the sea cost Nebuchadnezzar *thirteen years* of siege and blockade. The two formed only *one city*, and one state.

Verse 7. *Nebuchadnezzar—king of kings*] An

A. M. 3416.
B. C. 588.
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Anno
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R. Roman., 29.

horsemen, and companies, and
much people.

8 He shall slay with the sword
thy daughters in the field: and

he shall ^a make a fort against thee, and ^b 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
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, ^c 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 de-
stroy ^d thy pleasant houses: and they shall
lay thy stones and thy timber and thy dust in
the midst of the water.

13 ^e And I will cause the noise of ^f thy songs
to cease; and the sound of thy harps shall be
no more heard.

14 And ^g 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 ^h shake at the sound of thy
fall, when the wounded cry, when the

^a Ch. xxi. 22. — ^b Or, *pour out the engine of shot.*
^c Heb. *according to the enterings of a city broken up.*
^d Heb. *houses of thy desire.* — ^e Isai. xiv. 11. xxiv. 8. Jer.
vii. 34. xvi. 9. xxv. 10. — ^f Isai. xxiii. 16. Ch. xxviii. 13.
Rev. xviii. 22. — ^g Ver. 4, 5. — ^h Jer. xlix. 21. Ver. 18.
Ch. xxvii. 28. xxxi. 16. — ⁱ Isai. xxiii. 8. — ^k Jonah iii. 6.
^l Heb. *tremblings.* — ^m Job ii. 13. — ⁿ Ch. xxxii. 10.

ancient title among those proud Asiatic despots
شاهنشاه پدشاه *shahinshah* and *padshah*, titles still
in use.

Verse 8. *Thy daughters in the field*] This seems
to be spoken of *Paletyre*, or Tyre on the main land;
for *forts, mounts, engines of war, horses, and chariots*
could not be brought to act against the other.

Verse 12. *And they shall lay thy stones and thy
timber and thy dust in the midst of the water.*] This
answers to the taking of Tyre by Alexander; he ac-
tually took the timbers, stones, rubbish, &c. of *old*
Tyre, and filled up the space between it and new
Tyre, and thus connected the latter with the main

slaughter is made in the midst
of thee?

16 Then all the ⁱ princes of
the sea shall ^k come down from
their thrones, and lay away their robes, and
put off their broidered garments: they shall
clothe themselves with ^l trembling; ^m they shall
sit upon the ground, and ⁿ shall tremble at
every moment, and ^o be astonished at thee.

17 And they shall take up a ^p lamentation
for thee, and say to thee, How art thou de-
stroyed, *that wast* inhabited ^q of seafaring
men, the renowned city, which wast ^r strong
in the sea, she and her inhabitants, which
cause their terror *to be* on all that haunt
it!

18 Now shall ^s the isles tremble in the day
of thy fall; yea, the isles that *are* in the sea
shall be troubled at thy departure.

19 For thus saith the Lord God; 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 ^t with
them that descend into the pit, with the people
of old time, and shall set thee in the low
parts of the earth, in ^u places desolate of old,
with them that go down to the pit, that thou
be not inhabited; and I shall set glory ^v in
the land of the living;

21 ^w I will make thee ^x a terror, and thou
shalt be no more: ^y though thou be sought
for, yet shalt thou never be found again, saith
the Lord God.

^o Ch. xxvii. 36. — ^p Jer. vii. 29. Ch. xix. 1. xxvii. 2. 32.
xxviii. 12. xxxii. 2. Rev. xviii. 9. — ^q Heb. *of the seas.*
^r Isai. xxiii. 4. — ^s Ver. 15. — ^t Ch. xxxii. 18, 24. — ^u Job
iii. 14. Ps. cix. 10. Isai. xlix. 19. lix. 10. Amos vii. 9.
^v Ch. xxxii. 23, 26, 27, 32. — ^w Ch. xxvii. 36. xxviii. 19.
^x Heb. *terrors.* — ^y Ps. xxxvii. 36.

land; and this he was obliged to do before he could
take it.

Verse 14. *Thou shalt be built no more*] If this
refer to Nebuchadnezzar's capture of the city, *old*
Tyre must be intended: that was destroyed by him,
and never rebuilt. But I doubt whether the whole
of this prophecy do not refer to the taking of Tyre
by Alexander, *three hundred years* after its capture
by Nebuchadnezzar. Indeed it may include more
recent conquests of this important city. It went
through a variety of vicissitudes till 1289, when it
and the neighbouring towns were sacked and
ravaged by the Mamelukes. Mr. *Maundrell*, who

visited this place, says, "it is a Babel of broken walls, pillars, vaults, &c., there being not so much as *one entire house left!* Its present inhabitants are only a few *poor wretches*, harbouring themselves in the *vaults*, and subsisting chiefly on *fishing*; who seem to be preserved in this place by Divine Providence as a visible argument how God has fulfilled his word concerning Tyre, that it should be *the top of a rock, a place for fishers to dry their nets on.*"

Verse 15. *The isles shake at the sound of thy fall*] All those which had traded with this city, which was the grand mart, and on which they all depended. Her ruin involved them all, and caused general wailing.

Verse 16. *The princes of the sea*] The chief maritime states, such as *Leptis, Utica, Carthage, Gades, &c.* See *Calmet*.

Verse 17. *Wast strong in the sea*] The strength of Tyre was so great, that Alexander despaired of being able to reduce it unless he could *fill up that arm of the sea that ran between it and the main land.* And this work cost his army *seven months* of labour.

Verse 20. *And I shall set glory in the land of the living.*] Judea so called, the land of the living God.

Verse 21. *Yet shalt thou never be found again*] This is literally true; there is not the smallest vestige of the *ancient Tyre*, that which was erected on the main land. Even the ground seems to have been washed away; and the new Tyre is in nearly a similar state. I think this prophecy must be extended to the whole duration of Tyre. If it now be found to be in the state here described, it is sufficient to show the truth of the prophecy. And now it is found precisely in the state which the above prophetic declarations, taken according to the letter, point out! No word of God can ever fall to the ground.

Notwithstanding the former destructions, Tyre was a place of some consequence in the time of St. Paul. There was a church there (see Acts xi. 3, 4, &c.), which afterwards became famous. *Calmet* observes, it afforded a great number of martyrs for the Christian church.

CHAPTER XXVII.

This chapter may be considered as the second part of the prophecy concerning Tyre. The prophet pursues his subject in the manner of those ancient lamentations or funeral songs, in which the præficiæ or mourning women first recounted whatever was great or praiseworthy in the deceased, and then mourned his fall. Here the riches, glory, and extensive commerce of Tyre are enlarged upon, 1—25. Her downfall is then described in a beautiful allegory, executed in a few words, with astonishing brevity, propriety, and perspicuity, 26; upon which all the maritime and commercial world are represented as grieved and astonished at her fate, and greatly alarmed for their own, 27—36. Besides the view which this chapter gives of the conduct of Providence, and the example with which it furnishes the critic and man of taste of a very elegant and highly finished piece of composition, it likewise affords the antiquary a very curious and interesting account of the wealth and commerce of ancient times. And to the mind that looks for "a city that hath foundations," what a picture does the whole present of the mutability and inanity of all earthly things! Many of the places mentioned in ancient history have, like Tyre, long ago lost their political consequence; the geographical situation of others cannot be traced; they have sunk in the deep waters of oblivion; the east wind hath carried them away.

A. M. 3416.
B. C. 588.
Ol. XLVIII. 1.
Anno
Tarquinius Prisci,
R. Roman., 29.

THE word of the LORD came again unto me, saying,
2 Now, thou son of man,
* take up a lamentation for

Tyrus;

3 And say unto Tyrus, ^bO thou that art situated at the entry of the sea, *which art* ^ca

merchant of the people for many isles, Thus saith the Lord God;
O Tyrus, thou hast said, ^dI am
^eof perfect beauty.

4 Thy borders *are* in the 'midst of the seas, thy builders have perfected thy beauty.

5 They have ^emade all thy *ship* boards of

A. M. 3416.
B. C. 588.
Ol. XLVIII. 3.
Anno
Tarquinius Prisci,
R. Roman., 29.

^a Ch. xix. 1. xxvi. 17. xxviii. 12. xxxii. 2. — ^b Ch. xxviii. 2.
^c Isai. xxiii. 3.

^d Ch. xxviii. 12. — ^e Heb. *perfect of beauty*. — ' Heb. *heart*.
^e Heb. *built*.

NOTES ON CHAP. XXVII.

Verse 2. *Take up a lamentation for Tyrus*] This is a singular and curious chapter. It gives a very circumstantial account of the trade of Tyre with different parts of the world, and the *different sorts of merchandise* in which she trafficked. The *places* and the *imports* are as regularly entered here as they could have been in a European custom-house.

Verse 3. *The entry of the sea*] Tyre was a small island, or rather rock, in the sea, at a short distance from the main land. We have already seen that there was another Tyre on the main land; but they are both considered as one city.

Verse 4. *Thy builders have perfected thy beauty.*] Under the allegory of a *beautiful ship*, the prophet here and in the following verses, paints the glory of

A. M. 3416.
B. C. 588.
Ol. XLVIII. 1.
Anno
Tarquini Prisci,
R. Roman., 29.

fir trees of ^a Senir: they have
taken ^b cedars from Lebanon
to make masts for thee.

6 Of the oaks of Bashan have
they made thine oars: ^c the ^d company of the
Ashurites have made thy benches of ivory,
brought out of ^e the isles of Chittim.

7 Fine linen with broidered work from
Egypt was that which thou spreadest forth to
be thy sail; ^f blue and purple from the isles
of Elishah was that which covered thee.

8 The inhabitants of Zidon and Arvad were
thy mariners: thy wise men, O Tyrus, that
were in thee, were thy pilots.

^a Deut. iii. 9.—^b Judg. ix. 15.—^c Or, they have made
thy hatches of ivory well trodden.—^d Heb. the daughter.
^e Jer. ii. 10.—^f Or, purple and scarlet.—^g 1 Kings v. 18.

this ancient city. *Horace* describes the common-
wealth of Rome by the same allegory, and is as
minute in his description, *Carm. lib. i. Od. xiv*:

O navis, referent in mare te novi
Fluctus? O quid agis? Fortiter occupa
Portum. Nonne vides, ut
Nudum remigio latus,
Et malus celeri saucius Africo,
Antennæque gemant? ac sine funibus
Vix durare carinæ
Possint imperiosius
Æquor? non tibi sunt integra lintea;
Non Di, quos iterum pressa voces malo:
Quamvis Pontica pinus,
Sylvæ filia nobilis,
Jactes et genus, et nomen inutile.
Nil pictis timidus navita puppibus
Fidit. Tu, nisi ventis
Debes ludibrium, cave.

Unhappy vessel, shall the waves again
Tumultuous bear thee to the faithless main?
What, would thy madness thus with storms to sport?
Cast firm your anchor in the friendly port.
Behold thy naked decks, the wounded mast,
And sail-yards groan beneath the southern blast.
Nor, without ropes, thy keel can longer brave
The rushing fury of the imperious wave:
Torn are thy sails; thy guardian gods are lost,
Whom you might call, in future tempests tost.
What, though majestic in your pride you stood,
A noble daughter of the Pontic wood,
You now may vainly boast an empty name,
Of birth conspicuous in the rolls of fame.
The mariner, when storms around him rise,
No longer on a painted stern relies.
Ah! yet take heed, lest these new tempests sweep,
In sportive rage, thy glories to the deep. FRANCIS.

I give this as a striking parallel to many passages
in this chapter.

Verse 5. *Fir trees of Senir*] *Senir* is a mountain
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A. M. 3416.
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Ol. XLVIII. 1.
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Tarquini Prisci,
R. Roman., 29.

9 The ancients of ^a Gebal and
the wise men thereof were in
thee thy ^b calkers ⁱ: all the
ships of the sea with their mari-
ners were in thee to occupy thy merchandise.

10 They of Persia and of Lud and of ^k 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 Gamma-
dims were in thy towers: they hanged their
shields upon thy walls round about; they
have made ^l thy beauty perfect.

Pa. lxxxiii. 7.—^h Or, stoppers of chinks.—ⁱ Heb. strength-
eners.—^k Jer. xlv. 9. Ch. xxx. 5. xxxviii. 5.—^l Ver. 3.

which the Sidonians called Sirion, and the Hebrews
Hermon, Deut. iii. 9. It was beyond Jordan, and
extended from Libanus to the mountains of Gilead.

Verse 6. *Of the oaks of Bashan*] Some translate
alder, others the *pine*.

The company of the Ashurites] The word אַשּׁוּרִים
asherim is by several translated *box-wood*. The *seats*
or *benches* being made of this wood inlaid with *ivory*.

Isles of Chittim] The Italian islands; the islands
of Greece; Cyprus. *Calmet* says *Macedonia* is
meant.

Verse 7. *Fine linen*] *vw shesh*, cotton cloth. In
this sense the word is generally to be understood.

To be thy sail] Probably the flag—*ensign* or *pen-
nant*, is meant.

Blue and purple from the isles of Elishah] *Elis*, a
part of the *Peloponnesus*.

Verse 8. *Zidon and Arvad*] Or *Arad*. Two
powerful cities on the Phœnician coast, in the neigh-
bourhood of Tyre, from which Tyre had her sailors;
and the best instructed of her own inhabitants were
her pilots or steersmen.

Verse 9. *The ancients of Gebal*] This was a city
of Phœnicia, near Mount Libanus, Josh. xiii. 5. It
was called *Biblos* by the Greeks.

Thy calkers] Those who repaired their vessels;
paying, as it is termed, pitched hemp into the seams,
to prevent the water from oozing through.

To occupy thy merchandise.] That is, to be thy
agents or *factors*.

Verse 10. *They of Persia*] *Lud*, the Lydians;
Phut, a people of Africa, see Gen. x. 6. From these
places they had auxiliary troops; for as they traded
with the then known world, were rich, and could
afford to give good pay, they no doubt had soldiers
and sailors from every part. Skilful and desperate
men will go anywhere after their price.

Verse 11. *The Gammadims were in thy towers*]
Some think these were a people of Phœnicia; others,
that *tutelar images* are meant; others, that the word
expresses *strong men*, who acted as *guards*. The
Vulgate reads *Pygmæi*, the pygmies, who were fabled

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12 ^a 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 ^b Javan, Tubal, and Meshech, they were thy merchants: they traded ^c the persons of men and vessels of brass in thy ^d market.

14 They of the house of ^e Togarmah traded in thy fairs with horses and horsemen and mules.

15 The men of ^f Dedan were thy merchants; many isles were the merchandise of thine hand: they brought thee for a present horns of ivory and ebony.

16 Syria was thy merchant by reason of the multitude of ^g the wares of thy making: they occupied in thy fairs with emeralds, purple, and brodered work, and fine linen, and coral, and ^h agate.

17 Judah, and the land of Israel, they were thy merchants: they traded in thy market

ⁱ wheat of ^k Minnith, and Pan-nag, and honey, and oil, and ^l balm.^m

18 Damascus was thy merchant in the multitude of the wares of thy making, for the multitude of all riches; in the wine of Helbon, and white wool.

19 Dan also and Javan ⁿ going to and fro occupied in thy fairs: bright iron, cassia, and calamus, were in thy market.

20 ^o Dedan was thy merchant in ^p precious clothes for chariots.

21 Arabia, and all the princes of ^q Kedar, ^r they occupied with thee in lambs, and rams, and goats: in these were they thy merchants.

22 The merchants of ^s Sheba and Raamah, they were thy merchants: they occupied in thy fairs with chief of all spices, and with all precious stones, and gold.

23 ^t Haran, and Canneh, and Eden, the merchants of ^u Sheba, Asshur, and Chilmad, were thy merchants.

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^a Gen. x. 4. ² Chron. xx. 36.—^b Gen. x. 2.—^c Rev. xviii. 13.—^d Or, merchandise.—^e Gen. x. 3. Ch. xxxviii. 6.—^f Gen. x. 7.—^g Heb. thy works.—^h Heb. chryso-prase.—ⁱ 1 Kings v. 9, 11. Ezra iii. 7. Acts xii. 20. ^k Judg. xi. 33.—^l Jer. viii. 22.—^m Or, rosin.—ⁿ Or,

Meuzal.—^o Gen. xxv. 3.—^p Heb. clothes of freedom. ^q Gen. xxv. 18. Isai. lx. 7.—^r Heb. they were the merchants of thy hand.—^s Gen. x. 7. 1 Kings x. 1, 2. Ps. lxxii. 10, 15. Isai. lx. 6.—^t Gen. xi. 31. 2 Kings xix. 12. ^u Gen. xxv. 3.

to be a little people of a cubit in height, from נכר gomed, a cubit; and we are told that this little people were celebrated for their wars with the *cranes*; but nothing of this kind can enter into this description. Probably a people inhabiting the promontories of Phœnicia are here intended; and their hanging their shields upon the walls is a proof that *soldiers* are meant, and persons of skill and prowess too.

Verse 12. *Tarshish was thy merchant*] After having given an account of the *naval* and *military* equipment of this city, he now speaks of the various *places* and *peoples* with whom the Tyrians traded, and the different kinds of merchandise imported from those places.

By *Tarshish* some understand the *Carthaginians*; some think *Tartessus*, near the straits of Gibraltar, is meant; others, *Tharsis* in Cilicia. The place was famous for all the useful metals, *silver*, *iron*, *tin*, and *lead*. All these they might have had from *Britain*.

Verse 13. *Javan, Tubal, and Meshech*] The Ionians, the Tybarenians, and the Cappadocians, or Muscovites.

They traded the persons of men] That is, they trafficked in *slaves*. The bodies and souls of men were bought and sold in those days, as in our degenerate age. With these also they traded in brazen vessels.

Verse 14. *Togarmah*] The *Sarmatians*. Some think *Cappadocia*. With these they dealt in *horses*, *mules*, and *horsemen*; or probably *draught horses* and *war horses* are intended.

Verse 15. *The men of Dedan*] Dedan was one of the descendants of Abraham by Keturah, and dwelt in Arabia, Gen. xxv. 3. *Ivory* and *ebony* might come from that quarter. By way of distinction ivory is called both in Hebrew *shen*, and in Arabic *ش* shen, the tooth, as that beautiful substance is the tooth of the elephant.

Verse 16. *Syria*] These were always a mercantile people. For the precious stones mentioned here see the notes on Exod. xxviii. 17.

Verse 17. *Judah, and the land of Israel—traded in thy market wheat*] The words have been understood as articles of merchandise, not names of *places*. So the Jews traded with the Tyrians in *wheat*, *stacte*, *balsam*, *honey*, *oil*, and *resin*.

Verse 18. *Damascus—wine of Helbon*] Now called by the Turks Haleb, and by us Aleppo.

White wool.] Very fine wool: wool of a fine quality. Some think *Milesian wool* is meant.

Verse 19. *Dan also and Javan*] It is probable that both these words mean some of the Grecian islands.

Going to and fro] They both *took* and *brought—imported* and *exported*: but מוזאל *meuzal*, from *uzal*, may be a proper name. What place is signified I cannot tell, unless it be *Asal*, a name, according to *Kamooos*, of the capital of Arabia Felix.

Verse 20. *Dedan*] Possibly the descendants of *Dedan*, son of *Raamah*, see Gen. x. 7.

In precious clothes for chariots.] Either fine carpets, or rich housings for horses, camels, &c., used for riding.

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24 These were thy merchants in ^aall sorts of things, in blue ^bclothes, and brodered work, and in chests of rich apparel

bound with cords, and made of cedar, among thy merchandise.

25 ^cThe ships of Tarshish did sing of thee in thy market: and thou wast replenished, and made very glorious ^din the midst of the seas.

26 Thy rowers have brought thee into great waters: ^ethe east wind hath broken thee in the ^fmidst of the seas.

27 Thy ^griches, and thy fairs, thy merchandise, thy mariners, and thy pilots, thy calkers, and the occupiers of thy merchandise, and all thy men of war, that are in thee, ^hand in all thy company which is in the midst of thee, shall fall into the ⁱmidst of the seas in the day of thy ruin.

28 The ^ksuburbs ^lshall shake at the sound of the cry of thy pilots.

29 And ^mall 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 ⁿcast up dust upon their heads, they ^oshall wallow themselves in the ashes:

31 And they shall ^pmake themselves utterly bald for thee, and gird them with sackcloth, and they shall weep for thee with bitterness of heart and bitter wailing.

32 And in their wailing they shall ^qtake up a lamentation for thee, and lament over thee, saying, ^rWhat city is like Tyrus, like the destroyed in the midst of the sea.

33 ^sWhen thy wares went forth out of the seas, thou filledst many people; thou didst enrich the kings of the earth with the multitude of thy riches and of thy merchandise.

34 In the time when ^tthou shalt be broken by the seas in the depths of the waters, ^uthy merchandise and all thy company in the midst of thee shall fall.

35 ^vAll 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 ^wshall hiss at thee; ^xthou shalt be ^ya terror, and ^znever shalt be any more.

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^a Or, excellent things. — ^b Heb. foldings. — ^c Ps. xlviii. 7. Isai. ii. 16. xxiii. 14. — ^d Ver. 4. — ^e Ps. xlviii. 7. ^f Heb. heart. — ^g Prov. xi. 4. Ver. 34. Rev. xviii. 9, &c. ^h Or, even with all. — ⁱ Heb. heart. — ^k Or, waves. ^l Ch. xxvi. 15, 18. — ^m Rev. xviii. 17, &c. — ⁿ Job ii. 12.

Rev. xviii. 19. — ^o Esth. iv. 1, 3. Jer. vi. 26. — ^p Jer. xvi. 6. xlvii. 5. Mic. i. 16. — ^q Ch. xxvi. 17. Ver. 2. — ^r Rev. xviii. 18. — ^s Rev. xviii. 19. — ^t Ch. xxvi. 19. — ^u Ver. 27. ^v Ch. xxvi. 15, 16. — ^w Jer. xviii. 16. — ^x Ch. xxvi. 21. ^y Heb. terrors. — ^z Heb. shalt not be for ever.

Verse 21. Arabia, and all the princes of Kedar] Arabia Deserta, on the confines of the Dead Sea. The Kedarites inhabited the same country. These brought lambs, rams, and goats for the consumption of the city.

Verse 22. Sheba and Raamah] Inhabitants of Arabia Felix, at the entrance of the Persian Gulf, who were famous for their riches and spices.

Verse 23. Haran] In Mesopotamia; well known in Scripture.

Cannah] Or Chalané; see Gen. x. 10. It is supposed to be a cape or port of Arabia Felix, on the Indian Sea.

Eden] Equally famous: supposed to have been situated near the confluence of the Tigris and Euphrates.

Sheba] Different from that in ver. 22. This was probably near the country of the Edomites.

Asshur] Perhaps the Assyrians.

Chilmad] Possibly Cholmadora, on the Euphrates. Ptol. lib. v., cap. 15. For several of these places, and the persons from whom they derived their names, see Gen. x., and the notes there; and see Calmet.

Verse 24. These were thy merchants in all sorts of

things] The above people traded with the Tyrians in a great variety of the most valuable merchandise: blue or purple cloth, boxes of cedar, covered with skins, and bound with silken cords, and sealed with an engraved seal, finely cut, &c. See the Chaldee.

Verse 25. The ships of Tarshish] The ships of Tharsis, in Cilicia, were the chief of those which traded with thee.

Verse 26. Thy rowers have brought thee into great waters] Tyre is still considered under the allegory of a ship; and all the vessels of different nations trading with her are represented as towing her into deep waters—bringing her into great affluence. But while in this state, a stormy east wind, or a destructive wind, meaning the Chaldeans, arises, and dashes her to pieces! See the ode from Horace, already quoted on ver. 4.

Verse 27. Thy riches] This vast ship, laden with all kinds of valuable wares, and manned in the best manner, being wrecked, all her valuables, sailors, officers, &c. went to the bottom.

Verse 28. The cry of thy pilots.] When the ship was dashed against the rocks by the violence of the winds and the waves, and all hope of life was taken away, then a universal cry was set up by all on

board. I have heard this cry, and nothing more dismal can be imagined, when the ship by a violent tempest is driving among rocks on a lee shore. Then "All lost! cut away the boat!" is more dreadful than the cry of fire at midnight.

Verse 30. *Shall cry bitterly*] All that were on the land, seeing this dreadful sight, a gallant ship perishing with all her men and goods, are represented as setting up a dismal cry at this heart-rending sight. But what must they have felt who were on board? Reader, wert thou ever *shipwrecked*? Wert thou ever in a hurricane on a lee rocky shore, where the helm had lost its power, and the sails were rendered useless? Dost thou remember that apparently last moment, when the ship drove up to the tremendous rocks, riding on the back of a mountainous surge? Then what was the universal cry? Hast thou ever heard any thing so terrific? so appalling? so death and judgment-like? No. It is impossible. These

are the circumstances, this is the cry, that the prophet describes; disorder, confusion, dismay, and ruin. And this is a scene which the present writer has witnessed, himself a part of the wretched, when all hope of life was taken away, the yawning gulf opened, and nothing presented itself to support body or soul but that God who gave to both their being, and ultimately rescued him and his forlorn companions from one of the worst of deaths, by heaving the ship from the rocks by the agency of a tremendous receding wave. My soul hath these things still in remembrance, and therefore is humbled within me.

Verse 32. *What city is like Tyrus*] This, to the end of the chapter, is the lamentation.

Verse 36. *Shall hiss at thee*] *צָרַק שְׂרָעֲךָ*, shall shriek for thee. This powerfully expresses the sensation made on the feelings of the spectators on the shore when they saw the vessel swallowed up.

CHAPTER XXVIII.

The first part of this chapter relates to a king of Tyre, probably the same who is called in the Phœnician annals *Ithobalus*. He seems to have been a vain man, who affected divine honours. The prophet treats his foolish pretensions with severe irony, and predicts his doom, 1—10. He then takes up a funeral dirge and lamentation over him, in which his former pomp and splendour are finely contrasted with his fall, in terms that seem frequently to allude to the fall of Lucifer from heaven (Isai. xiv.), 11—19. The overthrow of Sidon, the mother city of Tyre, is next announced, 20—23; and the chapter concludes with a promise to the Jews of deliverance from all their enemies, and particularly of their restoration from the Babylonish captivity, 24—26.

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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 thine heart is lifted up, and thou hast said, I am a god, I sit in the seat of God, in the midst of the seas; yet thou art a man, and not God, though thou set thine heart as the heart of God:

3 Behold, 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:

* Ver. 9.—^b Ch. xxvii. 3, 4.—^c Heb. heart.—^d Isai. xxi. 3.—^e Zech. ix. 2.

5 'By thy great wisdom and by thy traffic hast thou increased thy riches, and thine heart is lifted up because of thy riches:

6 Therefore thus saith the Lord GOD; Because thou hast set thine heart as the heart of God;

7 Behold, therefore I will bring strangers upon thee, 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

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^f Heb. By the greatness of thy wisdom. — ^g Ps. lxxii. 10. Zech. ix. 3.—^h Ch. xxx. 11. xxi. 12. xxxii. 12.

NOTES ON CHAP. XXVIII.

Verse 2. *Say unto the prince of Tyrus*] But who was this prince of Tyrus? Some think *Hiram*; some, *Sin*; some, the *devil*; others, *Ithobaal*, with whom the chronology and circumstances best agree. *Origen* thought the guardian angel of the city was intended.

I am a god] That is, I am absolute, independent,

and accountable to none. He was a man of great pride and arrogance.

Verse 3. *Thou art wiser than Daniel*] Daniel was at this time living, and was reputable for his great wisdom. This is said ironically. See chap. xiv. 14, xxvi. 1.

Verse 5. *By thy great wisdom*] He attributed every thing to himself; he did not acknowledge a divine providence. As he got all by himself, so he believed

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thou shalt die the deaths of
them that are slain in the midst
of the seas.

9 Wilt thou yet say before
him that slayeth thee, I am God; but thou
shalt be a man, and no God, in the hand of
him that slayeth thee.

10 Thou shalt die the deaths of 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, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord God; Thou sealest up the sum, full of wisdom, and perfect in beauty.

13 Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold:

^a Ver. 2.—^b Or, woundeth.—^c Ch. xxxi. 18. xxxii. 19, 21, 25, 27.—^d Ch. xxvii. 2.—^e Ch. xxvii. 3. Ver. 3. ^f Ch. xxxi. 8, 9.—^g Or, ruby.—^h Or, chrysolite.—ⁱ Or,

he could keep all by himself, and had no need of any foreign help.

Verse 7. *I will bring strangers upon thee*] The Chaldeans.

Verse 9. *Wilt thou yet say before him that slayeth thee*] Wilt thou continue thy pride and arrogance when the sword is sheathed in thee, and still imagine that thou art self-sufficient and independent?

Verse 10. *The deaths of the uncircumcised*] Two deaths, temporal and eternal. Ithobaal was taken and killed by Nebuchadnezzar.

Verse 12. *Thou sealest up*] This has been translated, "Thou drawest thy own likeness." "Thou formest a portrait of thyself; and hast represented thyself the perfection of wisdom and beauty." I believe this to be the meaning of the place.

Verse 13. *Thou hast been in Eden*] This also is a strong irony. Thou art like Adam, when in his innocence and excellence he was in the garden of Eden!

Every precious stone was thy covering] For a description of these stones see the note on Exod. xviii. 17.

Verse 14. *Thou art the anointed cherub that covereth*] The irony is continued; and here he is likened to the cherub that guarded the gates of Paradise, and kept the way of the tree of life; or to one of the cherubs whose wings, spread out, covered the mercy-seat.

Thou wast upon the holy mountain of God] The irony is still continued; and now he is compared to Moses, and afterwards to one of the chief angels, who has walked up and down among the stones of fire; that is, thy floors have been paved with precious stones, that shone and sparkled like fire.

the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created.

14 Thou art the anointed cherub that covereth: and I have set thee so: thou wast upon 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.

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 Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to

chrysolite.—^k Ch. xxvi. 13.—^l See Exod. xxv. 20. Ver. 16.—^m Ch. xx. 40.—ⁿ Ver. 14.—^o Ver. 2, 5.

Lucan, describing the splendour of the apartments of Cleopatra, queen of Egypt, speaks in nearly a similar language:—

Nec summis crustata domus, sectisque nitebat
Marmoribus, stabatque sibi non segnis achates,
Purpureusque lapis, totusque effusus in aula
Calcabatur onyx— Pharsal. lib. x.

Rich as some fane by slavish zealots reared,
For the proud banquet stood the hall prepared:
Thick golden plates the latent beams infold,
And the high roof was fretted o'er with gold.
Of solid marble all the walls were made,
And onyx e'en the meaner floor inlaid;
While porphyry and agate round the court
In massy columns rose, a proud support.
Of solid ebony each post was wrought.
From swarthy Meroë profusely brought.
With ivory was the entrance crusted o'er,
And polished tortoise hid each shining door;
While on the cloudy spots enchased was seen
The trusty emerald's never-fading green.
Within the royal beds and couches shone,
Beamy and bright with many a costly stone.
The glowing purple rich. Rowk.

Verse 15. *Thou wast perfect in thy ways*] The irony seems still to be kept up. Thou hast been like the angels, like Moses, like the cherubs, like Adam, like God, till thy iniquity was found out.

Verse 16. *I will cast thee as profane*] Thou shalt be cast down from thine eminence.

From the midst of the stones of fire.] Some, supposing that stones of fire means the stars, have thought that the whole refers to the fall of Satan.

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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 traffick; 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.

19 All they that know thee among the people shall be astonished at thee: 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 shalt 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.

24 And there shall be no more 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 gathered the house of Israel from the people among whom they are scattered, and shall be sanctified in them in the sight of the heathen, then shall they dwell in their land that I have given to my servant Jacob.

26 And they shall dwell safely therein, and shall build houses, and plant vineyards; yea, they shall dwell with confidence, when I have executed judgments upon all those that despise them round about them; and they shall know that I am the LORD their God.

^a Ch. xxvi. 21. xxvii. 36. — ^b Heb. *terrors*. — ^c Ch. vi. 2. xxv. 2. xxix. 2. — ^d Isai. xxiii. 4, 12. Jer. xxv. 22. xxvii. 3. Ch. xxxii. 30. — ^e Exod. xiv. 4, 17. Ch. xxxix. 13. — ^f Ps. ix. 16. — ^g Ch. xx. 41. xxxvi. 23. Ver. 25. — ^h Ch. xxxviii. 22. — ⁱ Numb. xxxiii. 55. Josh. xxiii. 13. — ^k Isai.

xi. 12. Ch. xi. 17. xx. 41. xxxiv. 13. xxxvii. 21. — ^l Ver. 22. — ^m Jer. xxiii. 6. Ch. xxxvi. 28. — ⁿ Or, *with confidence*. — ^o Isai. lrv. 21. Amos ix. 14. — ^p Jer. xxxi. 5. ^q Or, *spoil*.

Verse 18. *Thou hast defiled thy sanctuaries*] Irony continued. As God, as the angels, as the cherubim, thou must have had thy sanctuaries; but thou hast defiled them: and as Adam, thou hast polluted thy Eden, and hast been expelled from Paradise.

Verse 19. *Thou shalt be a terror*] Instead of being an object of adoration thou shalt be a subject of horror, and at last be destroyed with thy city, so that nothing but thy name shall remain. It was entirely burnt by Alexander the Great, as it had been before by Nebuchadnezzar.

Verse 22. *I am against thee, O Zidon*] Sidon for a long time had possessed the empire of the sea and of all Phœnicia, and Tyre was one of its colonies; but, in process of time, the daughter became greater than the mother. It seems to have been an independent place at the time in which Tyre was taken; but it is likely that it was taken by the Chaldeans soon after the former.

Verse 23. *And the wounded*] חלל *chalal*, the soldiery. All its supports shall be taken away, and its defenders destroyed.

Verse 24. *There shall be no more a pricking brier*] Nothing to excite Israel to idolatry when restored from their captivity. Perhaps there is an allusion to *Jezebel*, daughter of *Ethbaal*, king of Sidon, and wife to Ahab, king of Israel, who was the greatest curse to Israel, and the universal restorer of idolatry in the land, see 1 Kings xvi. 31. Sidon being destroyed, there would come no encourager of idolatry from that quarter.

Verse 25. *When I shall have gathered the house of Israel*] In their long captivity, God had been preparing the land for them so as to make it a safe dwelling; and hence he executed judgments on all the heathen nations round about by means of the Chaldeans. Thus Tyre and Sidon were destroyed, as were the Ammonites and others who had been the inveterate enemies of the Jews. Judgment first began at his own house, then proceeded to the heathen nations; and when they were brought down, then he visited and redeemed his people. Thus God's ways are proved to be all equal; partialities and caprices belong not to him.

CHAPTER XXIX.

This and the three following chapters foretel the conquest of Egypt by Nebuchadnezzar, which he accomplished in the twenty-seventh year of Jehoiachin's captivity. The same event is foretold by Jeremiah, chap. xli. 13, &c. The prophecy opens with God's charging the king of Egypt (Pharaoh-hophra) with the same extravagant pride and profanity which were in the preceding chapter laid to the charge of the prince of Tyre. He appears, like him, to have affected divine honours; and boasted so much of the strength of his kingdom, that, as an ancient historian (Herodotus) tells us, he impiously declared that God himself could not dispossess him. Wherefore the prophet, with great majesty, addresses him under the image of one of those crocodiles or monsters which inhabited that river, of whose riches and revenue he vaunted; and assures him that, with as much ease as a fisherman drags the fish he has hooked, God would drag him and his people into captivity, and that their carcasses should fall a prey to the beasts of the field and to the fowls of heaven, 1—7. The figure is then dropped; and God is introduced denouncing, in plain terms, the most awful judgments against him and his nation, and declaring that the Egyptians should be subjected to the Babylonians till the fall of the Chaldean empire, 8—12. The prophet then foretels that Egypt, which was about to be devastated by the Babylonians, and many of the people carried into captivity, should again become a kingdom; but that it should never regain its ancient political importance; for, in the lapse of time, it should be even the BASEST of the kingdoms, a circumstance in the prophecy most literally fulfilled, especially under the Christian dispensation, in its government by the Mameluke slaves, 13—16. The prophecy, beginning at the seventeenth verse, is connected with the foregoing, as it relates to the same subject, though delivered about seventeen years later. Nebuchadnezzar and his army, after the long siege of Tyre, which made every head bald by constantly wearing their helmets, and wore the skin off every shoulder by carrying burdens to raise the fortifications, were disappointed of the spoil which they expected, by the retiring of the inhabitants to Carthage. God, therefore, promises him Egypt for his reward, 17—20. The chapter concludes with a prediction of the return of the Jews from the Babylonish captivity, 21.

A. M. 3415.
B. C. 569.
Ol. XLVII. 4.
Anno
Tarquini Prisci,
R. Roman., 28.

IN the tenth year, in the tenth month, in the twelfth day of the month, the word of the LORD came unto me, saying,

2 Son of man, * set thy face against Pharaoh king of Egypt, and prophesy against him, and against all Egypt:

3 Speak, and say, Thus saith the Lord God; Behold, I am against thee, Pharaoh king of Egypt, the great ^d dragon that lieth in the midst of his rivers, ^e which hath said, My river is mine own, and I have made it for myself.

^a Ch. xxviii. 21.—^b Isai. xix. 1. Jer. xxv. 19. xlv. 2, 5.—^c Jer. xlv. 30. Ch. xxviii. 22. Ver. 10.—^d Ps. cxix. 13, 14. Isai. xxvii. 1. li. 9. Ch. xxxii. 2.—^e See

4 But ' 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.

5 And I will leave thee thrown into the wilderness, thee and all the fish of thy rivers: thou shalt fall upon the ^a open fields; ^b thou shalt not be brought together, nor gathered: ^c I have given thee for meat to the beasts of the field and to the fowls of the heaven.

ch. xxviii. 2.—^f Isai. xxxvii. 29. Ch. xxxviii. 4.—^g Heb. face of the field.—^h Jer. viii. 2. xvi. 4. xxv. 33.—ⁱ Jer. vii. 33. xxxiv. 20.

A. M. 3415.
B. C. 569.
Ol. XLVII. 4.
Anno
Tarquini Prisci,
R. Roman., 28.

NOTES ON CHAP. XXIX.

Verse 1. *In the tenth year*] Of Zedekiah; and *tenth* of the captivity of Jeconiah.

The tenth month, in the twelfth day of the month] Answering to *Monday*, the first of *February*, A. M. 4115.

Verse 2. *Set thy face against Pharaoh king of Egypt*] This was Pharaoh-hophra or Pharaoh-apries, whom we have so frequently met with in the prophecies of Jeremiah, and much of whose history has been given in the notes.

Verse 3. *The great dragon*] חַתַּנְנִים hattannim should here be translated *crocodile*, as that is a *real* animal, and numerous in the Nile; whereas the *dragon* is

wholly *fabulous*. The original signifies any large animal.

The midst of his rivers] This refers to the several branches of the Nile, by which this river empties itself into the Mediterranean. The ancients termed them septem ostia Nili, "the seven mouths of the Nile." The crocodile was the emblem of Egypt.

Verse 4. *I will put hooks in thy jaws*] Amasis, one of this king's generals, being proclaimed king by an insurrection of the people, dethroned Apries, and seized upon the kingdom; and Apries was obliged to flee to Upper Egypt for safety.

I will cause the fish—to stick unto thy scales] Most fish are sorely troubled with a species of insect which

A. M. 3415.
B. C. 589.
Ol. XLVII. 4.
Anno
Tarquinius Prisci,
R. Roman., 28.

6 And all the inhabitants of Egypt shall know that I *am* the LORD, because they have been a ^a staff of reed to the house of

Israel.

7 ^b When they took hold of thee by thy hand, thou didst break, and rend all their shoulder: and when they leaned upon thee, thou brakest, and madest all their loins to be at a stand.

8 Therefore thus saith the Lord God; Behold, I will bring ^c 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, ^d and I will make the land of Egypt ^e utterly waste *and* desolate, ^f from ^g the tower of ^h Syene even unto the border of Ethiopia.

11 ⁱ No foot of man shall pass through it, nor foot of beast shall pass through it, neither shall it be inhabited forty years.

^a 2 Kings xviii. 21. Isai. xxxvi. 6. — ^b Jer. xxxvii. 5, 7, 11. Ch. xvii. 17. — ^c Ch. xiv. 17. xxxii. 11, 12, 13. ^d Ch. xxx. 12. — ^e Heb. *wastes of waste*. — ^f Or, *from Migdol to Syene*. Exod. xiv. 2. Jer. xlii. 1. — ^g Ch. xxx.

bury their heads in their flesh, under their scales, and suck out the vital juices. The allusion seems to be to this. Pharaoh was the crocodile; the fish, the common people; and the sticking to his scales, the insurrection by which he was wasted and despoiled of his kingdom.

Verse 5. *I will leave thee thrown into the wilderness*] Referring to his being obliged to take refuge in Upper Egypt. But he was afterwards taken prisoner, and strangled by Amasis. Herod. lib. ii. s. 169.

Verse 6. *They have been a staff of reed*] An inefficient and faithless ally. The Israelites expected assistance from them when Nebuchadnezzar came against Jerusalem; and they made a feint to help them, but retired when Nebuchadnezzar went against them. Thus were the Jews deceived and ultimately ruined, see ver. 7.

Verse 10. *From the tower of Syene*] ממגדל סנה *mimmigdol seveneh*, "from Migdol to Syene." Syene, now called *Essuan*, was the last city in Egypt, going towards Ethiopia. It was famous for a well into which the rays of the sun fell *perpendicularly at midday*.

Verse 12. *Shall be desolate forty years*] The country from Migdol or Magdolan, which was on the isthmus between the Mediterranean and the Red Sea, was so completely ruined, that it might well be called *desert*; and it is probable that this desolation continued during the whole of the reign of Amasis, which

12 ^b 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 ¹ 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 land of Pathros, into the land of their ^m habitation; and they shall be there a ⁿ base ^o 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 ^p 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.

6. — ^b Heb. *Seveneh*. — ¹ Ch. xxxiii. 13. — ² Ch. xlv. 7, 26. — ³ Isai. xix. 23. Jer. xlv. 26. — ⁴ Or, *beak*. — ⁵ Heb. *low*. — ⁶ Ch. xvii. 6, 14. — ⁷ Isai. xxx. 9, 3. xxxvii. 4, 6.

was just *forty years*. See Herod. lib. iii. c. 10; and see *Culmet*.

Verse 13. *Will I gather the Egyptians*] It is probable that Cyrus gave permission to the Egyptians brought to Babylon by Nebuchadnezzar, to return to their own country. And if we reckon from the commencement of the war against Pharaoh-hophr by Nebuchadnezzar, to the *third or fourth* year of Cyrus the term will be about *forty years*.

Verse 14. *Into the land of Pathros*] Supposed to mean the *Delta*, a country included between the branches of the Nile; called *Δ delta*, from its being in the form of the Greek letter of that name. It may mean the *Pathrusim*, in Upper Egypt, near to the Thebaid. This is most likely.

Shall be there a base kingdom.] That is, it shall continue to be *tributary*. It is upwards of *two thousand* years since this prophecy was delivered, and it has been uninterruptedly fulfilling to the *present hour*.

1. Egypt became tributary to the *Babylonians*, under Amasis. 2. After the ruin of the Babylonish empire, it became subject to the *Persians*. 3. After the Persians, it came into the hands of the *Macedonians*. 4. After the Macedonians it fell into the hands of the *Romans*. 5. After the division of the Roman empire it was subdued by the *Saracens*. 6. About A. D. 1250, it came into the hands of the *Mameluke* slaves. 7. Selim, the *ninth* emperor of the Turks, conquered the Mamelukes, A. D. 1517, and annexed Egypt to

A. M. 3432.
B. C. 572.
Ol. LII. 1.
Anno
Servii Tullii,
R. Roman., 7.

17 And it came to pass in the seven and twentieth year, in the first *month*, in the first *day* of the month, the word of

the LORD came unto me, saying,

18 Son of man, ^a 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

Nebuchadrezzar king of Babylon; and he shall take her multitude, and ^b 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 ^c for his labour wherewith he ^d served against it, because they wrought for me, saith the Lord God.

21 In that day ^e will I cause the horn of the house of Israel to bud forth, and I will give thee ^f the opening of the mouth in the midst of them; and they shall know that I *am* the LORD.

A. M. 3432.
B. C. 572.
Ol. LII. 1.
Anno
Servii Tullii,
R. Roman., 7.

^a Jer. xxvii. 6. Ch. xxvi. 7, 8. — ^b Heb. *spoil her spoil, and prey her prey.*

^c Or, for his hire. — ^d Jer. xxv. 9. — ^e Ps. cxxxii. 17. ^f Ch. xxiv. 27.

the Ottoman empire, of which it still continues to be a province, governed by a *pacha* and *twenty-four beys*, who are always advanced from *servitude* to the administration of public affairs. So true is it that Egypt, once so glorious, is the *basest of kingdoms*. See *Newton* on the prophecies.

peeled by carrying baskets of earth to the fortifications, and wood, &c. to build towers, &c.

Yet had he no wages, nor his army] The Tyrians, finding it at last impossible to defend their city, put all their wealth aboard their vessels, sailed out of the port, and escaped for Carthage; and thus Nebuchadnezzar lost all the spoil of one of the richest cities in the world.

Verse 20. *I have given him the land of Egypt for his labour*] Because he fulfilled the designs of God against Tyre, God promises to reward him with the spoil of Egypt.

Verse 21. *Will I cause the horn of the house of Israel to bud*] This may refer generally to the restoration; but particularly to Zerubbabel, who became one of the leaders of the people from Babylon. Or it may respect Daniel, or Mordecai, or Jeconiah, who, about this time, was brought out of prison by Evil-merodach, and afterwards kindly treated.

Verse 17. *The seven and twentieth year*] That is, of the captivity of Jeconiah, fifteen years after the taking of Jerusalem; about April 20, 3432. The preceding prophecy was delivered one year before the taking of Jerusalem; this, sixteen years after; and it is supposed to be the last which this prophet wrote.

Verse 18. *Caused his army to serve a great service against Tyrus*] He was thirteen years employed in the siege. See *Joseph*. Antiq. lib. x. c. 11. In this siege his soldiers endured great hardships. Being continually on duty, their heads became bald by wearing their helmets; and their shoulders bruised and

CHAPTER XXX.

This chapter describes, with great force and elegance, the ruin of Egypt and all her allies by the Chaldeans under Nebuchadnezzar, 1—11; with an amplification of the distress of the principal cities of Egypt on that occasion, 12—19. The remaining verses are a short prophecy relating to the same event, and therefore annexed to the longer one preceding, although this was predicted sooner, 20—26.

A. M. 3432.
B. C. 572.
Ol. LII. 1.
Anno
Servii Tullii,
R. Roman., 7.

THE word of the LORD came again unto me, saying,
2 Son of man, prophesy and say, Thus saith the Lord God;

3 For ^b the day *is* near, even the day of the LORD *is* near, a cloudy day; it shall be the time of the heathen.

A. M. 3432.
B. C. 572.
Ol. LII. 1.
Anno
Servii Tullii,
R. Roman., 7.

4 And the sword shall come upon Egypt,

^b Ch. vii. 7, 12. Joel ii. 1. Zeph. i. 7.

and the neighbouring countries, called here the 'time of the heathen,' or of the nations; the day of calamity to them. They are afterwards specified, Ethiopia, Libya, Lydia, and Chub, and the mingled people, probably persons from different nations, who had followed the ill fortune of Pharaoh-hopra or Pharaoh-apries, when he fled from Amasis, and settled in Upper Egypt.

^a Isai. xiii. 6.

NOTES ON CHAP. XXX.

Verse 2. *Howl ye, Woe worth the day!*] My Old MS. Bible, — *Gouls gee, woe woe to the Day!* ויילו יום לית heyiluu, hab laiyou! "Howl ye, Alas for the day!" The reading in our present text is taken from Coverdale's Bible, 1535. The expressions signify that most dreadful calamity was about to fall on Egypt

A. M. 3432.

B. C. 572.

Ol. LII. 1.

Anno

Servii Tullii,

R. Roman., 7.

and great ^a pain shall be in Ethiopia, when the slain shall fall in Egypt, and they ^b shall take away her multitude, and

^c her foundations shall be broken down.

5 Ethiopia, and ^d Libya, and Lydia, and ^e all the mingled people, and Chub, and the ^f men of the land that is in league, shall fall 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: ^g from ^h the tower of Syene shall they fall in it by the sword, saith the Lord God.

7 ⁱ 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 ^k destroyed.

9 In that day ^l shall messengers go forth from me in ships to make the careless Ethiopians afraid, and great pain shall come upon them, as in the day of Egypt: for, lo, it cometh.

10 Thus saith the Lord God: ^m 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, ⁿ 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.

^a Or, fear.—^b Ch. xxix. 19.—^c Jer. i. 15.—^d Heb. Phat. Ch. xxvii. 10.—^e Jer. xxv. 20, 24.—^f Heb. children.—^g Or, from Migdol to Syene.—^h Ch. xxix. 10.—ⁱ Ch. xxix. 12.—^k Heb. broken.—^l Isai. xviii. 1, 2.—^m Ch. xxix. 19.—ⁿ Ch. xxviii. 7.—^o Isai. xix. 5, 6.—^p Heb. drought.—^q Isai. xix. 4.—^r Heb. the fulness

Verse 5. *Lydia*] This place is not well known. The *Ludim* were contiguous to Egypt, Gen. xi. 13.

Chub] The Cubians, placed by Ptolemy in the *Mareotis*. But probably instead of *vechub*, “and Chub,” we should read *vechol*, “and ALL the men of the land,” &c. The *Septuagint* adds “the Persians and the Cretans.”

Verse 7. *Shall be desolate*] All these countries shall be desolated, and the places named shall be chief in these desolations.

Verse 9. *Messengers go forth from me in ships*] Ships can ascend the Nile up to Syene or Essuan, by the cataracts; and when Nebuchadrezzar's vessels went up, they struck terror into the Ethiopians. They are represented here as the “messengers of God.”

Verse 12. *I will make the rivers dry*] As the overflowing of the Nile was the grand cause of fertility to Egypt, the drying it up, or preventing that annual

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12 And ^o I will make the rivers ^p dry, and ^q sell the land into the hand of the wicked: and I will make the land waste, and ^r all that is therein, by the hand of strangers: I the LORD have spoken it.

13 Thus saith the Lord God; I will also ^s destroy the idols, and I will cause their images to cease out of Noph; ^t and there shall be no more a prince of the land of Egypt: ^u and I will put a fear in the land of Egypt.

14 And I will make ^v Pathros desolate, and will set fire in ^w Zoan, ^x and will execute judgments in No.

15 And I will pour my fury upon ^y Sin, the strength of Egypt; ^z and I will cut off the multitude of No.

16 And I will ^{bb} 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 ^{cc} Aven and of ^{dd} Pbeseth shall fall by the sword: and these cities shall go into captivity.

18 ^{ee} At Tehaphnehes also the day shall be ^{ff} 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.

thereof.—^g Isai. xix. 1. Jer. xliii. 12. xlv. 25. Zech. x. 2.—^h Zech. x. 11.—ⁱ Isai. xix. 16.—^j Ch. xxix. 14.—^k Ps. lxxviii. 12, 43.—^l Or, Tanis.—^m Nab. iii. 8, 9, 10.—ⁿ Or, Pelusium.—^o Jer. xlv. 25.—^p Ver. 8.—^q Or, Heliopolis.—^r Or, Pubastum.—^s Jer. ii. 16.—^t Or, restrained.

inundation, must be the cause of dearth, famine, &c. By rivers, we may understand the various canals cut from the Nile to carry water into the different parts of the land. When the Nile did not rise to its usual height, these canals were quite dry.

Verse 13. *Their images to cease out of Noph*] Afterwards *Memphis*, and now *Cairo* or *Kahira*. This was the seat of Egyptian idolatry; the place where *Apis* was particularly worshipped.

No more a prince of the land of Egypt] Not one from that time to the present day. See the note on chap. xxix. 14.

Verse 14. *I will make Pathros desolate*] See the preceding chapter, ver. 14.

Zoan] *Tanis*, the ancient capital of Egypt.

No.] *Diospolis* or *Thebes*, the city of Jupiter.

Verse 15. *My fury upon Sin*] *Pelusium*, a strong city of Egypt, on the coast of the Mediterranean Sea.

A. M. 3416.
B. C. 588.
Ol. XLVIII. 1.
Anno
Tarquini Prisci,
R. Roman., 29.

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 ^abroken the arm of Pharaoh king of Egypt; and lo, ^bit shall not be bound up to be healed, 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 ^cbreak his arms, the strong, and that which was broken; and I will cause the sword to fall out of his hand.

23 ^dAnd I will scatter the Egyptians among the nations, and will disperse them through the countries.

^a Jer. xlvi. 25. — ^b Jer. xlvi. 11. — ^c Ps. xxxvii. 17.
^d Ver. 26. Ch. xxix. 12.

Verse 16. *Noph*] Cairo or *Kahira*; see ver. 13.
Verse 17. *Aven*] Or *On*, the famous *Heliopolis*, or city of the sun.

Pibeseth] *Bubastum* or *Bubaste*, by a slight alteration of the letters. It is situated on the eastern branch of the Nile, towards Arabia.

Verse 18. *Tehaphnehes*] Called also *Tahapanes*, *er. ii. 16*. This is the *Pelusian Daphne*.

Break there the yokes] The sceptres. Nebuchadnezzar broke the sceptre of Egypt when he confirmed the kingdom to *Amasis*, who had rebelled against *Apries*.

Verse 20. *In the eleventh year, in the first month, in the seventh day*] This was the eleventh year of the captivity of Jeconiah, and the date here answers to April 26, A. M. 3416; a prophecy anterior by several years to that already delivered. In collecting the writings of Ezekiel, more care was taken to put

A. M. 3416.
B. C. 588.
Ol. XLVIII. 1.
Anno
Tarquini Prisci,
R. Roman., 29.

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 ^ethey 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 ^fAnd I will scatter the Egyptians among the nations, and disperse them among the countries; and they shall know that I *am* the LORD.

^e Ps. ix. 16. — ^f Ver. 23. Ch. xxix. 12.

all that related to one subject together, than to attend to chronological arrangement.

Verse 21. *I have broken the arm of Pharaoh*] Perhaps this may refer to his defeat by Nebuchadnezzar, when he was coming with the Egyptian army to succour Jerusalem.

Verse 22. *I will cause the sword to fall out of his hand.*] When the arm is broken, the sword will naturally fall. But these expressions show that the Egyptians would be rendered wholly useless to Zedekiah, and should never more recover their political strength. This was the case from the time of the rebellion of Amasis.

Verse 26. *I will scatter the Egyptians*] Several fled with *Apries* to Upper Egypt; and when Nebuchadnezzar wasted the country, he carried many of them to Babylon. See on chap. xxix. 12.

CHAPTER XXXI.

This very beautiful chapter relates also to Egypt. The prophet describes to Pharaoh the fall of the king of Nineveh (see the books of Nahum, Jonah, and Zephaniah), under the image of a fair cedar of Lebanon, once exceedingly tall, flourishing, and majestic, but now cut down and withered, with its broken branches strewed around, 1—17. He then concludes with bringing the matter home to the king of Egypt, by telling him that this was a picture of his approaching fate, 18. The beautiful cedar of Lebanon, remarkable for its loftiness, and in the most flourishing condition, but afterwards cut down and deserted, gives a very lively painting of the great glory and dreadful catastrophe of both the Assyrian and Egyptian monarchies. The manner in which the prophet has embellished his subject is deeply interesting; the colouring is of that kind which the mind will always contemplate with pleasure.

A. M. 3416.
B. C. 588.
Ol. XLVIII. 1.
Anno
Tarquini Prisci,
R. Roman., 29.

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 ^bBehold, the Assyrian was a cedar in Lebanon ^cwith fair branches, and with a shadowing shroud, and of an high stature; and his top was among the thick boughs.

4 ^dThe waters ^emade him great, the deep ^fset him up on high with her rivers running round about his plants, and sent out her ^glittle rivers unto all the trees of the field.

5 Therefore ^hhis 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, ⁱwhen he shot forth.

6 All the ^kfowls of heaven made their nests in his boughs, and under his branches 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 ^lgarden of God could not hide him: the fir trees were not like his

boughs, and the chesnut 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; Because thou hast lifted up thyself in height, and he hath shot up his top among the thick boughs, and ^mhis heart is lifted up in his height;

11 I have therefore delivered him into the hand of the mighty one of the heathen; ⁿhe shall surely deal with him: I have driven him out for his wickedness.

12 And strangers, ^othe terrible of the nations, have cut him off, and have left him: ^pupon 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 ^qUpon 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 ^rstand up in their height, all that drink water: for ^sthey are

^a Ver. 18.—^b Dan. iv. 10.—^c Heb. fair of branches.
^d Jer. li. 36.—^e Or, nourished.—^f Or, brought him up.
^g Or, conduits.—^h Dan. iv. 11.—ⁱ Or, when it sent them forth.—^k Ch. xvii. 23. Dan. iv. 12.—^l Gen. ii. 8. xiii.

10. Ch. xxviii. 13.—^m Dan. v. 20.—ⁿ Heb. in doing he shall do unto him.—^o Ch. xxviii. 7.—^p Ch. xxxii. 5. xxxv. 8.—^q Isai. xviii. 6. Ch. xxxii. 4.—^r Or, stand upon themselves for their height.—^s Ps. lxxxii. 7.

NOTES ON CHAP. XXXI.

Verse 1. *In the eleventh year*] On Sunday, June 19, A. M. 3416, according to Abp. Usher; a month before Jerusalem was taken by the Chaldeans.

Verse 3. *Behold, the Assyrian was a cedar*] Why is the Assyrian introduced here, when the whole chapter concerns Egypt? Bp. Lowth has shown that אֲשַׁשׁוּר אֶרֶץ ashshur erez should be translated the tall cedar, the very stately cedar; hence there is reference to his lofty top; and all the following description belongs to Egypt, not to Assyria. But see on ver. 11.

Verse 4. *The waters made him great*] Alluding to the fertility of Egypt by the overflowing of the Nile. But waters often mean peoples. By means of the different nations under the Egyptians, that government became very opulent. These nations are represented as fowls and beasts, taking shelter under the protection of this great political Egyptian tree, ver. 6.

Verse 8. *The cedars in the garden of God*] Egypt

was one of the most eminent and affluent of all the neighbouring nations.

Verse 11. *The mighty one of the heathen*] Nebuchadnezzar. It is worthy of notice, that Nebuchadnezzar, in the first year of his reign, rendered himself master of Nineveh, the capital of the Assyrian empire. See Sedar Olam. This happened about twenty years before Ezekiel delivered this prophecy; on this account, Ashshur, ver. 3, may relate to the Assyrians, to whom it is possible the prophet here compares the Egyptians. But see on ver. 3.

Verse 13. *Upon his ruin shall all the fowls*] The fall of Egypt is likened to the fall of a great tree; and as the fowls and beasts sheltered under its branches before, ver. 6, so they now feed upon its ruins.

Verse 14. *To the end that none of all the trees*] Let this ruin, fallen upon Egypt, teach all the nations that shall hear of it to be humble, because, however elevated, God can soon bring them down; and pride and arrogance, either in states or individuals, have

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all delivered unto death, * to the nether parts of the earth, in the midst of the children of men, with them that go down

to the pit.

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 ^b to mourn for him, and all the trees of the field fainted for him.

16 I made the nations to ^cshake at the sound of his fall, when I ^dcast him down to hell with them that descend into the pit: and ^eall the trees of Eden, the choice and best of Leba-

^a Ch. xxxii. 18.—^b Heb. *to be black.*—^c Ch. xxvi. 15.
^d Isai. xiv. 15.—^e Isai. xiv. 8.—^f Ch. xxxii. 31.—^g Lam.

the peculiar abhorrence of God. Pride does not suit the sons of men; it made devils of *angels*, and makes fiends of *men*.

Verse 15. *I caused Lebanon to mourn for him*] All the confederates of Pharaoh are represented as deploring his fall, ver. 16, 17.

Verse 17. *They also went down into hell with him*] Into *remediless destruction*.

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non, all that drink water, ^f shall be comforted in the nether parts of the earth.

17 They also went down into hell with him unto *them that be slain with the sword*; and *they that were his arm, that ^gdwelt under his shadow in the midst of the heathen*.

18 ^hTo 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: ⁱthou 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.

iv. 20.—^b Ver. 2. Ch. xxxii. 19.—^c Ch. xxviii. 10. xxxii. 19, 21, 24, &c.

Verse 18. *This is Pharaoh*] All that I have spoken in this allegory of the *lofty cedar* refers to *Pharaoh*, king of Egypt, his princes, confederates, and people. *Calmet* understands the whole chapter of the *king of Assyria*, under which he allows that *Egypt* is adumbrated; and hence on this verse he quotes,—

Mutato nomine, de te fabula narratur.

What is said of Assyria belongs to thee, O Egypt.

CHAPTER XXXII.

The prophet goes on to predict the fall of the king of Egypt, under the figure of an animal of prey, such as a lion or crocodile, caught, slain, and his carcass left a prey to the fowls and wild beasts, 1—6. The figure is then changed; and the greatness of his fall (described by the darkening of the sun, moon, and stars) strikes terror into all the surrounding nations, 7—10. The prophet adds, that the overthrow of the then reigning Egyptian dynasty was to be effected by the instrumentality of the king of Babylon, who should leave Egypt so desolate, that its waters (alluding to the metaphor used in the second verse) should run as pure and smooth as oil, without the foot of man or the hoof of a beast to disturb them, 11—16. A beautiful, nervous, and concise description of a land ruined and left utterly desolate. In the remaining part of the chapter the same event is portrayed by one of the boldest figures ever attempted in any composition, and which at the same time is executed with astonishing perspicuity and force. God is introduced ordering a place in the lower regions for the king of Egypt and his host, 17, 18. The prophet delivers his message, pronounces their fate, and commands those who buried the slain to drag him and his multitudes to the subterraneous mansions, 19, 20. At the tumult and commotion which this mighty work occasions, the infernal shades are represented as roused from their couches to learn the cause. They see and congratulate the king of Egypt, on his arrival among them, 21. Pharaoh being now introduced into this immense subterraneous cavern (see the fourteenth chapter of Isaiah, where a similar imagery is employed), the prophet leads him all around the sides of the pit; shows him the gloomy mansions of former tyrants; tells their names as he goes along; beautifully contrasts their former pomp and destructive ambition, when they were a terror to the surrounding states, with their present most abject and helpless condition; declares that all these oppressors of mankind have not only been cut off out of the land of the living, but have gone down into the grave uncircumcised, that is, they have died in their sins, and therefore shall have no resurrection to eternal life; and concludes with showing Pharaoh the place destined for him in the midst of the uncircumcised, and of them that have been slain by the sword, 22—32. This pro-

phetic ode may be considered as a finished model in that species of writing which is appropriated to the exciting of terror. The imagery throughout is sublime and terrible; and no reader of sensibility and taste can accompany the prophet in this funeral procession, and visit the mansions of Hades, without being impressed with a degree of awe nearly approaching to horror.

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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, ^atake up a lamentation for Pharaoh king of Egypt, and say unto him, ^bThou art like a young lion of the nations, ^cand thou art as a ^dwhale in the seas: and thou camest forth with thy rivers, and troubledst the waters with thy feet, and ^efouledst their rivers:

3 Thus saith the Lord God; I will therefore ^fspread out my net over thee with a company of many people; and they shall bring thee up in my net.

4 Then ^gwill I leave thee upon the land, I will cast thee forth upon the open field, and ^hwill cause all the fowls of the heaven to remain upon thee, and I will fill the beasts of the whole earth with thee.

5 And I will lay thy flesh ⁱupon the mountains, and fill the valleys with thy height.

6 I will also water with thy blood ^kthe land wherein thou swimdest, *even* to the moun-

^a Ch. xxvii. 2. Ver. 16.—^b Ch. xix. 3, 6. xxxviii. 13. ^c Ch. xxix. 3.—^d Or, dragon.—^e Ch. xxxiv. 18.—^f Ch. xii. 13. xvii. 20. Hos. vii. 12.—^g Ch. xxix. 5.—^h Ch. xxxi. 13.—ⁱ Ch. xxxi. 12.—^k Or, the land of thy swimming.—^l Or, extinguish.—^m Isai. xiii. 10. Joel ii. 31. iii.

NOTES ON CHAP. XXXII.

Verse 1. *In the twelfth year, in the twelfth month, in the first day of the month*] On Wednesday, March 22, the twelfth year of the captivity of Jeconiah, A. M. 3417.

Instead of the twelfth year, five of Kennicott's MSS., and eight of De Rossi's, read עשרה בשנה in the eleventh year. This reading is supported by the Syriac; and is confirmed by an excellent MS. of my own, about four hundred years old.

Verse 2. *Thou art like a young lion—and thou art as a whale in the seas*] Thou mayest be likened to two of the fiercest animals in the creation; to a lion, the fiercest on the land; to a crocodile, תנין tannim (see chap. xxix. 3), the fiercest in the waters. It may, however, point out the hippopotamus, as there seems to be a reference to his mode of feeding. He walks deliberately into the water over head, and pursues his way in the same manner; still keeping on his feet, and feeding on the plants, &c. that grow at the bottom. Thus he fouls the water with his feet.

tains; and the rivers shall be full of thee.

7 And when I shall ^lput thee out, ^mI 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 ⁿbright lights of heaven will I make ^odark over thee, and set darkness upon thy land, saith the Lord God.

9 I will also ^pvex the hearts of many people, when I shall bring thy destruction among the nations, into the countries which thou hast not known.

10 Yea, I will make many people ^qamazed at thee, and their kings shall be horribly afraid for thee, when I shall brandish my sword before them; and ^rthey shall tremble at every moment, every man for his own life, in the day of thy fall.

11 ^sFor 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, ^tthe terrible of the

15. Amos viii. 9. Rev. vi. 12, 13. Matt. xxiv. 29.—^u Heb. light of the light in heaven.—^v Heb. them dark.—^w Heb. provoke to anger, or grief.—^x Ch. xxvii. 35.—^y Ch. xxvi. 16.—^z Jer. xvi. 26. Ch. xxx. 4.—¹ Ch. xxviii. 7.

Verse 5. *And fill the valleys with thy height.*] Some translate, with the worms, which should proceed from the putrefaction of his flesh.

Verse 6. *The land wherein thou swimdest*] Egypt; so called, because intersected with canals, and overflowed annually by the Nile.

Verse 7. *I will cover the heaven*] Destroy the empire.

Make the stars thereof dark] Overwhelm all the dependant states.

I will cover the sun] The king himself.
And the moon shall not give her light.] The queen may be meant, or some state less than the kingdom.

Verse 8. *And set darkness upon thy land*] As I did when a former king refused to let my people go to the wilderness to worship me. I will involve thee, and thy house, and thy people, and the whole land, in desolation and woe.

Verse 9. *I will also vex the hearts*] Even the remote nations, who had no connexion with thee.

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nations, all of them: and ^a 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; ^b 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 cause their rivers to run like oil, saith the Lord God.

15 When I shall make the land of Egypt desolate, and the country shall be ^c destitute of that whereof it was full, when I shall smite all them that dwell therein, ^d then shall they know that I *am* the LORD.

16 This *is* the ^e 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 ^f 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.

19 ^g Whom dost thou pass in beauty? ^h go down, and be thou laid with the uncircumcised.

20 They shall fall in the midst of *them that are* slain by the sword: ⁱ she is delivered to the sword: draw her and all her multitudes.

21 ^k The strong among the mighty shall speak to him out of the midst of hell with them that help him: they are ^l gone down, they lie uncircumcised, slain by the sword.

22 ^m Asshur *is* there and all her company: his graves *are* about him: all of them slain, fallen by the sword:

23 ⁿ 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 ^o caused ^p terror in the land of the living.

24 There *is* ^q Elam and all her multitude round about her grave, all of them slain, fallen by the sword, which are ^r gone down uncircumcised into the nether parts of the earth, ^s 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.

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^a Ch. xxix. 19.—^b Ch. xxix. 11.—^c Heb. *desolate from the fulness thereof*.—^d Exod. vii. 5. xiv. 4, 18. Ps. ix. 16. (b. vi. 7.—^e Ver. 2. 2 Sam. i. 17. 2 Chron. xxxv. 25. Ch. xxvi. 17.—^f Ch. xxvi. 20. xxxi. 14.—^g Ch. xxxi. 2, 18.—^h Ver. 21, 24, &c. Ch. xxviii. 10.—ⁱ Or,

the sword is laid.—^k Isai. i. 31. xiv. 9, 10. Ver. 27. ^l Ver. 19, 25, &c.—^m Ver. 24, 26, 29, 30.—ⁿ Isai. xiv. 15. ^o Ch. xxvi. 17, 20. Ver. 24, 25, 26, 27, 32.—^p Or, *dismaying*.—^q Jer. xlix. 34, &c.—^r Ver. 21.—^s Ver. 23.

shall be amazed at the judgments which have fallen upon thee.

Verse 14. *Cause their rivers to run like oil*] Bring the whole state into quietness, there being no longer a political *hippopotamus* to *foul the waters*—to disturb the peace of the country.

Verse 15. *Shall be destitute of that whereof it was full*] Of corn, and all other necessaries of life.

Verse 17. *In the twelfth year*] Two of Kennicott's MSS., one of De Rossi's, and one of my own (that mentioned ver. 1), have, *in the ELEVENTH year*; and so has the Syriac, as before. This prophecy concerns the *people of Egypt*.

Verse 18. *Cast them down*] Show them that they shall be cast down. Proclaim to them a *casting down* prophecy.

Verse 19. *Whom dost thou pass in beauty?*] How little does it signify, whether a mummy be well embalmed, wrapped round with rich stuff, and beautifully painted on the outside, or not. Go down into

the *tombs*, examine the *niches*, and see whether one dead carcase be preferable to another.

Verse 21. *Out of the midst of hell*] *הלוך sheol*, the *catacombs*, the *place of burial*. There is something here similar to Isai. xiv. 9, where the descent of the king of Babylon to the state of the dead is described.

Verse 22. *Asshur is there*] The mightiest conquerors of the earth have gone down to the grave before thee; there they and their soldiers lie together, all slain by the sword.

Verse 23. *Whose graves are set in the sides of the pit*] Alluding to the *niches* in the sides of the subterranean caves or burying-places, where the bodies are laid. These are numerous in Egypt.

Verse 24. *There is Elam*] The Elamites, not far from the Assyrians; others think that *Persia* is meant. It was invaded by the joint forces of Cyaxares and Nebuchadnezzar.

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26 There is ^aMeshech, Tubal, and all her multitude: her graves are round about him: all of them ^buncircumcised, slain by the sword, though they caused their terror in the land of the living.

27 ^cAnd they shall not lie with the mighty that are fallen of the uncircumcised, which are gone down to hell ^dwith 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.

28 Yea, thou shalt be broken in the midst of the uncircumcised, and shalt lie with them that are slain with the sword.

29 There is ^eEdom, her kings, and all her princes, which with their might are ^flaid by them that were slain by the sword: they shall

^a Gen. x. 2. Ch. xxvii. 13. xxxviii. 2.—^b Ver. 19, 20, &c. ^c Ver. 21. Isai. xiv. 18, 19.—^d Heb. with weapons of their

Verse 26. *There is Meshech, Tubal*] See on chap. xxvii. 13.

Verse 27. *Gone down to hell with their weapons of war*] Are buried in their armour, and with their weapons lying by their sides. It was a very ancient practice, in different nations, to bury a warrior's weapons in the same grave with himself.

Verse 29. *There is Edom*] All the glory and pomp of the Idumean kings, who also helped to oppress the Israelites, are gone down into the grave. Their kings, princes, and all their mighty men lie mingled with the uncircumcised, not distinguished from the common dead:—

“Where they an equal honour share,
Who buried or unburied are.
Where Agamemnon knows no more
Than Irus, he condemned before.
Where fair Achilles and Thersites lie,
Equally naked, poor, and dry.”

Verse 30. *There be the princes of the north*] The kings of Media and Assyria, and all the Zidonians—the kings of Tyre, Sidon, and Damascus. See Calmet.

lie with the uncircumcised, and with them that go down to the pit.

30 ^eThere be the princes of the north, all of them, and all the ^bZidonians 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 ^fcomforted 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.

war.—^e Ch. xxv. 12, &c.—^f Heb. given, or put.—^g Ch. xxxviii. 6, 15. xxxix. 2.—^h Ch. xxviii. 21.—ⁱ Ch. xxxi. 16.

Verse 31. *Pharaoh shall see them*] Pharaoh also, who said he was a god, shall be found among the vulgar dead.

And shall be comforted] Shall console himself, on finding that all other proud boasters are in the same circumstances with himself. Here is a reference to a consciousness after death.

Verse 32. *I have caused my terror in the land of the living*] I have spread dismay through Judea, the land of the living God, where the living oracles were delivered, and where the upright live by faith. When Pharaoh-necho came against Josiah, defeated, and slew him at Megiddo, fear and terror were spread through all the land of Judea; and the allusion here is probably to that circumstance. But even he is now laid with the uncircumcised, and is no more to be distinguished from the common dead.

Much of the phraseology of this chapter may be illustrated by comparing it with Isai. xiv., where see the notes, which the intelligent reader will do well to consult.

CHAPTER XXXIII.

The prophet, after having addressed several other nations, returns now to his own; previously to which he is told, as on a former occasion, the duty of a watchman, the salvation or ruin of whose soul depends on the manner in which he discharges it. An awful passage indeed; full of important instruction both to such as speak, and to such as hear, the word of God, 1—9. The prophet is then directed what answer to make to the cavils of infidelity and impiety; and to vindicate the equity of the divine government by declaring the general terms of acceptance with God to be (as told before, chap. xviii.) without respect of persons; so that the ruin of the finally impenitent must be entirely owing to themselves, 10—20. The prophet receives the news of the destruction of Jerusalem by the Chaldeans, about a year and four months after it happened, according to the opinion of some, who have been led to this conjecture by the date given to this prophecy in the

twenty-first verse, as it stands in our common Version: but some of the manuscripts of this prophet consulted by Dr. Kennicott have in this place the ELEVENTH year, which is probably the genuine reading. To check the vain confidence of those who expected to hold out by possessing themselves of its other fastnesses, the utter desolation of all Judea is foretold, 21—29. Ezekiel is informed that among those that attended his instructions were a great number of hypocrites, against whom he delivers a most awful message. When the Lord is destroying these hypocrites, then shall they know that there hath been a prophet among them, 30—33.

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A GAIN the word of the LORD came unto me, saying,

2 Son of man, speak to the children of thy people, and say unto them,

When I bring the sword upon a land, if the people of the land take a man of their coasts, and set him for their watchman:

3 If when he seeth the sword come upon the land, he blow the trumpet, and warn the people;

4 Then whosoever heareth the sound of the trumpet and taketh not warning; if the sword come, and take him away, his blood shall be upon his own head.

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, he is taken away in his iniquity; but his blood will I require at the watchman's hand.

7 So thou, O son of man, I have 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 thine 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.

10 Therefore, O thou son of man, speak unto the house of Israel; Thus ye speak, saying, If our transgressions and our sins be upon us, and we pine away in them, how should we then live?

11 Say unto them, As I live, saith the Lord God, 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 why will ye die, O house of Israel?

12 Therefore, thou son of man, say unto the children of thy people, The righteousness of the righteous shall not deliver him in the day of his transgression: as for the wickedness of the wicked, 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; if he trust to his own righteousness, and commit iniquity, all his righteousnesses shall not be remembered; but

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* Ch. iii. 11.—^b Ch. xiv. 17.—^c Heb. A land when I bring a sword upon her.—^d 2 Sam. xviii. 24, 25. 2 Kings ix. 17. Ver. 7. Hos. ix. 8.—^e Heb. he that hearing heareth. (Ch. xviii. 13.—^f Ver. 8.—^g Ch. iii. 17, &c.—^h Ch.

xxiv. 23.—^k So Isai. xlix. 14. Ch. xxxvii. 11.—^l 2 Sam. xiv. 14. Ch. xviii. 23, 32. 2 Pet. iii. 9.—^m Ch. xviii. 31. ⁿ Ch. iii. 20. xviii. 24, 26, 27.—^o 2 Chron. vii. 14.—^p Ch. iii. 20. xviii. 24.

NOTES ON CHAP. XXXIII.

Verse 2. *Son of man—if the people of the land take a man*] The first ten verses of this chapter are the same with chap. iii. 17—22; and to what is said there on this most important and awful subject I must refer the reader. Here the people choose the watchman; there, the Lord appoints him. When God chooses; the people should approve.

Verse 10. *If our transgressions and our sins be upon us*] They are upon us, as a grievous burden, too weighty for us to bear: how then can we live under such a load?

We pine away in them] In such circumstances how consoling is that word: "Come unto me, all ye who are heavy laden, and I will give you rest!"

Verse 11. *As I live, saith the Lord God, I have no pleasure in the death of the wicked*] From this to the twentieth verse inclusive is nearly the same with chap. xviii., on which I wish the reader to consult the notes.

Verse 13. *If he trust to his own righteousness, and commit iniquity*] If he trust in his acting according to the statutes and ordinances of religion, and according to the laws relative to rights and wrongs among

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for his iniquity that he hath committed, he shall die for it.

14 Again, ^a when I say unto the wicked, Thou shalt surely die; if he turn from his sin, and do ^b that which is lawful and right;

15 If the wicked ^c restore the pledge, ^d give again that he had robbed, walk in ^e the statutes of life, without committing iniquity; he shall surely live, he shall not die.

16 ^f None of his sins that he hath committed shall be mentioned unto him: he hath done that which is lawful and right; he shall surely live.

17 ^g 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 ^h 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, ⁱ 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 ^k of our captivity, in the tenth month, in the

fifth day of the month, ^l that one that had escaped out of Jerusalem came unto me, saying, ^m The city is smitten.

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22 Now ⁿ the hand of the LORD was upon me in the evening, afore he that was escaped came; and had opened my mouth, until he came to me in the morning; ^o 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, ^p they that inhabit those ^q wastes of the land of Israel speak, saying, ^r Abraham was one, and he inherited the land: ^s but we *are* many; the land is given us for inheritance.

25 Wherefore say unto them, Thus saith the Lord GOD; ^t Ye eat with the blood, and ^u lift up your eyes towards your idols, and ^v shed blood: and shall ye possess the land?

26 ^w Ye stand upon your sword, ye work abomination, and ye ^x defile every one his neighbour's wife: and shall ye possess the land?

27 Say thou thus unto them, Thus saith the Lord GOD; ^y As I live, surely ^z they that *are* in the wastes shall fall by the sword, and him that *is* in the open field ^{aa} will I give to the

^a Ch. iii. 18, 19. xviii. 27.—^b Heb. judgment and justice.
^c Ch. xviii. 7.—^d Exod. xxii. 1, 4. Lev. vi. 2, 4, 5. Numb. v. 6, 7. Luke xix. 8.—^e Lev. xviii. 5. Ch. xx. 11, 13, 21.
^f Ch. xviii. 22.—^g Ver. 20. Ch. xviii. 25, 29.—^h Ch. xviii. 26, 27.—ⁱ Ver. 17. Ch. xviii. 25, 29.—^k Ch. i. 2.
^l Ch. xxiv. 26.—^m 2 Kings xxv. 4.—ⁿ Ch. i. 3.—^o Ch.

xxiv. 27.—^p Ch. xxxiv. 2.—^q Ver. 27. Ch. xxxvi. 4.
^r Isai. li. 2. Acts vii. 5.—^s See Mic. iii. 11. Matt. iii. 9.
John viii. 39.—^t Gen. ix. 4. Lev. iii. 17. vii. 26. xvii. 10.
xix. 26. Deut. xii. 16.—^u Ch. xviii. 6.—^v Ch. xxii. 6, 9.
^w Wisd. ii. 11.—^x Ch. xviii. 6. xxii. 11.—^y Ver. 24.
^z Ch. xxxix. 4.

men, and in other respects commit iniquity, he shall die for it.

Verse 19. *He shall live thereby*] “The wages of sin is death;” the “gift of God is eternal life.” It is a miserable trade by which a man cannot live; such a trade is sin.

Verse 21. *In the twelfth year of our captivity, in the tenth month, in the fifth day of the month*] Instead of the twelfth year, the eleventh is the reading of seven of Kennicott's MSS., one of De Rossi's, and the Syriac. My own, mentioned in the preceding chapter, reads with the present text. This was on Wednesday, Jan. 25, A. M. 3416 or 3417.

One that had escaped out of Jerusalem] After it had been taken by the Chaldeans.

Came unto me, saying, THE CITY IS SMITTEN.] This very message God had promised to the prophet, chap. xxiv. 26.

Verse 22. *My mouth was opened*] They had now the fullest evidence that I had spoken from the Lord. I therefore spoke freely and fully what God delivered to me, chap. xxiv. 27.

Verse 24. *Abraham was one*] If he was called to inherit the land when he was alone, and had the whole to himself, why may we not expect to be established here, who are his posterity, and are many? They wished to remain in the land and be happy after the Chaldeans had carried the rest away captives.

Verse 25. *Ye eat with the blood*] Abraham was righteous, ye are unrighteous. Eating of blood, in any way dressed, or of flesh from which the blood had not been extracted, was and is in the sight of God abominable. All such practices he has absolutely and for ever forbidden. Let the vile blood-eaters hear and tremble. See the note on Acts xv. 20, and the passages in the margin.

Verse 26. *Ye stand upon your sword*] Ye live by plunder, rapine, and murder. Ye are every way impure; and shall ye possess the land? No.

Verse 27. *They that are in the wastes*] He seems to speak of those Jews who had fled to rocks, caves, and fortresses, in the mountains; whose death he predicts, partly by the sword, partly by wild beasts and partly by famine.

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beasts ^a to be devoured, and they that *be* in the forts and ^b in the caves shall die of the pestilence.

28 ^c For I will lay the land ^d most desolate, and the ^e pomp of her strength shall cease; and the ^f 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 because of all their abominations which they have committed.

30 Also, thou son of man, the children of thy people still are talking ^g against thee by the walls and in the doors of the houses, and ^h speak one to another, every one to his brother, saying, Come, I pray you, and hear

^a Heb. to devour him.—^b Judg. vi. 2. 1 Sam. xiii. 6. ^c Jer. xlv. 2, 6, 22. Ch. xxxvi. 34, 35.—^d Heb. desolation and desolation.—^e Ch. vii. 24. xxiv. 21. xxx. 6, 7.—^f Ch. vi. 2, 3, 6.—^g Or, of thee.—^h Isai. xxix. 13.—ⁱ Ch. xiv. 1. xx. 1, &c.—^j Heb. according to the coming of the

Verse 30. *The people still are talking against thee*] ^k *back* should be rather translated, "concerning thee," than "against thee;" for the following verses show that the prophet was much respected. The *Vulgate* translates, *de te*; the *Septuagint*, *περι σου*, "concerning thee;" both right.

Talking by the walls and in the doors of the houses is not a custom peculiar to the *Copts*, mentioned by *Bp. Poocke*; it is a practice among *idle people*, and among those who are *resting from their work*, in every country, when the *weather permits*. Gossiping in the *inside of the house* is not less frequent, and much more blameable.

Verse 31. *As the people cometh*] As they are accustomed to come on public days, sabbaths, &c.

what is the word that cometh forth from the LORD.

31 And ^l they come unto thee ^m as the people cometh, and

ⁿ they ^o sit before thee *as* my people, and they hear thy words, but they will not do them: for ^p with their mouth ^q they shew much love, but ^r their heart goeth after their covetousness.

32 And, lo, thou *art* unto them as ^s a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not.

33 ^t And when this cometh to pass, (lo, it will come,) then ^u shall they know that a prophet hath been among them.

people.—^l Or, my people set before thee.—^m Ch. viii. 1. ⁿ Ps. lxxviii. 36, 37. Isai. xxix. 13.—^o Heb. they make loves, or jests.—^p Matt. xiii. 22.—^q Heb. a song of loves. ^r 1 Sam. iii. 20.—^s Ch. ii. 5.

With their mouth they shew much love] They respected the prophet, but would not bend themselves to follow his precepts. They loved *earthly things*, and did not relish those of *heaven*.

Verse 32. *As a very lovely song*] They admired the *fine voice* and *correct delivery* of the prophet; this was *their religion*, and this is the *whole* of the religion of thousands to the present day; for never were *itching ears* so multiplied as now.

Verse 33. *When this cometh to pass—then shall they know that a prophet hath been among them.*] What I have predicted (and it is even now at the doors), then they will be convinced that there was a prophet among them, by whose ministry they did not profit as they ought.

CHAPTER XXXIV.

The prophet is commanded to declare the dreadful judgments of God against the covetous shepherds of Israel, who feed themselves, and not their flocks; by which emblem the priests and Levites are intended, who in Ezekiel's time were very corrupt, and the chief cause of Israel's apostasy and ruin, 1—10. From this gloomy subject the prophet passes to the blessedness of the true Israel of God under the reign of DAVID, the Great Shepherd of the sheep, our Lord Jesus Christ being named after this prince by a figure exceedingly frequent in the sacred oracles, of putting the type for the antitype, 11—31.

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AND the word of the LORD came unto me, saying,
2 Son of man, prophesy against the ^a shepherds of Israel, pro-

phesy, and say unto them, Thus saith the Lord God unto the shepherds, ^b Woe *be* to the shepherds of Israel that do feed

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^a Ch. xxxiii. 24.

^b Jer. xxiii. 1. Zech. xi. 17.

NOTES ON CHAP. XXXIV.

Verse 2. *Prophesy against the shepherds of Israel*] 3149

The *shepherds* include, first, the *priests* and *Levites*; secondly, the *kings*, *princes*, and *magistrates*. The

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themselves! should not the shepherds feed the flocks?

3 ^aYe eat the fat, and ye clothe you with the wool, ^bye kill them that are fed: *but ye feed not the flock.*

4 ^cThe 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

^a Isai. lvi. 11. Zech. xi. 16.—^b Ch. xxxiii. 25, 26. Mic. iii. 1, 2, 3. Zech. xi. 5.—^c Ver. 16. Zech. xi. 16.
^d Luke xv. 4.—^e 1 Pet. v. 3.—^f Ch. xxxiii. 21, 28.

flock means the whole of the *people*. The *fat* and the *wool*, the *tithes* and *offerings*, the *taxes* and *imposts*. The reprehensible *feeding* and *clothing* with these, as to the priests and Levites, the using these *tithes* and *offerings*, not to enable them the better to fulfil the work of the *ministry*, but to pamper their own bodies, and support them in an idle voluptuous life; and in reference to the *state*, the employing the *taxes* and *imposts*, not for the support and administration of *justice* and good *government*, but to subsidize heathen powers, and maintain their own luxury and idolatrous prodigality.

Verse 3. *Ye eat the fat*] I think חֶמֶל *hacheleb* should be translated *the milk*; and so most of the Versions understand it. Or they lived on the *fat sheep*, and took the *wool* of all.

"The *priests*," says *Calmet*, "ate the tithes, the first-fruits, and the offerings of the people; the *princes* received the tributes and imposts; and instead of instructing and protecting them, the latter took away their *lives* by the cruelties they practised against them: the former destroyed their *souls* by the poison of their doctrine, and by their bad example. The *fat sheep* point out the *rich*, to whom these pastors often disguised the truth, by a cruel condescension and complaisance."

Verse 4. *The diseased have ye not strengthened*] No person is fit for the office of a shepherd, who does not *well understand* the *diseases* to which sheep are incident, and the *mode of cure*. And is any man fit for the *pastoral office*, or to be a shepherd of souls, who is not well acquainted with the *disease of sin* in all its *varieties*, and the *remedy* for this disease, and the proper mode of administering it, in those various cases? He who does not know Jesus Christ as his *own Saviour*, never can recommend him to others. He who is not saved, will not save.

Neither have ye healed that which was sick] The prophet first speaks of the *general disease*; next, of the different kinds of spiritual infirmity.

Neither have ye bound up that which was broken] If a sheep have broken a leg, a proper shepherd knows how to *set the bones*, and splint and bind it till the bones knit and become strong. And the *skilful* spiritual pastor knows, if one of the flock be overtaken in a fault, how to restore such. Those *sudden falls*, where there was not a strong propensity to sin, are, to the soul, as a *broken bone* to the body.

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which was driven away, neither have ye ^dsought that which was lost; but with ^eforce and with cruelty have ye ruled them.

5 ^fAnd they were ^gscattered, ^hbecause there is no shepherd: ⁱand they became meat to all the beasts of the field, when they were scattered.

6 My sheep wandered through all the mountains, and upon every high hill: yea, my flock

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^g 1 Kings xxii. 17. Matt. ix. 36.—^h Or, *without a shepherd*. And so ver. 8.—ⁱ Isai. lvi. 9. Jer. xii. 9. Ver. 8

Neither have ye brought again] A proper shepherd *loves* his sheep: he feels *interested* for their welfare; he acquaints himself with them all, so that he knows and can distinguish each. He knows also their *number*, and frequently counts to see that none is missing; if one be *lost* or *strayed*, he goes immediately and *seeks* it; and as he is constantly on the *watch*, it cannot have strayed *far* before he is apprised of its absence from the flock; and the *less* it has strayed, the *sooner* it is found and brought back to the fold.

The shepherds of Israel knew nothing about their flock; they might have been *diseased*, *infirm*, *bruised*, *maimed*, their *limbs broken*, *strayed*, and *lost*; for they *watched not* over them. When they got *fat sheep* and *wool* for their *table* and their *clothing*, they regarded nothing else; as they considered the flock *given* them for their *own use*, and scarcely ever supposed that they were to give any thing in return for the milk and the wool.

But with force and with cruelty] *Exacting tithes* and *dues* by the strong arm of the law, with the most *ungodly feelings*; and with a *cruelty of disposition* that proved it was the *fat* and the *wool* they sought, and not the safety or comfort of the flock.

Verse 5. *And they were scattered*] There was no discipline kept up; and the flock, the church, became disorganized, and separated from each other, both in affection and fellowship. And the consequence was, the grievous wolves, false and worldly interested teachers, seized on and made a prey of them. Of the *communion of saints* such shepherds know nothing, further than that it makes a part of the common *creed*.

Verse 6. *My sheep wandered through all the mountains*] They all became idolaters, and lost the knowledge of the true God. And could it be otherwise while they had such pastors?

"Himself a wanderer from the narrow way;
His silly sheep, no wonder that they stray!"

Reader, if thou be a *minister*, a *preacher*, or a person in *holy orders*, or *pretended holy orders*, or art one *pretending to holy orders*, look at the qualifications of a good shepherd as laid down by the prophet.

1 He professes to be a *shepherd*, and to be *qualified* for the office.

2. In consequence he *undertakes the care* of a *flock*. This supposes that he believes the great Bishop of souls has *called him* to the *pastoral office*; and that

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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 because my flock became a prey, and my flock ^a became meat to every beast of the field, because *there was* no shepherd, neither did my shepherds search for my flock, ^b but the shepherds fed themselves, and fed not my flock;

9 Therefore, O ye shepherds, hear the word of the LORD;

^a Ver. 5, 6. — ^b Ver. 2, 10. — ^c Ch. iii. 18. Hebr. xiii. 17.

office implies that he is to give all diligence to *save the souls of them that hear him*.

HIS QUALIFICATIONS.

1. He is *skilful*; he knows the *disease of sin* and its consequences; for the Eternal Spirit, by whom he is called, has convinced him of sin, of righteousness, and of judgment.

2. He knows well the *great remedy* for this disease, the passion and sacrificial death of the Lord Jesus Christ.

3. He is skilful, and knows *how to apply* this remedy.

4. The flock over which he watches is, in its *individuals*, either,—1. *Healthy and sound*. 2. Or, in a *state of convalescence*, returning to health. 3. Or, still under the *whole power* of the *general disease*. 4. Or, some are *dying* in a state of *spiritual weakness*. 5. Or, some are *fallen into sin*, and sorely bruised and broken in their souls by that fall. 6. Or, some have been *driven away* by some *sore temptation or cruel usage*. 7. Or, some have *wandered* from the flock, are got into strange pastures, and are perverted by erroneous doctrines. Or, 8. Some *wolf* has got among them, and scattered the whole flock. Now, the true shepherd, the pastor of God's choosing, knows—

1. How to keep the *healthy* in health; and cause them to grow in grace, and in the knowledge of Jesus Christ.

2. How to *nourish, feed, and care for the convalescent*, that they may be brought into a state of *spiritual soundness*.

3. How to *reprove, instruct, and awaken* those who are still under the *full power* of the *disease of sin*.

4. How to *find out and remove* the cause of all that *spiritual weakness* of which he sees some slowly *dying*.

How to deal with those who have *fallen into some scandalous sin*, and restore them from their *fall*.

6. How to *find out and turn aside* the *sore temptation or cruel usage* by which some have been *driven away*.

7. How to *seek and bring back* to the fold those who have *strayed* into strange pastures, and have had their

10 Thus saith the Lord GOD; Behold, I *am* against the shepherds; and ^c I will require my flock at their hand, and cause

them to cease from feeding the flock; neither shall the shepherds ^d 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 ^e As a shepherd seeketh out his flock in the day that he is among his sheep *that are*

^d Ver. 2, 8. — ^e Heb. *According to the seeking*.

souls perverted by *erroneous doctrines*; and knows also how, by a godly *discipline*, to preserve him in the flock, and keep the flock honourably together.

8. How to *oppose, confound, and expel the grievous wolf*, who has got among the flock, and is *scattering* them from each other, and from God. He knows how to *preach, explain, and defend* the truth. He is well acquainted with the *weapons* he is to use, and the *spirit* in which he is to employ them.

In a word, the true shepherd gives up his life to the sheep; spends and is spent for the glory of God; and gives up his life for the sheep, in defence of them, and in labouring for their welfare. And while he is thus employed, it is the duty of the flock to feed and clothe him; and see that neither he nor his family lack the *necessaries and conveniences* of life. The *labourer* is worthy of his meat. He who does not *labour*, or, because of his *ignorance* of God and salvation, *cannot labour*, in the word and doctrine, deserves neither meat nor drink; and if he exact that by law, which he has not honestly earned by a proper discharge of the *pastoral function*, let him read this chapter, and learn from it what a fearful *account* he shall have to give to the chief Shepherd at the great day; and what a dreadful *punishment* shall be inflicted on him, when the blood of the souls lost through his neglect or inefficiency is visited upon him! See the notes on chap. iii. 17, &c.

Verse 7. *Therefore, ye shepherds, (ye bad and wicked shepherds,) hear the word of the Lord*] In the preceding character of the *good shepherd* the reader will find, by reversing the particulars, the character of a *bad shepherd*; and therefore I may be excused from entering into farther detail.

Verse 10. *I will—cause them to cease from feeding the flock*] God, in this country, *unpriested* a whole hierarchy who fed not the flock, but *ruled them with force and cruelty*; and he raised up a new set of shepherds better qualified, both by sound doctrine and learning, to feed the flock. Let these be faithful, lest God cause *them to cease*, and raise up other feeders.

Verse 12. *Cloudy and dark day.*] Times of general

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scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in ^a the

cloudy and dark day.

13 And ^b 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 the rivers, and in all the inhabited places of the country.

14 ^c I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be: ^d 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 ^e 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 ^f the fat and the strong; I will feed them ^g with judgment.

17 And *as for you*, O my flock, thus saith

^a Ch. xxx. 3. Joel ii. 2.—^b Isai. lvi. 10. Jer. xxiii. 3. Ch. xxviii. 25. xxxvii. 24. xxxvii. 21, 22.—^c Ps. xxiii. 2. ^d Jer. xxxiii. 12.—^e See ver. 4. Isai. xl. 11. Mic. iv. 6. Matt. xviii. 11. Mark ii. 17. Luke v. 32.—^f Isai. x. 16. Amos iv. 1.—^g Jer. x. 24.—^h Ch. xx. 37, 38. Ver. 20.

distress and persecution; in such times the shepherd should be especially watchful.

Verse 13. *I will—feed them upon the mountains*] When I bring back the people from their captivity, I will raise up to them a holy and diligent priesthood, who shall in all places give them sound instruction. But this, and some of the following promises, belong to the *Christian church*, as we shall find below.

Verse 16. *I will destroy the fat and the strong*] I will destroy those cruel and imperious shepherds who abuse their authority, and tyrannize over the flock.

Verse 17. *And as for you, O my flock*] After having spoken to the *shepherds*, he now addresses the *flock*.

I judge between cattle and cattle] Between *false* and *true* professors; between them that have only the *form* and them that have the *power* of godliness; between the *backslider in heart* and the *up-right man*.

Verse 18. *Have eaten up the good pasture*] Arrogate to yourselves all the promises of God, and will hardly permit the simple believer to claim or possess any token of God's favour.

Ye must foul the residue with your feet?] Ye abuse God's mercies; you *consume much* upon yourselves, and ye *spoil more*, on which the *poor* would have been glad to *feed*. There are some who would rather

the Lord God: ^a Behold, I judge between ^b cattle and cattle, between the rams and the ^c he-goats.

18 *Seemeth it* a small thing unto 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; ^d 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;

22 Therefore will I save my flock, and they shall no more be a prey; and ^e I will judge between cattle and cattle.

23 And I will set up one ^f Shepherd over them, and he shall feed them, ^g *even* my servant

22. Zech. x. 3. Matt. xxv. 32, 33.—^a Heb. *small cattle of lambs and kids*.—^b Heb. *great he-goats*.—^c Ver. 17. ^d Ver. 17.—^e Isai. xl. 11. Jer. xxiii. 4, 5. John x. 11. Hebr. xiii. 20. 1 Pet. ii. 25. v. 4.—^f Jer. xxx. 9. Ch. xxxvii. 24, 25. Hos. iii. 5.

give food to their *sporting dogs* than to the *poor* around them, who are ready to starve, and who would be glad of the crumbs that fall from the table of those *masters*!

Verse 20. *I will judge between the fat cattle and between the lean cattle.*] Between the *rich* and the *poor*; those who *fare sumptuously* every day and those who have not the *necessaries of life*.

Verse 23. *I will set up one Shepherd—my servant David*] DAVID, king of Israel, had been dead upwards of *four hundred years*; and from that time till now there never was a ruler of any kind, either in the Jewish *church* or *state*, of the name of *David*. This, then, must be some *typical person*; and from the texts marked in the margin we understand that *Jesus Christ* alone is meant, as both *Old* and *New Testaments* agree in this. And from this one *Shepherd* all *Christian ministers* must derive their authority to teach, and their grace to teach effectually.

By the kind providence of God it appears that he has not permitted any *apostolic succession* to be preserved, lest the members of his church should seek that in an *uninterrupted succession* which must be found in the *HEAD alone*. The *papists* or *Roman Catholics*, who boast of an *uninterrupted succession*, which is a mere fable that never was and never can be proved, have raised up *another head*, the *POPE*.

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David; he shall feed them, and he shall be their Shepherd.

24 And ^a I the LORD will be their God, and my Servant

David ^b a Prince among them; I the LORD have spoken *it*.

25 And ^c I will make with them a covenant of peace, and ^d will cause the evil beasts to cease out of the land: and they ^e shall dwell safely in the wilderness, and sleep in the woods.

26 And I will make them and the places round about ^f my hill ^g a blessing: and I will ^h cause the shower to come down in his season; there shall be ⁱ showers of blessing.

27 And ^k 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

^l broken the bands of their yoke, and delivered them out of the hand of those that ^m served themselves of them.

28 And they shall no more ⁿ be a prey to the heathen, neither shall the beast of the land devour them; but ^o they shall dwell safely, and none shall make *them* afraid.

29 And I will raise up for them a ^p plant ^q of renown, and they shall be no more ^r consumed with hunger in the land, ^s neither bear the shame of the heathen any more.

30 Thus shall they know that ^t 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 ^u flock, the flock of my pasture, *are* men, and I *am* your God, saith the Lord God.

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^a Ver. 30. Exod. xxix. 45. Ch. xxxvii. 27. — ^b Ch. xxxvii. 22. Luke i. 32, 33. — ^c Ch. xxxvii. 26. — ^d Lev. xvi. 6. Isai. xi. 6—9. xxxv. 9. Hos. ii. 18. — ^e Ver. 28. Jer. xxiii. 6. — ^f Isai. lvi. 7. Ch. xx. 40. — ^g Gen. xii. 2. Isai. xix. 24. Zech. viii. 13. — ^h Lev. xxvi. 4. — ⁱ Pa. lviii. 9. Mal. iii. 10. — ^k Lev. xxvi. 4. Ps. lxxxv. 12.

Isai. iv. 2. — ^l Lev. xxvi. 13. Jer. ii. 20. — ^m Jer. xxv. 14. — ⁿ See ver. 8. Ch. xxxvi. 4. — ^o Ver. 25. Jer. xxx. 10. xlv. 27. — ^p Isai. xi. 1. Jer. xxiii. 5. — ^q Or, for *renown*. — ^r Heb. *taken away*. — ^s Ch. xxxvi. 3, 6, 15. — ^t Ver. 24. Ch. xxxvii. 27. — ^u Pa. c. 3. John x. 11.

And I appeal to themselves, in the fear of God, whether they do not in *heart* and in *speech* trace up all their *authority* to *him*, and only compliment Christ as having appointed *Peter* to be the first bishop of Rome (which is an *utter falsity*, for he was never appointed to such an office there, nor ever held such an office in that city, nor, in their sense, *any where else*); and they hold also that the popes of Rome are not so much *Peter's successors* as *God's vicars*; and thus both God and Peter are nearly *lost sight of* in their *papal enumerations*. With them the *authority of the church* is all in all; the *authority of Christ* is seldom mentioned.

Verse 24. *I the Lord will be their God, and my Servant David a Prince*] Here we find God and his Christ are *all in all* in his church, and Jesus is still *PRINCE among them*; and to him the *call* and *qualifications* of all genuine pastors belong, and *from* him they must be derived. And he has blotted out what is called *uninterrupted succession*, that every Christian minister may seek and receive credentials from himself. Here is the grand reason why the *uninterrupted succession cannot be made out*. And here is the proof also that the church that *pretends to it*, and builds upon it, must be a *false church*; for it is founded on a *falsity*; an *uninterrupted succession* which does not exist either in *history* or in *fact*.

Verse 25. *I will make with them a covenant of peace*] The original is emphatic: וְכָרַח לָהֶם בְּרִית שָׁלוֹם *ve-charatti lahem berith shalom*, "And I will cut with them the peace covenant;" that is, a *covenant sacrifice*, procuring and establishing peace between God and man, and between man and his fellows. I need not tell the reader that the *cutting* refers to the

ancient mode of *making covenants*. The blood was poured out; the animal was divided from mouth to tail, exactly in *two*; the divisions placed *opposite to each other*; the contracting parties entered into the space, going in at each end, and met in the *middle*, and *there* took the *covenant oath*. He is the *Prince of peace*, and through him come glory to God in the highest, and *peace* and good will to men upon earth.

And will cause the evil beasts to cease] *These false and ravenous pastors*. Christ purges them out of his church, and destroys that *power* by which they lorded it over God's heritage.

Verse 26. *The shower to come down*] The Holy Spirit's influence.

There shall be showers of blessing.] Light, life, joy, peace, and power shall be manifest in all the *assemblies of Christ's people*.

Verse 29. *I will raise up—a plant of renown*] מַטָּע *matta leshem*, "a plantation to the name;" to the name of CHRIST. A *Christian church* composed of men who are *Christians*, who have the spirit of *Christ* in them, and do not bear his *name* in vain. I believe the words might be applied to the *Christian church*; but that Christ may be called a *plant* or *plantation* here,—as he is elsewhere called a *branch* and a *rod*, Isai. iv. 2, xi. 1; so Jer. xxiii. 5, xxxv. 15,—is most probable. He is the Person of *name*, מַטָּע *leshem*, JESUS; the *Saviour*, CHRIST; the *Anointer*, long *spoken of* before he was manifested in the flesh, and since the *daily theme* in the church militant. It is he who hath loved us, and washed us from our sins in his own blood, no other *name* being given under heaven among men by which we can be saved; he who has a *name* above every *name*, and at whose *name*

every knee shall bow ; through whose *name*, by faith in his *name*, the diseased are healed ; and in whose *name* all our prayers and supplications must be presented to God to make them acceptable. This is the Person of *NAME* !

They shall be no more consumed with hunger] For this glorious *plant of name* is the *Bread of life* ; and this is broken in all the assemblies of his people where his *name* is properly proclaimed.

Verse 31. *And ye my flock*] That is, under the allegory of a *flock* of sheep, I point out *men* ; under that of a *pasture*, my *Church* ; and under that of a *shepherd*, the *Messiah*, through whom I am become *your God*. And he who is your God is *יהוה Adonai Yehovah*, the self-existent Being ; the *Governor* and *Director*, as well as the *Saviour* and *Judge*, of men.

CHAPTER XXXV.

The prophet having formerly predicted the ruin of Edom, the same with Seir (chap. xxv. 12), now resumes and pursues the subject at greater length, intimating, as did also Isaiah (chap. xxi. 11, 12), that though other nations should recover their liberty after the fall of the Babylonian monarchy, the Edomites should continue in bondage for their very despicable behaviour towards the children of Israel in the day of their calamity, 1—15.

A. M. cir. 3417.
B. C. cir. 587.
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R. Roman.,
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MOREOVER the word of the LORD came unto me, saying,

2 Son of man, *set thy face against ^bMount Seir, and ^cprophecy against it.

3 And say unto it, Thus saith the Lord God ; Behold, O Mount Seir, I *am* against thee, and ^dI will stretch out mine hand against thee, and I will make thee ^emost desolate.

4 ^fI will lay thy cities waste, and thou shalt be desolate, and thou shalt know that I *am* the LORD.

5 ^gBecause thou hast had a ^hperpetual hatred, and hast ⁱshed *the blood* of the children of Israel, by the ^kforce of the sword in

the time of their calamity, ^lin the time *that their iniquity had* an end :

6 Therefore, *as I live*, saith the Lord God, I will prepare thee unto blood, and blood shall pursue thee : ^msith thou hast not hated blood, even blood shall pursue thee.

7 Thus will I make Mount Seir ⁿmost desolate, and cut off from it ^ohim that passeth out and him that returneth.

8 ^pAnd 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 ^qI will make thee perpetual desolations,

A. M. cir. 3417.
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^a Ch. vi. 2. — ^b Dent. ii. 5. — ^c Jer. xlix. 7, 8. Ch. xxv. 12. Amos i. 11. Obad. 10, &c. — ^d Ch. vi. 14. — ^e Heb. *desolation and desolation*. So ver. 7. — ^f Ver. 9. — ^g Ch. xxv. 12. Obad. 10. — ^h Or, *hatred of old*. Ch. xxv. 15. ⁱ Heb. *poured out the children*. — ^k Heb. *hands*. — ^l Ps.

cxlvii. 7. Ch. xxi. 25, 29. Dan. ix. 24. Obad. 11. ^m Ps. cix. 17. — ⁿ Heb. *desolation and desolation*. Ver. 3. ^o Judg. v. 6. Ch. xxix. 11. — ^p Ch. xxxi. 12. xxxii. 5. ^q Jer. xlix. 17, 18. Ver. 4. Ch. xxv. 13. Mal. i. 3, 4.

NOTES ON CHAP. XXXV.

Verse 2. *Set thy face against Mount Seir*] That is, against the *Edomites*. This prophecy was probably delivered about the time of the preceding, and before the destruction of Idumea by Nebuchadnezzar, which took place about *five years after*.

Calmet supposes that *two destructions of Idumea* are here foretold ; one by Nebuchadnezzar, and the other by the *Jews* after their return from their captivity.

Verse 3. *Most desolate.*] Literally, "A desolation and a wilderness."

Verse 5. *A perpetual hatred*] The Edomites were the descendants of *Esau* ; the Israelites, the descendants of *Jacob*. Both these were brothers ; and between them there was contention even in the womb, and they lived generally in a state of enmity. Their descendants kept up the ancient feud : but the Edomites were implacable ; they had not only a *rooted* but *perpetual enmity* to the Israelites, harassing and distressing them by all possible means ; and they

seized the opportunity, when the Israelites were most harassed by other enemies, to make inroads upon them, and cut them off wherever they found them.

To afflict the afflicted is cruel. This is scarcely of man, bad as he is. He must be possessed by the *malignant spirit* of the *devil*, when he wounds the wounded, insults over the miseries of the afflicted, and seeks opportunities to add affliction to those who are already under the rod of God.

Verse 6. *Blood shall pursue thee*] Thou lovest blood, and thou shalt have blood. It is said that Cyrus and *two hundred thousand men* were slain in an ambush by Thomyris, queen of the Scythians, and that she cut off his head, and threw it into a vessel filled with blood, with this severe sarcasm :—

Satia te sanguine quem sitisti, Cyre.

"O Cyrus, now satisfy thyself with blood."

Hence, the *figure* :—

"*Sarcasmus*, with this biting taunt doth kill :
Cyrus, thy thirst was blood, now drink thy fill."

A. M. cir. 3417.
B. C. cir. 587.
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R. Roman.,
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and thy cities shall not return :
*and 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 ^bpossess it ;
*whereas ^dthe LORD was there :

11 Therefore, *as* I live, saith the Lord God,
I will even do, *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 *And thou shalt know that I *am* the
LORD, *and that* I have heard all thy blas-
phemies which thou hast spoken against the

* Ch. vi. 7. vii. 4, 9. xxxvi. 11. —^b Ps. lxxxiii. 4, 12. Ch.
xxxvi. 5. Obad. 13. —^c Or, *though the LORD was there.*
^d Ps. xlviii. 1, 3. cxxxii. 13, 14. Ch. xlviii. 35. —^e Matt.

Verse 9. *Perpetual desolations*] Thou shalt have
perpetual desolation for thy perpetual hatred.

Verse 10. *These two nations*] Israel and Judah.
The Idumeans thought of conquering and possessing
both ; and they would have succeeded, but only *the*
Lord was there ; and this spoiled their projects, and
blasted their hopes.

Verse 12. *They are laid desolate, they are given us*
to consume.] They exulted in seeing Judea overrun ;
and they rejoiced in the prospect of completing the
ruin, when the Chaldeans had withdrawn from the
land.

Verse 13. *Thus with your mouth ye have boasted*
against me] Ye have said you would enter into those
lands, and take them for your inheritance ; though
ye knew that God had promised them to the Israel-
ites, and that you should never have them for your
portion.

mountains of Israel, saying,
They are laid desolate, they
are given us ^s to consume.

13 Thus ^bwith your mouth
ye have ⁱboasted against me, and have mul-
tiplied your words against me : I have heard
them.

14 Thus saith the Lord God ; ^kWhen the
whole earth rejoiceth, I will make thee deso-
late.

15 ^lAs thou didst rejoice at the inheritance
of the house of Israel, because it was desolate,
so will I do unto thee : ^mthou shalt be deso-
late, O Mount Seir, and all Idumea, *even* all
of it : and they shall know that I *am* the
LORD.

vii. 2. James ii. 13. —^f Ch. vi. 7. Ps. ix. 16. —^g Heb.
to devour. —^h 1 Sam. ii. 3. Rev. xiii. 6. —ⁱ Heb. *mag-*
nified. —^j Isai. lrv. 13, 14. —^k Obad. xii. 15. —^m Ver. 3, 4.

Verse 14. *When the whole earth rejoiceth*] When
the whole *land* shall rejoice in the restoration of the
Jews, I will make thee desolate. Probably this refers
to the time of the *Maccabees*.

Verse 15. *So will I do unto thee*] Others shall re-
joice in thy downfal as thou hast rejoiced at their
downfal.

This whole chapter strongly inculcates this maxim :
Do as thou wouldst be done by ; and what thou
wouldst not have done to thee, do not to others.
And from it we learn that every man may, in some
sort, be said to make his own temporal good or evil ;
for as he does to others, God will take care to do to
him, whether it be evil or good, weal or woe.
Would you not be slandered or backbitten ? Then do
not slander nor backbite. Wouldst thou wish to
live in peace ? Then do not disturb the peace of others.
Be merciful, and thou shalt obtain mercy.

CHAPTER XXXVI.

The Edomites or Idumeans, during the Babylonish captivity, took possession of the mountainous parts of Judea, and the fortresses which command the country, intending to exclude the Jews if ever they should return from their captivity. The prophet therefore, by a beautiful personification, addresses the mountains of Israel; and, ascribing to them passions and emotions similar to those of his own breast, consoles them with the prospect of being soon rid of those usurping foes; of being freed from the dishonour of idols under which they groaned; and of flourishing again in their ancient glory under their rightful owners, 1—15. The idolatry and other sins of the Jews are then declared to be the cause of their captivity and dispersion, 16—20; from which however they are promised a deliverance in terms of great force and beauty, 21—38. This chapter contains also, under the type of the happy condition of the Israelites after their restoration from the Babylonish captivity, a glorious prophecy of the rich blessings of the gospel dispensation.

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ALSO, thou son of man, prophesy unto the ^amountains of Israel, and say, Ye mountains of Israel, hear the word of the LORD :

2 Thus saith the Lord GOD ; Because ^bthe enemy hath said against you, Aha, ^ceven the ancient high places ^dare ours in possession :

3 Therefore prophesy and say, Thus saith the Lord GOD ; ^eBecause they have made *you* desolate, and swallowed you up on every side, that ye might be a possession unto the residue of the heathen, ^fand ^gye 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 ^hrivers, and to the valleys, to the desolate wastes, and to the cities that are forsaken, which ⁱbecame a prey and ^kderision to the residue of the heathen that *are* round about :

5 Therefore thus saith the Lord GOD ; ^lSurely in the fire of my jealousy have I spoken against the residue of the heathen, and against all Idumea, ^mwhich have appointed my land into their possession with the joy of all *their* heart, with despiteful 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 ⁿborne the shame of the heathen :

^a Ch. vi. 2, 3.—^b Ch. xxv. 3. xxvi. 2.—^c Deut. xxxii. 13.—^d Ch. xxxv. 10.—^e Heb. *Because for because.*
^f Deut. xxviii. 37. 1 Kings ix. 7. Lam. ii. 15. Dan. ix. 16.
^g Or, *ye are made to come upon the lip of the tongue.*—^h Or, *bottoms, or dales.*—ⁱ Ch. xxxiv. 28.—^k Ps. lxxix. 4.
^l Deut. iv. 24. Ch. xxxviii. 19.—^m Ch. xxxv. 10, 12.

7 Therefore thus saith the Lord God ; I have ^olifted up mine 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.

9 For, behold, I *am* for you, and I 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 ^pthe wastes shall be builded :

11 And ^qI 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 : ^rand ye shall know that I *am* the LORD.

12 Yea, I will cause men to walk upon you, *even* my people Israel ; ^sand they shall possess thee, and thou shalt be their inheritance, and thou shalt no more henceforth ^tbereave them of *men*.

13 Thus saith the Lord GOD ; Because they say unto you, ^uThou *land* devourest up men, and hast bereaved thy nations ;

14 Therefore thou shalt devour men no more, neither ^vbereave thy nations any more, saith the Lord GOD.

15 ^wNeither will I cause *men* to hear in thee the shame of the heathen any more, neither

^a Ps. cxxiii. 3, 4. Ch. xxxiv. 29. Ver. 15.—^b Ch. xv. 5.
^c Ver. 33. Isai. lviii. 12 lxi. 4. Amos ix. 14.—^d Jer. xxxi. 27. xxxiii. 12.—^e Ch. xxxv. 9. xxxvii. 6, 12.
^f Obad. 17, &c.—^g See Jer. xv. 7.—^h Numb. xiii. 21.
ⁱ Or, *cause to fall.*—^j Ch. xxxiv. 29.

NOTES ON CHAP. XXXVI.

Verse 1. *Prophecy unto the mountains of Israel*] This is a part of the preceding prophecy, though it chiefly concerns the Jews. In it they are encouraged to expect a glorious restoration ; and that none of the evil wishes of their adversaries should take place against them.

Verse 2. *Because the enemy hath said*] The Idumeans thought they would shortly be put in possession of all the strong places of Israel ; *the ancient high places shall be ours.*

Verse 4. *Therefore—thus saith the Lord God to the mountains, &c.*] They shall neither possess *mountain* nor *valley*, *hill* nor *dale*, *fountain* nor *river* ; for though in my justice I made you desolate, yet they

shall not profit by your disasters. See ver. 5, 6, and 7.

Verse 8. *For they are at hand to come.*] The restoration of the Jews is so absolutely determined that you may rest assured it will take place ; and be as confident relative to it, as if you saw the different families entering into the Israelitish borders. It was near at hand in God's determination, though there were about *fifty-eight* of the *seventy* years unelapsed.

Verse 9. *Ye shall be tilled and sown*] The land shall be cultivated as it formerly was, when best peopled and at peace.

Verse 11. *I will multiply upon you man and beast*] The agriculturist and the beast of burden.

And will do better unto you than at your beginnings] I agree with Calmet, that it would be difficult to show

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shalt thou bear the reproach of the people any more, neither shalt thou cause thy nations to fall any more, saith the Lord

21 But I had pity ^a for mine holy name, which the house of Israel had profaned among the heathen, whither they went.

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B. C. cir. 587.
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God.

16 Moreover the word of the LORD came unto me, saying,

22 Therefore say unto the house of Israel, Thus saith the Lord God; I do not *this* for your sakes, O house of Israel, ^b but for mine holy name's sake, which ye have profaned among the heathen, whither ye went.

17 Son of man, when the house of Israel dwelt in their own land, ^a they defiled it by their own way and by their doings: their way was before me as ^b the uncleanness of a removed woman.

18 Wherefore I poured my fury upon them for the blood that they had shed upon the land, and for their idols *wherewith* they had polluted it:

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 ^c sanctified in you before ^d their eyes.

19 And I ^d scattered them among the heathen, and they were dispersed through the countries: ^e according to their way and according to their doings I judged them.

24 For ^e I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land.

20 And when they entered unto the heathen, whither they went, they ^f profaned my holy name, when they said to them, These *are* the people of the LORD, and are gone forth out of his land.

25 ^m Then will I sprinkle clean water upon you, and ye shall be clean: ⁿ from all your filthiness, and from all your idols, will I cleanse you.

26 A ^o 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,

^a Lev. xviii. 25, 27, 28. Jer. ii. 7. — ^b Lev. xv. 19, &c. ^c Ch. xvi. 36, 38, xxiii. 37. — ^d Ch. xxii. 15. — ^e Ch. vii. 3. xviii. 30. xxxix. 24. — ^f Isai. lii. 5. Rom. ii. 24. — ^g Ch. xx. 9, 14. — ^h Ps. cvii. 8. — ⁱ Ch. xx. 41. xxviii. 22. — ^k Or,

your. — ^l Ch. xxxiv. 13. xxxvii. 21. — ^m Isai. lii. 15. Hebr. x. 22. — ⁿ Jer. xxxvi. 8. — ^o Jer. xxxii. 39. Ch. xi. 19.

the literal fulfilment of this prophecy from the days of Zerubbabel to the birth of Christ. The colouring is too high for that period; and the whole falls in better with Gospel than with Jewish times.

From these they are to be gathered, and brought to repossess their own land.

Verse 17. *When the house of Israel dwell in their own land*] Had they continued faithful to me, they had never been removed from it: but they polluted it with their crimes; and I abhorred the land on that account, and gave both them and it up to the destroyers.

Verse 25. *Then—at the time of this great restoration—will I sprinkle clean water upon you—the truly cleansing water*; the influences of the HOLY SPIRIT typified by *water*, whose property it is to *cleanse, whiten, purify, refresh, render healthy and fruitful.*

Verse 20. *And when they entered unto the heathen*] So bad were they, and so deeply fallen, that they profaned the Lord's name among the heathen; and, on their account, the true God was blasphemed. *These, say they, are the people of Jehovah!* O what an abominable people are these! and what a being must that God be who can have and own such for his people!

From all your filthiness] From every sort of external and internal abomination and pollution.

And from all your idols] False gods, false worship, false opinions, and false hopes.

Verse 23. *I will sanctify my great name*] By changing your hearts and your conduct, I shall show my hatred to vice, and my love to holiness: but it is not for *your sakes*, but for *my holy name's sake*, that I shall do you good in your latter days.

Will I cleanse you.] Entirely separate you.

Verse 26. *A new heart also will I give you*] I will change the whole of your infected nature; and give you new appetites, new passions; or, at least, the old ones *purified* and *refined*. The *heart* is generally understood to mean all the *affections* and *passions*.

And a new spirit will I put within you] I will renew your *minds*, also *enlighten* your *understanding*, *correct* your *judgment*, and *refine* your *will*; so that you shall have a *new spirit* to actuate your new *heart*.

Verse 24. *I will take you from among the heathen*] This does not relate to the restoration from Babylon merely. The Jews are at this day scattered in all *Heathen, Mohammedan, and Christian countries.*

I will take away the stony heart] That heart that is *hard, impenetrable, and cold*; the affections and passions that are unyielding, frozen to good, unaffected by heavenly things; that are slow to credit the words of God. I will entirely remove this heart: it is the opposite to that which I have promised you;

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and I will give you an heart of flesh.

27 And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.

28 And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God.

29 I will also save you from all your un-

^a Ch. xi. 19. xxxvii. 14.—^b Ch. xxviii. 25. xxxvii. 25. c Jer. xxx. 22. Ch. xi. 20. xxxvii. 27.—^d Matt. i. 21. Rom. xi. 26.—^e See Ps. cv. 16.—^f Ch. xxxiv. 29.—^g Ch.

cleannesses: and I will call for the corn, and will increase it, and lay no famine upon you.

30 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.

31 Then shall ye remember your own evil ways, and your doings that were not good, and shall lothe yourselves in your own sight

xxxiv. 27.—^b Ch. xvi. 61, 63.—^c Lev. xxvi. 39. Ch. vi. 9. xx. 43.

and you cannot have the *new heart* and the *old heart* at the same time.

And I will give you an heart of flesh.] One that can feel, and that can enjoy; that can feel love to God and to all men, and be a proper habitation for the living God.

Verse 27. *And I will put my Spirit within you*] To keep the heart of flesh alive, the feeling heart still sensible, the loving heart still happy. I will put my Spirit, the great principle of light, life, and love, within you, to actuate the new spirit, and to influence the new affections and passions; that the animal spirit may not become brutish, that the mental powers become not foolish. I will put my Spirit within you, so that as the new spirit may influence the new heart, so will my Spirit influence your new spirit, that each may have a proper mover; and then all will be pure, regular, and harmonious, when passion is influenced by reason, and reason by the Holy Ghost.

And the cause shall be evidenced by the effects; for I will cause you to walk in my statutes—not only to believe and reverence my appointments relative to what I command you to perform; but ye shall walk in them, your conduct shall be regulated by them. "And ye shall keep my judgments;" whatsoever I enjoin you to avoid. And ye shall do them—ye shall not only avoid every appearance of evil, but keep all my ordinances and commandments unblameably.

Here is the salvation that God promises to give to restored Israel; and here is the salvation that is the birthright of every Christian believer: the complete destruction of all sin in the soul, and the complete renewal of the heart; no sin having any place within, and no unrighteousness having any place without.

"But where are they that are thus saved?" *Ans.* Wherever true Christians are to be found. "But I know many true Christians that have not this salvation, but daily mourn over their evil hearts?" *Ans.* They may be sincere, but they are not true Christians; i. e., such as are saved from their sins; the true Christians are those who are filled with the nature and Spirit of Christ. But I will ask a question in my turn: "Do those you mention think it a virtue to be always mourning over their impurities?" Most certainly. Then it is a pity they were not better instructed. It is right they should mourn while they

feel an impure heart; but why do they not apply to that blood which cleanses from all unrighteousness, and to that Spirit which cleanses the very thoughts of the heart by his inspiration? Many employ that time in brooding and mourning over their impure hearts, which should be spent in prayer and faith before God, that their impurities might be washed away. In what a state of nonage are many members of the Christian church!

Verse 28. *Ye shall be my people*] Wholly given up to me in body, soul, and spirit.

And I will be your God.] To fill you with love, joy, peace, meekness, gentleness, long-suffering, fidelity, and goodness, to occupy your whole soul, and gratify your every desire.

Verse 29. *I will also save you from all your uncleannesses*] I repeat it; "I will save you from all your sins."

Verse 30. *Ye shall receive no more reproach of famine*] Ye shall be daily and hourly fed with the bread that endures unto eternal life. "But will not those get proud, who are thus saved, if there be any such? and will they not undervalue the blood of the covenant, for then they shall not need it?" *Ans.* Hear what the Lord saith,—

Verse 31. *Then shall ye remember your own evil ways*] Ye shall never forget that ye were once slaves of sin, and sold under sin; children of the wicked one; heirs to all God's curses, with no hope beyond hell. Such cleansed people never forget the horrible pit and the miry clay out of which they have been brought. And can they then be proud? No: they loathe themselves in their own sight. They never forgive themselves for having sinned against so good a God, and so loving a Saviour. And can they undervalue him by whose blood they were bought, and by whose blood they were cleansed? No! That is impossible: they now see Jesus as they ought to see him; they see him in his splendour, because they feel him in his victory and triumph over sin. To them that thus believe he is precious, and he was never so precious as now. As to their not needing him when thus saved from their sins, we may as well say, as soon may the creation not need the sustaining hand of God, because the works are finished! Learn this, that as it requires the same power to sustain creation as to produce it, so it requires the same Jesus who

A. M. cir. 3417.
B. C. cir. 587.
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for your iniquities and for your abominations.

32 * 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, 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 desolate is become like the garden of 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: * I the LORD have spoken *it*, and I will do *it*.

37 Thus saith the Lord God; * I will yet for this be inquired of by the house of Israel, to do *it* for them; I will increase them with men like a flock.

38 As the * 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.

A. M. cir. 3417.
B. C. cir. 587.
Ol. XLVIII. 2.
Tarquinius Prisci,
R. Roman.,
cir. annum 30.

* Deut. ix. 5. Ver. 22. — b Ver. 10. — c Isai. li. 3. Ch. xviii. 13. Joel ii. 3. — d Ch. xvii. 24. xxii. 14. xxxvii. 14.

* See ch. xiv. 3. xx. 3, 31. — Ver. 10. — s Heb. *flock of holy things*.

cleansed to keep clean. They feel that it is only through his continued indwelling, that they are kept holy, and happy, and useful. Were he to leave them the original darkness and kingdom of death would soon be restored.

Verse 35. *This land that was desolate by sin, is become like the garden of Eden by righteousness.*— Satan's blast is removed; God's blessing has taken place.

Verse 36. *Then the heathen*] They shall see how powerful Jehovah is, and how fully he saves those who come unto and worship him.

Verse 37. *Thus saith the Lord God*] In answer to the question, "Who shall have such blessings?" we say, they that pray, that seek earnestly, that strive to enter in at the strait gate. "Thus saith the Lord, I will yet for this be inquired of by the house of Israel." Neither Jew nor Gentile shall be thus saved who do not earnestly pray to God; and for this thing; for this complete salvation; this setting up of the kingdom of Christ upon earth, and particularly in their own souls.

Verse 38. *As the holy flock*] The church of Christ, without spot, or wrinkle, or any such thing.

The flock of Jerusalem] The Jerusalem that is from above, the city of the living God, the place where his Majesty dwells. As they came in ancient times to the solemn national feasts, so shall they come when they have fully returned unto the Lord, and received his salvation by Christ Jesus.

I do not ask my reader's pardon for having considered this most beautiful chapter as relating, not to the restoration from the Babylonish captivity, but to the redemption under the new covenant by Jesus Christ. There is no period of the Jewish history from that time until now, to which it can be applied. It must belong to the gospel dispensation; and if the Jews will still refuse, contradict, and blaspheme, let no Christian have any fellowship with them in their opposition to this Almighty Saviour. Let none be indifferent to his salvation; let all plead his promises; and let the messengers of the churches proclaim to the Christian world a FREE, a FULL, and a PRESENT SALVATION! And may great grace rest upon themselves, and upon all their flocks!

CHAPTER XXXVII.

This chapter treats of the same subject with the preceding, in a beautiful and significant vision. Under the emblem of the open valley being thickly strewed with very dry bones is represented the hopeless state of the Jews when dispersed throughout the provinces of the Chaldean empire. But God, contrary to every human probability, restores these bones to life, thereby prefiguring the restoration of that people from the Babylonish captivity, and their resettlement in the land of their forefathers, 1—14. The prophet then makes an easy and elegant transition to the blessedness of the people of God under the gospel dispensation, in the plenitude of its manifestation; when the genuine converts to Christianity, the spiritual Israel, shall be no longer under the domination of heathen and anti-christian rulers, but shall be collected together into one visible kingdom, and constitute but one flock under one Shepherd, 15—28. The vision of the dry bones reviving is considered by some as having a remote view to the general resurrection.

A. M. cir. 3417.
B. C. cir. 587.
Ol. XLVIII. 2.
Tarquinius Prisci,
R. Roman,
cir. annum 30.

THE ^ahand of the LORD was upon me, and carried me out ^b in the spirit of the LORD, and set me down in the midst

and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone.

A. M. cir. 3417.
B. C. cir. 587.
Ol. XLVIII. 2.
Tarquinius Prisci,
R. Roman,
cir. annum 30.

of the valley which *was* full of bones,

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.

2 And caused me to pass by them round about: and, behold, *there were* very many in the open ^cvalley; and, lo, *they were* very dry.

9 Then said he unto me, Prophecy unto the ^awind, prophecy, son of man, and say to the wind, Thus saith the Lord God; ^bCome from the four winds, O breath, and breathe upon these slain, that they may live.

3 And he said unto me, Son of man, can these bones live? And I answered, O Lord God, ^dthou knowest.

10 So I prophesied as he commanded me, ¹and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army.

4 Again he said unto me, Prophecy upon these bones, and say unto them, O ye dry bones, hear the word of the LORD.

11 Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, ¹Our bones are dried, and our hope is lost: we are cut off for our parts.

5 Thus saith the Lord God unto these bones; Behold, I will ^ccause breath to enter into you, and ye shall live:

12 Therefore prophecy and say unto them,

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; ¹and ye shall know that I *am* the LORD.

7 So I prophesied as I was commanded:

^a Ch. i. 3. — ^b Ch. iii. 14. viii. 3. xi. 24. Luke iv. 1. ^c Or, *champaign*. — ^d Deut. xxxii. 36. 1 Sam. ii. 6. John v. 21. Rom. iv. 17. 2 Cor. i. 9. — ^e Ps. civ. 30. Ver. 9.

^f Ch. vi. 7. xxxv. 12. Joel ii. 27. iii. 17. — ^g Or, *breath*. ^h Ps. civ. 30. Ver. 5. — ⁱ Rev. xi. 11. — ^k Ps. cxli. 7. Isai. xlix. 14.

NOTES ON CHAP. XXXVII.

Verse 1. *The hand of the Lord was upon me*] The prophetic influence was communicated.

And carried me out in the spirit] Or, And the Lord brought me out in the spirit; that is, a spiritual vision, in which all these things were doubtless transacted.

The valley which was full of bones] This vision of the dry bones was designed, first, as an emblem of the then wretched state of the Jews; secondly, of the general resurrection of the body.

Verse 3. *Can these bones live?*] Is it possible that the persons whose bones these are can return to life?

Verse 4. *Prophecy upon these bones*] Declare to your miserable countrymen the gracious designs of the Lord; show them that their state, however deplorable, is not hopeless.

Verse 5. *Behold, I will cause breath*] *ruach* signifies both *soul*, *breath*, and *wind*; and sometimes the *Spirit of God*. *Soul* is its proper meaning in this vision, where it refers to the bones: "I will cause the soul to enter into you."

Verse 6. *I will lay sinews upon you*] Observe the progress: 1. Here are the bones. 2. The ligaments, called here *sinews*, are to be added in order to unite the bones, that the skeleton might be complete. 3. The flesh (the whole muscular system, the subjacent and superjacent muscles, including the arterial and venous system) clothes this skeleton. 4. The skin (the dermis and epidermis, or cutis and cuticle) envelops the whole of these muscles or flesh; and now these bodies are in the state that the body of Adam was before it received the animal and intel-

lectual principle from God. 5. *There was no breath in them*—they had not yet received their souls. 6. The wind, *ruach*, the soul, came into them. They were endued with animal and intellectual life; and they arose and evidenced a complete restoration to life, and began to perform its functions, ver. 10.

Verse 9. *Prophecy unto the wind*] *ruach*. Address thyself to the soul, and command it to enter into these well-organized bodies, that they may live.

Come from the four winds] SOULS, come from all parts where ye are scattered; and reanimate these bodies from which ye have been so long separated. The four winds signify all parts—in every direction. Literally it is, "Souls, come from the four souls;" "Breath, come from the four breaths;" or, "Wind, come from the four winds." But here *ruach* has both of its most general meanings, *wind* or *breath*, and *soul*.

Verse 11. *These bones are the whole house of Israel*] That is, their state is represented by these bones; and their restoration to their own land is represented by the revivification of these bones.

Verse 12. *I will open your graves*] Here is a pointed allusion to the general resurrection; a doctrine properly credited and understood by the Jews, and to which our Lord refers, John v. 25, 28, 29: "The hour is coming when they that are in their graves shall hear his voice, and come forth."

And cause you to come up out of your graves] I am determined that ye shall be restored; so that were ye even in your graves, as mankind at the general resurrection, yet my all-powerful voice shall call you forth.

A. M. cir. 3417.
B. C. cir. 587.
Ol. XLVIII. 2.
Tarquinius Prisci,
R. Roman.,
cir. annum 30.

Thus saith the Lord GOD; Behold, 'O my people, I will open your graves, and cause you to come up out of your graves, and 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 '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 have spoken *it*, and performed *it*, saith the LORD.

15 The word of the LORD came again unto me, saying,

16 Moreover, thou son of man, 'take thee

one stick, and write upon it, For Judah, and for '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 'join them one to another into one stick; and they shall become one in thine hand.

18 And when the children of thy people shall speak unto thee, saying, 'Wilt thou not shew us what thou *meanest* by these ?

19 'Say unto them, Thus saith the Lord GOD; Behold, I will take 'the stick of Joseph, which *is* in the hand of Ephraim, and the

A. M. cir. 3417.
B. C. cir. 587.
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'Isai. xvi. 19. Hos. xiii. 14.—'Ch. xxxvi. 24. Ver. 25. Ch. xxxiv. 27.—'See Numb. xvii. 2.—'2 Chron. xi.

12, 13, 16. xv. 9. xxx. 11, 18.—'See ver. 22, 24.—'Ch. xii. 9. xxiv. 19.—'Zech. x. 6.—'Ver. 16, 17.

Verse 13. *When I have opened your graves*] When I shall have done for you what was beyond your hope, and deemed impossible, then shall ye know that I am Jehovah.

Verse 14. *And shall put my Spirit*] רוח *ruchi*. Here רוח *ruach* is taken for the Holy Ghost. They were living souls, animal and intellectual beings, when they had received their souls, as mentioned above: but they could only become spiritual, holy, and obedient creatures by the Spirit of God actuating their spirits. See the notes on chap. xxxvi. 25, 26, 27.

THREE degrees or processes have been remarked in this mystic vision. When the prophet was commanded to prophesy—to foretel, on the authority of God, that there should be a restoration to their own land,—

1. There was a noise, which was followed by a general shaking, during which the bones became arranged and united.

2. The flesh and skin came upon them, so that the dry bones were no longer seen.

3. The spirit or soul came into them, and they stood up perfectly vivified.

Perhaps these might be illustrated by three periods of time, which marked the regeneration of the Jewish polity.

1. The publication of the edict of Cyrus in behalf of the Jews, which caused a general shaking or stir among the people, so that the several families began to approach each other, and prepare for their return to Judea, Ezra i. 2, 3. But though partially restored, they were obliged to discontinue the rebuilding of their temple.

2. The edict published by Darius in the second year of his reign, Ezra iv. 23, 24, which removed the impediments thrown in the way of the Jews. Ezra vi. 6, 7, &c.

3. The mission of Nehemiah, with orders from Artaxerxes to complete the building of the temple

and the city, Neh. ii. 7, &c. Then the Jews became a great army, and found themselves in sufficient force to defend themselves and city against all their enemies.

As to the spiritual uses of this curious vision, I must leave them to preachers. I have given the literal meaning, and what the different parts refer to; and if they found their observations on these, they may profit their hearers.

Verse 16. *Son of man, take thee one stick*] The two sticks mentioned in this symbolical transaction represented, as the text declares, the two kingdoms of Israel and Judah, which were formed in the days of Rehoboam, and continued distinct till the time of the captivity. The kingdom of Judah was composed of the tribes of Judah and Benjamin, with the Levites; all the rest went off in the schism with Jeroboam, and formed the kingdom of Israel. Though some out of those tribes did rejoin themselves to Judah, yet no whole tribe ever returned to that kingdom. Common sufferings in their captivity became the means of reviving a kinder feeling; and to encourage this, God promises that he will reunite them, and restore them to their own land; and that there shall no more be any divisions or feuds among them. To represent this in such a way as would make it a subject of thought, reflection, and inquiry, the prophet is ordered to take the two sticks mentioned above, to write on them the distinguishing names of the divided kingdoms, and then by a notch, dovetail, glue, or some such method, to unite them both before the people. He did so; and on their inquiry, showed them the full meaning of this symbolical action.

Verse 19. *The stick of Joseph, which is in the hand of Ephraim*] Jeroboam, the first king of the ten tribes, was an Ephraimite. Joseph represents the ten tribes in general: they were in the hand of Ephraim, that is, under the government of Jeroboam.

Verse 22. *I will make them one nation*] There was no distinction after the return from Babylon.

A. M. cir. 3417. tribes of Israel his fellows, and
 B. C. cir. 587. will put them with him, *even*
 Ol. XLVIII. 2. with the stick of Judah, and
 Tarquinius Prisci, with the stick of Judah, and they
 R. Roman, make them one stick, and they
 cir. annum 30. shall be one in mine hand.

20 And the sticks whereon thou writest shall be in thine hand ^a before their eyes.

21 And say unto them, Thus saith the Lord God; Behold, ^b 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 I ^c will make them one nation in the land upon the mountains of Israel; and ^d 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 ^e Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but ^f I will save them out of all their dwelling-places, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God.

^a Ch. xii. 3.—^b Ch. xxxvi. 24.—^c Isai. xi. 13. Jer. iii. 18. l. 4. Hos. i. 11.—^d Ch. xxxiv. 23, 24. John x. 16. ^e Ch. xxxvi. 25.—^f Ch. xxxvi. 28, 29.—^g Isai. xl. 11. Jer. xxiii. 5. xxx. 9. Ch. xxxiv. 23, 24. Hos. iii. 5. Luke i. 32. ^h Ver. 23. John x. 16.—ⁱ Ch. xxxvi. 27.—^j Ch. xxxvi. 28.

And one king shall be king to them all] Politically speaking, they never had a king from that day to this; and the grand junction and government spoken of here must refer to another time—to that in which they shall be brought into the Christian church with the fulness of the Gentiles; when Jesus, the King of kings and Lord of lords, shall rule over all.

Verse 24. And David my servant shall be King] That this refers to Jesus Christ, see proved, chap. xxxiv. 23.

24 And ^a David my servant shall be king over them; and ^b they all shall have one shepherd: ^c they shall also walk in my judgments, and observe my statutes, and do them.

25 ^d 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 ^e for ever: and ^f my servant David shall be their prince for ever.

26 Moreover I will make a ^g covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and ^h multiply them, and will set my ⁱ sanctuary in the midst of them for evermore.

27 ^j My tabernacle also shall be with them: yea, I will be ^k their God, and they shall be my people.

28 ^l And the heathen shall know that I the LORD do ^m sanctify Israel, when my sanctuary shall be in the midst of them for evermore.

¹ Isai. lx. 21. Joel iii. 20. Amos ix. 15.—² Ver. 24. John xii. 34.—³ Ps. lxxxix. 3. Isai. lv. 3. Jer. xxxii. 40. Ch. xxxiv. 25.—⁴ Ch. xxxvi. 10, 37.—⁵ 2 Cor. vi. 16.—⁶ 1 Pet. xxvi. 11, 12. Ch. xliii. 7. John i. 14.—⁷ Ch. xi. 20. xiv. 11. xxxvi. 28.—⁸ Ch. xxxvi. 23.—⁹ Ch. xx. 12.

Verse 25. The land that I have given unto Jacob my servant] Jacob means here the twelve tribes; and the land given to them was the whole land of Palestine; consequently, the promise states that, when they return, they are to possess the whole of the Promised Land.

Verse 26. Covenant of peace] See this explained chap. xxxiv. 25.

Verse 27. My tabernacle] Jesus Christ, the true tabernacle, in whom dwelt all the fulness of the Godhead bodily.

CHAPTER XXXVIII.

The sublime prophecy contained in this and the following chapter relates to Israel's victory over Gog, and is very obscure. It begins with representing a prodigious armament of many nations combined together, under the conduct of Gog, with the intention of overwhelming the Jews after having been for some time resettled in their land subsequent to their return from the Babylonish captivity, 1—9. These enemies are further represented as making themselves sure of the spoil, 10—13. But in this critical conjuncture when Israel, to all human appearance, was about to be swallowed up by her enemies, God most graciously appears, to execute by terrible judgments the vengeance threatened against these formidable adversaries of his people, 14—16. The prophet, in terms borrowed from human passions, describes, with awful emphasis, the fury of Jehovah as coming up to his face; and the effects of it so dreadful, as to make all the animate and inanimate creation tremble, and even to convulse with terror the whole frame of nature, 17—23.

A. M. cir. 3417.
B. C. cir. 567.
Ol. XLVIII. 2.
Tarquinius Prisci,
R. Roman.,
cir. annum 30.

AND the word of the LORD came unto me, saying,
2 * Son of man, ^b set thy face against ^c Gog, the land of Ma-

gog, ^d the chief prince of Meshech and Tubal, and prophesy against him,

3 And say, Thus saith the Lord God; Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal:

4 And ^e I will turn thee back, and put hooks into thy jaws, and I will bring thee forth, and all thine army, horses and horsemen, ^f 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 ^g Libya with them; all of them with shield and helmet:

^a Ch. xxxix. 1.—^b Ch. xxxv. 2, 3.—^c Rev. xx. 8. ^d Or, prince of the chief.—^e Ch. xxxii. 26.—^f 2 Kings xix. 28. Ch. xxix. 4. xxxix. 2.—^g Ch. xxiii. 12.—^h Or, Phat. Ch. xxvii. 10. xxx. 5.—ⁱ Gen. x. 2.—^j Ch. xxvii.

NOTES ON CHAP. XXXVIII.

Verse 2. *Son of man, set thy face against Gog, the land of Magog*] This is allowed to be the most difficult prophecy in the Old Testament. It is difficult to us, because we know not the king nor people intended by it: but I am satisfied they were well known by these names in the time that the prophet wrote.

I have already remarked in the introduction to this book that there are but two opinions on this subject that appear to be at all probable: 1. That which makes Gog *Cambyzes*, king of *Persia*; and 2. That which makes him *Antiochus Epiphanes*, king of *Syria*. And between these two (for one or other is supposed to be the person intended) men are much divided.

Calmet, one of the most judicious commentators that ever wrote on the Bible, declares for *Cambyzes*; and supports his opinion, in opposition to all others, by many arguments.

Mr. *Méde* supposes the *Americans* are meant, who were originally colonies of the Scythians, who were descendants of *Magog*, son of *Japheth*. *Houbigant* declares for the *Scythians*, whose neighbours were the people of *Rosh*, *Meshech*, and *Tubal*, that is, the *Russians*, *Muscovites*, and *Tybareni* or *Cappadocians*. Several eminent critics espouse this opinion. *Rabbi David Kimchi* says the *Christians* and *Turks* are meant: and of later opinions there are several, founded in the ocean of conjecture. *Calmet* says expressly, that Gog is *Cambyzes*, king of *Persia*, who on his return from the land of *Egypt*, died in *Judea*. The Rev. *David Martin*, pastor of the Waloon church at *Utrecht*, concludes, after examining all previous opinions, that *Antiochus Epiphanes*, the great enemy of the Israelites, is alone intended here; and that *Gog*, which signifies covered, is an allusion to the well-known character of *Antiochus*, whom historians describe as

6 ^b Gomer, and all his bands; the house of ⁱ Togarmah of the north quarters, and all his bands: and many people with thee.

7 ^b 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 ¹ After many ^m days thou shalt be visited: in the latter years thou shalt come into the land that is brought back from the sword, ⁿ and is gathered out of many people, against ^o the mountains of *Israel*, which have been always waste: but it is brought forth out of the nations, and they shall ^p dwell safely all of them.

9 Thou shalt ascend and come ^q like a

14. Like *Isai*. viii. 9, 10. *Jer*. xli. 3, 4, 14. li. 12.—¹ *Gen*. xlix. 1. *Deut*. iv. 30. *Ver*. 16.—^m *Isai*. xxix. 6.—ⁿ *Ver*. 12. Ch. xxxiv. 13.—^o Ch. xxxvi. 1, 4, 8.—^p *Jer*. xxiii. 6. Ch. xxviii. 26. xxxiv. 26, 28. *Ver*. 11.—^q *Isai*. xxviii. 2.

an artful, cunning, and dissembling man. See *Dan*. viii. 23, 25; xi. 23, 27, 32. *Magog* he supposes to mean the country of *Syria*. Of this opinion the following quotation from *Pliny*, *Hist. Nat.*, lib. v., c. 23, seems a proof; who, speaking of *Cœle-Syria*, says: *Cœle habet Apamiam Marsyia amne divisam a Nazarinorum Tetrarchia. Bamyceum quam alio nomine Hierapolis vocatur, Syris vero Magog. "Cœle-Syria has Apamia separated from the tetrarchy of the Nazarenes by the river Marsyia; and Bamyce, otherwise called Hierapolis; but by the Syrians, Μαοογ."*

I shall at present examine the text by this latter opinion.

Chief prince of Meshech and Tubal] These probably mean the auxiliary forces, over whom *Antiochus* was supreme; they were the *Muscovites* and *Cappadocians*.

Verse 4. *I will turn thee back*] Thy enterprise shall fail.

Verse 5. *Persia*] That a part of this country was tributary to *Antiochus*, see 1 *Macc*. iii. 31.

Ethiopia, and Libya] That these were auxiliaries of *Antiochus* is evident from *Dan*. xi. 43: "The Libyans and Ethiopians shall be at his steps."

Verse 6. *Gomer, and all his bands; the house of Togarmah*] The *Cimmerians* and *Turcomanians*, and other northern nations.—*Calmet*.

Verse 8. *In the latter years thou shalt come*] This was fulfilled about four hundred years after.—*Martin*. The expedition of *Cambyzes* against *Egypt* was about twelve years after the return of the Jews from *Babylon*.—*Calmet*.

Verse 9. *Thou shalt ascend and come like a storm*] It is observable that *Antiochus* is thus spoken of by *Daniel*, chap. xi. 40: *The king of the north—Antiochus, shall come against him* (the king of the south is the king of *Egypt*) like a whirlwind.

A. M. cir. 3417.
B. C. cir. 567.
Ol. XLVIII. 2.
Tarquinius Prisci,
R. Roman.,
cir. annum 30.

A. M. cir. 3417.
B. C. cir. 567.
Ol. XLVIII. 2.
Tarquinii Prisci,
R. Roman.,
cir. annum 30.

storm, thou shalt be ^a 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 come into thy mind, and thou shalt ^b think an evil thought:

11 And thou shalt say, I will go up to the land of unwalled villages; I will ^c go to them that are at rest, ^d that dwell ^e safely, all of them dwelling without walls, and having neither bars nor gates,

12 ^f To take a spoil, and to take a prey, to turn thine hand upon ^g the desolate places *that are now* inhabited, ^h and upon the people *that are* gathered out of the nations, which have gotten cattle and goods, that dwell in the ⁱ midst of the land.

13 ^k Sheba, and ^l Dedan, and the merchants ^m of Tarshish, with all ⁿ 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 take away cattle and goods, to take a great spoil?

14 Therefore, son of man, prophesy and say unto Gog, Thus saith the Lord God; ^o In that day when my people of Israel ^p dwelleth safely, shalt thou not know *it*?

15 ^q And thou shalt come from thy place out of the north parts, thou, ^r and many people with thee, all of them riding upon horses, a great company, and a mighty army:

16 ^s And thou shalt come up against my people of Israel, as a cloud to cover the land; ^t it shall be in the latter days, and I will bring thee against my land, ^u 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, ^v by my

servants the prophets of Israel, which 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 ^w in my jealousy ^x and in the fire of my wrath have I spoken, ^y Surely in that day there shall be a great shaking in the land of Israel;

20 So that ^z 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, ^{aa} and the mountains shall be thrown down, and the ^{bb} steep places shall fall, and every wall shall fall to the ground.

21 And I will ^{cc} call for ^{dd} a sword against him throughout all my mountains, saith the Lord God: ^{ee} every man's sword shall be against his brother.

22 And I will ^{ff} plead against him with ^{gg} pestilence and with blood; and ^{hh} I will rain upon him, and upon his bands, and upon the many people that *are* with him, an overflowing rain, and ⁱⁱ great hailstones, fire, and brimstone.

23 Thus will I magnify myself, and ^{kk} sanctify myself; ^{ll} and I will be known in the eyes of many nations, and they shall know that *I am* the LORD.

^a Jer. iv. 13. Ver. 16.—^b Or, conceive a mischievous purpose.—^c Jer. xlix. 31.—^d Ver. 8.—^e Or, confidently. ^f Heb. To spoil the spoil, and to prey the prey. Ch. xxix. 19. ^g Ch. xxxvi. 34, 35.—^h Ver. 8.—ⁱ Heb. navel. Judg. ix. 37.—^j Ch. xxvii. 22, 23.—^k Ch. xxvii. 15, 20.—^l Ch. xxvii. 12.—^m See ch. x. 3, 5.—ⁿ Isai. iv. 1.—^o Ver. 8. ^p Ch. xxxix. 2.—^q Ver. 6.—^r Ver. 9.—^s Ver. 8. ^t Exod. xiv. 4. Ch. xxxvi. 23. xxxix. 21.—^u Heb. by the

hands.—^v Ch. xxxvi. 5, 6. xxxix. 25.—^w Ps. lxxxix. 46. ^x Hag. ii. 6, 7. Rev. xvi. 18.—^y Hos. iv. 3.—^z Jer. iv. 24. Nah. i. 5, 6.—^{aa} Or, towers, or stairs.—^{bb} Pa. cv. 16. ^{cc} Ch. xiv. 17.—^{dd} Judg. vii. 22. 1 Sam. xiv. 20. 2 Chron. xx. 23.—^{ee} Isai. lxvi. 16. Jer. xxv. 31.—^{ff} Ch. v. 17. ^{gg} Ps. xi. 6. Isai. xxxix. 6. xxx. 30.—^{hh} Ch. xiii. 11. Rev. xvi. 21.—ⁱⁱ Ch. xxxvi. 23.—^{jj} Pa. ix. 16. Ch. xxxvii. 28. xxxix. 7. Ver. 16.

Verse 10. *Shall things come into thy mind, and thou shalt think an evil thought*] Antiochus purposed to invade and destroy *Egypt* as well as *Judea*; see Dan. xi. 31, 32, 36. This *Calmet* interprets of Cambyses, his cruelties in *Egypt*, and his evil design to destroy the Israelites.

Verse 12. *To take a spoil—and a prey*] When Antiochus took *Jerusalem* he gave the pillage of it to his soldiers, and spoiled the temple of its riches, which were immense. See *Joseph. WAR*, B. i. c. 1.

Verse 13. *Sheba, and Dedan*] The Arabians, anciently great plunderers; and *Tarshish*, the inhabitants of the famous isle of *Tartessus*, the most noted merchants of the time. They are here represented as coming to *Antiochus* before he undertook the expedition, and bargaining for the spoils of the *Jews*. *Art thou come to take a spoil, to carry away silver and gold, cattle and goods?*

Verse 16. *When I shall be sanctified in thee. O Gog*] By the defeat of his troops under *Ijuba*,

his general. 1 Mac. iii. 32, 33, &c., and chap. vi. 6.

Verse 17. Art thou he of whom I have spoken in old time] This prophecy concerning Antiochus and the Jews was delivered about four hundred years before the events took place.—*Martin*. *Calmet* maintains that Cambyses is spoken of, and refers to ancient prophecies, especially Isai. xiv., xv., xvi. 20, 21.

Verse 21. I will call for a sword against him] Meaning Judas Maccabeus, who defeated his army

under Lysias, making a horrible carnage.—*Martin*. Cambyses had no wars in the mountains of Israel.

Verse 22. Great hailstones, fire, and brimstone.] These are probably figurative expressions, to signify that the whole tide of the war should be against him, and that his defeat and slaughter should be great. Abp. *Newcome* supposes all the above prophecy remains yet to be fulfilled. Where such eminent scribes are divided, who shall decide!

CHAPTER XXXIX.

The prophet goes on to denounce the divine judgments against Gog and his army, 1—7; and describes their dreadful slaughter, 8—10, and burial, 11—16, in terms so very lofty and comprehensive, as must certainly denote some very extraordinary interposition of Providence in behalf of the Jews. And to amplify the matter still more, the prophet, with peculiar art and propriety, delays the summoning of all the birds and beasts of prey in nature to feast on the slain (in allusion to the custom of feasting on the remainder of sacrifices), till after the greater multitudes are buried; to intimate that even the remainder, and as it were the stragglers of such mighty hosts, would be more than sufficient to satisfy their utmost rapacity, 17—20. The remaining verses contain a prediction of the great blessedness of the people of God in gospel times, and of the stability of the kingdom of Christ, 21—29. It will be proper to remark that the great northern expedition against the natural Israel, described in this and the preceding chapter, is, from its striking resemblance in the main particulars, put by the writer of the Apocalypse (chap. xx. 7—10) for a much more formidable armament of a multitude of nations in the four quarters of the earth against the pure Christian church, the MYSTICAL Israel; an event still extremely remote, and which it is thought shall immediately precede the destruction of the world by fire, and the general judgment.

A. M. cir. 3417.
B. C. cir. 587.
OL XLVIII. 2.
Tarquini Prisci,
R. Roman.,
cir. annum 30.

THEREFORE, * 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 ^b leave but the sixth part of thee, ^c and will cause thee to come up from ^d 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 ^e Thou shalt fall upon the mountains of

Israel, thou, and all thy bands, and the people that is with thee: ^f I will give thee unto the ravenous birds of every

^g sort, and to the beasts of the field ^h to be devoured.

5 Thou shalt fall upon ⁱ the open field: for I have spoken it, saith the Lord God.

6 ^k And I will send a fire on Magog, and among them that dwell ^l carelessly in ^m the isles: and they shall know that I am the LORD.

7 ⁿ So will I make my holy name known in the midst of my people Israel; and I will not

A. M. cir. 3417.
B. C. cir. 587.
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cir. annum 30.

* Ch. xxxviii. 2, 3.—^b Or, strike thee with six plagues; or, draw thee back with a hook of six teeth, as ch. xxxviii. 4.
^c Ch. xxxviii. 15.—^d Heb. the sides of the north.—^e Ch. xxxviii. 21. Ver. 17.—^f Ch. xxxiii. 27.—^g Heb. wing.

^h Heb. to devour.—ⁱ Heb. the face of the field.—^k Ch. xxxvii. 22. Amos i. 4.—^l Or, confidently.—^m Ps. lxxii. 10.—ⁿ Ver. 23

NOTES ON CHAP. XXXIX.

Verse 2. And leave but the sixth part of thee] The margin has, strike thee with six plagues; or, draw thee back with a hook of six teeth.

Verse 3. I will smite thy bow out of thy left hand] The Persians whom Antiochus had in his army, chap. xxxviii. 5, were famous as archers, and they may be intended here. The bow is held by the left

hand; the arrow is pulled and discharged by the right.

Verse 6. I will send a fire on Magog] On Syria. I will destroy the Syrian troops.

And among them that dwell carelessly in the isles] The auxiliary troops that came to Antiochus from the borders of the Euxine Sea.—*Martin*.

Verse 7. In the midst of my people Israel] This

A. M. cir. 3417.
B. C. cir. 587.
OL XLVIII. 2
Tarquini Prisci,
R. Roman.,
cir. annum 30.

let them ^a pollute my holy name any more: ^b and the heathen shall know that I *am* the LORD, the Holy One in Israel.

8 ^c Behold, it is come, and it is done, saith the Lord GOD; this *is* the day ^d 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 weapons, both the shields and the bucklers, the bows and the arrows, and the ^e handstaves, and the spears, and they shall ^f 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 : ^g 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,

^a Lev. xviii. 21. Ch. xx. 39.—^b Ch. xxxviii. 16, 23. ^c Rev. xvi. 17. xxi. 6.—^d Ch. xxxviii. 17.—^e Or, javelins.—^f Or, make a fire of them.—^g Isai. xiv. 2.—^h Or,

defeat of Gog is to be in Israel: and it was *there*, according to this prophecy, that the immense army of Antiochus was so completely defeated.

And I will not let them pollute my holy name any more] See on 1 Macc. i. 11, &c., how Antiochus had profaned the temple, insulted Jehovah and his worship, &c. God permitted that as a scourge to his disobedient people; but now the scourger shall be scourged, and he shall pollute the sanctuary no more.

Verse 9. And shall set on fire—the weapons] The Israelites shall make bonfires and fuel of the weapons, tents, &c., which the defeated Syrians shall leave behind them, as expressive of the joy which they shall feel for the destruction of their enemies; and to keep up, in their *culinary consumption*, the memory of this great event.

They shall burn them with fire seven years] These may be figurative expressions, after the manner of the Asiatics, whose language abounds with such descriptions. They occur every where in the prophets. As to the number seven, it is only a certain for an indeterminate number. But as the slaughter was great, and the bows, arrows, quivers, shields, bucklers, handstaves, and spears were in vast multitudes, it must have taken a long time to gather them up in the different parts of the fields of battle, and the roads in which the Syrians had retreated, throwing away their arms as they proceeded; so there might have been a long time employed in collecting and burning them. And as all seem to have been doomed to the fire, there might have been some found at different intervals and burned, during the seven years here mentioned. Mariana, in his History of Spain, lib. xi., c. 24, says, that after the Spaniards had given that signal overthrow to the Saracens, A. D.

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 ^h noses of the passengers: and there shall they bury Gog and all his multitude: and they shall call *it* The valley of ⁱ Hamon-gog.

12 And seven months shall the house of Israel be burying of them, ^k that they may cleanse the land.

13 Yea, all the people of the land shall bury *them*; and it shall be to them a renown, the day that ^l I shall be glorified, saith the Lord GOD.

14 And they shall sever out ^m men of continual employment, passing through the land to bury with the passengers those that remain upon the face of the earth, ⁿ to cleanse it: after the end of seven months shall they search.

months.—^l That is, *The multitude of Gog*.—^k Deut. xii. 23. Ver. 14, 16.—^l Ch. xxxviii. 22.—^m Heb. men of continuance.—ⁿ Ver. 12.

1212, they found such a vast quantity of lances, javelins, and such like, that they served them for four years for fuel. And probably these instruments obtained by the Israelites were used in general for *culinary firewood*, and might literally have served them for seven years; so that during that time they should take no wood out of the fields, nor out of the forests for the purpose of fuel, ver. 10.

Verse 11. The valley of the passengers on the east of the sea] That is, of Gennesareth, according to the Targum. The valley near this lake or sea is called the Valley of the Passengers, because it was a great road by which the merchants and traders from Syria and other eastern countries went into Egypt; see Gen. xxxvii. 17, 25. See Calmet here.

There shall they bury Gog and all his multitude] Some read, "There shall they bury Gog, that is, all his multitude." Not Gog, or Antiochus himself, for he was not in this battle; but his generals, captains, and soldiers, by whom he was represented. As to Hamon-gog, we know no valley of this name but here. But we may understand the words thus: the place where this great slaughter was, and where the multitudes of the slain were buried, might be better called Hamon-gog, the valley of the multitude of Gog, than the valley of passengers; for so great was the carnage there, that the way of the passengers shall be stopped by it. See the text.

Verse 12. And seven months] It shall require a long time to bury the dead. This is another figurative expression; which, however, may admit of a good deal of literal meaning. Many of the Syrian soldiers had secreted themselves in different places during the pursuit after the battle, where they died of their wounds, of hunger, and of fatigue; so that

A. M. cir. 3417.
B. C. cir. 587.
Ol. XLVIII. 2.
Tarquinius Prisci,
R. Roman.,
cir. annum 30.

15 And the passengers that pass through the land, when any seeth a man's bone, then shall he ^a 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 ^a Hamonah. Thus shall they ^c cleanse the land.

17 And, thou son of man, thus saith the Lord God; ^d Speak ^e unto every feathered fowl, and to every beast of the field, ^f Assemble yourselves, and come; gather yourselves on every side to my ^g sacrifice that I do sacrifice for you, *even* a great sacrifice ^h upon the mountains of Israel, that ye may eat flesh, and drink blood.

18 ⁱ Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of ^k goats, of bullocks, all of them ^l fatlings 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 ^m Thus ye shall be filled at my table with horses and chariots, ⁿ with mighty men, and with all men of war, saith the Lord God.

21 ^o And I will set my glory among the heathen, and all the heathen shall see my judgment that I have executed, and ^p my hand that I have laid upon them.

22 ^q So the house of Israel shall know that I am the LORD their God from that day and forward.

23 ^r And the heathen shall know that the house of Israel went into captivity for their iniquity: because they trespassed against me, therefore ^s hid I my face from them, and ^t gave them into the hand of their enemies: so fell they all by the sword.

24 ^u 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; ^v Now will I bring again the captivity of Jacob, and have mercy upon the ^w whole house of Israel, and will be jealous for my holy name;

26 ^x After that they have borne their shame, and all their trespasses whereby they have trespassed against me, when they ^y dwelt safely in their land, and none made them afraid.

27 ^z When I have brought them again from

A. M. cir. 3417.
B. C. cir. 587.
Ol. XLVIII. 2.
Tarquinius Prisci,
R. Roman.,
cir. annum 30.

^a Heb. *tsild*.—^b That is, *the multitude*.—^c Ver. 12.
^d Rev. xix. 17.—^e Heb. *to the fowl of every wing*.—^f Isai. xviii. 6. xxxiv. 6. Jer. xii. 9. Zeph. i. 7.—^g Or, *slaughter*.
^h Ver. 4.—ⁱ Rev. xix. 18.—^k Heb. *great goats*.—^l Deut. xxxii. 14. Ps. xxiii. 12.—^m Ps. lxxvi. 6. Ch. xxxviii. 4.
ⁿ Rev. xix. 18.—^o Ch. xxxviii. 16, 23.—^p Exod. vii. 4.

^q Ver. 7, 23.—^r Ch. xxxvi. 18, 19, 20, 23.—^s Deut. xxxi. 17. Isai. lix. 2.—^t Lev. xxvi. 25.—^u Ch. xxxvi. 19.
^v Jer. xxx. 3, 18. Ch. xxxiv. 13, xxxvi. 21.—^w Ch. xx. 40.
^x Hos. i. 11.—^y Dan. ix. 16.—^z Lev. xxvi. 5, 6.—^{aa} Ch. xxxviii. 25, 26.

they were not all found and buried till *seven months* after the defeat of the Syrian army. This slow process of burying is distinctly related in the three following verses, and extended even to a *bone*, ver. 15; which, when it was found by a passenger, the place was marked, that the buryers might see and *inter* it. *Seven months* was little time enough for all this work; and in that country putrescency does not easily take place; the scorching winds serving to desiccate the flesh, and preserve it from decomposition.

Verse 17. *Gather yourselves—to my sacrifice*] This is an allusion to a custom common in the East: when a sacrifice is made, the friends and neighbours of the party sacrificing are invited to come and feast on the sacrifice.

Verse 18. *Ye shall—drink the blood of the princes of the earth*] I need not mention the custom of the Scandinavians: they were accustomed to drink the blood of their enemies out of the skulls of the dead. but this is spoken of *fowls* and *beasts* here—*rams, lambs, and goats*. The feast shall be as grateful and plentiful to the *fowls* and *beasts*, as one made of the above animals, the fattest and best of their kind because fed in the fertile fields of Bashan), would be to the guests of him who makes a sacrifice.

Verse 19. *And ye shall eat fat—and drink blood*] *Who* shall eat and drink, &c.? Not the *Jews*; though *Voltaire* says they ate *human flesh*, and are invited here by the prophet to *eat the flesh and drink the blood of their enemies*; which is a most unprincipled falsehood. It is the *fowls* and the *beasts* that God invites, ver. 17: "Speak to every feathered fowl, and to every beast of the field, assemble yourselves—that ye may eat flesh and drink blood;" nor are the persons altered in all these verses, 17, 18, 19, 20: so the assertion of *Voltaire* is either through *brutish ignorance* or *Satanic malice*.

Verse 25. *Now will I bring again the captivity of Jacob*] Both *they* and the *heathen* shall know that it was for their iniquity that I gave them into the hands of their enemies: and now I will redeem them from those hands in such a way as to prove that I am a *merciful God*, as well as a *just God*.

Verse 26. *After that they have borne their shame*] After they shall have borne the *punishment* due to a line of conduct which is their *shame* and reproach, viz. *idolatry*.

Verse 27. *When I have—gathered them*] Antiochus had before captured many of the *Jews*, and sold them for *slaves*; see Dan. xi. 33.

A. M. cir. 3417.
B. C. cir. 587.
Ol. XLVIII. 2.
Tarquinius Prisci,
R. Roman.,
cir. annum 30.

the people, and gathered them out of their enemies' lands, and am sanctified in them in the sight of many nations;

have gathered them unto their own land, and have left none of them any more there.

A. M. cir. 3417.
B. C. cir. 587.
Ol. XLVIII. 2.
Tarquinius Prisci,
R. Roman.,
cir. annum 30.

28 ^b Then shall they know that I am the Lord their God, ^c which caused them to be led into captivity among the heathen: but I

29 ^d Neither will I hide my face any more from them: for I have ^e poured out my Spirit upon the house of Israel, saith the Lord God.

^a Ch. xxxvi. 23, 24. xxxviii. 16. — ^b Ch. xxxiv. 30. Ver. 22. — ^c Heb. by my causing of them, &c.

^d Isai. liv. 8. — ^e Joel ii. 28. Zech. xii. 10. Acts ii. 17.

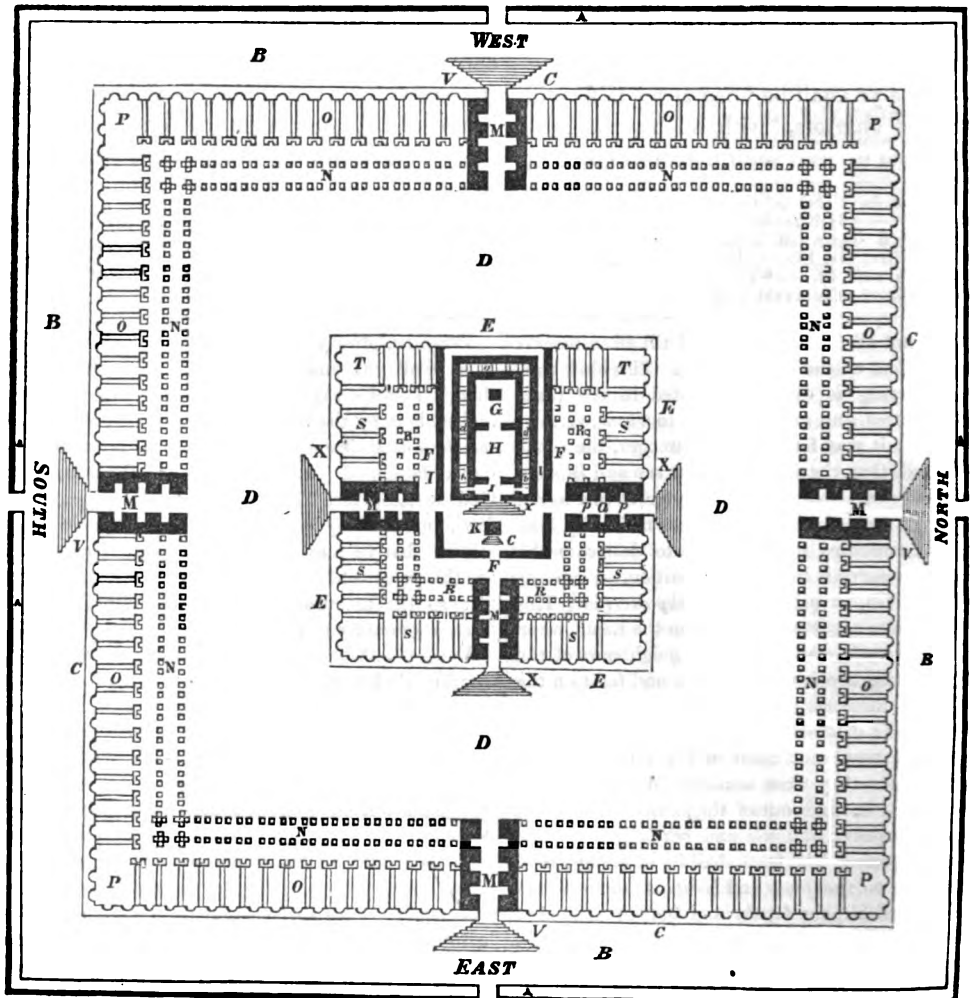
Verse 28. *And have left none of them any more there.*] All that chose had liberty to return; but many remained behind. This promise may therefore refer to a *greater restoration*, when not a Jew shall be left behind. This, the next verse intimates, will be in the *gospel dispensation*.

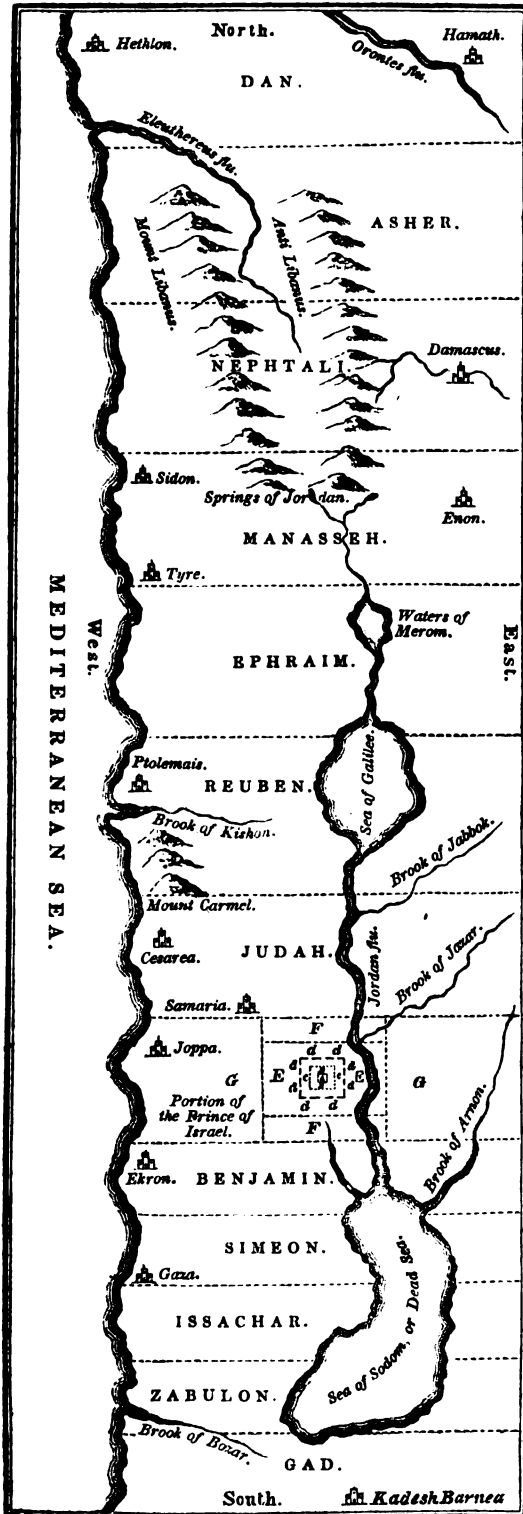
Verse 29. *For I have poured out my Spirit*] That

is, I will pour out my Spirit; see the notes on chap. xxxvi. 25—29, where this subject is largely considered. This *Spirit* is to enlighten, quicken, purify, and cleanse their hearts; so that, being completely changed, they shall become God's people, and be a praise in the earth. Now, they are a proverb of reproach; then, they shall be eminently distinguished.

A NEW PLAN OF THE TEMPLE AT JERUSALEM.

[For an explanation of this plan, and of the accompanying map of the division of the Land of Canaan, see at the end of Chap. xlviii.]





DIVISION OF THE LAND OF CANAAN.

CHAPTER XL.

The prophecy or vision, which begins here, continues to the end of the Book. The Temple of Jerusalem lying in ruins when Ezekiel had this vision (for its date is the fourteenth year after the destruction of Jerusalem by Nebuchadnezzar), the Jews needed consolation. If they were not promised a restoration of the temple, they would not feel so great an interest in returning home. It is thought by some that no model of Solomon's Temple had remained. To direct them, therefore, in the dimensions, parts, order, and rules of their new temple might be one reason why Ezekiel is so particular in the description of the old; to which the new was conformable in figure and parts, though inferior in magnificence, on account of the poverty of the nation at the time. Whatever was august or illustrious in the prophetic figures, and not literally fulfilled in or near their own times, the ancient Jews properly considered as belonging to the time of the Messiah. Accordingly, upon finding that the latter temple fell short of the model of the temple here described by Ezekiel, they supposed the prophecy to refer, at least in part, to the period now mentioned. And we, who live under the Gospel dispensation, have apostolical authority for the assertion that the temple and temple-worship were emblematic of Christ's church, frequently represented in the New Testament under the metaphor of a temple, in allusion to the symmetry, beauty, and firmness of that of Solomon; to its orderly worship; and to the manifestations it had of the Divine Presence. This chapter commences with the time, manner, and end of the vision, 1—5. We have next a description of the east gate, 6—19, the north gate, 20—22, and the south gate, 24—31. A further description of the east gate, 32—34, and of the north gate, 35—38. Account of the eight tables, 39—43; of the chambers, 44—47; and of the porch of the temple, 48, 49.

A. M. 3430.
B. C. 574.
Ol. L. I. 3.
Anno
Servii Tullii,
R. Roman., 5.

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 ^a the city was smitten,

^a Ch. xxxiii. 21. — ^b Ch. i. 3.

NOTES ON CHAP. XL.

Verse 1. *In the five and twentieth year of our captivity*] According to the date here given, this prophecy was delivered on Tuesday, April 20, A. M. 3430, in the *twenty-fifth* year of the captivity of *Jeconiah*, and *fourteen* years after the taking of Jerusalem.

The temple here described by Ezekiel is, in all probability, the same which he saw before his captivity, and which had been burned by the Chaldeans *fourteen* years before this vision. On comparing the Books of Kings and Chronicles with this Prophet, we shall find the same dimensions in the parts described by both; for instance, the temple, or place which comprehended the sanctuary, the holy place, and the vestibule or porch before the temple, is found to measure equally the same both in Ezekiel and the Kings. Compare 1 Kings vi. 3—16, with chap. xli. 2, &c. The inside ornaments of the temple are entirely the same; in both we see two courts; an inner one for the priests, and an outer one for the people. Compare 1 Kings vi. 29—36; 2 Chron. iv. 9; and Ezek. xli. 16, 17, and xlvi. 7—10. So that there is room to suppose that, in all the rest, the temple of Ezekiel resembled the old one; and that God's design in retracing these ideas in the prophet's memory was to preserve the remembrance of the plan, the dimensions, the ornaments, and whole structure of this divine edifice; and that at the return from captivity the

in the selfsame day ^b the hand of the LORD was upon me, and brought me thither.

2 ^c In the visions of God brought he me into the land of Israel, ^d and

^c Ch. viii. 3. — ^d Rev. xxi. 10.

people might more easily repair it, agreeably to this model. The prophet's applying himself to describe this edifice was a motive of hope to the Jews of seeing themselves one day delivered from captivity, the temple rebuilt, and their nation restored to its ancient inheritance. Ezekiel touches very slightly upon the description of the temple or house of the Lord, which comprehended the holy place or sanctuary, and which are so exactly described in the Books of Kings. He dwells more largely upon the gates, the galleries, and apartments, of the temple, concerning which the history of the kings had not spoken, or only just taken notice of by the way.

This is the judgment of *Calmet*; and although every Biblical critic is of the same opinion, yet more labour is spent on *rebuilding* this temple of *Ezekiel* than was spent on that built by Solomon! The Jesuits, *Prada* and *Villalpand*, have given *three* folio volumes on this temple, with abundance of cuts, where the different parts are exhibited after the finest models of *Grecian* and *Roman* architecture! But still the building is incomplete. Now, of what consequence is all this to the Christian, or to any other reader? I confess I see not. While, then, we have the exact dimensions and accurate description in 1 Kings and 2 Chronicles, of that built by Solomon, in imitation of which this *plan by Ezekiel* was drawn, we need not be very solicitous about the *manner of measuring* and *describing* used by the prophet; as,

A. M. 3430.
B. C. 574.
Olymp. L. I. 3.
Anno
Servii Tullii,
R. Roman., 5.

A. M. 3430.
B. C. 574.
Olymp. LI. 3.
Anno
Servii Tullii,
R. Roman., 5.

set me upon a very high mountain, ^a 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* ^b like the appearance of brass, ^c with a line of flax in his hand, ^d and a measuring reed; and he stood in the gate.

4 And the man said unto me, ^e Son of man, behold with thine eyes, and hear with thine ears, and set thine heart upon all that I shall shew thee; for to the intent that I might shew *them* unto thee *art* thou brought hither: ^f declare all that thou seest to the house of Israel.

5 And behold ^g a wall on the outside of the house round about, and in the man's hand a measuring reed of six cubits *long* by the cubit and an hand breadth: so he measured the breadth of the building, one reed; and the height, one reed.

6 Then came he unto the gate ^h 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.

^a Or, upon which.—^b Ch. i. 7. Dan. x. 6.—^c Ch. xlvii. 3.—^d Rev. xi. l. xxi. 15.—^e Ch. xlv. 5.—^f Ch. xliii. 10.

when we have laboured through the whole, we have only the measurements and description of that built by Solomon, and delineated by a hand not less faithful in the First Book of Kings, chap. vi, and 2 Chron. ii, iii., iv., v., and vi.

As the prophet knew that the Chaldeans had utterly destroyed the temple, he thought it necessary to preserve an *exact description* of it, that on their restoration the people might build one on the same model. As to *allegorical meanings* relative to this temple, I can say nothing: God has given no *data* by which any thing of this kind can be known or applied; and as to those who have laboured in this way, perhaps "Solomon's Temple Spiritualized, by John Bunyan," is equally good with their well-intended inventions. Those who wish to enter much into the particulars of this temple must have recourse to the more voluminous expositors, who on this subject seem to have thought that they could never say enough. See also the accompanying map.

Verse 2. *Set me upon a very high mountain*] Mount *Moriah*, the mount on which Solomon's temple was built, 2 Chron. iii. 1.

Verse 3. *A man, whose appearance was like—brass*] Like *bright polished brass*, which strongly reflected the rays of light. Probably he had what we would term a *nimbus* or *glory* round his head. This was

7 And *every* little chamber *was* one reed long, and one reed broad; and between the little chambers *were* five cubits;

and the threshold of the gate by the porch of the gate 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 ⁱ space also before the little chambers *was* one cubit *on this side*, and the space *was* one cubit on that side: and the little chambers *were* six cubits on this side, and six cubits on that side.

13 He measured then the gate from the roof of *one* little chamber to the roof of another:

^g Ch. xlii. 20.—^h Heb. whose face was the way toward the east.—ⁱ Heb. limit, or bound.

either an *angel*; or, as some think, a personal appearance of our blessed Lord.

Verse 4. *Declare all that thou seest to the house of Israel*] That they may know how to build the second temple, when they shall be restored from their captivity.

Verse 5. *A measuring reed of six cubits long*] The Hebrew cubit is supposed to be about *twenty and a half* inches; and a palm, about *three* inches more; the length of the rod about *ten feet six* inches.

The breadth—one reed; and the height, one reed.] As this wall was as broad as it was high, it must have been a kind of *parapet*, which was carried, of the same dimensions, all round the temple. See AAAA in the plan.

Verse 6. *Went up the stairs thereof*] As the temple was built upon an eminence, there must have been steps on the outside, opposite to each door, to ascend by. And it appears there were *steps* to go up from *one court* to another, see ver. 22, 26, 34, 37; and also from the *court of the priests* to the *sanctuary*, ver. 49. See MMMMM in the plan.

Verse 7. *And every little chamber was one reed*] These were the chambers of the buildings which were within the inclosure of the temple round the court, and these chambers appear to have been numerous.

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B. C. 574.
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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* ^anarrow ^bwindows to the little chambers, and to their posts within the gate round about, and likewise to the ^carches: and windows *were* round about ^dinward: and upon *each* post *were* palm trees.

17 Then brought he me into ^ethe outward court, and, lo, *there were* ^fchambers, and a pavement made for the court round about: ^gthirty 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 ^hwithout, an hundred cubits eastward and northward.

20 And the gate of the outward court ⁱthat 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 ^jarches 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: and they went up unto it by seven 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 an 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 an hundred cubits.

28 And he brought me to the inner 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* ^kfive and twenty cubits long, and five cubits ^lbroad.

31 And the arches thereof *were* toward the utter 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*

^a 1 Kings vi. 4. — ^b Heb. *closed*. — ^c Or, *galleries, or porches*. — ^d Or, *within*. — ^e Rev. xi. 2. — ^f 1 Kings vi. 5. — ^g Ch. xiv. 5. — ^h Or, *from without*. — ⁱ Heb. *whose face*

was. — ^k Or, *galleries, or porches*. — ^l See ver. 21, 25, 33, 36. — ^m Heb. *breadth*.

See the map, which has been carefully copied from that of *Calmet*.

Verse 9. *The porch of the gate*] See account of the gates in the plan.

Verse 15. *Fifty cubits*.] The length of the building. See MMMMM in the plan.

Verse 17. *The outward court*] This was the court of the people.

Verse 21. *And the little chambers thereof were three, &c.*] See the plan.

Arches] Porch. The arch was not known at this period.

Verse 24. *According to these measures*.] The same measures that had been used at the eastern court.

Verse 30. *And the arches round about were five and twenty cubits long*] That the *five cubits broad* should be read *twenty-five* is evident from verses 21, 25, 29, 33, and 36. The word *עשרים* *ceirim*, *twenty*, has probably been lost out of the text. Indeed the whole verse is wanting in two of *Kennicott's* MSS., one of *De Rossi's*, and one of mine (Cod. B). It has been added in the margin of mine by a later hand. It is reported to have been anciently wanting in many MSS.

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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.

35 And he brought me to the north gate, and measured *it* according to these measures;

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 utter 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 ^athe sin-offering and ^bthe trespass-offering.

40 And at the side without, ^cas 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 an half long, and a cubit and an half broad, and one

cubit high: whereupon also they laid the instruments where-with they slew the burnt-offering and the sacrifice.

43 And within *were* ^dhooks, an 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 ^ethe 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 toward the north.

45 And he said unto me, This chamber, whose prospect *is* toward the south, *is* for the priests, ^fthe keepers of the ^gcharge of the house.

46 And the chamber whose prospect *is* toward the north *is* for the priests, ^hthe keepers of the charge of the altar: these *are* the sons of ⁱZadok among the sons of Levi, which come near to the LORD to minister unto him.

47 So he measured the court, an hundred cubits long, and an 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 ^kThe 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* ^lpillars by the posts, one on this side, and another on that side.

^a Lev. iv. 2, 3.—^b Lev. v. 6. vi. 6. viii. 1.—^c Or, at the step.—^d Or, endirons, or the two hearthstones.—^e 1 Chron. vi. 31.—^f Lev. viii. 35. Numb. iii. 27, 28, 32, 38. xviii. 5. 1 Chron. ix. 23. 2 Chron. xiii. 11. Ps. cxxxiv. 1.

^g Or, ward, or ordinance. And, so ver. 46.—^h Numb. xviii. 5. Ch. xlv. 15.—ⁱ 1 Kings ii. 35. Ch. xliii. 19, xlv. 15, 16.—^k 1 Kings vi. 3.—^l 1 Kings vii. 21.

Verse 39. *The porch of the gate*] The north gate of the court of the priests. See Q in the plan.

Two tables] Some say of marble. See dddd in the plan.

Verse 41. *Four tables*] These were in the porch of the north gate, in the court of the priests: on them they slew, flayed, and cut up the victims. See dddd in the plan.

Verse 47. *He measured the court*] This was the court of the priests. See FFF in the plan.

Verse 48. *Breadth of the gate*] It is evident that the gate was a bivalve, or had folding doors. The length of the porch was *twenty* cubits. *Josephus* says the vestibule was *twenty* cubits long and *ten* broad. Antiq. lib. viii. 3, 2.

Verse 49. *By the steps*] This was a flight of steps that led to the temple; there were *eight* steps in each flight. See YY in the plan.

CHAPTER XLI.

In this chapter the prophet gives us a circumstantial account of the measures, parts, chambers, and ornaments of the temple, 1—26.

A. M. 3430.
B. C. 574.
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Servii Tullii,
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AFTERWARD 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 ^a 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, ^b twenty cubits.

3 Then went he inward, and measured the post of the door, two cubits; and the door six cubits; and the breadth of the door, seven cubits.

4 So ^c 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.*

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 ^d And the side chambers were three, ^e one over another, and ^f thirty in order; and they entered into the wall which *was* of the house

^a Or, *entrance.*—^b 1 Kings vi. 2.—^c 1 Kings vi. 20. 2 Chron. iii. 8.—^d 1 Kings vi. 5, 6.—^e Heb. *side chamber over side chamber.*—^f Or, *three and thirty times, or foot.*

NOTES ON CHAP. XLI.

Verse 1. *To the temple*] He had first described the courts and the porch. See chap. xl.

Verse 2. *The breadth of the door*] This was the door, or gate, of the sanctuary (see *gates*, 3, in the plan), and this *doorway* was filled up with folding gates. The measurements are exactly the same as those of Solomon's temple. See 1 Kings vi. 2, 17.

Verse 4. *The length thereof, twenty cubits*] This is the measurement of the sanctuary, or holy of holies. See G in the plan. This also was the exact measurement of Solomon's temple, see 1 Kings vi. 20. This, and the other resemblances here, sufficiently prove that Ezekiel's temple and that of Solomon were on the same plan; and that the latter temple was intended to be an exact resemblance of the former.

Verse 6. *The side chambers were three*] We find by *Joseph*. Antiq. viii. 3, 2, that around Solomon's temple were chambers *three* stories high, each story consisting of *thirty* chambers. It is supposed that

for the side chambers round about, that they might ^g have hold, but they had not hold in the wall of the house.

7 And ^h there ⁱ 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 about: the foundations of the side chambers were ^k 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 width 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

^g Heb. *be holden.*—^h Heb. *it was made broader, and was round.*—ⁱ 1 Kings vi. 8.—^k Ch. xl. 5.

twelve were placed to the north of the temple, *twelve* to the south, and *six* to the east.

Entered into the wall] The beams were admitted into the outer wall, but they rested on projections of the inner wall.

Verse 7. *An enlarging, and a winding about*] Perhaps a winding staircase that widened upward as the inner wall decreased in thickness; this wall being six cubits thick as high as the first story, five from the floor of the second story to that of the third, and four from the floor to the ceiling of the third story: and thus there was a rest of one cubit in breadth to support the stories.—*Newcome.*

Verse 9. *The thickness of the wall*] See LLL in the plan.

The place of the side chambers] A walk, or gallery of communication along the chambers, *five* cubits broad, ver. 11.

Verse 11. *And the doors*] See the plan, *aa. bb.*

Verse 12. *The length thereof ninety cubits.*] The temple, with the buildings which surrounded it, *was*

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separate place at the end toward the west *was* seventy cubits broad; and the wall of the building *was* five cubits

thick round about, and the length thereof ninety cubits.

13 So he measured the house, an hundred cubits long: and the separate place, and the building, with the walls thereof, an hundred cubits long;

14 Also the breadth of the face of the house, and of the separate place toward the east, an hundred cubits.

15 And he measured the length of the building over against the separate place which *was* behind it, and the ^a galleries thereof on the one side and on the other side, an hundred cubits, with the inner temple, and the porches of the court;

16 The door posts, and ^b the narrow window, and the galleries round about on their three stories, over against the door, ^c cieled with wood round about, ^d and from 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 ^e measure.

18 And *it was* made ^f with cherubims and palm trees, so that a palm-tree *was* between a cherub and a cherub; and *every* cherub had two faces;

19 ^g So that the face of a man *was* toward the

^a Or, several walks, or walks with pillars.—^b Ch. xl. 16. Ver. 26.—^c Heb. *cieiling of wood*.—^d Or, and the ground into the windows.—^e Heb. *measures*.—^f 1 Kings vi. 29.

eighty-one cubits long; add *ten* cubits for the vestibule, or *five* for the breadth of the separate place, and five for its wall; in all, *ninety* cubits. See the plan, LHIL. By the *separate place* I suppose the temple itself is meant.

Verse 13. *So he measured the house*] The temple, taken from the wall which encompassed it from the western side to the vestibule, was *one hundred and one* cubits; *five* for the separate place, *nine* for the wall and the chambers attached to the temple, *sixty* for the sanctuary and the holy place, *ten* for the vestibule, and *twelve* for the two great walls on the west and east of the temple; in all, *one hundred and one cubits*. See the plan, GHI.

Verse 14. *The breadth of the face of the house*] That is, the front. See the plan, FRR.

Verse 18. *A palm-tree was between a cherub and a cherub*] That is, the palm-trees and the cherubs

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* cherubims and palm-trees made, and on the wall of the temple.

21 The ^h posts of the temple *were* squared, and the face of the sanctuary; the appearance of *the one* as the appearance of *the other*.

22 ⁱ 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* ^k the table that *is* ^l before the LORD.

23 ^m 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*.

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.

26 And *there were* ⁿ 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.

^h See ch. i. 10.—ⁱ Heb. *post*.—^j Exod. xxx. 1.—^k Ch. xlv. 16. Mal. i. 7, 12.—^l Exod. xxx. 8.—^m 1 Kings vi. 31—35.—ⁿ Ch. xl. 16. Ver. 16.

were alternated; and each cherub had two faces, one of a *lion*, and the other of a *man*; one of which was turned to the palm-tree on the right, the other to the palm-tree on the left.

Verse 20. *From the ground unto above the door*] The temple was *thirty* cubits high, 1 Kings vi. 2; the gate was *fourteen* cubits, chap. xl. 48. The *palm-trees* and the *cherubim* were the same height as the *gate* or *door*. The windows were above the door.

Verse 22. *The altar of wood*] This was the altar of incense, and was covered with plates of gold.

Verse 25. *There were thick planks*] The wood, or planks, were thick and strong; for the cherubim and palm-trees were carved in *relief*, out of their substance, and unless they had been of considerable thickness, this could not have been done.

CHAPTER XLII.

This chapter gives us a description of the priests' chambers and their use, with the dimensions of the holy mount on which the temple stood, 1—20.

A. M. 3430.
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THEN he brought me forth into the utter court, the way toward the north: and he brought me into ^a the chamber that *was* over against the ^b separate place, and which *was* before the building toward the north.

2 Before the length of an 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 utter court, *was* ^c gallery against gallery in three stories.

4 And before the chambers *was* a walk of ten cubits' breadth inward, a way of one cubit; and their doors toward the north.

5 Now the upper chambers *were* shorter: for the galleries ^d were higher than these, ^e 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 utter court on the forepart of the chambers, the length thereof *was* fifty cubits.

8 For the length of the chambers that *were* in the utter court *was* fifty cubits: and, lo, before the temple *were* an hundred cubits.

9 And ^f from under these chambers *was* ^g the entry on the east side, ^h as one goeth into them from the utter 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.

^a Ch. xli. 12, 15.—^b Ch. xli. 12, 13, 14. xlii. 10, 13. ^c Ch. xli. 16.—^d Or, *did eat of these*.—^e Or, *and the building consisted of the lower and the middlemost*.—^f Or, *from the place*.—^g Or, *he that brought me*.—^h Or, *as he*

NOTES ON CHAP. XLII.

Verse 1. *He brought me forth into the utter court*] He brought him out from the temple into the court of the priests. This, in reference to the temple, was called the outer court; but the court of the people was beyond this.

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A. M. 3430.
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R. Roman., 5.

11 And ⁱ 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.

13 Then said he unto me, The north chambers and the south chambers, which are before the separate place, they be holy chambers, where the priests that approach unto the LORD ^k shall eat the most holy things: there shall they lay the most holy things, and ^l the meat-offering, and the sin-offering, and the trespass-offering; for the place *is* holy.

14 ^m When the priests enter therein, then shall they not go out of the holy place into the utter 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 ⁿ side with the measuring reed, five hundred reeds, with the measuring reed round about.

17 He measured the north side, five hundred reeds, with the measuring reed round about.

18 He measured the south side, five hundred reeds, with the measuring reed.

came.—ⁱ Ver. 4.—^k Lev. vi. 16, 26. xxiv. 9.—^l Lev. ii. 3, 10. vi. 14, 17, 25, 29. vii. 1. x. 13, 14. Numb. xviii. 9, 10. ^m Ch. xli. 19.—ⁿ Heb. wind.

Verse 4. *A walk of ten cubits' breadth inward*] This seems to have been a sort of parapet.

Verse 14. *They shall lay their garments wherein they minister*] The priests were not permitted to wear their robes in the outer court. These vestments were to be used only when they ministered; and

A. M. 3430. B. C. 574. Olymp. LI. 3. Anno Servii Tullii, R. Roman., 5. 19 He turned about to the west side, and measured five hundred reeds, with the measuring reed.

20 He measured it by the four sides: ^a it

^a Ch. xl. 5.

had a wall round about, ^b five hundred reeds long, and five hundred broad, to make a separation between the sanctuary and the profane place.

A. M. 3430. B. C. 574. Olymp. LI. 3. Anno Servii Tullii, R. Roman., 5.

^b Ch. xlv. 2.

when they had done, they were to deposit them in one of the chambers mentioned in the *thirteenth* verse.

Verses 16—19. *He measured the east—north—south—west side*] Each of which was five hundred reeds: and, as the building was square, the area must have been nearly thirteen thousand paces. No wonder this was called a city. See chap. xl. 2.

Verse 20. *It had a wall round about—to make a separation between the sanctuary and the profane place.*] The holy place was that which was conse-

crated to the Lord; into which no heathen, nor stranger, nor any in a state of impurity, might enter. The *profane place* was that in which men, women, Gentiles, pure or impure, might be admitted. *Josephus* says, *War*, lib. vi., c. 14, that in his time there was a wall built before the entrance three cubits high, on which there were posts fixed at certain distances, with inscriptions on them in *Latin* and *Greek*, containing the laws which enjoined *purity* on those that entered; and forbidding all strangers to enter, on pain of death. See *Calmet*.

CHAPTER XLIII.

The glory of the Lord is represented as returning to the temple, 1—6; where God promises to fix his residence, if the people repent and forsake those sins which caused him to depart from them, 7—12. Then the measures of the altar, and the ordinances relating to it, are set down, 13—27.

A. M. 3430. B. C. 574. Ol. LI. 3. Anno Servii Tullii, R. Roman., 5. AFTERWARD he brought me to the gate, *even* the gate ^a that looketh toward the east:

2 ^b And, behold, the glory of the God of Israel came from the way of the east: and ^c his voice *was* like a noise of many waters: ^d and the earth shined with his glory.

3 And *it was* ^e according to the appearance of the vision which I saw, *even* according to the vision that I saw ^f when I came ^g to destroy the city: and the visions *were* like the vision that I saw ^h by the river Chebar; and I fell upon my face.

^a Ch. x. 19. xlv. 1. xlv. 1. — ^b Ch. xi. 23. — ^c Ch. i. 24. Rev. i. 15. xiv. 2. xix. 1, 6. — ^d Ch. x. 4. Rev. xviii. 1. ^e Ch. i. 4, 28. viii. 4. — ^f Or, when I came to prophesy that the city should be destroyed. See ch. ix. 1, 5. — ^g So Jer. i. 10. — ^h Ch. i. 3. iii. 23. — ⁱ See ch. x. 19. xlv. 2.

NOTES ON CHAP. XLIII.

Verse 2. *The glory of the God of Israel came from the way of the east*] This was the *chariot of cherubim, wheels, &c.*, which he saw at the river Chebar. And this glory, coming from the east, is going to enter into the eastern gate of the temple, and thence to shine out upon the whole earth. Is there not a *mystery* here? All knowledge, all religion, and all arts and sciences, have travelled, according to the *course of the sun, FROM EAST TO WEST!* From that quarter the divine glory at first came; and thence the rays of divine light continue to diffuse themselves over the face of the earth. From thence came the *Bible*, and

4 ⁱ And the glory of the LORD came into the house by the way of the gate whose prospect *is* toward the east.

5 ^k So the spirit took me up, and brought me into the inner court; and, behold, ^l the glory of the LORD filled the house.

6 And I heard *him* speaking unto me out of the house; and ^m the man stood by me.

7 And he said unto me, Son of man, ⁿ the place of my throne, and ^o the place of the soles of my feet, ^p where I will dwell in the midst of the children of Israel for ever, and my holy name shall the house of Israel ^q no more

^k Ch. iii. 12, 1. — ^l viii. 3. — ^m 1 Kings viii. 10, 11. Ch. xlv. 4. ⁿ Ch. xl. 3. — ^o Ps. xcix. 1. — ^p 1 Chron. xxviii. 2. Ps. xcix. 5. — ^q Exod. xxix. 45. Ps. lxxviii. 16. cxxxii. 14. Joel iii. 17. John i. 14. 2 Cor. vi. 16. — ^r Ch. xxxix. 7.

through that the *new covenant*. From thence came the *prophets*, the *apostles*, and the *first missionaries*, that brought the knowledge of God to *Europe*, to the *isles of the sea*, and to the *west first*, and afterwards to these *northern regions*.

Verse 5. *The spirit took me up*] And, to follow this thought for a moment, how many men has this heavenly *Spirit taken up*; filled them with his own *influence*, and sent them to every country, and nation, and tongue, and people, to testify the gospel of the grace of God, and to preach among the Gentiles the unsearchable riches of Christ! What spiritual *temples* have been raised, beautified, and filled with the

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defile, *neither* they, nor their kings, by their whoredom, nor by the ^acarcasses of their kings in their high places.

8 ^b In their setting of their threshold by my thresholds, and their post by my posts, ^c and the wall between me and them, they have even 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 ^d the carcasses of their kings, far from me, ^e and I will dwell in the midst of them for ever.

10 Thou son of man, ^f shew the house to the house of Israel, that they may be ashamed of their iniquities: and let them measure the ^gpattern.

11 And if they be ashamed of all that they have done, shew them the form of the house, and the fashion thereof, and the goings out

^a Lev. xxvi. 30. Jer. xvi. 18. — ^b See 2 Kings xvi. 14. xxi. 4, 5, 7. Ch. viii. 3. xxiii. 39. xliv. 7. — ^c Or, for there was but a wall between me and them. — ^d Ver. 7. — ^e Ver.

glory of God! And this light is shining and burning more and more unto the perfect day, when the whole earth shall be filled with the glory of God!

Verse 7. *Son of man, the place of my throne*] The throne refers to his majesty; the soles of his feet, to his condescension in dwelling among men.

Where I will dwell in the midst of the children of Israel] The tabernacle and temple were types of the incarnation of Jesus Christ: "Destroy THIS TEMPLE, and after three days I will raise it up;—but this he spake of the temple of his body;" John ii. 19, 21. And in THAT TEMPLE "dwelt all the fulness of the Godhead bodily." Into this immaculate humanity did the glory of the Supreme God enter; and thus, "God was in Christ reconciling the world unto himself." And this Jesus is Immanuel, God with us. In him we find united the ineffable majesty of God, with the abjectness of man. He humbled himself in human nature, not only to bear the form of a servant, but to suffer death upon the cross as a malefactor slave! But by these means he has purchased eternal redemption for us; and the spiritual Israel, who find redemption in his blood, shall be raised up wherever his holy name shall be proclaimed; and shall not, like the old apostate Israel, defile that great name by idolatry or a life of wickedness, but they shall show forth the virtues of Him who has called them from darkness into his marvellous light.

Verse 8. *In their setting of their threshold*] They had even gone so far as to set up their idol altars by those of Jehovah; so that their abominable idols were found in the very house of God! therefore, "he consumed them in his anger."

thereof, and the comings in thereof, and all the forms thereof, and all the ordinances thereof, and all the forms 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 ^h the top of the mountain the whole limit thereof round about *shall be* most holy. Behold, this *is* the law of the house.

13 And these *are* the measures of the altar after the cubits: ⁱ The cubit *is* a cubit and an hand breadth; even the ^k bottom *shall be* a cubit, and the breadth a cubit, and the border thereof by the ^l 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.

7. — ^h Ch. xl. 4. — ⁱ Or, sum, or number. — ^k Ch. xl. 2. ^l Ch. xl. 5. xli. 8. — ^m Heb. bosom. — ⁿ Heb. lip.

Verse 9. *Now let them put away their whoredom*] Their idolatry.

And the carcasses of their kings] It appears that God was displeased with their bringing their kings *near* his temple. David was buried in the city of David, which was on Mount Zion, near to the temple; and so were almost all the kings of Judah; but God requires that the place of his temple and its vicinity shall be kept unpolluted; and when they put away all kinds of defilement, then will he dwell among them.

Verse 10. *Shew the house to the house of Israel*] Show them this holy house where the holy God dwells, that they may be ashamed of their iniquities. Their name, their profession, their temple, their religious services, all bound them to a holy life; all within them, all without them, should have been holiness unto the Lord. But alas! they have been bound by no ties, and they have sinned against all their obligations; nevertheless, let them measure the pattern, let them see the rule by which they should have walked, and let them measure themselves by this standard, and walk accordingly.

Verse 11. *And if they be ashamed*] If, in a spirit of true repentance, they acknowledge their past transgressions, and purpose in his help never more to offend their God, then teach them every thing that concerns my worship, and their profiting by it.

Verse 12. *This is the law of the house*] From the top of the mountain on which it stands, to the bottom, all round about, all shall be holy; no buildings shall be erected in any part, nor place nor spot be appropriated to a common use; all shall be considered as being most holy.

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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 * the altar *shall be* four cubits; and from ^b 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 ^c his stairs shall look toward the east.

18 And he said unto me, Son of 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 ^d sprinkle blood thereon.

19 And thou shalt give to * the priests the Levites that be of the seed of Zadok, which approach unto me, to minister unto me, saith the Lord GOD, ' 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 * shall burn it in the appointed place of the house, ^b 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.

23 When thou hast made an end 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, ¹ and the priests shall cast salt upon them, and they shall offer them up *for* a burnt-offering unto the LORD.

25 ¹ Seven days shalt thou prepare every day a goat *for* a sin-offering: they shall also prepare a young bullock, and a ram out of the flock, without blemish.

26 Seven days shall they purge the altar and purify it; and they shall ¹ consecrate themselves.

27 ^m 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 ⁿ peace-offerings; and I will ^o accept you, saith the Lord God.

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^a Heb. *Harel*, that is, the mountain of God. — ^b Heb. *Ariel*, that is, the lion of God. Isai. xxix. 1. — ^c See Exod. xi. 26. — ^d Lev. i. 5. — ^e Ch. xlv. 15. — ^f Exod. xxix. 10, 12. Lev. viii. 14, 15. Ch. xiv. 18, 19. — ^g Exod. xxix. 14.

^h Hebr. xliii. 11. — ⁱ Lev. ii. 13. — ^k Exod. xxix. 35, 36. Lev. viii. 33. — ^l Heb. *fill their hands*. Exod. xxix. 24. ^m Lev. ix. 1. — ⁿ Or, *thank-offerings*. — ^o Job xlii. 8. Ch. xx. 40, 41. xliii. 27. Rom. xii. 1. 1 Pet. ii. 5, 20.

Verse 13. *The cubit is a cubit and an hand breadth*] It is the same cubit by which all the previous admeasurements were made, and was a hand-breath or four inches longer than the Babylonian cubit.

Verse 15. *So the altar*] *ההרצל* *haharel*, "the mount of God."

And from the altar] *ומהארצל* *umihaariel*, "and from the lion of God." Perhaps the first was a name given to the altar when elevated to the honour of God, and on which the victims were offered to him; and the second, the lion of God, may mean the hearth, which might have been thus called, because it devoured and consumed the burnt-offerings, as a lion does his prey. See on Isai. xxix. 1.

Verse 17. *And the settle*] The ledge on which the priests walked round the altar, see ver. 14. By these settles or ledges the altar was narrowed towards the top. "The ascent shall look toward the east;" this ascent was an inclined plane. But these settles, or more properly ledges, as Bp. Newcome translates, may be thus computed. The altar itself was ten feet

high and twenty broad; the same as that of Solomon, 2 Chron. iv. 1.

	Cubits
For the base, ver. 13, is in height	1
From the surface of the base to the first ledge, ver. 14, is	1
From the lower ledge to the upper, ver. 14, are	4
From the upper ledge to the ariel or hearth, ver. 15, are	4
In all	10
And as to the breadth, the upper ledge, ver. 17, was	14
Add a cubit on each side for the higher ledge, ver. 14, latter part	2
Add a cubit on each side for the lower ledge, ver. 14, former part	2
Add a cubit on each side for the base, ver. 13,	2
In all	20

The altar of burnt-offerings, described Exod. xxvii. 1, xxxviii. 1, was smaller than this, because it was to be removed from place to place with the tabernacle. This was designed for a permanent temple. See Bp. *Newcome* on this chapter.

Verse 19. *The priests—that be of the seed of Zadok*] It was this Zadok that was put in the place of Abiathar, by Solomon, 1 Kings ii. 35, in whose family the priesthood had continued ever since.

Verse 25. *Seven days shalt thou prepare*] These are, in general, ordinances of the Law; and may be seen by consulting the parallel passages. All these directions are given that they might follow them, when they should be put in possession of their own land. For in several cases the prophet enters into particulars, as if he had supposed that the book of the law had perished.

CHAPTER XLIV.

This chapter gives an account of the glory of God having returned to the temple, 1—4. The Jews reproved for suffering idolatrous priests to pollute it with their ministrations, 5—8. Ordinances respecting the conduct of the priests, and the maintenance due to them, 9—31.

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THEN he brought me back the way of the gate of the outward sanctuary^a which looketh toward the east; and it

the LORD, and all the laws thereof; and mark well the entering in of the house, with every going forth of the sanctuary.

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was shut.

2 Then said the LORD unto me; This gate shall be shut, it shall not be opened, and no man shall enter in by it; ^b because the LORD, the God of Israel, hath entered in by it, therefore it shall be shut.

6 And thou shalt say to the ¹rebellious, even to the house of Israel, Thus saith the Lord GOD; O ye house of Israel, ² let it suffice you of all your abominations.

3 *It is* for the prince; the prince, he shall sit in it to ^ceat bread before the LORD; ^d he shall enter by the way of the porch of *that* gate, and shall go out by the way of the same.

7 ¹ In that ye have brought *into my sanctuary* ^mstrangers, ⁿuncircumcised in heart, and uncircumcised in flesh, to be in my sanctuary, to pollute it, *even* my house, when ye offer ^pmy bread, ^qthe fat and the blood, and they have broken my covenant because of all your abominations.

4 Then brought he me the way of the north gate before the house: and I looked, and, ^ebehold, the glory of the LORD filled the house of the LORD: ^fand I fell upon my face.

8 And ye have not ^rkept the charge of mine holy things; but ye have set keepers of my ^scharge in my sanctuary for yourselves.

5 And the LORD said unto me, ^gSon of man, ^hmark 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

9 Thus saith the Lord GOD; ^tNo stranger, uncircumcised in heart, nor uncircumcised in flesh, shall enter into my sanctuary, of any stranger that *is* among the children of Israel.

^a Ch. xliii. 1.—^b Ch. xliii. 4.—^c Gen. xxxi. 54. ¹ Cor. x. 18.—^d Ch. xlv. 2, 8.—^e Ch. iii. 23. xliii. 5. ^f Ch. i. 28.—^g Ch. xl. 4.—^h Heb. *set thine heart*.—ⁱ Ch. ii. 5.—^k Ch. xlv. 9. ¹ Pet. iv. 3.—^l Ch. xliii. 8. ^{Ver. 9.} Acts xxi. 28.—^m Heb. *children of a stranger*.—ⁿ Lev.

xxii. 25.—^o Lev. xxvi. 41. ^{Dent. x. 16.} Acts vii. 58. ^p Lev. xxi. 6, 8, 17, 21.—^q Lev. iii. 16. xvii. 11.—^r Lev. xxii. 2, &c.—^s Or, *ward, or ordinance*. ^{And so ver. 14} 16. ^{Ch. xl. 45.}—^t Ver. 7.

NOTES ON CHAP. XLIV.

Verse 1. *The outward sanctuary*] In opposition to the temple itself, which was the inner sanctuary.

Verse 2. *This gate shall be shut*] It was not to be opened on *ordinary occasions*, nor at all on the *week days*: but only on the *sabbaths* and the *new moons*. See the account of the *gates* (4) in the explanation of the plan.

This verse has been adduced by the Roman Catholics to prove the *perpetual virginity* of the mother of our Lord; and it may be allowed to be as

much to the purpose as any other that has been brought to prove this very precarious point, on which no stress should ever be laid by any man. *Mary* was a virgin when she brought forth *Jesus*.

Verse 5. *Mark well, and behold*] Take notice of every thing; register all so fully that thou shalt be able to give the most minute information to the children of Israel.

Verse 7. *The fat and the blood*] These never went into common use; they were wholly offered to God. The *blood* was poured out; the *fat* consumed.

Because of all your abominations.] Several MSS.

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10 * 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, ^bhaving charge at the gates of the house, and ministering to the house: ^cthey shall slay the burnt-offering and the sacrifice for the people, and ^dthey shall stand before them to minister unto them.

12 Because they ministered unto them before their idols, and ^ecaused ^fthe house of Israel to fall into iniquity; therefore have I ^glifted up mine hand against them, saith the Lord God, and they shall bear their iniquity.

13 ^hAnd 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 ⁱbear their shame, and their abominations which they have committed.

14 But I will make them ^kkeepers of the charge of the house, for all the service thereof, and for all that shall be done therein.

15 ^lBut the priests the Levites, ^mthe sons of Zadok, that kept the charge of my sanctuary ⁿwhen the children of Israel went astray from me, they shall come near to me to minister unto me, and they ^oshall stand before me to offer unto me ^pthe fat and the blood, saith the Lord God:

16 They shall enter into my sanctuary, and they shall come near to ^qmy 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, ^rthey shall be clothed with linen garments; and no wool shall come upon them, whiles they minister in the gates of the inner court, and within.

18 ^sThey shall have linen bonnets upon their heads, and shall have linen breeches upon their loins; they shall not gird *themselves* ^twith ^uany thing that causeth sweat.

19 And when they go forth into the utter court, *even* into the utter court of the people, ^vthey shall put off their garments wherein they ministered, and lay them in the holy chambers, and they shall ^wnot sanctify the people with their garments.

20 ^xNeither shall they shave their heads, nor suffer their locks to grow long; they shall only poll their heads.

21 ^yNeither shall any priest drink wine, when they enter into the inner court.

22 Neither shall they take for their wives a ^zwidow, nor her that is ^{aa}put away: but they shall take maidens of the seed of the house of Israel, or a widow ^{bb}that had a priest before.

23 And ^{cc}they shall teach my people *the*

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* See 2 Kings xxiii. 8, &c. 2 Chron. xxix. 4, 5. Ch. dxi. 11. — ^b 1 Chron. xxvi. 1. — ^c 2 Chron. xxix. 34. ^d Numb. xvi. 9. — ^e Isai. ix. 16. Mal. ii. 8. — ^f Heb. *were for a stumbling block of iniquity unto*, &c. Ch. xiv. 3, 4. Ps. cvi. 26. — ^g 2 Kings xxiii. 9. Numb. xviii. 3. — ^h Ch. xxii. 20. xxvii. 7. — ⁱ Numb. xviii. 4. 1 Chron. xxiii. 28, 2. — ^j Ch. xl. 46. xliii. 19. — ^k 1 Sam. ii. 35. — ^l Ver. 10.

^o Dent. x. 8. — ^p Ver. 7. — ^q Ch. xli. 22. — ^r Exod. xxviii. 39, 40, 43. xxxix. 27, 28. — ^s Exod. xxviii. 40, 42. xxxix. 28. ^t Or, *in sweating places*. — ^u Heb. *in, or with sweat*. — ^v Ch. xlii. 14. — ^w Ch. xvi. 20. See Exod. xxix. 37. xxx. 29. Lev. vi. 27. Matt. xxiii. 17, 19. — ^x Lev. xxi. 5. — ^y Lev. x. 9. ^z Lev. xxi. 7, 13, 14. — ^{aa} Heb. *thrust forth*. — ^{bb} Heb. *from a priest*. — ^{cc} Lev. x. 10, 11. Ch. xxii. 26. Mal. ii. 7.

of Kennicott's and De Rossi's read their abominations, referring to the strangers mentioned before.

Verse 10. *And the Levites that are gone away far from me*] This refers to the schism of Jeroboam, who, when he set up a new worship, got as many of the priests and Levites to join him in his idolatry as he could. These, on the return from the captivity, would not be permitted to perform the functions of priests in the new temple; but they might be continued as *keepers of all the charge of the house*—be treasurers, guards of the temple, porters, &c.; see *er.* 11—15. The whole of these passages refer to the period of time when the second temple was built.

Verse 16. *Come near to my table*] To place the *leaven* there, and to burn incense on the golden altar in the holy of holies.

Verse 17. *No wool shall come upon them*] The

reason is plain; wool is more apt than linen to contract dirt and breed insects; linen breeds none; besides, this is a vegetable, and the other an animal substance. It was an ancient maxim, that whatever was taken from a *dead body* was impure in matters of religion, and should not be permitted to enter into the temple. The Egyptian priests always wore linen on their bodies, and shoes of *matting* or *rushes* on their feet. The Mohammedans never write the Koran upon vellum or skin of any kind, as they would consider that as a defilement.

Verse 20. *Neither shall they shave their heads*] The priests of *Isis* shaved their heads close to the skin; the priests of *Budhoo* do so still; their ordinances oblige them to shave their heads every *tenth day*. To let the hair grow long would have been improper; therefore the Lord commands them to *poll*—cut the hair *short*, but not to shave.

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difference between the holy and profane, and cause them to discern between the unclean and the clean.

24 And ^a in controversy they shall stand in judgment; and they shall judge it according to my judgments; and they shall keep my laws and my statutes in all mine assemblies; ^b and they shall hallow my sabbaths.

25 And they shall come at no ^c 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 ^d after he is cleansed, they shall reckon unto him seven days.

27 And in the day that he goeth into the sanctuary, ^e unto the inner court, to minister in the sanctuary, ^f he shall offer his sin-

offering, saith the Lord God.

28 And it shall be unto them for an inheritance: I ^g am their inheritance: and ye shall give them no possession in Israel: I ^h am their possession.

29 ⁱ They shall eat the meat-offering, and the sin-offering, and the trespass-offering; and ^j every ^k dedicated thing in Israel shall be theirs.

30 And the ^l first ^m of all the first-fruits of all things, and every oblation of all, of every sort of your oblations, shall be the priest's: ⁿ ye shall also give unto the priest the first of your dough, ^o that he may cause the blessing to rest in thine house.

31 The priest shall not eat of any thing that is ^p dead of itself, or torn, whether it be fowl or beast.

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^a Deut. xvii. 8, &c. 2 Chron. xix. 8, 10. — ^b See ch. xxii. 26. — ^c Lev. xxi. 1, &c. — ^d Numb. vi. 10. xix. 11, &c. ^e Ver. 17. — ^f Lev. iv. 3. — ^g Numb. xviii. 20. Deut. x. 9. xviii. 1, 2. Josh. xiii. 14. 33. — ^h Lev. vi. 18, 29. vii. 6. ⁱ Lev. xxvii. 21, 28, compared with Numb. xviii. 14. — ^j Or,

devoted. — ^k Or, chief. — ^l Exod. xiii. 2. xxii. 29, & xxiii. 19. Numb. iii. 13. xviii. 12, 13. — ^m Numb. xv. 2. Neh. x. 37. — ⁿ Prov. iii. 9, 10. Mal. iii. 10. — ^o Exod. xxii. 31. Lev. xxii. 8.

Verse 22. Neither shall they take for their wives a widow] This was prohibited to the high-priest only, by Moses, Lev. xxi. 13, 14.

Verse 25. And they shall come at no dead person to defile themselves] Touching the dead defiles a Hindoo now, as it formerly did a Jew; and they must bathe to become clean again.

Verse 28. I am their inheritance] Those who affect to form their ecclesiastical matters on the model of the Jewish church have with one consent left this out of the question. They will not live on the free-will offerings of the people; but must have vast revenues, and these secured to them by law. That every minister of God should be supported by the altar I grant; but I think, instead of that method of paying the parochial clergy which I see is so much objected to, and breeds so much dissension between the pastors and their flocks, it would be better, on these accounts, to assign them a portion of land adequate to their supply, or let the state maintain them as it does its other officers. In Israel God was their inheritance and their possession; but they had the breast and shoulder of all sin-offerings and trespass-

offerings, and all dedicated things were theirs; and they had a portion of all the dough that was prepared for bread. These were considered as the Lord's property, and these he gave to them; and this is always implied in the Lord's being their inheritance and their possession. They had a plentiful support.

Hitherto tithes have been thought the best mode of paying the clergy, and providing for the poor of each parish; but these matters have undergone such alterations since the time of their institution, that some emendation of the system is at present absolutely necessary.

There should be a public acknowledgment of God in every nation, and this should be provided for by the state in a way the least burdensome to the people, that all may rejoice in the benefit. Happy the nations that have a Bible so correct, and a Liturgy so pure, as those in the British empire! In such cases, a religion established by the state is an unutterable blessing to the nation; only keep it to the Bible, and to the Liturgy, and all, under God, will be well; but when the sermon is against these, all is bad.

CHAPTER XLV.

The several portions of land appointed for the sanctuary, 1—5, the city, 6, and the prince, 7, 8. Regulations concerning the weights and measures, 9—12; with ordinances respecting the provisions for the ordinary and extraordinary sacrifices, 13—25.

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MOREOVER, ^a when ye shall ^b divide by lot the land for inheritance, ye shall offer an oblation unto the LORD,

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the one side and on the other side of the oblation of the holy *portion*, and of the possession of the city, before the oblation

a holy portion of the land: the length shall be 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.

of the holy *portion*, and before the possession of the city, from the west side westward, and from the east side eastward: and the length shall be over against one of the portions, from the west border unto the east border.

2 Of this there shall be for the sanctuary five hundred in length, with five hundred in breadth, square round about; and fifty cubits round about for the suburbs thereof.

8 In the land shall be his possession in Israel: and 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.

3 And of this measure shalt thou measure the length of five and twenty thousand, and the breadth of ten thousand: and in it shall be the sanctuary and the most holy place.

9 Thus saith the Lord GOD; Let it suffice you, O princes of Israel: remove violence and spoil, and execute judgment and justice, take away your exactions from my people, saith the Lord GOD.

4 The holy portion of the 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 an holy place for the sanctuary.

10 Ye shall have just balances, and a just ephah, and a just bath.

5 And the five and twenty thousand of length, and the ten thousand of breadth, shall also the Levites, the ministers of the house, have for themselves, for a possession for twenty chambers.

11 The ephah and the bath shall be of one measure, that the bath may contain the tenth part of an homer, and the ephah the tenth part of an homer: the measure thereof shall be after the homer.

6 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.

12 And the shekel shall be twenty gerahs: twenty shekels, five and twenty shekels, fifteen shekels, shall be your maneh.

7 And a portion shall be for the prince on

13 This is the oblation that ye shall offer: the sixth part of an ephah of an homer of wheat, and ye shall give the sixth part of an ephah of an homer of barley:

^a Heb. when ye cause the land to fall.—^b Ch. xlviii. 22. ^c Ch. xlviii. 8.—^d Heb. holiness.—^e Ch. xlii. 20.—^f Or, *ruid places*.—^g Ch. xlviii. 10.—^h Ver. 1. Ch. xlviii. 10, &c.—ⁱ Ch. xlviii. 13.—^k See ch. xl. 17.—^l Ch.

xlviii. 15.—^m Ch. xlviii. 21.—ⁿ Ch. xlvi. 18. See Jer. xxii. 17. Ch. xxii. 27.—^o Ch. xlv. 6.—^p Jer. xxii. 3. ^q Heb. *expulsions*.—^r Lev. xix. 35, 36. Prov. xi. 1. ^s Exod. xxx. 13. Lev. xxvii. 25. Numb. iii. 47.

NOTES ON CHAP. XLV.

Verse 1. *When ye shall divide by lot*] That is, when on your repossessing your land, every family settles according to the allotment which they formerly had; for it is certain that the land was not divided afresh by lot after the Babylonish captivity. The allotment mentioned and described here was merely for the service of the temple, the use of the priests, and the prince or governor of the people. A division of the whole land is not intended.

Verse 7. A portion shall be for the prince] *נַסִּי נָסִי*, he who had the authority of chief magistrate; for there was neither king nor prince among the Jews after the Babylonish captivity. For these allotments and divisions, see the plan, EE, FF, GG.

Verse 2. *Of this there shall be for the sanctuary*] See the plan, A.

Verse 8. *My princes shall no more oppress my people*] By exorbitant taxes to maintain profligate courts, or subsidize other powers to help to keep up a system of tyranny in the earth. The former princes even robbed the temple of God to give subsidies to other states.

Verse 3. *And of this measure*] See the plan, A, B, C, D, E.

Verse 9. *Take away your exactions from my people*] This is the voice of God to all the rulers of the earth.

Verse 4. *The holy portion*] See the plan, A.

Take away your exactions; do not oppress the people; they are mine. Abolish all oppressive taxes.

Verse 5. *And the five and twenty thousand*] See the plan, B.

Verse 10. *Ye shall have just balances*] This appreciation of weights, measures, and money was intended to show them that they must not introduce those to

Verse 6. *Ye shall appoint*] See the plan, FF.

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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* an homer of ten baths; for ten baths *are* an homer :

15 And one ^a 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 ^b peace-offerings, ^c to make reconciliation for them, saith the Lord God.

16 All the people of the land ^d shall give this oblation ^e 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 ^f peace-offerings, to make reconciliation for the house of Israel.

18 Thus saith the Lord God: In the first month, in the first day of the month, thou shalt take a young bullock without blemish, and ^g cleanse the sanctuary.

19 ^h 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 ⁱ for every one that erreth, and for *him that is* simple: so shall ye reconcile the house.

21 ^k 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.

22 And upon that day shall the prince prepare for himself and for all the people of the land ^l a bullock for a sin-offering.

23 And ^m seven days of the feast he shall prepare a burnt-offering to the Lord, seven bullocks and seven rams without blemish daily the seven days; ⁿ and a kid of the goats daily for a sin-offering.

24 ^o And he shall prepare a meat-offering of an ephah for a bullock, and an ephah for a ram, and an 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 ^p 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.

^a Or, kid. — ^b Or, thank-offerings. — ^c Lev. i. 4. — ^d Heb. shall be for. — ^e Or, with. — ^f Or, thank-offerings. ^g Lev. xvi. 16. — ^h Ch. xliii. 20. — ⁱ Lev. iv. 27. — ^j Exod. xii. 18. Lev. xxiii. 5, 6. Numb. ix. 2, 3. xxviii. 16, 17.

Deut. xvi. 1, &c. — ^k Lev. iv. 14. — ^l Lev. xxiii. 6. ^m See Numb. xxviii. 15, 22, 30. xxix. 5, 11, 16, 19, &c. ⁿ Ch. xlvi. 5, 7. — ^o Lev. xxiii. 33. Numb. xxix. 12. Deut. xvi. 13.

which they had been accustomed in the captivity, but those which God had prescribed to their forefathers. See the notes on the parallel places.

Verse 16. *All—this oblation for the prince*] A present or offering to the prince.

Verse 18. *Thou shalt take a young bullock—and cleanse the sanctuary.*] There is nothing of this in the Mosaic law; it seems to have been a new ceremony. An annual purification of the sanctuary may be intended.

Verse 20. *For him that is simple*] That wants understanding to conduct himself properly.

Verse 25. *In the seventh month*] He shall do at the feast of tabernacles the same things that he was desired to do on the *passover*. The prince should offer the same number of victims, of the same quality, and with the same ceremonies, as during the above seven days. The offerings were, sin-offerings, burnt-offerings, and peace-offerings.

CHAPTER XLVI.

Ordinances of worship prescribed for the prince and for the people, 1—15; and the gifts he may bestow on his sons and servants, 16—18. A description of the courts appointed for boiling or baking any part of the holy oblations, 19—24.

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THUS saith the Lord God; The gate of the inner court that looketh toward the east shall be shut the six work-

ing 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 priest 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 ^b the prince shall offer unto the LORD in the sabbath day shall be six lambs without blemish, and a ram without blemish.

5 ^c And the meat-offering shall be an ephah for a ram, and the meat-offering for the lambs ^d as he shall be able to give, and an 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.

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 an hin of oil to an ephah.

8 * 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 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 ^e 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 an hin of oil to an ephah.

12 Now when the prince shall prepare a voluntary burnt-offering or peace-offerings voluntarily unto the LORD, ^b 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 Thou shalt daily prepare a burnt-offering

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* Ch. xlv. 3. Ver. 8.—^b Ch. xlv. 17.—^c Ch. xlv. 29. Ver. 7, 11.—^d Heb. *the gift of his hand.* Deut. xvi. 17.

^e Ver. 2.—^f Exod. xxiii. 14—17. Deut. xvi. 16.—^g Ver. 5 Ch. xlv. 3. Ver. 2.—^h Exod. xxix. 38. Numb. xxviii. 3.

NOTES ON CHAP. XLVI.

Verse 4. *The burnt-offering that the prince shall offer]* The chief magistrate was always obliged to attend the public worship of God, as well as the priest, to show that the civil and ecclesiastical states were both under the same government of the Lord; and that no one was capable of being prince or priest, who did not acknowledge God in all his ways. It is no wonder that those lands mourn, where neither the established priest nor the civil magistrate either fear or love God. Ungodly priests and profligate magistrates are a curse to any land. In no country have I found both so exemplary for uprightness, as in Britain.

Verse 7. *According as his hand shall attain unto]* according to his ability, to what the providence of God has put in his hand, i. e., his power. This proportion of offerings is different from that prescribed by the Mosaic law, Numb. xv. 4—12.

Verse 9. *He that entereth in by the way of the north, &c.]* As the north and the south gates were opposite

to each other, he that came in at the north must go out at the south; he that came in at the south must go out at the north. No person was to come in at the east gate, because there was no gate at the west; and people were not permitted to turn round and go out at the same place by which they came in; for this was like turning their backs on God, and the decorum and reverence with which public worship was to be conducted would not admit of this. Besides, returning by the same way must have occasioned a great deal of confusion, where so many people must have jostled each other, in their meetings in different parts of this space.

Verse 10. *And the prince in the midst of them]* Even he shall act in the same way: he must also go straight forward, and never turn his back to go out at the same gate by which he entered. The prince and the people were to begin and end their worship at the same time.

Verse 13. *Thou shalt prepare it every morning.]* The evening offering is entirely omitted, which makes

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unto the LORD of a lamb ^a of the first year without blemish: thou shalt prepare it ^b 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 an 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 thereof shall be his sons'; it shall be their possession by inheritance.

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 ^dthe 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.

^a Heb. a son of his year. — ^b Heb. morning by morning. — ^c Lev. xxv. 10. — ^d Ch. xlv. 8. — ^e 2 Chron. xxxv. 13. — ^f Lev. ii. 4, 5, 7. — ^g Ch. xlv. 19. — ^h Heb. a court in a

an important difference between this and the old laws. See Exod. xxix. 31—46.

Verse 17. *To the year of liberty*] That is, to the year of jubilee, called the year of liberty, because there was then a general release. All servants had their liberty, and all alienated estates returned to their former owners.

Verse 19. *He brought me through the entry*] The prophet had entered by the north gate of the court of the priests, where he had seen, a little before, the glory of the Lord, and where he had received all those directions from chap. xlv. 4, 5, to this chapter. From that gate (see plan, Q) he entered the vestibule by a gate which was by the side of the apartments of the priests, which were along this aisle (see S) to the right of the vestibule towards the west. At the extremity of a row of chambers, he remarked, at the west, the place where they boiled the flesh of the sin-offerings. (see T.) They did not boil there the flesh of all sorts of victims, there were other

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 ^a boil the trespass-offering and the sin-offering, where they shall ^b bake the meat-offering; that they bear them not out into the utter court, ^c to sanctify the people.

21 Then he brought me forth into the utter court, and caused me to pass by the four corners of the court; and, behold, ^b in every corner of the court there was a court.

22 In the four corners of the court there were courts ¹joined of forty cubits long and thirty broad: these four ²corners were of one measure.

23 And there was a row of building round about in them, round about them four, and it was made with boiling places under the row round about.

24 Then said he unto me, These are the places of them that boil, where the ministers of the house shall ¹boil the sacrifice of the people.

corner of a court, and a court in a corner of a court. — ¹ One made with chimneys. — ² Heb. cornered. — ³ See ver. 21. Lev. viii. 31. 1 Kings xix. 21. 2 Kings vi. 29.

kitchens appointed for that (see PP): but that only which could not be eaten but in the outer court, and by the priests which were sanctified; such were the parts of the offerings for sins of commission and ignorance, and the offerings of flour with which they were accompanied.

Verse 20. *The trespass-offering*] Part of this, and of the sin-offering, and the flour-offering, was the portion of the priests. See Numb. xviii. 9, 10.

Verse 23. *It was made with boiling places*] These were uncovered apartments, where they kept fires for dressing those parts of the peace-offerings, which were made in the temple by individuals through a principle of devotion. On these their families and their friends feasted; and portions were sent to the poor, the widows, and the orphans. And thus the spirit of devotion was the means of preserving the spirit of mercy, charity, and benevolence in the land. How true is that word, "Godliness is profitable for all things!"

CHAPTER XLVII.

The vision of the holy waters issuing out of the temple, and their virtue; an emblem of the power of God's grace under the gospel, capable of healing all but the incorrigibly impenitent, represented by the marshy ground that cannot be healed, 1—12. Also a description of the several divisions of the Holy Land indiscriminately shared betwixt Jews and proselytes; to denote that in after times the privileges now enjoyed by the Jews should be also extended to the Gentiles, 13—23.

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AFTERWARD he brought me again unto the door of the house; and, behold, waters issued out from under the threshold of the house eastward: for the waters came down from under 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

Joel iii. 18. Zech. xiii. 1. xiv. 8. Rev. xxii. 1.—^b Pa. lxxxiv. 10, in the margin.

NOTES ON CHAP. XLVII.

Verse 1. Behold, waters issued out from under the threshold] Ezekiel, after having made the whole compass of the court of the people, is brought back by the north gate into the courts of the priests; and, having reached the gate of the temple, he saw waters which had their spring under the threshold of that gate, that looked towards the east; and which, passing to the south of the altar of burnt-offerings on the right of the temple, ran from the west to the east, that they might fall into the brook Kidron, and thence be carried into the Dead Sea. Literally, no such waters were ever in the temple; and because there were none, Solomon had what is called the brazen sea made, which held water for the use of the temple. It is true that the water which supplied this sea might have been brought by pipes to the place: but a fountain producing abundance of water was not there, and could not be there, at the top of such a hill; and consequently these waters, as well as those spoken of in Joel iii. 18, and in Zech. xiv. 8, are to be understood spiritually & typically; and indeed the whole complexion of the place here shows, that they are thus to be understood. Taken in this view, I shall proceed to apply the whole of this vision to the effusion of light and salvation by the out-pouring of the Spirit of God under the gospel dispensation, by which the knowledge of the true God was multiplied in the earth; and have only one previous remark to make, that the further the waters flowed from the temple, the deeper they grew.

With respect to the phraseology of this chapter, it may be said that St. John had it particularly in view while he wrote his celebrated description of the paradise of God, Rev. xxii. The prophet may therefore be referring to the same thing which the

without unto the utter gate by the way that looketh eastward; and, behold, there ran out waters on the right side.

3 And when 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 waters were to the ancles.

4 Again he measured a thousand, and brought me through the waters; the waters were to the knees. Again he measured a

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^c Ch. xl. 3.—^d Heb. waters of the ancles.

apostle describes; viz., the grace of the gospel, and its effects in the world.

Verse 2. There ran out waters] מים נפלים mayim mephaccim, the waters seem to have been at first in small quantity; for the words imply that they oozed or dropped out. They were at first so small that they came guttatim, drop by drop; but they increased so, that they became a river in which one could swim.

Verses 3—5. He measured a thousand cubits,—the waters were to the ANCLES; a thousand more,—the waters were to the KNEES; a thousand more,—they became a RIVER that could not be forded. The waters were risen, and they were waters to swim in.

I. This may be applied to the gradual discoveries of the plan of salvation,—1. In the patriarchal ages. 2. In the giving of the law. 3. In the ministry of John the Baptist. And, 4. In the full manifestation of Christ by the communication of the Holy Ghost.

II. This vision may be applied also to the growth of a believer in the grace and knowledge of God. There is—1. The seed of the kingdom. 2. The blade from that seed. 3. The ear out of that blade. And, 4. The full corn in that ear.

III. It may be applied to the discoveries a penitent believer receives of the mercy of God in his salvation. He is—1. A little child, born of God, born from above, and begins to taste the bread of life, and live on the heavenly food. 2. He grows up and increases in stature and strength, and becomes a young man. 3. He becomes matured in the divine life, and has his spiritual senses exercised so as to become a father in Christ. In other words, the grace of God appears to come drop by drop; it is given as it can be used; it is a seed of light, and multiplies itself. The penitent at first can scarcely believe the infinite goodness of his Maker; he however ventures to follow on with the conducting angel, the minister of the gospel, in his descriptions of the plenitude of

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thousand, and brought me through; the waters were to the loins.

5 Afterward he measured a thousand; and it was a river that I could not pass over: for the waters were risen, 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 bank of the river were very many 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 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

^a Heb. waters of swimming.—^b Heb. lip.—^c Ver. 12. Rev. xxii. 2.—^d Or, plain. See Deut. iii. 17. iv. 49. Josh. iii. 16.—^e Heb. two rivers.—^f Numb. xxxiv. 6. Josh.

that salvation, provided in that living Temple in which alone the well-spring of life is to be found. 4. In thus following on to know the Lord he finds a continual increase of light and life, till at last he is carried by the streams of grace to the ocean of eternal mercy; then

“Plunged in the Godhead’s deepest sea,
And lost in his immensity.”

IV. These waters may be considered as a type of the progress which Christianity shall make in the world. 1. There were only a few poor fishermen. 2. Afterwards many Jews. 3. Then the Gentiles of Asia Minor and Greece. 4. The continent and isles of Europe. And, 5. Now spreading through Africa, Asia, and America, at present these waters are no longer a river, but an immense sea; and the gospel fishers are daily bringing multitude of souls to Christ.

Verse 9. Every thing—whithersoever the rivers shall come, shall live] Life and salvation shall continually accompany the preaching of the gospel; the death of sin being removed, the life of righteousness shall be brought in.

There shall be a very great multitude of fish] On the above plan this must refer to genuine converts to the Christian faith; true believers, who have got life and salvation by the streams of God’s grace. The apostles were fishers of men; converts were the fish caught. See below. As the waters flow into the Dead Sea, where no fish, it is said, can live, its waters must be healed, that is, made capable of preserving life; and so its nature be thus far most surprisingly altered.

Verse 10. The fishers shall stand upon it] On the

“rivers shall come, shall live: and there shall be a very great multitude 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 of the great sea, exceeding many.

11 But the miry places thereof and the marishes thereof shall not be healed; they shall be given to salt.

12 And by the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his months, because their waters they issued

xxxiii. 4. Ch. xlvi. 28.—^s Or, and that which shall not be healed.—^h Ver. 7.—ⁱ Heb. shall come up.—^k Job vi. 16. Ps. i. 3. Jer. xvii. 8.—^l Or, principal.

above plan of interpretation these must mean—1. The apostles of our Lord Jesus. 2. The preachers of the everlasting gospel. See Matt. iv. 19.

From En-gedi] At the southern extremity of the Dead Sea.

Unto En-eglaim] At the northern extremity of the same.

Their fish shall be according to their kinds] Every kind of fish, and the fish all excellent of their kinds. All nations, and kindreds, and people shall be called by the gospel; it shall not be an excluding system like that of Judaism, for its Author tasted death for every man.

Verse 11. The miry places] “Point out,” says Calmet, “the schismatics and heretics who do not live by the Spirit of Jesus Christ, but separate from his church; and the evil Christians who dishonour that church, of which they are corrupt members.” A description applicable to the Roman Catholic church, that is both schismatic and heretic from the church of Jesus Christ, which is built on the foundation of the prophets and apostles, Jesus himself being the chief corner stone; for the church of Rome, leaving this foundation, is now built on the foundation of councils and traditions, and lying miracles; the popes in their succession being its only corner stones.

Verse 12. Shall grow all trees for meat, whose leaf shall not fade] A description that suits the righteous, who are still producing—1. The fruits of faith. 2. The fruits of the Spirit. 3. The fruits of love to God, obedience to his holy will, and love to all men. Benevolence, mercy, charity, kindness, &c.

The leaf thereof for medicine.] See Rev. xii. 1–5. Even the leaves, the holy profession of the

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out of the sanctuary; and the fruit thereof shall be for meat, and the leaf thereof ^a for ^b medicine.

13 Thus saith the Lord God; This shall be the border, whereby ye shall inherit the land according to the twelve tribes of Israel: Joseph shall have two portions.

14 And ye shall inherit it, one as well as another: concerning the which I ^d lifted ^e up mine hand to give it unto your fathers: and this land shall ^f fall unto you for inheritance.

15 And this shall be the border of the land toward the north side, from the great sea, ^g the way of Hethlon, as men go to ^h Zedad;

16 ⁱ Hamath, ^k Berothah, Sibraim, which is between the border of Damascus and the border of Hamath; ^l Hazar-hatticon, which is by the coast of Hauran.

17 And the border from the sea shall be ^m 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 ⁿ 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 ^o the waters of ^p strife in Kadesh, the ^q river to the great sea. And this is the south side ^r southward.

20 The west side also shall be the great sea from the border, till a man come over against ^s Hamath. This is the west side.

21 So shall ye divide this land 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: ^u and 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.

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^a Or, for bruises and sores.—^b Rev. xxii. 2.—^c Gen. xlviii. 5. 1 Chron. v. 1. Ch. xlviii. 4, 5.—^d Or, swore.
^e Gen. xii. 7. xiii. 15. xv. 7. xviii. 8. xxvi. 3. xxviii. 13. Ch. xx. 5, 6, 28, 42.—^f Ch. xlviii. 29.—^g Ch. xlviii. 1.
^h Numb. xxxiv. 8.—ⁱ Numb. xxxiv. 8.—^k 2 Sam. viii. 8.
^l Or, the middle village.—^m Numb. xxxiv. 9. Ch. xlviii. 1.

ⁿ Heb. from between.—^o Numb. xx. 13. Deut. xxxii. 51. Ps. lxxxi. 7. Ch. xlviii. 28.—^p Or, Meribah.—^q Or, valley.—^r Or, toward Teman.—^s Numb. xiii. 21. xxxiv. 8. Josh. xiii. 5.—^t See Eph. iii. 6. Rev. vii. 9, 10.
^u Rom. x. 12. Gal. iii. 28. Col. iii. 11.

righteous, is a spiritual medicine. Righteousness is thus encouraged in the world. The profession points out the salvation, as it shows the nature and sufficiency of that salvation; for a just creed contains all the articles of the Christian faith.

Verse 13. Joseph shall have two portions.] That is, In Ephraim and Manasseh, his two sons, who each had a separate inheritance.

Verse 15. The way of Hethlon, as men go to Zedad.] Probably Hethlon is the same as Cuthlon, a city of Syria, between Antioch and Laodicea, according to Antoninus. Some of these places are not known; but see the same kind of division, Numb. xxxiv. 7—12.

Verse 16. Hamath] Emesa or Amesa, in Syria.—Calmet.

Berothah] Berytus, now Baruth or Beeroth, which David took from Hadarezer, king of Syria, 2 Sam. viii. 8; but these things are very uncertain.

Sibraim] Sabarim or Sepharvaim, according to the Syriac, between Hamath and Damascus.

Hazar-hatticon] The middle Hazar; or middle village, as the margin.

Hauran.] The city Aurana, and the district

Auranitis, are in the north-east limit of the Holy Land.

Verse 17. The border from the sea] The north border eastward is ascertained ver. 15, 16; here it is shown how far it extends itself northward.

Hazar-enan] The village of Enan, Numb. xxxiv. 9, placed to the north of Cæsarea Philippi. Ziphron, see Numb. xxxiv. 9, called Zaphion by the Syriac.

Verse 18. The east sea] The same as the Dead Sea.

Verse 19. Tamar] Called Hazazon Tamar, or En-gedi, 2 Chron. xx. 2.

The river] Besor, which runs into the sea near Gaza.

Verse 20. The great sea] The Mediterranean.

From the border] The southern border, mentioned ver. 19.

Verse 22. And to the strangers that sojourn] In former divisions of the land, no place was given to strangers; but in this division (which seems to have no other reference than to the gospel, for literally such a division never took place,) the strangers are to have an inheritance; intimating the calling of the Gentiles into the church of Christ, to an inheritance that is incorruptible, undefiled, and that fadeth not away. Glory be to God for his unspeakable gift! Amen. Amen.

CHAPTER XLVIII.

This chapter contains a description of the several portions of the land belonging to each tribe, together with the portion allotted to the sanctuary, city, suburb, and prince, 1—29; as also the measure and gates of the new city, 30—35.

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R. Roman., 5.

NOW these are the names of the 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; ^b 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 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.

8 And by the border of Judah, from the east side unto the west side, shall be ^c 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

* Ch. xlvii. 15, &c. — ^b Heb. one portion. — ^c Ch. xlv. 1—6. — ^d Ch. xlv. 15. — ^e Or, The sanctified portion shall be for the priests. — ^f Or, ward, or ordinance. — ^g Ch.

NOTES ON CHAP. XLVIII.

Verse 1. *Now these are the names of the tribes.*] See the division mentioned Numb. xxxiv. 7—12, which casts much light upon this.

Verse 9. *The oblation*] This was a portion of land twenty-five thousand cubits in length, by ten thousand broad; in the centre of which was the temple, which must be destined for the use of the priests, the Levites, and the prince.

Verse 15. *And the five thousand that are left*] The territory of the Levites was twenty-five thousand

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.

11 ^d *It shall be* for the priests that are sanctified of the sons of Zadok; which have kept my ^e charge, which went not astray when the children of Israel went astray, ^f 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 ^h And they shall not sell of it, neither exchange nor alienate the firstfruits of the land: for *it is* holy unto the LORD.

15 ⁱ And the five thousand that are left in the breadth over against the five and twenty thousand, shall be ^k a profane place 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 to-

xlv. 10. — ^h Exod. xxii. 29. Lev. xxvii. 10, 28, 29. — ⁱ Ch. xlv. 6. — ^k Ch. xlii. 20.

square cubits, ver. 20. But their city was only four thousand five hundred square cubits, see ver. 13 and 16; there remained, therefore, ten thousand cubits square to be divided, of which five thousand cubits in breadth, by twenty-five thousand in length, on the east and west sides, were reserved for a sort of second city; or for suburbs where laymen might dwell who were employed by those priests and Levites who lodged in the temple and in the city, ver. 18. And another space of one thousand cubits in breadth, by twenty-five thousand in length, which extended only

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ward 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.

19 * And they that serve the city shall serve it out of all the tribes of Israel.

20 All the oblation shall be five and twenty thousand by five and twenty thousand: ye shall offer the holy oblation foursquare, with the possession of the city.

21 ^b 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; ^c and the sanctuary of the house shall be in the midst thereof.

22 Moreover from the possession of the

* Ch. xlv. 6. — ^b Ch. xlv. 7. — ^c Ver. 8, 10. — ^d Heb. *one portion*.

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.

23 As for the rest of the tribes from the east side unto the west side, Benjamin shall have ^d a *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 ^e the waters of ^f strife in Kadesh, and to the river toward the great sea.

29 ^g 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.

30 And these are the goings out of the city

* Ch. xlvii. 19. — ^f Heb. *Meribah-kadesh*. — ^g Ch. xlvii. 14, 21, 22.

from north to south, was for fields and gardens appointed for the support of those lay servants. On which we may remark, there was no cultivated land between the portion of the Levites and that of the prince, but only on the east and west sides. See chap. xlv. 6, and the map FF.

Verse 21. *And the residue—for the prince*] His portion was alongside that of the Levites, from west to east; these were on each side twenty-five thousand cubits in length, from the east to the west, by twelve thousand five hundred cubits in breadth from north to south. The space both above and below was equal, between the tribe of Judah and that of Benjamin to north and south; and the portion of the Levites, which had Judah and Benjamin to the north and south, and the portion of the prince to the east and to the west. See the map.

Verse 28. *From Tamar—in Kadesh*] The former was on the south of the Dead Sea; and the latter, or Kadesh-Barnca, was still farther south, and at the extremity of the portion of Gad, which was the most southern tribe, as Dan was the most northern.

Verse 30. *These are the goings out*] Each of the four sides of the city was four thousand five hundred cubits long. There were three gates on each side, as mentioned below; and the whole circumference of the city was eighteen thousand cubits. See the map, plan B. dddd.

The Rector of Newhaven College, in New England, supposes the preceding representations to refer to the happy state of the church in what is called the Millennium. Leaving this period out of the question, the following observations are worthy of notice:—

“The Jews, for whom this vision was intended, would conceive their country to be divided to the twelve tribes, in lots of a regular and mathematical form; and not confused or intermixed, as in Joshua's time. Their city laid out larger than before; and exactly four-square, with regular suburbs; the temple and appendages much more commodious for their sacrifices, and the habitations of the priests and Levites regularly formed round about the temple. So that this whole plan of the division of the country, laying out of the city, temple, and all the appendages, appears to be perfectly regular and uniform, as if it were drawn all at one time, and by one hand, who had power to effect it; and therefore conveyed to the Jews the most complete idea they were capable of conceiving of the most perfect church, commonwealth, city, temple, and conveniences, for divine worship. I. The Holy Land, as described chap. xlvii. and xlviii., according to the original grant, being about two hundred and fifty miles long, north and south, and about one hundred and fifty miles wide, is divided, by parallel lines east and west, to the twelve tribes, each of them having a portion twenty miles wide.

A. M. 3430. on the north side, four thou-
 B. C. 574. sand and five hundred mea-
 Olymp. Ll. 3. sures.

31 * 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

* Rev. xxi. 12, &c.—^b Jer. xxxiii. 16.—^c Heb. *Jehovah-shammah*. See Exod. xvii. 15. Judg. vi. 24.—^d Ps. ii. 6.

Only between Judah and Benjamin there is a *holy portion* near ten miles wide; in the middle of which is the *holy oblation*, *twenty-five thousand cubits*; that is, about ten miles square for the priests, Levites, city, and temple, chap. xlv. 1, xlviii. 8; the two ends are for the prince, chap. xlv. 7, &c. II. The *holy oblation*, lying in the middle of the *holy portion*, is *twenty-five thousand cubits square*, which is near ten miles; of which *ten thousand cubits*, or *four miles*, are taken off from the north side for a habitation for the priests, and as much for the Levites on the south side, chap. xlv. 4, 5, and xlviii. 20; and *five thousand cubits* in the middle for the city portion, chap. xlv. 6; in the middle of which is the city, *four thousand five hundred cubits square*, which is nearly two miles, chap. xlviii. 15, 16. Round about this is left *two hundred and fifty cubits*, near *thirty rods*, for suburbs, ver. 17. The remaining *ten thousand cubits* on the east side, and the *ten thousand cubits* on the west side, are for the profit of those who serve the city, out of all the tribes, ver. 18, 19. The sanctuary is in the midst of the city, chap. xlviii. 8. III. The *sanctuary* or temple, and its appendages, were entirely surrounded with a wall *six cubits high* and *six cubits thick*, chap. xl. 5; and *five hundred cubits long* on each side, chap. xlii. 15, &c., and xlv. 2. In the middle square stands the temple, which was surrounded by a wall *one hundred cubits long* on each side, chap. xli. 13, and *six cubits thick*, chap. xli. 6. The side-chambers on the outside *four cubits*, ver. 6. The Holy of Holies, at the west end, was *twenty cubits square* on the inside, ver. 4. The holy place, or outer court at the east end, was *forty cubits*, ver. 12. The length of the porch on the north side was *twenty cubits*; the breadth was *eleven cubits*, chap. xl. 49; and the width of the separate place on the south side *twenty cubits*. On each side of the temple, towards the *four gates* in the outer wall, stood *two courts*, *eight* in the whole, each *one hundred cubits square*, chap. xl. 19, 23, 27. In each of these were *thirty-six* little chambers or buildings, about *six cubits square*, viz., *six* at the entrance of the gate, chap. xl. 7, 17, 20, &c., and *thirty* on the pavement, ver. 17, &c., which were for lodgings for the priests, for hanging up their garments, and their part of the sacrifices, chap. xlii. 13."

Calmet has constructed a map to show the position of the tribes, and the *quantum* of space each was to

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: ^b and the name of the city from *that day shall be*, ^c The ^d LORD is there.

ix. 11. lxxvi. 2. xcix. 2. Jer. iii. 17. Joel iii. 21. Zech. ii. 10. Rev. xxi. 3. xxii. 3.

possess. As this will give a better view of the subject than any written description can, I have inserted one constructed for this work, which, consulting the places said to be connected with the possessions of the different tribes, shows that the tribes did not all possess the same *quantum* of space, *five* of the southern tribes possessing only one half as much as those of the north.

Verse 35. *The name of the city from that day shall be, The Lord is there.*] It would have been better to have retained the original words:—

שָׁמַח יְהוָה YEHOVAH SHAMMAH.

This is an allusion to the *shechinah*, or symbol of the Divine Presence, which was in the *first*, but most certainly was *not* in the *second* temple; but Ezekiel tells us that the Divine Presence should be in the *city* of which he speaks; and should be there so fully and so powerfully, that it should give name to the city itself; and that the very name, *Jehovah shammah*, should remind all men of the supereminently glorious Being who had condescended to make this city his habitation.

Two points must be considered here:—1. That the prophet intended that, when they should be restored, they should build the temple, and divide the land as he here directs, if the thing could be found to be practicable. 2. That he had *another temple*, another *holy city*, another *Promised Land*, in view. The land of Immanuel, the city of the New Jerusalem; and his temple, the Christian church, which is the house of the living God, 1 Tim. iii. 15, in which the presence of Christ shall ever be found; and all its inhabitants, all that believe on his name, shall be temples of the Holy Ghost. Nor can there be any reasonable doubt that the prophet here, by the Spirit of God, not only points out the return of the Israelites from the Babylonish captivity, and what was to befall them previously to the advent of Jesus Christ; but also the glorious spread of the Gospel in the earth, and the final conversion of the tribes of Israel by the preaching of that gospel.

In conclusion, I think it necessary to state, that there are but few of the prophets of the Old Testament who have left a more valuable treasure to the church of God than Ezekiel. It is true, he is in several places obscure; but there is a great proportion of the work that is in the highest degree edifying, and several portions that for the depth of the salva-

tion predicted, and the accuracy and minuteness of the description, have nothing equal to them in the Old Testament Scriptures. On such portions, I have felt it my duty to be very particular, that I might be able to point out spiritual beauties and excellencies in this book which are beyond all praise; while I passed slightly over prophecies and symbols which I did not fully understand; but have left to time, by the fulfilment of the events, to prove to successive generations with what heavenly wisdom this *much neglected* prophet has spoken. And I take this opportunity to recommend this book to the serious perusal of every pious man; and while he wonders at the extent of the wisdom by which Ezekiel has fathomed the depth of so many divine mysteries, let him give God the glory for this additional testimony to the unsearchable riches of Christ, and that plenary salvation which he has purchased for, and freely offers to, the vilest of the vile, and to the whole of the descendants of Adam.

MASORETIC NOTES.—Number of verses, 1,273. Middle verse, chap. xxvi. 1. Masoretic sections, 29.

DESCRIPTION OF THE PLAN OF EZEKIEL'S TEMPLE.

As I utterly despair of making the prophet's description of this temple intelligible without a plan, I have introduced one drawn up with great labour and skill by *Dom. August. Calmet*, where the measurements, distances, gates, chambers, courts, inclosures, &c., are all carefully entered as far as they could possibly be ascertained from Ezekiel's description; which, it must be allowed, though wondrously circumstantial, is in several respects obscure. But by referring to the places, both in Kings and Chronicles, as well as in this Prophet, where the same things are mentioned, this obscurity will be considerably diminished, if not entirely removed. At the same time, for a description of the temple in general, I beg leave to refer the reader to 1 Kings vi., at the end, where this subject is considered at large.

THE PLAN.

[Let it be observed that the Hebrew cubit is about twenty inches and a half.]

AAA The first inclosure, or wall of *six hundred* cubits, i. e., *one thousand and twenty-five* royal feet in length on each side, chap. xlv. 2; and *six* cubits or *ten feet three* inches high, and as many in breadth, chap. xl. 5.

BBB The court of the Gentiles, or first court, *fifty* cubits in breadth, or *eighty-five* feet *five* inches, chap. xl. 2.

CCC The outward wall of the court of Israel, or inclosure, *five hundred* cubits square, i. e., *eight hundred and fifty-four* feet *two* inches. This wall might be *thirty* cubits high, taken from the level of the threshold of the gate.

DDD The court of Israel, *one hundred* cubits, or *one hundred and seventy* feet *ten* inches broad, chap. xl. 19.

EEE The outer wall, or inclosure of the court of the priests, *two hundred* cubits, or *three hundred and forty-one* feet *eight* inches square, is supposed

to be *thirty* cubits, or *fifty-one* feet *three* inches in height.

FFF The court of the priests, *one hundred* cubits, or *one hundred and seventy* feet *ten* inches square, chap. xl. 7, xli. 14, 16.

G The Sanctuary, or Holy of Holies, *twenty* cubits, or *thirty-four* feet *two* inches square, chap. xli. 4, 1 Kings vi. 2.

H The holy place, *forty* cubits long by *twenty* broad, or *sixty-eight* feet *two* inches long by *thirty-four* feet *two* inches broad, chap. xli. 2, and 1 Kings vi. 2.

I The vestibule or porch, *twenty* cubits in breadth, by *ten* (or according to Ezekiel, *eleven*) cubits in length, i. e., *thirty-four* feet *two* inches long by *seventeen* feet *one* inch broad, chap. xl. 48, 1 Kings vi. 3.

K The altar of burnt-offerings, *twelve* cubits, or *twenty* feet *six* inches square, according to Ezekiel, chap. xliii. 12, 13, &c., or *ten* cubits high by *twenty* broad, i. e., *seventeen* feet *one* inch high, and *thirty-four* feet *two* inches broad, according to 2 Chron. iv. 1.

LLL The wall of separation which encompassed the Temple, and the altar of burnt-offerings, of which the Scriptures do not give the dimensions. It was *twenty* cubits from the buildings in the court of the priests, and *five* from the Temple, chap. xli. 9, 10. *Josephus* makes it *three* cubits high, *Antiq.* lib. viii. c. 2.

MMMMM Gates of the court of Israel, and of the court of the priests, all of the same dimensions, chap. xl. 1, 22, 36. Each of the porches was *fifty* cubits long, i. e., *eighty-five* feet *five* inches (as much as the depth of the aisles, chap. xl. 15) and *twenty-five* cubits, or *forty-two* feet *eight* inches and a *half* in breadth in the opening, and *sixty* cubits high, i. e., *one hundred and two* feet *six* inches, chap. xl. 14. On each side of the porches there were *three* chambers, each *six* cubits square, chap. xl. 6. And the separations between the *three* chambers were *five* cubits in thickness, chap. xl. 6.

NNNNN Galleries around the court of Israel, chap. xl. I place there *thirty* pillars on a line of *two hundred* cubits in length, which is the same proportion as those given for *one hundred* cubits long, 1 Kings vii. 2, 3, 4, for the court of the palace of Solomon.

OOOOOO Chambers or apartments round the court of Israel; there were *thirty* on both sides of the gate, or *fifteen* on each side, chap. xl. 17.

PPPP The kitchens of the Temple, *forty* cubits, or *sixty-eight* feet *four* inches long by *thirty* cubits, or *fifty-one* feet *three* inches broad, chap. xlv. 21, 22, 23, 24.

Q The north gate of the court of the priests, where the victims were prepared, and where they slew the animals designed for sacrifice, chap. xl. 38, 39.

RRRR Galleries around the court of the priests, chap. xlii. 3.

SSSSS Apartments continued round the court of the priests. The aisle, which was to the south of the eastern gate, was for the priests employed as

guards of the Temple, chap. xl. 45. The aisle on the north side of the said gate was appointed for the *singers*, chap. xl. 44; the aisle that was on the eastern side of the south gate was for the *priests* employed about the *altar*, chap. xl. 46; the aisles which were to the west of the north gate and of the south gate, contained the halls where the priests ate, chap. xlii. 13.

TT The kitchens of the court of the priests were those where they dressed the trespass-offering, sin-offering, and the meat-offerings, *forty* cubits, or *sixty-eight feet four inches* long, and *thirty* cubits, or *fifty-one feet five inches* broad, chap. xlii. 20. He speaks only of that on the *north*.

VVVV Flights of steps which led to the court of the people. In each flight there were *seven steps*, chap. xl. 22—26.

XXX Flights of steps which led to the court of the priests; in each there were *eight steps*, chap. xl. 31, 34, 37.

YY A flight of steps which led to the porch of the Temple, *eight steps* in each, chap. xl. 49.

aaa Chambers about the Temple, *thirty-three* in number, Ezekiel makes them *four* cubits in breadth, chap. xli. 5; but in 1 Kings vi. 5, 6, they are stated to be *five* cubits in the *lower* stage, *six* in the *second*, and *seven* in the *third*.

bb Flights of steps opposite to the chambers, which were continued round the temple, chap. xli. 7, and 1 Kings vi. 8.

c The steps of the altar of burnt-offerings turned toward the east, chap. xliii. 15, 16.

dddd Tables of hewn stone, which were in the portico of the north gate of the priest's court, where they slew, flayed, and cut up the victims. Each table was *one and a half* cubit square, chap. xl. 38, 39—41.

The great walls of the temple were all *six* cubits, or *ten feet three inches* thick. These walls were: 1. That which formed the first inclosure; 2. The wall of the court of Israel; 3. The wall of the court of the priests; and 4. The walls of the Temple. But the outward wall of the *thirty-three* chambers, which were around the holy place and the sanctuary, was only *five* cubits broad, and *fifteen* high; i. e., *eight feet six inches and a half* in thickness, and *twenty-five feet seven inches and a half* in height, chap. xli. 9, 12.

All the gates of the two courts, that of Israel and that of the priests, are of the same dimensions. The wall where was the opening was *six* cubits, or *ten feet three inches* in thickness. The gate was *eight* cubits, or *thirteen feet eight inches* wide; and the opening of the gate was one cubit, and the gate was *thirteen* cubits, or *twenty-two feet two inches and a half* high, chap. xl. 9, 11.

The *western* gate of the Temple is not mentioned by Ezekiel, because, according to his plan, the king's palace was not to be near the temple; and consequently this gate, which was the gate of the king, did not exist. But this was not followed, as we find that, after the return from Babylon, there were gates on the *western* side of the Temple, according to *Josephus*;

and *before* the captivity the *western* gate did most certainly exist, see chap. xliii. 8; 2 Kings xi. 6; xvi. 18; 1 Chron. ix. 24; xxvi. 16, 18.

1. The gate of the porch of the holy place was *fourteen* cubits wide, i. e., *twenty-three feet eleven inches*, chap. xl. 48; 1 Kings vi. 3.

2. The gate of the holy place was *ten* cubits, or *seventeen feet one inch* wide, chap. xli. 1, 2.

3. The gate of the *sanctuary* was *six* cubits, or *ten feet three inches* wide. The wall of the separation was only *two* cubits, chap. xli. 1, 3.

4. The *east* gate of the court of the priests was shut all the week, and was not opened but on the sabbath and new moons, according to Ezekiel. It was there that the king had his *seat*, a sort of tribunal, chap. xlii. 2—4; xlii. 1, 2, &c.

Calmet observes, with respect to his plan, that he assigns only *two* galleries to the apartments which were around the court of Israel; but those which were around the court of the priests had *three*, chap. xlii. 3, 5, 6. There is another difference between the palace (atrium) of the court of the priests, and that of the court of Israel. The walls of the first were built with *three* rows of hewn stones and one of cedar alternately, 1 Kings vi. 36; but this is not said to be the same in the structure of the outward court, or that of the people.

In the Old Testament we find no mention of the *court of the Gentiles*. Only *two* courts are mentioned there, one of the *priests*, the other of the *people*; one the *inner*, the other the *outer* court; but it is certain that such a court did exist, and is here marked BBBB.

The height of the aisles, or apartments that were around the *two* courts, is not mentioned any where in the Scriptures; but they are here fixed at *thirty* cubits; for the temple was not higher, neither was Solomon's palace. See 1 Kings vii. 2.

EXPLANATION OF THE PLAN FOR THE DIVISION OF THE LAND OF CANAAN, ACCORDING TO EZEKIEL'S VISION, chap. xlviii.

A The Temple of the Lord, *five hundred* cubits square, chap. xlv. 2.

BB The city of the Levites, *four thousand five hundred* cubits square, and *eighteen thousand* in compass, chap. xlviii. 16.

ccc Suburbs of the city of the Levites, *two hundred and fifty* cubits in breadth, chap. xlviii. 17.

dddd The *twenty* gates of the Levitical city, *four* on each side, chap. xlviii. 31—34.

EE City of the lay persons or workmen employed in the service of the priests and of the Levites, *five thousand* broad by *twenty-five thousand* cubits long, chap. xlv. 6.

FF Cultivated ground for the maintenance of the lay artisans, chap. xlviii. 15.

GG Portion of the prince of Israel, *twenty-five thousand* cubits long by *twelve thousand five hundred* broad, chap. xlviii. 21.

The whole extent of the land from Kadesh-barnes south to Hethlon or Hamath north, was about *five hundred and twenty* miles, its mean breadth about *one hundred*.

INTRODUCTION TO THE BOOK

OF THE

P R O P H E T D A N I E L.

DANIEL is said to have descended from the royal family of David; and he appears to have been carried into Babylon when very young, in the *fourth* year of Jehoiakim king of Judah, A. M. 3398, B. C. 602, or 606 before the vulgar era. He and his three fellow-captives, *Hananiah*, *Mishael*, and *Azariah*, being likely youths, were chosen to be about the king's court, and were appointed to have an education suitable to the employments for which they were destined. As they had been carefully bred up in the Mosaic institutions, they regulated their conduct by them, even in the court of a heathen king, where they were in the capacity of *slaves*; hence, though ordered to be fed from the royal table, they would not touch that food, because the Chaldeans ate of meat forbidden by the Mosaic law; and probably even that which might be denominated *clean* became defiled by having been *sacrificed to idols* before it was prepared for common use. At their earnest request, the officer under whose care they were placed permitted them to use *vegetables* only; and finding that they grew healthy and strong by this aliment, did not oblige them to use the portion sent from the king's table.

Daniel appears to have been instructed in all the wisdom of the Chaldeans, which was at that time greatly superior to the learning of the ancient Egyptians; and he was soon distinguished in the Babylonish court, as well for his wisdom and strong understanding as for his deep and steady piety.

His interpretation of Nebuchadnezzar's dream of the *variously compounded metallic image* raised his credit so high at the court that he was established governor of the province of Babylon, and made chief of all the *Magians*, or wise men in that country. The chief facts and incidents of his history are so particularly woven throughout the book bearing his name, and undoubtedly written by himself, that they need not be detailed here.

The reputation of Daniel was so great, even in his *lifetime*, that it became a proverb. "*Thou art wiser than Daniel*," said Ezekiel ironically to the king of Tyre, chap. xxviii. 3; and by the same prophet God ranks him among the most holy and exemplary of men, when he declares, speaking relative to Jerusalem, which had been condemned to destruction, "Though these three men, Noah, Daniel, and Job, were in it, they should deliver but their own lives by their righteousness," chap. xiv. 14, 20.

Josephus, Ant. lib. x., c. 12, says that God bestowed many favours on him: that he was advanced to the rank of the most considerable prophets; that he enjoyed the favour of princes, and the affection of the people during his life; and that after his death his memory became immortal. He observes also that, in the complexion of his predictions, he differs widely from all other prophets; they foretold scarcely any thing but *disastrous* events; on the contrary, he predicts the most *joyous* events, and *fixes the times of accomplishment* with more circumstantial precision than they did. And this is so true, that we cannot help thinking that God had given this eminent man a greater degree of light to fix the times when his predictions should issue, than he had given in general to all his predecessors, who simply declared the mind of God in relation to things *future*, without attempting to indicate the *distance of time* in which they should be fulfilled. There are but very few exceptions to this either in *Isaiah* or *Jeremiah*. And in this respect the prophecy of the *seventy weeks* of Daniel exceeds all that have gone before, as the incidents and transactions relative to its fulfilment were so various, and yet so fixed and declared *six hundred* years before the time,

that when the time came in which they were predicted to take place, they were *expected*, and occurred exactly according to the *prediction*, and the *expectations* founded upon it. This prophet therefore, far from occupying a lower place among divinely inspired men, deserves to be placed in the front rank with all those who have been most distinguished among the men who have partaken most largely of the prophetic gift.

The rabbins have endeavoured to degrade Daniel, and have placed his prophecies among the *hagiographa*, books which they consider to possess a *minor degree of inspiration*; and it is probable that he meets with this treatment from them because his prophecies are proofs too evident that *Jesus Christ* is the true *Messiah*, and that he came at the very time that Daniel said the *Prince Messiah* should come. But the testimony and sayings of such men are infinitely overpowered by the testimony of *Ezekiel*, which has been produced above; and the testimony of our LORD, who gives him the title of *Prophet*, Matt. xxiv. 15, without the slightest intimation that he was to wear this title with abatement.

It is very probable that Daniel did not return at the general restoration from the Babylonish captivity. At that time, if alive, he must have been an old man; and it is most likely that he finished his days in Babylon, though some Asiatic authors hold that he returned to Judea with Ezra, came back afterwards to Persia, and died in the city of *Susa*.

Josephus speaks of his skill in *architecture*, Antiq. lib. x., c. 12, and that he built a famous tower at *Ecbatane* or *Susa*, which remained to his time, and was so exquisitely finished that it always appeared as if newly built. In this tower or palace the kings of Persia were interred; and in consideration of its *founder*, the guard of it was always chosen from the *Jews*.

Daniel is famous among the Orientalists. The author of the *Tareekh Muntekheb* says that Daniel flourished in the time of *Lohorasp*, king of Persia; and consequently in that of *Ceresh*, or *Cyrus*, who gave him the government of Syria; that he taught these two princes the knowledge of the true God; that he preached the true faith through the whole of the Babylonian Irak; and was, on the death of *Nebuchadnezzar*, sent by *Bahman* (*Artaxerxes Longimanus*), son of *Asfendiar*, who then reigned in Persia, into Judea; and that, having returned, he died at *Shouster*, or *Susa*, the capital of Persia, where he lies interred.

Some have supposed that the *Zoroaster* or *Zeradusht* of the Persians, is a confused picture of the prophet Daniel. The account given by *Abul Pharaje*, in his *fifth* dynasty, may be considered favourable to this opinion. He says, "*Zeradusht*, author of the *Magiouseiah Magism*, or sect of the worshippers of fire, flourished in the reign of *Cambasous* (*Cambyses*); that he was a native of the province of *Adherbigian*, or *Media*, or, according to others, of *Assyria*; that he foretold to his disciples the coming of the *Messiah*, who should be pointed out by a *star* which should appear in the day-time at his birth; that they should have the first information of his advent; that he should be born of a virgin; and that they should present him with gifts; because he is the *WORD* that made the heavens. See *Pococke's Abul Pharajius*, p. 83 of the *Arabic*, and 54 of the *Latin*."

D'Herbelot, on this account, makes the following remark: "We may see by these words of the historian, that the prophecy of *Balaam* was pretty generally known throughout the East, and that the *Magi*, who came to worship our Lord, were the true *Magians* of Persia, and not Arab kings."

The account given by *Abul Pharaje* makes Daniel and *Zeradusht* contemporary, and thus far is favourable to the opinion that the history of the former may be disguised under that of the latter. There have been several *Zoroasters*, of whom many fables are told; and no wonder, when the persons themselves are generally fabulous.

The Asiatics make him the *inventor* of *رمل*, *remel*, or *geomancy*; and among them he passes for the author of a work entitled *Assoul ol Tabeer*, "The Principles of the Interpretation of Dreams." I have in my own library a very ancient work which pretends to be drawn from this, and is entitled *Somnia Daniel*; it was printed in the infancy of printing, but without date; small 4to. There is an Arabic work in the French king's library, No. 410, entitled *Odhmet al Mancoul, an Danial an Nabi*, "The Traditionary Predictions of Daniel the Prophet;" which is said to contain many falsities, built on the foundation of Daniel's prophecies; but it has never been given to the public, and I have no other notice of it than the above from *D'Herbelot*. But although all these are curious from their *antiquity*, yet they are doubtless impostures.

Abul Pharaje, in his history of the dynasties, says, that the *seventy weeks* of Daniel are to be dated from the *twentieth* year of *اردشیر دیرازدست*, *Ardsheer Dirazdest*, the *Artaxerxes*

Longimanus of the Greeks (called *Bahaman* above), and the same to whom Nehemiah was *ساقى sakee*, or cup-bearer. Other Orientalists are of the same opinion. This shall be considered more at large when we come to the prophecy itself. Artaxerxes had the name of *Longimanus*, or Long-handed, from the great extent of his dominions.

Daniel cannot be ranked among the Hebrew *poets*: his book is all in *prose*; and it is written partly in *Hebrew*, and partly in *Chaldee*. The Chaldee, or Syro-Chaldaic part, begins with *מלכא לעלמין חיי* *malka lealmin chei*, "O king, live for ever!" and continues to the end of the *seventh* chapter.

In the interpretation of his prophecies I have endeavoured to follow the best critics and chronologists; and, without an extended comment, to give in as short a space as possible the meaning of every place. On the *metallic images* and *seventy weeks* I have been obliged to be more prolix, as these are of too much importance to be slightly handled. It is not my province to enter into the controversy about the date when the seventy weeks commence; even they who disagree so much from each other on this point come so near to the general issue that the difference is immaterial.

The chronology of the several events mentioned in this book *Calmet* endeavours to fix as follows:—

A. M.

3398. Daniel led captive to Babylon, chap. i. 1—7.
 3399. Death of Nabopolassar, father of Nebuchadnezzar.
 3401. Jehoiakim revolts against Nebuchadnezzar, 2 Kings xxiv. 1.
 3402. Dream of the compound statue, Dan. ii. 1, &c.
 Daniel and his companions promoted to honour at court.
 Birth of Cyrus, son of Cambyses and Mandane.
 3405. Jehoiakim is taken and put to death by the Chaldeans.
 Jeconiah is raised to his throne, but reigns only *three* months and *ten* days.
 Zedekiah, last king of Judah, succeeds; and reigns *eleven* years.
 3416. Taking of Jerusalem, and destruction of the temple, 1 Chron. xxxvi.
 3434. Return of Nebuchadnezzar to Babylon after his great conquests in Phœnicia, Judea, Egypt, &c.
 His dream of the great tree, chap. iv. 7, &c.
 3435. He becomes insane, which lasts for *seven* years, chap. iv. 32, 33.
 3442. He becomes sane, and reascends the throne.
 The golden image set up. The *three* Hebrews cast into the fiery furnace, chap. iii.
 Death of Nebuchadnezzar after a reign of *forty-three* years, according to *Berosus*.
 Evil-Merodach succeeds him, and reigns *two* years.—*Berosus*.
 He sets Jeconiah at liberty, Jer. lii. 31.
 3444. Belshazzar his son succeeds, Dan. vii. 1.
 Daniel's vision of the *four* beasts, representing the *four* great empires, chap. vii.
 3447. Vision of the ram and he-goat, chap. viii.
 The death of Belshazzar, chap. v.
 3449. Darius the Mede, called *Cyaxares* by Xenophon, and *Astyages* in the Apocrypha, son of Astyages, king of the Medes, and maternal great uncle to Belshazzar, succeeds him in the government of Chaldea, chap. v. 30, 31. See Isai. xiii. 1, &c.
 The visions of Daniel related, chap. ix., x., xi., xii.
 Cyrus attacks the Medes in the *first* or *second* year of Darius the Mede, chap. x. 1.
 3455. Daniel is cast into the den of lions, chap. vi.
 3456. Death of Darius. Cyrus succeeds him.
 3457. End of the Babylonish captivity declared by *Cyrus*, in the *first* year of his reign, 2 Chron. xxxvi. 22, and Ezra i. 1; but afterwards interrupted. See below.
 3485. Termination of Jeremiah's *seventy* years under *Darius Hystaspes*, who gives orders to *continue* the rebuilding of the temple.
 3550. Commencement of the *seventy* weeks, chap. ix. 24.
 Nehemiah returns to Jerusalem, Neh. ii. 1—6.

In this chronology *Calmet* differs from *Usher*.

As a writer, this prophet is simple, yet pure and correct: and he is so conscientious that he relates the very words of those persons whom he introduces as speaking. He writes *Hebrew* where what he delivers is a bare narrative; but he relates in *Chaldee* the conversations which he had with the wise men and the kings; and in the same language he relates Nebuchadnezzar's edict, which he made after Daniel had interpreted his dream concerning the great metalline image. This is a proof of his great and conscientious accuracy; and exhibits this prophet in a most advantageous point of view. Daniel writes both *Hebrew* and *Chaldee* with great purity.

This book divides itself into two parts. Part I. is *historical*, and is contained in the six former chapters. Part II. is *prophetical*, and occupies the other six.

THE BOOK

OF THE

P R O P H E T D A N I E L.

Chronological Notes relative to the commencement of Daniel's prophesying.

Year from the Creation, according to Archbishop Usher, 3397.—Year of the Jewish era of the world, 3151.—Year from the Deluge, 1741.—Second year of the *forty-third* Olympiad.—Year from the building of Rome according to the Varronian or generally received account, 147.—Year from the building of Rome, according to Cato and the *Fasti Consulares*, 146.—Year from the building of Rome, according to Polybius the historian, 145.—Year from the building of Rome, according to Fabius Pictor, 411.—Year of the Julian Period, 4107.—Year of the era of Nabonassar, 141.—Year from the foundation of Solomon's temple, 397.—Year since the destruction of the kingdom of Israel by Shalmaneser, king of Assyria, 114.—Fourth year after the first sabbatic year after the *seventeenth* Jewish jubilee, according to Helvicus. Year before the birth of Christ, 603.—Year before the vulgar era of Christ's nativity, 607.—Cycle of the Sun, 19.—Cycle of the Moon, 3.—Tenth year of Tarquinius Priscus, the fifth king of the Romans.—Nineteenth year of Cyaxares or Cyaraxes, the fourth king of Media.—Forty-fourth year of Archidamus, king of Lacedæmon, of the family of the Proclidæ.—First year of Leon, king of Lacedæmon, of the family of the Eurysthenidæ.—Thirteenth year of Alyattes II., king of Lydia, and father of the celebrated Cræsus.—Thirty-fourth year of Philip, the sixth king of Macedon.—Eleventh year of Pharaoh-necho, called Necus by Herodotus. This king was the immediate predecessor of Psammis; and Psammis was succeeded by the celebrated Pharaoh-hopra, called also Apries.—Eighth year of Ithobalus, king of the Tyrians, according to Helvicus.—Third year (ending) of Jehoiakim, king of Judah; for the principal part of A. M. 3397 corresponded to the *fourth* year of this prince.

CHAPTER I.

This chapter begins with giving a short account of Nebuchadnezzar's conquest of Judea, when Jehoiakim became tributary to him; and consequently the seventy years' captivity and vassalage began, 1, 2. On this expedition (taking Egypt in his way) the king of Babylon set out towards the end of the third year of Jehoiakim, but did not take Jerusalem before the ninth month of the year following. Hence the seeming discrepancy between Daniel and Jeremiah (chap. xxv. 1), the one computing from the time of his setting out on the expedition, and the other from the time in which the purpose of it was accomplished. We have next an account of the manner in which Daniel and his companions were brought up at the king's court, 3—7. They reject the daily provision of meat granted by the king, lest they should be defiled, and are allowed to live on pulse, 8—16. Their great proficiency in the wisdom of that time, 17—20. Daniel flourishes till the reign of Cyrus the Persian, 21.

A. M. 3397.
B. C. 607.
Ol. XLIII. 2.
Anno
Tarquini Prisci,
R. Roman., 10.

IN the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem,

and besieged it.

2 And the LORD gave Jehoiakim king of Judah into his hand, with ^b part of the vessels of the house of God: which he carried ^c into the land of Shinar to the house

A. M. cir. 3398.
B. C. cir. 606.
Ol. XLIII. 3.
Tarquini Prisci,
R. Roman.,
cir. annum 11.

^a 2 Kings xxiv. 1. 2 Chron. xxxvi. 6.—^b Jer. xxvii. 19, 20.

^c Gen. x. 10. xi. 2. Isai. xi. 11. Zech. v. 11.

NOTES ON CHAP. I.

Verse 1. *In the third year of the reign of Jehoiakim*] This king was raised to the throne of Judea in 3198

the place of his brother Jehoahaz, by Pharaoh-necho, king of Egypt, 2 Kings xxiii. 34—36, and continued tributary to him during the first *three* years of his

A. M. cir. 3398.
B. C. cir. 606.
Ol. XLIII. 3.
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R. Roman.,
cir. annum 11.

of his god; * 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 *certain* of the children of Israel, and of the king's seed, and of the princes;

4 Children ^b in whom *was* no blemish, but well favoured, and skilful in all wisdom, and cunning in knowledge, and understanding

* 2 Chron. xxxvi. 7. — ^b See Lev. xxiv. 19, 20. — ^c Acts vii. 22. — ^d Heb. *the wine of his drink*.

reign; but in the *fourth*, which was the *first* of Nebuchadnezzar, Jer. xxv. 1, Nebuchadnezzar completely defeated the Egyptian army near the Euphrates, Jer. xlvi. 2; and this victory put the neighbouring countries of Syria, among which *Judea* was the chief, under the Chaldean government. Thus Jehoiakim, who had *first* been tributary to Egypt, became now the vassal of the king of Babylon, 2 Kings xxiv. 1.

At the end of three years Jehoiakim rebelled against Nebuchadnezzar, who, then occupied with other wars, did not proceed against Jerusalem till *three years after*, which was the *eleventh* and last of Jehoiakim, 2 Kings xxiii. 36.

There are some difficulties in the chronology of his place. *Camel* takes rather a different view of these transactions. He connects the history thus: Nabopolassar, king of Babylon, finding that one of his lords whom he had made governor of Coëlyria and Phœnicia had revolted from him, and formed an alliance with the king of Egypt, sent Nebuchadnezzar his son, whom he invested with the authority of king, to reduce those provinces, as was customary among the Easterns when the heir presumptive was sent on any important expedition or embassy. This young prince, having quelled the insurrection in those parts, marched against Jerusalem about the end of the *third* or *beginning* of the *fourth* year of the reign of Jehoiakim, king of Judah. He soon took the city, and put Jehoiakim in chains with the design of carrying him to Babylon; but, changing his mind, he permitted him to resume the reins of government under certain oppressive conditions. At this year, which was A. M. 3398, the *seventy years* of the Babylonish captivity commence. Nabopolassar dying in the interim, Nebuchadnezzar was obliged to return speedily to Babylon, leaving his generals to conduct the Jewish captives to Babylon, among whom were Daniel and his companions.

Verse 2. *Part of the vessels of the house of God*] He took the richest and finest of them for the service of his god *Bel*, and left what were necessary for serving on the public worship of *Jehovah* (for he did not attempt to alter the civil or religious constitution of *Judea*); for leaving Jehoiakim on the throne, he only laid the land under tribute. The Chaldeans carried these sacred vessels away at *three* different times. 1. In the war spoken of in this place. 2. In

A. M. cir. 3398.
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science, and such as *had* ability in them to stand in the king's palace, and ^c whom they might teach the learning and the tongue of the Chaldeans.

5 And the king appointed them a daily provision of the king's meat, and of ^d the wine which he drank: so nourishing them three years, that at the end thereof they might ^e stand before the king.

* Ver. 19. Gen. xli. 46. 1 Kings x. 8.

the taking of Jerusalem and Jeconiah a few months after, 2 Kings xxiv. 13. 3. *Eleven years* after, under the reign of Zedekiah, when the city and temple were totally destroyed, and the land ruined, 2 Kings xxv. 8—15.

The land of Shinar] This was the ancient name of Babylon. See Gen. xi. 2.

The treasure house of his god] This was *Bel*, who had a splendid temple in Babylon, and was the tutelary god of the city and empire.

Verse 3. *Master of his eunuchs*] This word *eunuchs* signifies officers about or in the palace, whether literally eunuchs or not.

Verse 4. *Children*] ילדים *yeladim*, youths, young men; and so the word should be rendered throughout this book.

Skilful in all wisdom] Rather, persons capable of every kind of literary accomplishment, that they might be put under proper instruction. And as *children of the blood* and of the *nobles* were most likely, from the care usually taken of their initiatory education, to profit most by the elaborate instruction here designed, the master of the eunuchs, the king's chamberlain, was commanded to choose the youths in question out of such.

Verse 5. *A daily provision*] *Athenæus*, lib. iv., c. 10, says: The kings of Persia (who succeeded the kings of Babylon, on whose empire they had seized) were accustomed to order the food left at their own tables to be delivered to their courtiers.

So nourishing them three years] This was deemed a sufficient time to acquire the *Chaldee language*, and the *sciences* peculiar to that people. I suppose they had good *introductory books*, *able teachers*, and a *proper method*; else they would have been obliged, like us, to send their children *seven years to school*, and *as many to the university*, to teach them any tolerable measure of useful and ornamental literature! O how reproachful to the nations of Europe, and particularly to our own, is this *backward* mode of instruction. And what is generally learned after this vast expence of *time and money*? A little *Latin*, *Greek*, and *mathematics*; perhaps a little *moral philosophy*; and by this they are *entitled*, not *qualified*, to teach others, and especially to teach the people the important *science of salvation*! To such shepherds (and there are many such) the hungry

A. M. cir. 3398.
B. C. cir. 606.
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6 Now among these were of the children of Judah, Daniel, Hananiah, Mishael, and Azariah :

prince of the ^h eunuchs had set over Daniel, Hananiah, Mishael, and Azariah,

A. M. cir. 3398.
B. C. cir. 606.
Ol. XLIII. 3.
Tarquinii Prisci,
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7 * Unto whom the prince of the eunuchs gave names : ^b 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.

12 Prove thy servants, I beseech thee, ten days ; and let them give us ^l pulse ^k to eat, and water to drink.

8 But Daniel purposed in his heart that he would not defile himself ^c 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.

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.

9 Now ^d God had brought Daniel into favour and tender love with the prince of the eunuchs.

14 So he consented to them in this matter, and proved them ten days.

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 ^e worse liking than the children which *are* of your 'sort ? then shall ye make *me* endanger my head to the king.

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.

11 Then said Daniel to ^g Melzar, whom the

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, ^l God gave them ^m knowledge and skill in all learning and wisdom ; and ⁿ Daniel had ^o understanding in all visions and dreams.

* Gen. xli. 45. 2-Kings xxiv. 17.—^b Ch. iv. 8. v. 12. ^c Deut. xxxii. 38. Ezek. iv. 13. Hos. ix. 3.—^d See Gen. xxxix. 21. Pa. cvi. 46. Prov. xvi. 7.—^e Heb. *sadder*. Or, *term*, or *continuance*.—^f Or, *the steward*.—^g 2 Kings ix. 32. xx. 18. Isai. xxxix. 7. Acts viii. 27.—^h Heb.

of pulse.—^k Heb. *that we may eat, &c.*—^l 1 Kings iii. 12. James i. 5, 17.—^m Acts vii. 22.—ⁿ Or, *he made Daniel understand*.—^o Numb. xii. 6. 2 Chron. xxxv. 5. Ch. v. 11, 12, 14. x. 1.

sheep look up, and are not fed ; and if all are not such, no thanks to our plan of national education.

עֲרִיָה AZARIAH, which signifies "The Lord is my Helper," they changed into אֲבֶד-נֶגוֹ ABED-NEGO, which in Chaldee is, "the servant of Nego," who was one of their divinities ; by which they meant either *the sun*, or the *morning star* ; whether *Jupiter* or *Venus*.

Verse 6. *Now among these*] There were no doubt several noble youths from other provinces : but the four mentioned here were Jews, and are supposed to have all been of royal extraction.

The vicious pronunciation of this name should be carefully avoided ; I mean that which lays the accent on the first syllable, and hurries to the end, without attending to the natural division of the word *Abed-Nego*.

Verse 7. *Unto whom the prince of the eunuchs gave names*] This change of names, *Calmet* properly remarks, was a mark of dominion and authority. It was customary for masters to impose new names upon their slaves ; and rulers often, on their ascending the throne, assumed a name different from that which they had before.

Verse 8. *But Daniel—would not defile himself*] I have spoken of this resolution in the introduction. The chief reasons why Daniel would not eat meat from the royal table were probably these three :—1. Because they ate unclean beasts, which were forbidden by the Jewish law. 2. Because they ate, as did the heathens in general, beasts which had been strangled, or not properly blooded. 3. Because the animals that were eaten were first offered as victims to their gods. It is on this account that *Athenæus* calls the beasts which were served up at the tables of the Persian kings, *ἑρῆα*, *victims*, lib. iv. c. 10, p. 145.

דִּנְיָאֵל DANIEL signifies "God is my Judge." This name they changed into בֵּלְשַׁצְצָר BELTESHATZAR ; in Chaldee, "The treasure of Bel," or "The depository of the secrets (or *treasure*) of Bel."

חַנְיָאֵל HANANIAH signifies, "The Lord has been gracious to me ;" or "He to whom the Lord is gracious." This name was changed into שַׁדְרָח SHADRACH, Chaldee, which has been variously translated : "The inspiration of the sun ;" "God, the author of evil, be propitious to us ;" "Let God preserve us from evil."

מִשְׁאֵל MISHAEL signifies, "He who comes from God." Him they called מֶשַׁח MESHACH, which in Chaldee signifies, "He who belongs to the goddess Sheshach," a celebrated deity of the Babylonians, mentioned by *Jeremiah*, chap. xxv. 26.

Verse 11. *Then said Daniel to Melzar*] Melzar was an officer under Ashpenaz, whose office it was to attend to the food, clothing, &c. of these royal captives. Others think מֶלְצָר *melzar*, master of the inn or hotel, the name of an office.

Verse 12. *Give us pulse to eat*] חֲצֵרַיִם *hazzeraim*.

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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 among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king.

^a Gen. xli. 46. Ver. 5. — ^b 1 Kings x. 1. — ^c Heb. wisdom of understanding. — ^d Ch. vi. 28. x. 1. He lived to see that glorious time of the return of his people from the Babylonian

20 ^b And in all matters of ^c wisdom and understanding, that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm.

21 ^d And Daniel continued even unto the first year of king Cyrus.

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captivity, though he did not die then. So till is used, Ps. cx. l. cxii. 8.

seeds or grain, such as barley, wheat, rye, and peas, &c. Though a vegetable diet might have produced that healthiness of the system in general, and of the countenance particularly, as mentioned here; yet we are to understand that there was an especial blessing of God in this, because this spare diet was taken on a religious account.

Verse 17. *As for these four children*] *Young men or youths.* Our translation gives a false idea.

In all visions and dreams.] That is, such as are *divine*; for as to dreams in general, they have as much signification as they have connexion, being the effects of the state of the *body*, of the *mind*, or of the *circumstances* of the dreamer. A dream may be considered *supernatural*, if it have nothing preposterous, nothing monstrous, and nothing irregular.

If the whole order and consequences of the things be preserved in them, from beginning to end, then we may presume they are supernatural. In such dreams Daniel had understanding.

Verse 18. *Now at the end of the days*] That is, at the end of *three years*, ver. 5.

Verse 19. *And among them all*] All the young noble captives from different nations.

Therefore stood they before the king.] It appears that only *four* were wanting.

Verse 20. *Magicians and astrologers*] Probably the same as *philosophers* and *astronomers* among us.

Verse 21. *The first year of king Cyrus.*] That is, to the *end of the Chaldean empire*. And we find Daniel alive in the *third year* of Cyrus, see chap. x. 1.

CHAPTER II.

Nebuchadnezzar, in the second year of his reign (or in the fourth, according to the Jewish account, which takes in the first two years in which he reigned conjointly with his father), had a dream which greatly troubled him; but of which nothing remained in the morning but the uneasy impression. Hence the diviners, when brought in before the king, could give no interpretation, as they were not in possession of the dream, 1—13. Daniel then, having obtained favour from God, is made acquainted with the dream, and its interpretation, 14—19; for which he blesses God in a lofty and beautiful ode, 20—23; and reveals both unto the king, telling him first the particulars of the dream, 24—35, and then interpreting it of the four great monarchies. The then existing Chaldean empire, represented by the head of gold, is the first; the next is the Medo-Persian; the third, the Macedonian or Grecian; the fourth, the Roman, which should break every other kingdom in pieces, but which, in its last stage, should be divided into ten kingdoms, represented by the ten toes of the image, as they are in another vision (chap. vii.) by the ten horns of the fourth beast. He likewise informs the king that in the time of this last monarchy, viz., the Roman, God would set up the kingdom of the Messiah; which, though small in its commencement, should ultimately be extended over the whole earth, 36—45. Daniel and his three friends, Hananiah, Mishael, and Azariah (named by the prince of the eunuchs, Shadrach, Meshach, and Abed-nego), are then promoted by the king to great honour, 46—49.

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AND in the second year of the reign of Nebuchadnezzar, Nebuchadnezzar dreamed dreams, wherewith

his spirit was troubled, and his sleep brake from him.

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2 Then the king commanded to call the magicians, and the

^a Gen. xli. 8. Ch. iv. 5. — ^b Esth. vi. 1. Ch. vi. 18.

^c Gen. xli. 8. Exod. vii. 11. Ch. v. 7.

NOTES ON CHAP. II.

Verse 1. *The second year of the reign of Nebuchadnezzar*

nezzar] That is, the *second year* of his reigning alone, for he was king *two years* before his father's

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astrologers, and the sorcerers, and the Chaldeans, for to shew the king his dreams. So they came and stood before the king.

8 The king answered and said, I know of certainty that ye would 'gain the time, because ye see the thing is gone from me.

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3 And the king said unto them, I have dreamed a dream, and my spirit was troubled to know the dream.

9 But if ye will not make known unto me the dream, 'there is but one decree for you: for ye have prepared ^b 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 shew me the interpretation thereof.

4 Then spake the Chaldeans to the king in Syriac, 'O king, live for ever: tell thy servants the dream, and we will shew the interpretation.

10 The Chaldeans answered before the king, and said, There is not a man upon the earth that can shew the king's matter: therefore *there is no king, lord, nor ruler, that asked such things at any magician, or astrologer, or Chaldean.*

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 ^b cut^c in pieces, and your houses shall be made a dunghill.

11 And *it is* a rare thing that the king requireth, and there is none other that can shew it before the king, ⁱ except the gods, whose dwelling is not with flesh.

6 ^d But if ye shew the dream, and the interpretation thereof, ye shall receive of me gifts and ^e rewards and great honour: therefore shew me the dream, and the interpretation thereof.

12 For this cause the king was angry and very furious, and commanded to destroy all the wise *men* of Babylon.

7 They answered again and said, Let the king tell his servants the dream, and we will shew the interpretation of it.

13 And the decree went forth that the wise

^a 1 Kings i. 31. Ch. iii. 9. v. 10. vi. 6, 21.—^b Ezra vi. 11. 2 Kings x. 27. Ch. iii. 29.—^c Chald. *made pieces*. ^d Ch. v. 16.—^e Or, *fee*. Ch. v. 17. Ver. 48.—^f Chald.

buy. Eph. v. 16.—^g Esth. iii. 15. iv. 11. ix. 14.—^h Prov. vi. 17. xii. 19. xxi. 6. xxvi. 28.—ⁱ Ver. 28. Ch. v. 11.

death. See the notes on chap. i. 1. This was therefore the *fifth* year of his reign, and the *fourth* of the captivity of Daniel.

Nebuchadnezzar dreamed dreams wherewith his spirit was troubled] The dream had made a deep and solemn impression upon his mind; and, having forgotten all but general circumstances, his mind was distressed.

Verse 2. *The magicians*] חרטומים *chartummin*. See the note on Gen. xli. 8.

The astrologers] אשפפים *ashshaphim*. Perhaps from נשף *nashaph*, to breathe, because they laid claim to divine inspiration; but probably the persons in question were the *philosophers* and *astronomers* among the Babylonians.

The sorcerers] מכשפים *mechashshephim*. See the note on Deut. xviii. 10, and on Exod. xxii. 18, and Lev. xix. 31, where several of these *arts* are explained.

The Chaldeans] Who these were is difficult to be ascertained. They might be a college of learned men, where all arts and sciences were professed and taught. The Chaldeans were the most ancient philosophers of the world; they might have been originally inhabitants of the Babylonian Irak; and still have preserved to themselves exclusively the name of *Chaldeans*, to distinguish themselves from other nations and peoples who inhabited the *one hundred and twenty* provinces of which the Babylonish government was composed.

Verse 4. *Then spake the Chaldeans to the king in Syriac*] ארמיית *aramith*, the language of *Aram* or *Syria*. What has been generally called the Chaldean

O king, live for ever] מלכא לעלמין חי *Malca k-olmin cheyi*. With these words the *Chaldees* part of Daniel commences; and continues to the end of the *seventh* chapter. These kinds of compliments are still in use in the East Indies. A superior gives a blessing to an inferior by saying to him, when the latter is in the act of doing him reverence, "*Long life to thee.*" A poor man, going into the presence of a king to solicit a favour, uses the same kind of address: *O father, thou art the support of the destitute; mayest thou live to old age!*—WARD'S Customs.

Verse 5. *Ye shall be cut in pieces*] This was arbitrary and tyrannical in the extreme; but, in the order of God's providence, it was over-ruled to serve the most important purpose.

Verse 8. *That ye would gain the time*] The king means either that they wished to prolong the time that he might recollect it, or get indifferent about it; or that they might invent something in the place of it; or make their escape to save their lives, after having packed up their valuables. See ver. 9.

Verse 10. *There is not a man upon the earth*] The thing is utterly impossible to man. This was their decision: and when Daniel gave the dream, with its interpretation, they knew that the *spirit of the holy gods was in him*. So, even according to their own

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men should be slain; and they sought Daniel and his fellows to be slain.

14 Then Daniel answered

with counsel and wisdom to Arioch the captain of the king's guard, which was gone forth to slay the wise men of Babylon:

15 He answered and said to Arioch the king's captain, Why is the decree 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 shew the king the interpretation.

17 Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah, his companions:

18 That they would desire mercies of the God of heaven concerning this secret; that Daniel and his fellows should not perish with the rest of the wise men of Babylon.

19 Then was the secret revealed unto Daniel in a night vision. Then Daniel blessed the God of heaven.

20 Daniel answered and said, Blessed be the name of God for ever and ever: for wisdom and might are his:

21 And he changeth the times and the seasons: he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding:

22 He revealeth the deep and secret things: he knoweth what is in the darkness, and the light dwelleth with him.

23 I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast made known unto me now what we desired of thee: 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 shew unto the king the interpretation.

25 Then Arioch brought in Daniel before the king in haste, and said thus unto him, I have found a man of the captives of Judah, that will make known unto the king the interpretation.

26 The king answered and said to Daniel, whose name was Belteshazzar, Art thou able

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^a Chald. returned. — ^b Or, chief marshal. — ^c Chald. chief of the executioners, or slaughtermen. Gen. xxxvii. 36. ^d Matt. xviii. 12. — ^e Chald. from before God. — ^f Or, that they should not destroy Daniel, &c. — ^g Numb. xii. 6. Job xxxiii. 15, 16. — ^h Ps. cxiii. 2. cxv. 18. — ⁱ Jer. xxxii. 19. ^j Esth. i. 13. 1 Chron. xxix. 30. Ch. vii. 25. xi. 6. — ^k Job

xii. 18. Ps. lxxv. 6, 7. Jer. xxvii. 5. Ch. iv. 17. ^m James i. 5. — ⁿ Job xii. 22. Ps. xxv. 14. Ver. 28, 29. ^o Ps. cxxxix. 11, 12. Hebr. iv. 13. — ^p Ch. v. 11, 14. James i. 17. — ^q Ver. 18. — ^r Chald. That I have found. ^s Chald. children of the captivity of Judah.

theology, he was immeasurably greater than the wisest in Babylon or in the world.

Verse 13. *They sought Daniel and his fellows*] As the decree stated that all the wise men of Babylon should be slain, the four young Hebrews, being reputed among the wisest, were considered as sentenced to death also.

Verse 14. *Captain of the king's guard*] Chief of the king's executioners or slaughter men. Margin. ראב רבבא *rab tabachaiya*, chief of the butchers, he that took off the heads of those whom the king ordered to be slain, because they had in any case displeased him. "Go and bring me the head of Giaffer." The honourable butcher went and brought the head in a bag on a dish. It was Herod's chief butcher that brought the head of John the Baptist in a dish to the delicate daughter of Herodias. This was the custom of the country. No law, no judge, no jury. The will or caprice of the king governed all things. Happy England! know and value thy excellent privileges!

Verse 16. *That he would give him time*] That is, that he might seek unto God for a revelation of the thing. The Chaldeans dared not even to promise this; they would only pledge themselves for the

interpretation, provided the king would furnish the dream. Daniel engages both to find the lost dream, and to give the proper interpretation.

Verse 18. *That they would desire mercies*] For this Daniel had requested a little time; and doubtless both he and his three companions prayed incessantly till God gave the wished for revelation; but whether it was given that same night, we do not know.

Verse 19. *Then was the secret revealed—in a night vision.*] Daniel either dreamed it, or it was represented to his mind by an immediate inspiration.

Verse 20. *Wisdom and might are his*] He knows all things, and can do all things.

Verse 21. *He changeth the times*] Time, duration, succession are his, and under his dominion. It is in the course of his providence that one king is put down, and another raised up; and therefore he can distinctly tell what he has purposed to do in the great empires of the earth.

Verse 23. *I thank thee and praise thee*] No wonder he should feel gratitude, when God by this merciful interference had saved both the life of him and his fellows; and was about to reflect the highest credit on the God of the Jews, and on the people themselves.

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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, shew unto the king;

28 ^a But there is a God in heaven that revealeth secrets, and ^b maketh known to the king Nebuchadnezzar ^c what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these;

29 As for thee, O king, thy thoughts ^d came into thy mind upon thy bed, what should come to pass hereafter: ^e and he that revealeth secrets maketh known unto thee what shall come to pass.

30 ^f But as for me, this secret is not revealed to me for any wisdom that I have more than any living, ^g but for their sakes that shall make known the interpretation to the king, ^h and that thou mightest know the thoughts of thy heart.

31 Thou, O king, ⁱ sawest, and behold a

^a Gen. xl. 8. xli. 16. Ver. 18, 47. Amos iv. 13.—^b Chald. hath made known.—^c Gen. xlix. 1.—^d Chald. came up.—^e Ver. 22, 28.—^f So Gen. xli. 16. Acts iii. 12.—^g Or, but for the intent that the interpretation may be made known to the king.—^h Ver. 47.—ⁱ Chald. wast seeing.—^j See ver. 38, &c.—^k Or, sides.—^l Or, which was not in hands:

Verse 24. *Destroy not the wise men*] The decree was suspended till it should be seen whether Daniel could tell the dream, and give its interpretation.

Verse 27. *Cannot the wise men*] Cannot your own able men, aided by your gods, tell you the secret? This question was necessary in order that the king might see the foolishness of depending on the one, or worshipping the other.

The soothsayers] One of our old words: "The tellers of truth:" but גזרין *gazerin* is the name of another class of those curious artists, unless we suppose it to mean the same as the CHALDEANS, ver. 2. They are supposed to be persons who divined by numbers, amulets, &c. There are many conjectures about them, which, whatever learning they show, cast little light upon this place.

Verse 28. *There is a God in heaven*] To distinguish him from those idols, the works of men's hands; and from the false gods in which the Chaldeans trusted.

In the latter days.] A phrase which, in the prophets, generally means the times of the Messiah. God is about to show what shall take place from this time to the latest ages of the world. And the vision most certainly contains a very extensive and consecutive prophecy; which I shall treat more largely at

great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible.

32 ^a This image's head was of fine gold, his breast and his arms of silver, his belly and his ^b thighs of brass,

33 His legs of iron, his feet part of iron and part of clay.

34 Thou sawest till that a stone was cut out ^c without ^d 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 ^e like the chaff of the summer threshing-floors; and the wind carried them away, that ^f no place was found for them: and the stone that smote the image ^g became a great mountain, ^h and filled the whole earth.

36 This is the dream; and we will tell the interpretation thereof before the king.

37 ⁱ Thou, O king, art a king of kings: ^j for the God of heaven hath given thee a kingdom,

as ver. 45.—^a Ch. viii. 25. Zech. iv. 6. 2 Cor. v. 1. Hebr. ix. 24.—^b Ps. i. 4. Hos. xiii. 3.—^c Ps. xxxiii. 10, 36.—^d Isai. ii. 2, 3.—^e Ps. lxxx. 9.—^f Ezra vii. 12. Iam. xvii. 5. Jer. xxvii. 6, 7. Ezek. xxvi. 7. Hos. vii. 10.—^g Ezra i. 2.

the close of the chapter, giving in the mean time a short exposition.

Verse 31. *A great image*] Representing the four great monarchies.

Verse 32. *Head was of fine gold*] The Babylonish empire, the first and greatest.

Breast and his arms of silver] The Medo-Perian empire, under Cyrus, &c.

His belly and his thighs of brass] The Macedonian empire, under Alexander the Great, and his successors.

Verse 33. *His legs of iron*] The Roman government.

His feet part of iron and part of clay.] The same mixed with the barbaric nations, and divided into two kingdoms. See at the end of the chapter.

Verse 34. *A stone was cut out*] The fifth monarchy; the spiritual kingdom of the Lord Jesus, which is to last for ever, and diffuse itself over the whole earth.

Verse 35. *The stone—became a great mountain*] There is the kingdom עֵבֶן *eben*, of the stone, and the kingdom of the mountain. See at the end of the chapter.

Verse 37. *The God of heaven*] Not given by thy own gods, nor acquired by thy own skill and power: it is a divine gift.

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power, and strength, and glory.
38 ^a And wheresoever the children of men dwell, the beasts of the field and the fowls of

the heaven hath he given into thine hand, and hath made thee ruler over them all. ^b Thou art this head of gold.

39 And after thee shall arise ^c another kingdom ^d inferior to thee, and another third kingdom of brass, ^e which shall bear rule over all the earth.

40 And ^f the fourth kingdom shall 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 ^g the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed 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 ^h broken.

43 And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave ⁱ one to another, even as iron is not mixed with clay.

44 And in ^k the days of these kings ^l shall the God of heaven set up a kingdom, ^m which

shall never be destroyed: and the ⁿ kingdom shall not be left to other people, ^o but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.

45 ^p Forasmuch as thou sawest that the stone was cut out of the mountain ^q without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass ^r hereafter: and the dream *is* certain, and the interpretation thereof sure.

46 ^s Then the king Nebuchadnezzar fell upon his face, and worshipped Daniel, and commanded that they should offer an oblation ^t 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, ^u and a revealer of secrets, seeing thou couldst reveal this secret.

48 Then the king made Daniel a great man, ^v and gave him many great gifts, and made him ruler over the whole province of Babylon, and ^w chief of the governors over all the wise men of Babylon.

49 Then Daniel requested of the king, ^x and he set Shadrach, Meshach, and Abed-nego, over the affairs of the province of Babylon: but Daniel ^y sat in the gate of the king.

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^a Ch. iv. 21, 22. Jer. xxvii. 6. — ^b Ver. 32. — ^c Ch. v. 28, 31. — ^d Ver. 32. — ^e 1 Mac. i. 3. — ^f Ch. vii. 7, 23. — ^g Ver. 33. — ^h Or, brittle. — ⁱ Chald. *this with this*. — ^j Chald. *their days*. — ^k Ver. 28. — ^l Ch. iv. 3, 34. vi. 26. vii. 14, 27. Mic. iv. 7. Luke i. 32, 33. — ^m Chald. *kingdom*

thereof. — ⁿ Ps. ii. 9. Isai. lx. 12. 1 Cor. xv. 24. — ^o Ver. 35. Isai. xxviii. 16. — ^p Or, *which was not in hand*. — ^q Chald. *after this*. — See Acts x. 25. xiv. 13. xxviii. 6. — ^r Ezra vi. 10. — ^s Ver. 28. — ^t Ver. 6. — ^u Ch. iv. 9. v. 11. — ^v Ch. iii. 12. — ^w Esth. ii. 19, 21. iii. 2.

Power] To rule this kingdom.

And strength] To defend it against all foes.

And glory.] Great honour and dignity.

Verse 38. *Thou art this head of gold]* See on ver. 31—34, and at the end.

Verse 44. *A kingdom which shall never be destroyed]* The extensive and extending empire of Christ.

Shall not be left to other people] All the preceding empires have swallowed up each other successively; but this shall remain to the end of the world.

Verse 45. *The dream is certain]* It contains a just representation of things as they shall be.

And the interpretation thereof sure.] The parts of the dream being truly explained.

Verse 46. *The king—fell upon his face]* Prostrated himself: this was the fullest act of adoration among the ancients.

Worshipped Daniel] Supposing him to be a god,
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or divine being. No doubt Daniel forbade him; for to receive this would have been gross idolatry.

Verse 47. *Your God is a God of gods]* He is greater than all others.

And a Lord of kings] He governs both in heaven and earth.

Verse 48. *Made Daniel a great man]* By, 1. Giving him many rich gifts. 2. By making him governor over the whole province of Babylon. And 3. By making him the chief or president over all the wise men.

Verse 49. *Daniel requested of the king, and he set Shadrach, Meshach, and Abed-nego over the affairs of the province of Babylon]* He wished his three companions promoted, who had shared his anxieties, and helped him by their prayers. They all had places of trust, in which they could do much good, and prevent much evil.

Daniel sat in the gate of the king.] That is, was

the chief officer in the palace ; and the greatest confidant and counsellor of the king. But whatever his influence and that of his friends was, it extended only over the province of Babylon ; not through the empire.

A DISCOURSE ON NEBUCHADNEZZAR'S DREAM,
chap. ii. 41—45.

I shall now consider this most important vision more at large, and connect it with a portion of the previous history of the Jewish people.

The kingdoms of Israel and Judah after a series of the most unparalleled ingratitude and rebellion, against displays of mercy and benevolence, only equalled by their rebellions, were at last, according to repeated threatenings, given over into the hands of their enemies. The inhabitants of the former country were subdued and carried away captives by the Assyrians ; and those of the latter, by the Chaldeans.

The people of Israel never recovered their ancient territories ; and were so disposed of by their conquerors, that they either became amalgamated with the heathen nations, so as to be utterly undistinguishable ; or they were transported to some foreign and reclusive place of settlement, that the land of their residence, though repeatedly sought for and guessed at, has for more than *two thousand* years been totally unknown.

Judah, after having been harassed by the Chaldeans, Egyptians, and others, was at last invaded by Nebuchadnezzar, king of Babylon ; Jerusalem besieged and taken ; and Jehoiachin the king, who had before become tributary to the Babylonians, with his mother, wives, officers of state, and chief military commanders, princes, and mighty men of valour, to the amount of *ten thousand* ; and all the *artificers, smiths, &c.*, to the number of *one thousand*, with all that were *fit for war*, he carried captives to Babylon ; leaving only the poorest of the people behind, under the government of *Mattaniah*, son of the late king Josiah, and uncle to Jehoiachin ; and, having changed his name to *Zedekiah*, gave him a nominal authority as king over the wretched remains of the people. Zedekiah, after having reigned *nine* years, rebelled against Nebuchadnezzar, who, coming against Jerusalem with all his forces, besieged it ; and having reduced it to the last extremity by famine, and made a breach in the walls, took the city, pillaged and destroyed the temple by fire, slew the sons of Zedekiah before his face, then put out his eyes, and carried him *bound in brazen fetters* to Babylon, 2 Kings, chap. xxiv. and xxv. Thus, the *temple of God*, the most glorious building ever laid on the face of the earth, was profaned, pillaged, and burnt, with the king's palace, and all the houses of the Jewish nobility, in the *eleventh* year of Zedekiah,—the *nineteenth* of Nebuchadnezzar,—the *first* of the *forty-eighth Olympiad*,—the *one hundred and sixtieth* current year of the era of *Nabonassar*,—*four hundred and twenty-four* years, *three months, and eight days* from the time in which *Solomon* laid its *foundation-stone* !

In the same month in which the city was taken,

and the temple burnt, *Nebuzar-adan*, commander in chief of the Babylonish forces, carried off the spoils of the temple, with the Jewish treasures, and the principal part of the residue of the people ; and brought them also to Babylon. And thus *Judah* was carried away out of her own land, *four hundred and sixty-eight* years after *David* began to reign over it ; from the *division* under *Rehoboam*, *three hundred and eighty-eight* years ; from the *destruction* of the *kingdom of Israel*, *one hundred and thirty-four* years ; in the *year* of the world, *three thousand four hundred and sixteen* ; and before the *nativity* of our Lord, *five hundred and eighty-eight*.

In the *fourth* year of Jehoiakim, king of Judah, A. M. 3397, B. C. 607, Nebuchadnezzar, having besieged Jerusalem, and made its king tributary, carried away a number of captives ; and among them was the prophet *Daniel*, then in his youth, who became, for his wisdom, and knowledge of future events, very eminent at Babylon ; and, with some other Jewish captives, great favourites of Nebuchadnezzar the king ; who made *Daniel* president of all the wise men of his city. It was in the *second* year of the reign of this king, that a circumstance occurred which, though at first it threatened the destruction of the prophet, finally issued in the increase of his reputation and celebrity.

As prophecy is one of the strongest proofs of the authenticity of what professes to be a *divine revelation*, God endued this man with a large portion of his Spirit, so that he clearly predicted some of the most astonishing political occurrences and changes which have ever taken place on the earth ; no less than the rise, distinguishing characteristics, and termination of the *four great monarchies or empires*, which have been so celebrated in all the histories of the world. And as the Babylonian, under which he then lived, was one of these monarchies, and was shortly to be absorbed by the *Medo-Persian*, which was to succeed it he made Nebuchadnezzar, the then reigning monarch, by means of a most singular *dream*, the particulars of which he had forgotten, the instrument that appeared to give birth to a prediction, in which the ruin of his own empire was foretold ; as well as other mighty changes which should take place in the political state of the world, for at least the term of *one thousand* years next ensuing. Nor did the prophetic Spirit in this eminent man limit his predictions to these ; but showed at the same time the origin and nature of that *FIFTH monarchy*, which under the great King of kings, should be administered and prevail to the end of time.

The dream itself, with its interpretation, and the exact and impressive manner in which the predictions relative to the *four great monarchies* have been fulfilled, and those which regard the *fifth monarchy* are in the course of being accomplished, are the subjects to which I wish to call the reader's most serious and deliberate attention.

This image, so circumstantially described from the *thirty-eighth* to the *forty-fourth* verse, was, as we learn from the prophet's general solution, intended to point out the rise and fall of *four different empires*

and states; and the final prevalence and establishment of a fifth empire, that shall never have an end, and which shall commence in the last days, ver. 28; a phrase commonly used in the prophets to signify the times of the Messiah, and in the New Testament, his advent to judge the world.

Before we proceed to particular parts, we may remark in general, that the whole account strongly indicates:—

1. The especial providence of God in behalf of the Jews at that time. For, although suffering grievously because of their sins, being deprived of both their political and personal liberty, God shows them that he has not abandoned them; and the existence of a prophet among them is a proof of his fatherly care and unremitting attention to their eternal welfare.

2. The particular interference of God to manifest the superiority of his truth, to wean an idolatrous nation from their vanity and superstition, and lead them to that God who is the fountain of truth, the revealer of secrets, and the governor of all things.

And, 3. The direct inspiration of God immediately teaching his servant things which could be known only to God himself, and thus showing the Babylonians that his prophets had spoken by an unerring Spirit; that the Jews were the depositaries of the true religion; that HE was the only true God; and as he was omniscient, so he was omnipotent; and the things which his wisdom had predicted, his power could and would accomplish.

The sum of the account given in this chapter is the following:—

1. Nebuchadnezzar, king of Babylon, in the second year of his reign, about A. M. 3401, and B. C. 603, had a remarkable dream, which, although it made a deep impression on his mind, yet, on his awaking, he found it impossible to recollect; the general impression only remaining.

2. He summoned his wise men, astrologers, &c., told them that he had a dream or vision, which he had forgotten; and commanded them to tell him the dream, and give its interpretation.

3. They request the king to tell them the dream; and promise, then, to make known the meaning. This he could not do, having forgotten it; yet he insists on their compliance on pain of death.

4. To tell the king his dream they find impossible; and a decree for the destruction of the wise men of Babylon is issued, in which Daniel and his fellows are included.

5. Daniel, hearing of it, speaks to Arioch, captain of the king's guard or the royal executioner; desires to be brought before the king; and promises to tell the dream, &c.

6. He is introduced; and immediately tells the king what he had dreamed, and shows him its interpretation.

THE DREAM.

A vast image, exceedingly luminous, of terrible form and composed of different substances, appears in a night vision to the king, of which the following is the description.

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I. Its head was of fine gold.

II. Its breast and arms of silver.

III. Its belly and thighs of brass.

IV. Its legs of iron, and its feet and toes of iron and clay. While gazing on this image he sees,—

V. A stone cut out of a mountain without hands, which smites the image on its feet, and dashes it all to pieces; and the gold, and silver, brass, iron, and clay become as small and as light as chaff.

VI. A wind carries the whole away, so that no place is found for them.

VII. The stone becomes a great mountain, and fills the earth.

In order to explain this, certain DATA must be laid down.

1. This image is considered a political representation of as many different governments, as it was composed of materials; and as all these materials are successively inferior to each other, so are the governments in a descending ratio.

2. The human figure has been used, both by historians and geographers, to represent the rise, progress, establishment, and decay of empires, as well as the relative situation and importance of the different parts of the government. Thus Florus, in the proemium to his Roman history, represents the Romans under the form of a human being, in its different stages, from infancy to old age, viz.

Si quis ergo populum Romanum quasi hominem consideret, totamque ejus ætatem percenseat, ut cœperit, utque adoleverit, ut quasi ad quemdam juventæ florem pervenerit; ut postea velut consenuerit, quatuor gradus progressusque ejus inveniet.

1. *Prima ætas* sub Regibus fuit, prope ducentos quinquaginta per annos, quibus circum ipsam matrem suam cum finitimis luctatus est. Hæc erit ejus INFANTIA.

2. Sequens a Bruto, Collatinoque consulibus, in Appium Claudium, Quinctiumque Fulvium consules, ducentos quinquaginta annos habet, quibus Italiam subegit. Hoc fuit tempus viris armisque exercitissimum! ideo quis ADOLESCENTIAM dixerit.

3. Dehinc ad Cæsarem Augustum, ducenti quinquaginta anni, quibus totum orbem pacavit. Hic jam ipsa JUVENTA Imperii, et quasi quædam robusta MATURITAS.

4. A Cæsare Augusto in sæculum, nostrum, sunt non multo minus anni ducenti, quibus inertia Cæsarium quasi CONSENUIT atque DECOXIT. *L. An. Flori Proem.*

1. *INFANCY; first stage*—under kings, from Romulus to Tarquinius Superbus; about two hundred and fifty years.

2. *YOUTH; second stage*—under consuls, from Brutus and Collatinus to Appius Claudius and M. Fulvius; about two hundred and fifty years.

3. *MANHOOD; third stage*—the empire from the conquest of Italy to Cæsar Augustus; about two hundred and fifty years.

4. *OLD AGE; fourth stage*—from Augustus, through the twelve Cæsars, down to A. D. 200; about two hundred years.

Geographers have made similar representations. The Germanic empire, in the totality of its dependant

states, has been represented by a map in the form of a man; different parts being pointed out by head, breast, arms, belly, thighs, legs, feet, &c., according to their geographical and political relation to the empire in general.

3. Different metals are used to express different degrees of political strength, excellence, durability, &c.

4. Clay, earth, dust, are emblems of weakness, instability, &c.

5. Mountains express, in Scripture, mighty empires, kingdoms, and states.

6. Stone signifies Jesus Christ, Gen. xlix. 24: "From thence" (of the posterity of Jacob) "is the Shepherd, the Stone of Israel." That our blessed Lord, "the good shepherd," John x. 11—17, is here intended, will appear most plainly from the following passages; Isai. viii. 14: "And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel." Isai. xxviii. 16: "Thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation; he that believeth shall not make haste." 1 Peter ii. 4, 6, 8. Collate these with Ps. cxviii. 22: "The stone which the builders refused is become the head stone of the corner." Matt. xxi. 42; Mark xii. 10; Luke xx. 17; Acts iv. 11; in which latter quotations the whole is positively applied to Christ; as also 1 Peter ii. 4—8: "To whom coming as unto a living stone," &c.; who seems to have all the preceding passages in view. See also Isai. ii. 2: "The mountain of the Lord's house shall be established in the top of the mountains," &c.

7. This stone is said to be cut out without hands, ver. 34. *Without hands* signifies that which is spiritual. So 2 Cor. v. 1, a house not made with hands means a spiritual building.

EXPLANATION.

The Chaldean empire, called the Assyrian in its commencement, the Chaldean from the country, the Babylonish from its chief city.

I. HEAD OF GOLD. This was the first monarchy, begun by Nimrod, A. M. 1771, B. C. 2233, and ending with the death of Belshazzar, A. M. 3466, B. C. 538, after having lasted nearly seventeen hundred years. In the time of Nebuchadnezzar it extended over Chaldea, Assyria, Arabia, Syria, and Palestine. Hæ, Nebuchadnezzar, was the head of gold.

II. BREASTS AND ARMS OF SILVER. The Medo-Persian empire; which properly began under Darius the Mede, allowing him to be the same with Cyaxares, son of Astyages, and uncle to Cyrus the great, son of Cambyses. He first fought under his uncle Cyaxares; defeated Neriglissar, king of the Assyrians, and Cræsus, king of the Lydians; and, by the capture of Babylon, B. C. 538, terminated the Chaldean empire. On the death of his father Cambyses, and his uncle Cyaxares, B. C. 536, he become sole governor of the Medes and Persians, and thus established a potent empire on the ruins of that of the Chaldeans.

III. BELLY AND THIGHS OF BRASS. The Macedonian or Greek empire, founded by Alexander the Great. He subdued Greece, penetrated into Asia, took Tyre,

reduced Egypt, overthrew Darius Codomanus at Arbela, Oct. 2, A. M. 3673, B. C. 331, and thus terminated the Persian monarchy. He crossed the Caucasus, subdued Hyrcania, and penetrated India as far as the Ganges; and having conquered all the countries that lay between the Adriatic sea and this river, the Ganges, he died A. M. 3681, B. C. 323; and after his death his empire became divided among his generals, Cassander, Lysimachus, Ptolemy, and Seleucus. CASSANDER had Macedonia and Greece; LYSIMACHUS had Thrace, and those parts of Asia which lay on the Hellespont and Bosphorus; PTOLEMY had Egypt, Lybia, Arabia, Palestine, and Cælyria; SELEUCUS had Babylon, Media, Susiana, Persia, Assyria, Bactria, Hyrcania, and all other provinces, even to the Ganges. Thus this empire, founded on the ruin of that of the Persians, "had rule over all the earth."

IV. LEGS OF IRON, AND FEET AND TOES OF IRON AND CLAY. I think this means, in the first place, the kingdom of the LAGIDÆ, in Egypt; and the kingdom of the SELEUCIDÆ, in Syria. And, secondly, the ROMAN empire, which was properly composed of them.

1. PTOLEMY LAGUS, one of Alexander's generals, began the new kingdom of Egypt, A. M. 3682, B. C. 312, which was continued through a long race of sovereigns, till A. M. 3974, B. C. 30; when Octavius Cæsar took Alexandria, having in the preceding year defeated Anthony and Cleopatra at the battle of Actium, and so Egypt became a Roman province. Thus ended the kingdom of the Lagidæ, after it had lasted two hundred and eighty-two years.

2. SELEUCUS NICATOR, another of Alexander's generals, began the new kingdom of Syria, A. M. 3682, B. C. 312, which continued through a long race of sovereigns, till A. M. 3939, B. C. 65, when Pompey dethroned Antiochus Asiaticus, and Syria became a Roman province after it had lasted two hundred and forty-seven years.

That the two legs of iron meant the kingdom of the Lagidæ and that of the Seleucidæ, seems strongly intimated by the characters given in the text. "And the fourth kingdom shall 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," ver. 40. 1. The iron here not only marks the strength of these kingdoms, but also their violence and cruelty towards the people of God. History is full of the miseries which the kings of Egypt and Syria inflicted on the Jews. 2. It is said that these legs should break in pieces and bruise. How many generals and princes were destroyed by Seleucus Nicator, and by Ptolemy, son of Lagus! Seleucus, particularly, could not consider himself secure on his throne till he had destroyed Antigonus, Nicanor, and Demetrius; and Ptolemy endeavoured to secure himself by the ruin of Perdiccas, and the rest of his enemies. 3. The dividing of the kingdom, the iron and clayey mixtures of the feet, point out the continual divisions which prevailed in those empires; and the mixture of the good and evil qualities which appeared in the successors of Seleucus and Ptolemy; none of them possessing the

good qualities of the founders of those monarchies; neither their valour, wisdom, nor prudence. 4. The efforts which these princes made to *strengthen* their respective governments by *alliances*, which all proved not only *useless* but *injurious*, are here pointed out by their *mingling themselves with the seed of men*. "But they shall not cleave one to another," ver. 43. Antiochus Theos, king of Syria, married both Laodice and Berenice, daughters of Ptolemy Philadelphus, king of Egypt. Antiochus Magnus, king of Syria, gave his daughter Cleopatra to Ptolemy Epiphanes, king of Egypt; but these marriages, instead of being the means of consolidating the union between those kingdoms, contributed more than any thing else to *divide* them, and excite the most bloody and destructive wars.

In chap. vii. 7, the prophet, having the same subject in view, says, "I saw in the night visions, and beheld a fourth beast, 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 in chap. viii. 22: "Now that being broken," the horn of the rough goat, the Grecian monarchy, "whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power." These and other declarations point out those peculiar circumstances that distinctly mark the kingdom of the Seleucidae, and that of the Lagidae; both of which rose out of the Macedonian or Grecian empire, and both terminated in that of the Romans.

2. These two legs of iron became absorbed in the Roman government, which also partook of the iron nature; strong, military, and extensive in its victories; and by its various conquests united to and amalgamated with itself various nations, some strong, and some weak, so as to be fitly represented in the *symbolical image* by feet and toes, partly of iron and partly of clay. Thus, as the Lagidae and Seleucidae arose out of the wreck of the Grecian empire; so the Roman empire arose out of their ruin. But the empire became weakened by its conquests; and although, by mingling themselves with the seed of men, that is, by strong leagues, and matrimonial alliances, as mentioned above, they endeavoured to secure a perpetual sovereignty, yet they did not cleave to each other, and they also were swallowed up by the barbarous northern nations; and thus terminated those four most powerful monarchies.

V. "A stone cut out of the mountain without hands."

1. That Jesus Christ has been represented by a stone we have already seen; but this stone refers chiefly to his church, which is represented as a spiritual building, which he supports as a foundation-stone, connects and strengthens as a corner-stone, and finishes and adorns as a top-stone. He is called a stone also in reference to the prejudice conceived against him by his countrymen. Because he did not come in worldly pomp they therefore refused to receive him; and to them he is represented as a stone of tumbling, and rock of offence.

2. But here he is represented under another notion,

viz., that of a stone projected from a catapult, or some military engine, which smote the image on its feet; that is, it smote the then existing government at its foundation, or principles of support; and by destroying these, brought the whole into ruin.

3. By this stroke the clay, the iron, the brass, the silver, and the gold were broken to pieces, and became like chaff which the wind carried away. Now we have already seen that the Roman empire, which had absorbed the kingdoms of the Lagidae and Seleucidae, was represented by the legs of iron, and feet and toes of iron and clay; but as we find that not only the iron and clay, but also the brass, silver, and gold were confounded and destroyed by that stroke, it follows that these were then remaining in and compacted with the Roman government, something of the distinguishing marks and principles of all the preceding empires; not only as to their territorial possessions, but also as to their distinctive characteristics. There were at the time here referred to in the Roman empire, the splendour of the Chaldeans, the riches of the Persians, the discipline of the Greeks, and the strength of the Egyptian and Syrian governments, mingled with the incoherence and imbecility of those empires, kingdoms, and states which the Romans had subdued. In short, with every political excellence, it contains the principles of its own destruction, and its persecution of the church of Christ accelerated its ruin.

4. As the stone represents Christ and his governing influence, it is here said to be a kingdom, that is, a state of prevailing rule and government; and was to arise in the days of those kings or kingdoms, ver. 44. And this is literally true; for its rise was when the Roman government, partaking of all the characteristics of the preceding empires, was at its zenith of imperial splendour, military glory, legislative authority, and literary eminence. It took place a few years after the battle of Actium, and when Rome was at peace with the whole world, September 2, B. C. 31.

5. This stone or government was cut out of the mountain, arose in and under the Roman government, Judea being, at the time of the birth of Christ, a Roman province.

6. It was cut out without hands; probably alluding to the miraculous birth of our Lord, but particularly to the spiritual nature of his kingdom and government, in which no worldly policy, human maxims, or military force were employed; for it was not by might nor power, but by the Spirit of the Lord of hosts.

Two things may be here distinguished: 1. The government or kingdom of the stone. 2. The government or kingdom of the mountain.

1. The kingdom of the stone smites, breaks to pieces, and destroys all the other kingdoms, till no vestige of them remains, and till the whole earth is subdued by it.

2. The kingdom of the mountain fills, and continues to govern, all that has been thus subdued, maintaining endless peace and righteousness in the earth.

First, The stone began to strike the image, when

the apostles went out into every part of the Roman empire, pulling down idolatry, and founding Christian churches.

Secondly. But the great blow was given to the heathen Roman empire by the conversion of Constantine, just at the time when it was an epitome of the four great monarchies, being under the government of FOUR EMPERORS at once, A. D. 308: CONSTANTIUS, who governed Gaul, Spain, and Britain; GALERIUS, who had Illyricum, Thrace, and Asia; SEVERUS, who had Italy and Africa; and MAXIMIN, who had the East and Egypt.

1. The conversion of Constantine took place while he was in Gaul, A. D. 312, by the appearance of a luminous cross in the sky above the sun, a little after noon-day, with this inscription, *Ev rovrv η vuka*, "By this conquer;" Euseb. De Vit. Const. lib. i. cap. 28. In A. D. 324 he totally defeated Licinius, who had shared the empire with him, and became sole emperor. He terminated the reign of idolatry in A. D. 331, by an edict ordering the destruction of all the heathen temples. This made CHRISTIANITY the religion of the empire.

2. The stroke which thus destroyed idolatry in the Roman empire is continual in its effects; and must be so till idolatry be destroyed over the face of the earth, and the universe filled with the knowledge of Christ.

3. This smiting has been continued by all the means which God in his providence and mercy has used for the dissemination of Christianity, from the time of Constantine to the present: and particularly now, by means of the British and Foreign Bible Society, and its countless ramifications, and by the numerous missionaries sent by Christian societies to almost every part of the globe. Thus far the kingdom of the stone.

In ver. 44, the kingdom of the stone, grown into a great mountain and filling the whole earth, is particularly described by various characters.

1. It is a kingdom which the God of heaven sets up. That this means the whole dispensation of the gospel, and the moral effects produced by it in the souls of men and in the world, needs little proof; for our Lord, referring to this and other prophecies in this book, calls its influence and his gospel the kingdom of God, and the kingdom of heaven; showing thereby that it is a kingdom not of this world—not raised by human ambition, the lust of rule, or military conquest; but a spiritual kingdom, raised and maintained by the grace of God himself, in which he himself lives and rules, governing by his own laws, influencing and directing by his own Spirit; producing, not wars and contentions, but glory to God in the highest, and on earth peace and good will among men.

2. This is called the kingdom of heaven, because it is to be a counterpart of the kingdom of glory. The kingdom of God, says the apostle, is righteousness, peace, and joy in the Holy Ghost (Rom. xiv. 17); righteousness, without any sin; peace, without inward disturbance; joy, without any mental unhappiness. An eternity of righteousness, peace, and spiritual joy constitutes HEAVEN; nor can we conceive in

that state any thing higher or more excellent than these.

3. This kingdom shall never be destroyed: it is the everlasting gospel, and the work of the everlasting God. As it neither originates in nor is dependent on the passions of men, it cannot be destroyed. All other governments, from the imperfection of their nature, contain in them the seeds of their own destruction. Kings die, ministers change, subjects are not permanent; new relations arise, and with them new measures, new passions, and new projects; and these produce political changes, and often political ruin. But this government, being the government of God, cannot be affected by the changes and chances to which mortal things are exposed.

4. This kingdom shall not be left to other people. Every dispensation of God, prior to Christianity, supposed another by which it was to be succeeded. 1. Holy patriarchs and their families were the first people among whom the kingdom of God was found. 2. Hebrews, in Egypt and in the wilderness, were the next. 3. Jews, in the promised land, were a third denomination. 4. And after the division of the kingdoms, captivity, and dispersion of the Jews, the Israel of God became a fourth denomination. 5. Under the gospel, CHRISTIAN is the name of the people of this kingdom. Every thing in the construction of the gospel system, as well as its own declarations, shows that it is not to be succeeded by any other dispensation: its name can never be changed; and CHRISTIAN will be the only denomination of the people of God while sun and moon endure. All former empires have changed, and the very names of the people have changed with them. The Assyrians were lost in the Chaldeans and Babylonians; the Babylonians were lost in the Medes; the Medes in the Persians; the Persians in the Greeks; and the Greeks in the Syrians and Egyptians; these in the Romans; and the Romans in the Goths, and a variety of other nations. Nor does the name of those ancient governments, nor the people who lived under them, remain on the face of the earth in the present day! They are only found in the page of history. This spiritual kingdom shall never be transferred, and the name of its subjects shall never be changed.

5. It shall break in pieces and consume all these kingdoms; that is, the preaching and influence of Christianity shall destroy idolatry universally. They did so in the Roman empire, which was the epitome of all the rest. But this was not done by the sword, nor by any secular influence. Christians wage no wars for the propagation of Christianity; for the religion of Christ breathes nothing but love to God, and peace and good will to all mankind. The sum of the gospel is contained in these words of Christ: "God so loved the world that he gave his only-begotten Son, that whosoever believeth on him should not perish, but have everlasting life;—for the Son of man is not come to destroy men's lives, but to save."

For his own cause, God fights in the course of his providence. He depresses one, and exalts another; but permits not his own people to join with him in the infliction of judgments. It is by his own Spirit

and energy that his kingdom is propagated and maintained in the world; and by the same his enemies are confounded. All *false religions*, as well as falsified and corrupted systems of Christianity, have had recourse to the *sword*, because they were conscious they had no God, no influence but what was merely *human*.

6. The kingdom of Christ *breaks in pieces and consumes all other kingdoms*; that is, it destroys every thing in every earthly government where it is received, that is opposed to the glory of God and the peace and happiness of men, and yet in such a way as to leave all political governments unchanged. No law or principle in Christianity is directed against the *political code* of any country. *Britain* is Christian without the alteration of her *Magna Charta* or her constitution. All the other empires, kingdoms, and states on the face of the earth may become Christian, and preserve their characteristic forms of *political government*. If there be in them any thing hostile to Christianity, and the peace and happiness of the subject, the *WIND of God—the Divine Spirit*, will fan or winnow it away, so that *no more place shall be found* for it. But this he will do in the way of his ordinary *providence*; and by his influence on their hearts, dispose truly Christianized rulers to alter or abrogate whatever their laws contain inimical to the mild sway of the sceptre of Christ.

7. *And it shall stand for ever*. This is its final characteristic. It shall prevail over the whole world; it shall pervade every government; it shall be the basis of every code of laws; it shall be professed by every people of the earth: "The *Gentiles* shall come to its light, and *kings* to the brightness of its rising." The whole earth shall be subdued by its influence, and the whole earth filled with its glory.

8. The actual constitution, establishment, and maintenance of this kingdom belong to the *LORD*; but he will use *human means* in the whole administration of his government. His *WORD* must be *distributed*, and that *Word* must be *PREACHED*. Hence, *ORDER* *GOD*, *BIBLES* and *MISSIONARIES* are the grand means to be employed in things concerning his kingdom. *BIBLES* must be printed, sent out, and dispersed; *MISSIONARIES*, called of God to the work, and filled with the *Divine Spirit*, must be *equipped*, *sent out*, and *maintained*; therefore *expenses* must necessarily be incurred. Here the people *now* of the kingdom must be helpers. It is the duty, therefore, of every soul professing Christianity to lend a helping hand to send forth the *Bible*; and wherever the *Bible* is sent, to send a missionary, full of faith and the *Holy Ghost*, to enforce its truths.

9. The *duration* of the *kingdom of the mountain on earth*. The world has now lasted nearly *six thousand years*, and a very ancient tradition has predicted its termination at the close of that period. Its duration has been divided into *three grand periods*, each comprising *two thousand years*, which should be closed by a period *without terminating* limits; and these have been supposed to have their *types* in the *three days' work of the creation*, and the *seventh day*, called *sabbath* or *rest*.

1. There have been *two thousand years* from the creation *without any written revelation* from God; this was called the *patriarchal dispensation*.

2. There have been *two thousand years* under the *law*, where there has been a *written revelation*, a *succession of prophets*, and a *divine ecclesiastical establishment*. This has been termed the *Mosaic dispensation*.

3. *One thousand eight hundred and twenty-nine years* have passed since the true epoch of the nativity of our blessed Lord; and this is called the *gospel* or *Christian dispensation*, which is now within *one hundred and seventy-one years* of closing its *two thousand*!

According to the ancient tradition there were, 1. *Two thousand years void*; that is, without the law. 2. *Two thousand years* under the law. And 3. *Two thousand years* under the Messiah. And at the termination of the *third* the endless *sabbath* should commence. The comments on this ancient tradition go on to state, that at the termination of each day's work of the creation it was said, *The evening and the morning were the first, second, third, fourth, fifth, and sixth day*; but when the *sabbath* is introduced, and God is said to *rest from his work*, and to have *hallowed this day*, there is no mention of the *evening and the morning* being the *seventh day*. That is left without termination; and therefore a proper type of the *eternal sabbath*, that *rest which remains for the people of God*.

And are we indeed so near that time when the elements of all things shall be dissolved by fervent heat; when the heavens shall be shrivelled up like a scroll, and the earth and all it contains be burned up? Is the *fifth empire*, the *kingdom of the stone* and the *kingdom of the mountain*, so near its termination? Are all vision and prophecy about to be sealed up, and the whole earth to be illuminated with the bright beams of the Sun of Righteousness? Are the finally incorrigible and impenitent about to be swept off the face of the earth by the besom of destruction, while the righteous shall be able to lift up their heads with ineffable joy, knowing their final redemption is at hand? Are we so near the eve of that period when "they who turn many to righteousness shall shine as the stars for ever and ever?" What sort of persons should we then be in all holy conversation and godliness? Where is our zeal for God? Where the sounding of our bowels over the perishing nations who have not yet come under the yoke of the gospel? Multitudes of whom are not under the yoke, because they have never heard of it; and they have not heard of it, because those who enjoy the blessings of the gospel of Jesus have not felt (or have not obeyed the feeling) the imperious duty of dividing their *heavenly bread* with those who are famishing with *hunger*, and giving the *water of life* to those who are dying of *thirst*. How shall they appear in that great day when the conquests of the Lion of the tribe of Judah are ended; when the mediatorial kingdom is delivered up unto the Father, and the Judge of quick and dead sits on the great white throne, and to those on his left hand says, "I

was hungry, and ye gave me no meat; I was thirsty, and ye gave me no drink." I say, How shall they appear who have made no exertions to tell the lost nations of the earth the necessity for *preparing to meet their God*; and showing them the *means* of doing it, by affording them the blessings of the gospel of the grace of God? Let us beware lest the *stone* that struck the motley image, and dashed it to pieces, *fall on us, and grind us to powder.*

Bibles are sent out by millions into heathen countries; but *how shall they hear without a preacher; and how shall they understand the things which they read, unless those who know the things of God teach them?* Let us haste, then, and send *missionaries* after the *Bibles.* God is mightily at work in the earth: let us be *workers together with him, that we receive not the grace of God in vain.* He that giveth

to those *poor* (emphatically *poor*, for they are without God in the world, and consequently without the *true riches*) lendeth unto the Lord; and let him look what he layeth out, and it shall be paid unto him again. For "he that *converteth a sinner* from the error of his ways shall *save a soul from death*, and hide a multitude of sins." God does not call on us to shake hands with all secular, social, and family comfort, and bid farewell to the whole; and go to the heathen with the glad tidings of great joy: but he loudly calls on us to assist in sending *those who*, in the true spirit of sacrifice, the love of Christ constraining them, say, "Here are we! O Lord, send us." Let these servants of God run to and fro; that by their ministry knowledge may be increased. Amen.

CHAPTER III.

Nebuchadnezzar, having erected an image, whose height (including probably a very high pedestal) was sixty cubits, and the breadth six, ordered a numerous assembly, which he had convened, to fall down and worship it; threatening, at the same time, that whosoever refused should be cast into a fiery furnace, 1—7; a punishment not uncommon in that country (see Jer. xxix. 22). Daniel's three companions, Shadrach, Meshach, and Abed-nego, who were present, being observed to refrain from this idolatrous worship, were accused before the king; who, in great wrath, commanded them to comply with his orders on pain of death, 8—15. But these holy men, with the greatest composure and serenity, expressed their firm resolution not to worship his gods or his images, whatever might be the consequence, 16—18. Upon which the king, unaccustomed to have his will opposed, in the height of his wrath, ordered the furnace to be made seven times hotter than usual, and these men to be cast into it, bound by the most mighty of his army, who were killed by the flame in the execution of this service, 19—23. On this occasion God literally performed his promise by Isaiah (chap. xliii. 2): "When thou walkest through the fire, thou shalt not be burnt; neither shall the flame kindle upon thee;" for an angel of God, appearing in the furnace, protected these young men, and counteracted the natural violence of the fire; which, only consuming the cords with which they were bound, left them to walk at liberty, and in perfect safety, in the midst of the furnace. The king, astonished at this prodigy, called to them to come out of the furnace, and blessed God for sending an angel to deliver his servants; and commanded all his subjects, upon pain of death, not to speak irreverently of the God of Shadrach, Meshach, and Abed-nego, who were promoted to great power and honour, 24—30. A striking example of the interposition of Providence in favour of true and inflexible piety.

A. M. cir. 3424.
B. C. cir. 580.
Ol. cir. L. 1.
Tarquinius Prisci,
R. Roman.,
cir. annum 37.

NEBUCHADNEZZAR the king made "an image of gold, whose height was three-score 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

A. M. cir. 3424.
B. C. cir. 580.
Ol. cir. L. 1.
Tarquinius Prisci,
R. Roman.,
cir. annum 37.

* Ver. 5, 7, 10, 12, 14.

† Ch. ii. 48.

NOTES ON CHAP. III.

Verse 1. *Nebuchadnezzar the king made an image of gold*] It is supposed that the history given here did not occur till the close, or near the end, of Nebuchadnezzar's reign. For it was after his insanity, as we see chap. iv. 33—36, and this happened near the close of his reign. The authorized version, which is followed in the margin, fixes the date of this event *seventeen years earlier, and ten years before the king's*

insanity. A few observations on this image may be necessary:—

1. It is not likely that this image was in human form—the dimensions show the improbability of this; for what proportion is there between *sixty cubits* (ninety feet) in length, and *six cubits* (nine feet) in breadth?

2. It is not likely that this image was *all of gold*: for this would have required more of this precious

A. M. cir. 3424.
B. C. cir. 580.
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Tarquinius Prisci,
R. Roman.,
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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.

3 Then the princes, the governors, 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 an herald cried aloud, To you it is commanded, O people, nations, and languages,

5 That at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of music, ye fall down

* Chald. with might.—^b Chald. they command.

^c Ch. iv. 1. vi. 25.—^d Or, singing.—^e Chald. symphony.

metal than the whole province of Babylon could produce; for as I suppose the sixty cubits apply to the perpendicular altitude, so I take it for granted that the six cubits intend the diameter. Now a column of gold of this height in diameter, upon the supposition that the pillar was circular, contains five thousand seven hundred and twenty-five and a half cubic feet; and as there are nineteen thousand avoirdupois ounces in a cubic foot, the weight of the whole pillar would be eight millions two hundred and sixty-two thousand eight hundred and six pounds ten ounces of gold.

3. It might have been a pillar on which an image of the god Bel was erected. The image itself might be of gold, or more probably gilt, that is, covered with thin plates of gold, and on this account it might be called the golden image; and most probably the height of the image may be confounded with the height of the pillar. Or perhaps it was no more than a pillar, on the sides of which their gods and sacred emblems were engraven, surmounted with Bel on the top.

The plain of Dura] The situation of this place is not exactly known; there was a town or city called Dura, or Doura, in Mesopotamia, near the Tigris.

Verse 2. Sent to gather together the princes] It is not easy to show what these different offices were, as it is difficult to ascertain the meaning of the Chaldean words. Parkhurst analyses them thus:—

The PRINCES] אַחַשְׁדַּרְפַּנַּיָא achashdarpenaiya, from אַחַש achash, great or eminent, and דַּר dar, "to go about freely," and פָּנִים panim, "the presence." Satraps or privy-counsellors who had free access to the presence of the king.

The GOVERNORS] סַגְנַיָא signaiya, lieutenants or viceroys, for סַגַּן sagan, among the Hebrews, was the name of the high-priest's deputy.

The CAPTAINS] פַּחַבַּתָּא pachavatha, from פַּחַח pach, to extend, because set over those provinces that had been annexed to the kingdom by conquest. Pashas—This word and office are still in use in Asiatic countries. By corruption we pronounce bashaw.

The JUDGES] אַדְרַגְזַרַּיָא adargazeraiya, from אַדַּר adar, noble or magnificent, and גַּזַּר gazar, to decree. The nobles, the assistants to the king in making laws, statutes, &c. The same probably in Babylon, as the House of Lords in England.

The TREASURERS] גַּדְבַּרַּיָא gedaberiya, from גָּזַן ganaz (the גָּזַן gain being changed into דַּלְתֵּה daleth, according to the custom of the Chaldee), to treasure up, and בַּר bar, pure. Those who kept the current coin, or were over the mint; the treasurers of the exchequer in Babylon.

The COUNSELLORS] דַּתְבַּרַּיָא dethaberiya, from דַּת dath, a statute, and בַּר bar, "to declare the meaning of the law;" for in all ages and countries there has been what is termed the glorious uncertainty of the law; and therefore there must be a class of men whose business it is to explain it. What a pity that law cannot be tendered to the people as other sciences are, in plain, unsophisticated, and intelligible terms, and by persons whose business it is to show what is just and right, and not pervert truth, righteousness, and judgment.

The SHERIFFS] תִּפְתַּיָּא tiptaye, from תַּפְתָּהּ taphath, in Hebrew, שַׁפְתָּהּ shaphath, "to set in order." Probably civil magistrates.

And all the rulers of the provinces] All other state or civil officers, not only to grace the solemnity, but to maintain order. My old Bible renders them: Satraps, or wise men. Magistrats. Jugis. Dupkis, Tprauntis, or strong men. Pretectis, and all the Princes of Countreese.

Verse 4. Then an herald cried aloud] כְּרוֹמָא קָרָא בְּחַיִל caroza kara bechayil, "a crier called with might." אֵבֶזֶל כְּרִיעַ מִגְּדָלִים.—Old MS. Bible.

Verse 5. The sound of the CORNET] There is not less difficulty in ascertaining the precise meaning of these musical instruments than there is in the offices in ver. 2. קָרָא karna, here translated cornet, is the common blowing horn, which makes a deep and hollow sound, as well as one shrill and piercing.

FLUTE] מַשְׂרוֹקִיתָא mashrokitha, from שָׂרַק sharak, to whistle, shriek. A wind instrument which made a strong and shrill noise, such as the hautbois or clarionet.

HARP] קִיֶּתֶרֶס kithros, cytharus; κιθάρα. Some kind of stringed instrument. It seems to be formed from the Greek word.

SACKBUT] סַבְכָּא sabbecha. The Greek has it σαμβουκη, from which our word sackbut, from סַבַּךְ sabach, to interweave; probably on account of the number of chords, for it seems to have been a species of harp.

PSALTERY] פֶּסַנְטֵרִין pesanterin; Greek, ψαλτηριον.

A. M. cir. 3224.
B. C. cir. 580.
Ol. cir. L. 1.
Tarquinius Prisci,
R. Roman.,
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and worship the golden image that Nebuchadnezzar the king hath set up :

6 And whoso falleth not down and worshippeth shall the same hour ^a 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 ^b came near, and accused the Jews.

9 They spake and said to the king Nebuchadnezzar, ^c O king, live 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 ^d 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, ^e have not regarded thee : they serve not thy gods, nor worship the golden image which thou hast set up.

13 Then Nebuchadnezzar in *his* rage and

^a Jer. xxix. 23. Rev. xiii. 15. — ^b Ch. vi. 12. — ^c Ch. ii. 4. v. 10. vi. 6, 21. — ^d Ch. ii. 49. — ^e Chald. *have set no regard upon thee.* — ^f Or, *of purpose*, as Exod. xxi. 13.

A stringed instrument, struck with a plectrum ; that called *santeer* in Egypt is probably the same. Dr. Russel says : "It is a large triangle, and has two bottoms two inches from each other, with about twenty catguts of different sizes." It was the ancient *psalterium*, and most probably the same as *David's harp*.

DULCIMER.] טמפניה *sumponayah* ; Greek, συμφωνία. Probably a kind of *tambour*, *tambourine*, or *tomtom drum*. It does not mean the same as the Greek *symphonia*, which signifies a *concert* or *harmony of many instruments*, for here one kind of instrument only is intended.

All kinds of music.] כל וזי ימרא *col seney zemara*, the *whole stock*, or *band*, of *music* ; the preceding being the chief, the most common, and the most sonorous. My Old MS. Bible has, *Trumpe*, and *ἄβιπ*, and *ἄραπε* : *Sambuke*, *Santriv*, and *ἄραπον*, and all kinds of musykes.

Verse 6. *Shall the same hour*] This is the first place in the Old Testament where we find the division of time into *hours*. The Greeks say that

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* ^a 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, sackbut, psaltery, and dulcimer, and all kinds of music, ye fall down and worship the image which I have made ; ^b *well* : but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace : ^c 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, ^d we *are* not careful to answer thee in this matter.

17 If it be *so*, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver *us* out of thine hand. O king.

18 ^e 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 ^f full of fury,

^a As Exod. xxxii. 32. Luke xiii. 9. — ^b Exod. v. 2. ^c Kings xviii. 35. — ^d Matt. x. 19. — ^e 2 Mac. vii. 2. ^f Chald. *filled*.

Anaximander was the inventor. He had it probably from the Chaldeans, among whom this division was in use long before Anaximander was born.

Be cast into the midst of a burning fiery furnace.] This was an ancient mode of punishment among the Chaldeans, if we may credit the tradition that Abram was cast into such a fire by this idolatrous people because he would not worship their idols.

Verse 8. *Accused the Jews.*] That is, Shadrach, Meshach, and Abed-nego. The other Jews were left unnoticed ; and probably at this time Daniel was too high to be touched ; but we may rest assured that he was not found among these idolaters, see ver. 12.

Verse 16. *We are not careful*] We have no need to put thee to any farther trouble ; we have made up our minds on this subject, and have our answer ready : *Be it known unto thee, we will not serve thy gods.* This was as honest as it was decisive.

Verse 17. *If it be so*] Thou mayest cast us into the furnace ; the terror of it has no effect on our minds to induce us to alter the resolution we have taken, nor shall the fire change our purpose. We

A. M. cir. 3224.
B. C. cir. 580.
Ol. cir. L. 1.
Tarquinius Prisci,
R. Roman.,
cir. annum 37.

A. M. cir. 3424.
B. C. cir. 590.
Ol. cir. L. 1.
Tarquini Prisci,
R. Roman.,
cir. annum 37.

and the form of his visage was changed against Shadrach, Meshach, and Abed-nego :

therefore he spake, and com-

manded that they should heat the furnace one seven times more than it was wont to be heated.

20 And he commanded the most mighty men that were in his army to bind Shadrach, Meshach, and Abed-nego, and to cast them into the burning fiery furnace.

21 Then these men were bound in their coats, their hosen, and their hats, and their other garments, and were cast into the midst of the burning fiery furnace.

22 Therefore because the king's commandment was urgent, and the furnace exceeding hot, the flame of the fire slew those men that

^a Chald. mighty of strength. — ^b Or, mantles. — ^c Or, turbans. — ^d Chald. word. — ^e Or, sparks. — ^f Or, governors. — ^g Isai. xliii. 2. — ^h Chald. there is no hurt in

serve a God who is able to deliver us. Should he not, we are equally determined ; but we are satisfied that in some way or other he will deliver us out of his hand. Thy power cannot affect us in the kingdom of our God to which we shall ascend from thy furnace, should he permit the fire to kindle upon us. "Render to Cæsar the things which are Cæsar's," is a maxim of Jesus Christ ; but when Cæsar arrogates to himself the things that are the Lord's, then, and in such cases, his authority is to be resisted. God does not desire Cæsar's things ; Cæsar must not have the things of God.

Verse 19. *Then was Nebuchadnezzar full of fury*] How strange is this, after having had so many proofs of the supremacy of Jehovah! He had seen how God poured contempt upon his authority in the case of the three Hebrews, and yet he will try his strength once more ! How infatuated is man !

Seven times more] As hot as it could be made. *Seven* expresses the great intensity of the heat.

Verse 20. *The most mighty men*] The generals, chief officers of his army ; not strong men ; there is no need of such.

Verse 21. *Their hats*] This word, *hat*, is found only in this place in the Old Testament. The word *סרבל* properly means an outer garment. *Hedonius*, who lived about one hundred years after Daniel, says, "the dress of the Babylonians consisted of a tunic of linen reaching down to the feet ; over it was a tunic of woollen ; and over all a white short *ak* or mantle, *χλαμυδιον* ; and on their heads they wore turbans, *μυρρηου*." Following this, Mr. Parkers translates the verse thus : "Then these three men were bound [*בסרבליהון besarbleyehon*] in their COATS, [*בכובעיהון patesheyhon*] their TURBANS, [*בשרבלתהון charbelathehon*] and in their UPPER (woollen) TUNICS, [*בגדיהון ulebushehon*] and their UNDER (linen)

took up Shadrach, Meshach, and Abed-nego.

23 And these three men, Shadrach, 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 counsellors, Did not we cast 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, walking in the midst of the fire, and they have no hurt ; and the form of the fourth is like the Son of God.

26 Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, and

A. M. cir. 3424.
B. C. cir. 590
Ol. cir. L. 1.
Tarquini Prisci,
R. Roman.,
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them. — ¹ Job i. 6. xxxviii. 7. Ps. xxxiv. 7. Ver. 28. ² Chald. door.

TUNICS." And as, according to this interpretation, their *סרבל* *sarballey* were their outermost garments, we see the propriety with which it is observed at ver. 17 that these were not changed by the fire.

Verse 23. *And these three men—fell down bound*] There is a most evident want of connexion between this and the following verse ; and it is between these verses that the apocryphal Song of the Three Children, as it is called, has been inserted by St. Jerome and others ; but with this note : Quæ sequuntur in Hebræis voluminibus non reperi ; "What follows I have not found in the Hebrew books." And then begins, "They walked in the midst of the flame, praising God, and blessing the Lord." The *Septuagint* and *Arabic* read the *twenty-fourth* verse thus : "Then Nebuchadnezzar heard them singing praise, and was astonished." To connect the two verses *Houbigant* adds two verses found in the *Vulgate*, which are the *forty-ninth* and the *twenty-third* : "But an angel of the Lord went down with Azariah and his companions into the furnace, and drove out the flame of fire from the furnace ; and they walked in the midst of the furnace." This verse (the *forty-ninth*) has been added to show the reason of Nebuchadnezzar's astonishment, and also to account for the appearance of a fourth person in the furnace, as in ver. 25.

Verse 25. *Is like the Son of God.*] A most improper translation. What notion could this idolatrous king have of the Lord Jesus Christ ? for so the place is understood by thousands. *בר אלהין* *bar elahin* signifies a son of the gods, that is, a divine person or angel ; and so the king calls him in ver. 28 : "God hath sent his angel, and delivered his servants." And though even from this some still contend that it was the Angel of the covenant, yet the Babylonish king knew just as much of the one as he

A. M. cir. 3424.
B. C. cir. 580.
Ol. cir. L. I.
Tarquinius Prisci,
R. Roman.,
cir. annum 37.

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 together, saw these men, upon whose bodies the fire had no power, nor was a hair of their head singed, neither were their coats changed, nor the smell of fire had 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 delivered his servants that trusted in him,

^a Hebr. xi. 34.—^b Pa. xxxiv. 7, 8. Jer. xvii. 7. Ch. vi. 22, 23.—^c Ch. vi. 26.—^d Chald. a decree is made by me.

did of the other. No other ministration was necessary; a single angel from heaven was quite sufficient to answer this purpose, as that which stopped the mouths of the lions when Daniel was cast into their den.

Verse 27. *Upon whose bodies the fire had no power*] The heathens boasted that their priests could walk on burning coals unhurt; and *Virgil* mentions this of the priests of Apollo of Soracte:

Summe Deum, sancti custos Soractis Apollo!
Quem primi colimus, cui pineus ardor acervo
Pascitur; et medium, freti pietate, per ignem
Cultores multa premimus vestigia pruna.

VIRG. *Æn.* xi. 785.

O Phœbus, guardian of Soracte's woods
And shady hills; a god above the gods;
To whom our natives pay the rites divine,
And burn whole crackling groves of hallowed pine;
Walk through the fire in honour of thy name,
Unhurt, unsinged, and sacred from the flame.

PITTS.

But *Varro* tells us that they anointed the soles of their feet with a species of unguent that preserved them from being burnt. Very lately a female showed

and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God.

29 Therefore I make a decree. That every people, nation, and language, which speak any thing amiss against the God of Shadrach, Meshach, and Abed-nego, shall be cut in pieces, and their houses shall be made a dunghill: because there is no other god that can deliver after this sort.

30 Then the king promoted Shadrach, Meshach, and Abed-nego, in the province of Babylon.

^e Chald. error.—^f Ch. ii. 5.—^g Chald. made pieces.
^h Ch. vi. 27.—ⁱ Chald. made to prosper.

many feats of this kind, putting red hot iron upon her arms, breasts, &c., and passing it over her hair without the slightest inconvenience; but in the case of the three Hebrews all was supernatural, and the king and his officers well knew it.

Verse 28. *Blessed be the God of Shadrach, &c.*] Here is a noble testimony from a heathen. And what produced it? The intrepidly pious conduct of these three noble Jews. Had they been time-servers, the name of the true God had not been known in Babylon. What honour does the Lord put on them that are steadfast in the faith!

Verse 29. *Speak any thing amiss*] Though by the decree the king does not oblige the people to worship the true God, yet he obliges them to treat him with reverence.

Verse 30. *Then the king promoted, &c.*] He restored them to the offices which they held before the charge of disobedience and treason was brought against them.

At the end of this verse the *Septuagint* add, "And he advanced them to be governors over all the Jews that were in his kingdom." This may be the meaning of the latter verse. They were more likely to be set over the Jews than over the Chaldeans.

CHAPTER IV.

Nebuchadnezzar, after having subdued all the neighbouring countries, and greatly enriched and adorned his own, became so intoxicated with his prosperity, as to draw down upon himself a very remarkable judgment, of which this chapter gives a particular account, in the very words of the edict or proclamation which the Babylonish monarch issued on his restoration to the throne. This state document begins with Nebuchadnezzar's acknowledging the hand of God in his late malady, 1—3. It then gives an account of the dream of Nebuchadnezzar, which portended the loss of his kingdom and reason for seven years, on account of his pride and arrogance, 4—18. So it was explained by Daniel, 19—27, and so it was verified by the event, 28—33. It then recites how, at the end of the period fixed by the God of heaven for the duration of his malady, the Chaldean monarch became sensible of his dependance on the Supreme being, and lifted up his eyes to heaven in devout acknowledgment of the sovereign majesty of the King of kings, the Ruler of the earth, whose dominion alone is universal, unchangeable, and everlasting, 34—37.

A. M. cir. 3434.
B. C. cir. 570.
Ol. cir. LII. 3.
Servii Tullii,
R. Roman.,
cir. annum 9.

NEBUCHADNEZZAR the king, *unto all people, nations, and languages, that dwell in all the earth; Peace

spirit of the holy gods: and before him I told the dream, saying,

A. M. cir. 3434.
B. C. cir. 570.
Ol. cir. LII. 3.
Servii Tullii,
R. Roman.,
cir. annum 9.

be multiplied unto you.

2 ^b I thought it good to shew the signs and wonders ^c that the high God hath wrought toward me.

3 ^d How great *are* his signs! and how mighty *are* his wonders! his kingdom *is* ^e an everlasting kingdom, and his dominion *is* from generation to generation.

4 I Nebuchadnezzar was at rest in mine house, and flourishing in my palace:

5 I saw a dream which made me afraid, and the thoughts upon my bed and the visions of my head ^f 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 ^h 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, ^k and in whom *is* the

9 O Belteshazzar, ^l 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 mine head in my bed; ^m I saw, and behold ⁿ 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: ^o 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.

13 I saw in the visions of my head upon my bed, and, behold, ^p a watcher and ^q an holy one came down from heaven;

14 He cried ^r aloud, and said thus, ^s Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit: ^t let the beasts get away from under it, and the fowls from his branches.

^a Ch. iii. 4. vi. 25.—^b Chald. *It was seemly before me.* Ch. iii. 26.—^c Ch. vi. 27.—^d Ver. 34. Ch. ii. 44. vi. 5.—^e Ch. ii. 28, 29.—^f Ch. ii. 1.—^g Ch. ii. 2.—^h Ch. 7.—ⁱ Isai. lxiii. 11. Ver. 18. Ch. ii. 11. v. 11, 14. Ch. ii. 48. v. 11.—^j Chald. *I was seeing.*—^k Ezek.

xxxii. 3, &c. Ver. 20.—^l Ezek. xvii. 23. xxxi. 6. See Lam. iv. 20.—^m Ps. ciii. 20. Ver. 17. 23.—ⁿ Deut. xxxiii. 2. Ch. viii. 13. Zech. xiv. 5. Jude 14.—^o Chald. *with might.*—^p Matt. iii. 10.—^q Ezek. xxxi. 12.

NOTES ON CHAP. IV.

Verse 1. *Nebuchadnezzar the king, unto all people*] his is a regular decree, and is one of the most ancient on record; and no doubt was copied from the state papers of Babylon. Daniel has preserved it in the original language.

Verse 2. *I thought it good to shew*] A part of the decree was a recital of the wonders wrought by the hand of the true God in his kingdom and on his person.

Verse 3. *How great are his signs!*] There are no supernatural signs like his! His wonders—miraculous interferences, are mighty—they surpass all human power. He is the *Sovereign of all kings*, and his dominion *is everlasting*; and every generation is a proof of his all-governing influence. These are very precious sentiments, and show how deeply his mind was impressed with the majesty of God.

Verse 4. *I—was at rest*] I had returned to my palace in Babylon after having subdued Syria, Phœnicia, Judea, Egypt, and Arabia. It was probably these great conquests that puffed him up with pride, and brought that chastisement upon him which he

afterwards describes. See the dream of the emblematical tree explained.

Verse 5. *I saw a dream*] See this dream circumstantially explained in the following verses.

Verse 10. *I saw—a tree*] This vision Nebuchadnezzar says made him afraid. What a mercy it is that God has hidden futurity from us! Were he to show every man the lot that is before him, the misery of the human race would be complete.

Great men and princes are often represented, in the language of the prophets, under the similitude of trees; see Ezek. xvii. 5, 6, xxxi. 3, &c.; Jer. xxii. 15; Ps. i. 3, xxxvii. 35.

Verse 13. *A watcher and an holy one*] These are both angels; but, according to the Chaldean oracles, of different orders. They appear, according to their opinions, to be a kind of judges of human actions who had the power of determining the lot of men; see ver. 17.

Verse 14. *Hew down the tree*] As the tree was to be cut down, the beasts are commanded to flee away from under his branches. His courtiers, officers, &c.,

A. M. cir. 3434.
B. C. cir. 570.
Ol. cir. LII. 3.
Servii Tullii,
R. Roman.,
cir. annum 9.

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 his portion be with the beasts in the 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 ^a 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 ^b that the living may know ^c 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 interpretation thereof, ^d forasmuch as all the wise *men* of my kingdom are not able to make known unto me the interpretation: but thou *art* able; ^e for the spirit of the holy gods *is* in thee.

19 Then Daniel, ^f 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, ^g the dream *be* to them that hate thee, and the interpretation thereof to thine enemies.

^a Ch. xi. 13. xii. 7. — ^b Ps. ix. 16. — ^c Ch. ii. 21. v. 21. Ver. 25. 32. — ^d Gen. xii. 8, 15. Ch. v. 8, 15. — ^e Ver. 8. ^f Ver. 8. — ^g See 2 Sam. xviii. 32. Jer. xxix. 7. — ^h Ver.

20 ^h The tree that thou sawest, 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 ⁱ It *is* thou, O king, that art grown and become strong: for thy greatness is grown, and reacheth unto heaven, ^k and thy dominion to the end of the earth.

23 ^l And whereas the king saw a watcher and an 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 the dew of heaven, ^m 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 ⁿ drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee ^o to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass

10, 11, 12. — ^l Ch. ii. 38. — ^k Jer. xxvii. 6, 7, 8. — ⁱ Ver. 13. — ^m Ch. v. 21. — ⁿ Ver. 32. Ch. v. 21, &c. — ^o Ps. cvi. 20.

all abandoned him as soon as his insanity appeared; but he soon fled from the society of men.

Verse 15. *Leave the stump*] Let him not be destroyed, nor his kingdom alienated.

Verse 16. *Let his heart be changed*] Let him conceive himself to be a *beast*, and act as such, herding among the beasts of the field.

Let seven times pass over him.] Let him continue in this state for *seven years*. I knew a man who was thus changed in his heart—in his imagination. He believed himself to be a *bear*, and would imitate the ursal growl, &c.; and the case did not appear to be hypochondriacal. Whether he ever came to sound mind, I know not.

Verse 17. *This matter is by the decree of the watchers*] See on ver. 13.

The Most High ruleth] He never leaves the government of the world to man, to second causes, or to fortuitous occurrences. What are thus called are his *agents*; they are no *moving causes*.

And setteth up—the basest of men.]

3218

“Tyrants and kings from Jove proceed;
Those are permitted, these decreed.”

The *throne* ennobles no man: to be properly filled, the *man* must be *noble*. Some of the *greatest* and some of the *meanest* of men have sat on the throne. Kings differ in *education*, seldom in *intellect*, from the common mass of men; the *power* and *authority* are from God. The king himself may be given either in *mercy* or in *wrath*. When *James II.* ruled this kingdom, it might well be said, God hath *set up over it the basest of men*. His *successor* was one of the best. The *former* nearly ruined it both in a civil and religious point of view; the *latter* was the means of restoring it in both these respects.

Verse 19. *Daniel—was astonished for one hour*] He saw the design of the dream, and he felt the great delicacy of interpreting it. He was not puzzled by the difficulties of it. He felt for the king, and for the nation; and with what force and delicacy does he express the general portent: “The dream to them

A. M. cir. 3434.
B. C. cir. 570.
Ol. cir. LII. 3.
Servii Tullii,
R. Roman.,
cir. annum 9.

over thee, "till thou know that the Most High ruleth in the kingdom of men, and ^bgiveth it to whomsoever he will.

until thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will.

A. M. cir. 3434.
B. C. cir. 570.
Ol. cir. LII. 3.
Servii Tullii,
R. Roman.,
cir. annum 9.

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 ^cheavens do rule.

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.

27 Wherefore, O king, let my counsel be acceptable unto thee, and ^dbreak off thy sins by righteousness, and thine iniquities by shewing mercy to the poor; ^eif it may be ^fa ^glengthening of thy tranquillity.

34 And ^hat the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the Most High, and I praised and honoured him ⁱthat liveth for ever, whose dominion ^jis ^kan everlasting dominion, and his kingdom ^lis from generation to generation:

A. M. cir. 3441.
B. C. cir. 563.
Ol. LIV. 2.
Servii Tullii,
R. Roman.,
cir. annum 16.

28 All this came upon the king Nebuchadnezzar.

29 At the end of twelve months he walked ^min the palace of the kingdom of Babylon.

30 The king ⁿspake, 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?

35 And ^oall the inhabitants of the earth ^pare reputed as nothing: and ^qhe doeth according to his will in the army of heaven, and ^ramong the inhabitants of the earth: and ^snone can stay his hand, or say unto him, ^tWhat doest thou?

31 ^uWhile the word ^vwas in the king's mouth, there fell ^wa voice from heaven, ^xsaying, O king Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee.

36 At the same time my reason returned unto me; ^yand for the glory of my kingdom, mine honour and brightness returned unto me; and my counsellors and my lords sought

32 And ^zthey shall drive thee from men, and thy dwelling ^{aa}shall be with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee,

^a Ver. 17, 32. Ps. lxxxiii. 18. — ^b Jer. xxvii. 5. — ^c Matt. xxi. 25. Luke xv. 18, 21. — ^d 1 Pet. iv. 8. — ^e Ps. xli. 1, &c. — ^f Or, a healing of thine error. — ^g 1 Kings xxi. 29. ^h Or, upon. — ⁱ Prov. xvi. 18. Ch. v. 20. — ^k Ch. v. 5. Luke xii. 20. — ^l Ver. 24. — ^m Ver. 25. — ⁿ Ver. 26.

^o Ch. xii. 7. Rev. iv. 10. — ^p Ps. x. 16. Ch. ii. 44. vii. 14. Mic. iv. 7. Luke i. 33. — ^q Isai. xl. 15, 17. — ^r Ps. cxv. 3. cxxxv. 6. — ^s Job xxxiv. 29. — ^t Job ix. 12. Isai. xlv. 9. Rom. ii. 20. — ^u Ver. 26.

that hate thee, and the interpretation thereof to thine enemies!"

How awful to a victorious and proud king: "Thy kingdom is departed from thee!" All thy goods and gods are gone in a moment!

Verse 20. *The tree that thou sawest*] The dream is so fully interpreted in the following verses that it needs no comment.

Verse 32. *They shall make thee, &c.*] Thou shalt be made to eat grass as oxen. The madness that fell upon him induced him to forsake society, and to run to the woods and deserts, where he lived like a wild beast, his hairs growing long and thick, so as to be a substitute for clothing; and his nails strong and hooked, that he might the better climb trees and grub up the ground, in order to get roots and earth-nuts. It was the mercy of God that thus clothed and accoutred him. His case seems much like that of the maniac in the gospel, whose dwelling was among the tombs and in the mountains, and who shunned the society of men.

Verse 26. *Thy kingdom shall be sure unto thee*] No new king was set up; Evil-merodach his son was regent during his father's insanity.

Verse 27. *Break off thy sins by righteousness*] Do justice. Thou hast been an oppressive man; show mercy to the poor, many of whom have been made such by thyself: witness the whole nation of the Jews. He was to cease from his sins—repent, and bring forth fruits meet for repentance, in order that he might find mercy at the hand of God.

Verse 36. *My reason returned*] Every thing was fulfilled that was exhibited by the dream and its interpretation. It is very likely that this unfortunate king had so concealed himself that the place of his retreat was not found out; and the providence of God had so watched over every thing, that, on his return to his palace, he found his counsellors and his

Verse 30. *Is not this great Babylon*] Here his heart was inflated with pride; he attributed every thing to himself, and acknowledged God in nothing. The walls, hanging gardens, temple of Bel, and the royal palace, all built by Nebuchadnezzar, made it the greatest city in the world.

Verse 31. *While the word was in the king's mouth*] 3219

A. M. cir. 3441.
B. C. cir. 563.
Ol. LIV. 2.
Serv. Tullii,
R. Roman.,
cir. annum 16.

unto me; and I was established in my kingdom, and excellent majesty was added unto me.

37 Now I Nebuchadnezzar praise and extol and honour the King of

heaven, ^b all whose works are truth, and his ways judgment: ^c and those that walk in pride he is able to abase.

A. M. cir. 3441.
B. C. cir. 563.
Ol. LIV. 2.
Servii Tullii,
R. Roman.,
cir. annum 16.

^a Job xlii. 12. Prov. xxii. 4. Matt. vi. 33.—^b Ps. xxxiii.

4. Rev. xv. 3. xvi. 7.—^c Exod. xviii. 11. Ch. v. 20.

lords, who received him gladly, and cleaved to and served him as they had formerly done.

Verse 37. *Now I—praise and extol*] It is very probable that Nebuchadnezzar was a true convert; that he relapsed no more into idolatry, and died in

the faith of the God of Israel. It is supposed that he lived *seventeen* years after his restoration. But the authorised Version, which is followed in the margin, states the date of this decree to be B. C. 563, the year preceding Nebuchadnezzar's death.

CHAPTER V.

In the commencement of this chapter we are informed how Belshazzar, the grandson of Nebuchadnezzar, when rioting in his palace, and profaning the sacred vessels of the temple, 1—4, was suddenly terrified with the appearance of the fingers of a man's hand, which wrote a few words on the wall before him, 5, 6. The wise men and astrologers were immediately called in to show the king the interpretation; but they could not so much as read the writing, because (as Houbigant and others have conjectured) though the words are in the Chaldee tongue, yet they were written in the Samaritan or ancient Hebrew characters, with which the wise men of Babylon were very probably unacquainted, as the Jews were at that time a despised people, and the knowledge of their language not a fashionable attainment, 7—9. Daniel, who had been so highly esteemed by Nebuchadnezzar for his superior wisdom, appears to have been altogether unknown to Belshazzar, till the queen (the same who had been the wife of Nebuchadnezzar according to the general opinion, or the queen consort according to others) had informed him, 10—12. Upon the queen's recommendation, Daniel is called in, 13—16; who boldly tells this despotic king that as he had not benefited by the judgments inflicted on his grandfather, but gave himself up to pride and profanity, and had added to his other sins an utter contempt for the God of the Jews by drinking wine out of the sacred vessels of Jehovah in honour of his idols, 17—23; the Supreme Being, the Ruler of heaven and earth, had written his condemnation in three words, MENE, TEKEL, PERES, 24, 25; the first of which is repeated in the copies containing the Chaldee original; but all the ancient Versions, except the Syriac, are without this repetition. Daniel then gives the king and his lords the fearful import of the writing, viz., that the period allotted for the duration of the Chaldee empire was now completed (see Jer. xxv. 12—14), and that the kingdom was about to be transferred to the Medes and Persians, 26—28. However unwelcome such an interpretation must have been to Belshazzar, yet the monarch, overwhelmed with its clearness and certainty, commanded the prophet to be honoured, 29. And that very night the prediction was fulfilled, for the king was slain, 30, and the city taken by the Medes and Persians, 31. This great event was also predicted by Isaiah and Jeremiah; and the manner in which it was accomplished is recorded by Herodotus and Xenophon.

A. M. cir. 3466.
B. C. cir. 538.
Ol. cir. LX. 3.
Servii Tullii,
R. Roman.,
cir. annum 41.

BELSHAZZAR the king ^a made a great feast to a thousand of his lords, and drank wine before the thousand.

2 Belshazzar, while he tasted the wine, commanded to bring the ^b golden and silver vessels ^c which his ^d father Nebuchad-

A. M. cir. 3466.
B. C. cir. 538.
Ol. LX. 3.
Servii Tullii,
R. Roman.,
cir. annum 41.

^a Esth. i. 3.—^b 1 Chron. xxviii. 17. Ezr. v. 5. Ver. 3, 23.
^c Ch. i. 2. Jer. lii. 19.

^d Or, grandfather. As Jer. xxvii. 7. 2 Sam. ix. 7. 2 Chron. xv. 16. Ver. 11, 13.

NOTES ON CHAP. V.

Verse 1. *Belshazzar the king made a great feast*] This chapter is out of its place, and should come in after the seventh and eighth. There are difficulties in the chronology. After the death of Nebuchadnezzar, 3220

Evil-merodach his son ascended the throne of Babylon. Having reigned about *two* years, he was slain by his brother-in-law, *Neriglissar*. He reigned *four* years, and was succeeded by his son *Labaro-soarchod*, who reigned only *nine months*. At his

A. M. cir. 3466.
B. C. cir. 538.
Ol. cir. LX. 3.
Servii Tullii,
R. Roman.,
cir. annum 41.

nezzar had ^a 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, ^b and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone.

5 ^c In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaister of the wall of the king's palace: and the king saw the part of the hand that wrote.

^a Chald. *brought forth*. — ^b Rev. ix. 20. — ^c Ch. iv. 31.
^d Chald. *brightnesses*. Ver. 9. — ^e Chald. *changed it*.
^f Or. *girdles*. Isai. v. 27. — ^g Chald. *bindings*, or *knots*

death *Belshazzar*, the son of *Evil-merodach*, was raised to the throne, and reigned *seventeen years*, and was slain, as we read here, by *Cyrus*, who surprised and took the city on the night of this festivity. This is the chronology on which Archbishop *Usher*, and other learned chronologists, agree; but the Scripture mentions only *Nebuchadnezzar*, *Evil-merodach*, and *Belshazzar*, by name; and *Jeremiah*, chap. xxvii. 7, expressly says, "All nations shall serve him (*Nebuchadnezzar*), and his son (*Evil-merodach*), and his son's son (*Belshazzar*), until the very time of his land come;" i. e., till the time in which the empire should be seized by *Cyrus*. Here there is no mention of *Neriglissar* nor *Laborosoarchod*; but as they were *usurpers*, they might have been purposely passed by. But there remains one difficulty still: *Belshazzar* is expressly called the *son of Nebuchadnezzar* by the queen mother, ver. 11: "There is a man in thy kingdom, in whom is the spirit of the holy gods: and in the days of THY FATHER light and understanding and wisdom, like the wisdom of the gods, was found in him: whom the king NEBUCHADNEZZAR THY FATHER, the king, I say, thy father, made master of the magicians." The solution of this difficulty is, that in Scripture the name of *son* is indifferently given to *sons* and *grandsons*, and even to *great grandsons*. And perhaps the *repetition* in the above verse may imply this: "The king, *Nebuchadnezzar thy father*, the king thy father." The king thy father's father, and consequently thy grandfather. If it have not some such meaning as this, it must be considered an *idle repetition*. As to the *two other kings*, *Neriglissar* and *Laborosoarchod*, mentioned by *Josephus* and *Berosus*, and by whom the chronology is so much puzzled, they might have been some *petty kings*, or *viceroys*, or *satraps*, who affected the kingdom, and produced

6 Then the king's ^d countenance ^e was changed, and his thoughts troubled him, so that the ^f joints ^g of his loins were loosed, and his ^h knees smote one against another.

7 ⁱ The king cried ^k aloud to bring in ^l 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 shew me the interpretation thereof, shall be clothed with ^m scarlet, and *have* a chain of gold about his neck, ⁿ and shall be the third ruler in the kingdom.

8 Then came in all the king's wise *men*: ^o but they could not read the writing, nor make known to the king the interpretation thereof.

^h Nah. ii. 10. — ⁱ Ch. ii. 2. iv. 6. — ^k Chald. *with might*.
^l Isai. xlvi. 13. — ^m Or, *purple*. — ⁿ Ch. vi. 2. — ^o Ch. ii. 27. iv. 7.

disturbances, one for *four years*, and the other for *nine months*; and would in consequence not be acknowledged in the Babylonish chronology, nor by the sacred writers, any more than finally unsuccessful rebels are numbered among the kings of those nations which they have disturbed. I believe the only sovereigns we can acknowledge here are the following: 1. *Nabopolassar*; 2. *Nebuchadnezzar*; 3. *Evil-merodach*; 4. *Belshazzar*; and with this last the Chaldean empire ended.

To a thousand of his lords] Perhaps this means *lords* or *satraps*, that were each over *one thousand men*. But we learn from antiquity that the *Persian* kings were very profuse in their entertainments; but it does not follow that the *Chaldeans* were so too. Besides, *one thousand lords* and their appropriate attendants would have been very inconvenient in a *nocturnal assembly*. The text, however, supports the common translation. Literally, "Belshazzar the king made bread for his lords a thousand; and against the thousand he drank wine." That is, say some, he was a very great drinker.

Verse 2. *Whiles he tasted the wine*] He relished it, got heated by it, and when *wine* got *fully in*, *wit* went *wholly out*; and in consequence he acted the profane part of which we immediately read.

Verse 4. *And praised the gods of gold*] They had gods of *all sorts*, and of *all metals*; with *wooden* gods, and *stone* gods, beside!

Verse 5. *Fingers of a man's hand*] The fingers were collected about the *style* or *pen* as in the act of writing.

Verse 6. *The king's countenance was changed*] Here is a very natural description of fear and terror. 1. The face grows pale; 2. The mind becomes greatly agitated; 3. Pains seize on the lower part of the back and kidneys; 4. An universal tremor takes place, so that the knees smite against each other;

A. M. cir. 3466.
B. C. cir. 538.
Ol. cir. LX. 3.
Servii Tullii,
R. Roman.,
cir. annum 41.

9 Then was king Belshazzar greatly ^atroubled, and his ^bcountenance 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, ^cO king, live for ever: let not thy thoughts trouble thee, nor let thy countenance be changed:

11 ^dThere is a man in thy kingdom, in whom ^eis the spirit of the holy gods; and in the days of thy ^ffather light and understanding and wisdom, like the wisdom of the gods, was found in him; whom the king Nebuchadnezzar thy ^gfather, the king, *I say*, thy father, made ^hmaster of the magicians, astrologers, Chaldeans, and soothsayers;

12 ⁱForasmuch as an excellent spirit, and knowledge, and understanding, ^jinterpreting of dreams, and shewing of hard sentences, and ^kdissolving of ^ldoubts, were found in the same Daniel, ^mwhom the king named Belshazzar: now let Daniel be called, and he will shew the interpretation.

13 Then was Daniel brought in 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 ⁿfather brought out of Jewry?

14 I have even heard of thee, that ^othe spirit of the gods ^pis in thee, and *that* light and understanding and excellent wisdom is found in thee.

^a Ch. ii. 1. — ^b Chald. *brightnesses*. Ver. 6. — ^c Ch. ii. 4. iii. 9. — ^d Ch. ii. 48. iv. 8, 9, 18. — ^e Or, *grandfather*. Ver. 2. — ^f Or, *grandfather*. Ver. 2. — ^g Ch. iv. 9. ^h Ch. vi. 3. — ⁱ Or, *of an interpreter*, &c. — ^k Or, *of a dissolver*. — ^l Chald. *knots*. — ^m Ch. i. 7. — ⁿ Or, *grandfather*.

5. And lastly, either a *syncope* takes place, or the *cry of distress* is uttered, ver. 7: "The king cried."

Verse 7. *Whosoever shall read this writing*] He knew it must be some awful portent, and wished to know what.

Verse 8. *They could not read the writing*] Because it was in the *pure Hebrew*, not the *Chaldean character*. See below.

Verse 10. *The queen—came*] This is generally allowed to have been the *widow* of Nebuchadnezzar; if so, she was the queen *Amiyl*, daughter of *Astyages*, sister of *Darius* the Mede, and aunt of *Cyrus*, according to *Polyhistor*, cited by *Cedrenus*. See *Calmet*. Others think that *Nitocris* was the person who is said to be queen when *Cyrus* took the city; and is stated to have been a lady of eminent wisdom

15 And now ^pthe 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 shew the interpretation of the thing:

16 And I have heard of thee, that thou canst ^qmake interpretations, and dissolve doubts: ^rnow 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 ^srewards to another; yet I will read the writing unto the king, and make known to him the interpretation.

18 O thou king, ^tthe most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honour:

19 And for the majesty that he gave him, ^uall 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 ^vBut when his heart was lifted up, and his mind hardened ^win pride, he was ^xdeposed from his kingly throne, and they took his glory from him:

21 And he was ^ydriven from the sons of men; and ^zhis heart was made like the beasts,

^o Ver. 11, 12. — ^p Ver. 7, 8. — ^q Chald. *interpret*. — ^r Ver. 7. — ^s Or, *fee*, as ch. ii. 6. — ^t Ch. ii. 37, 38. iv. 17, 22, 25. — ^u Jer. xxvii. 7. Ch. iii. 4. — ^v Ch. iv. 30, 37. — ^w Or, *to deal proudly*. Exod. xviii. 11. — ^x Chald. *made to come down*. — ^y Ch. iv. 32, &c. — ^z Or, *he made his heart equal*, &c.

and discretion, and to have had the chief direction of the public affairs. She was the mother of *Labyrinthus*; and, if this be the same as *Belshazzar*, she must be the person here introduced.

Verse 11. *Nebuchadnezzar thy father*] See the note on ver. 1.

Verse 16. *Dissolve doubts*] *Untie knots—unbind what is bound*. An expression used in the East to signify a *judge* of eminent wisdom and skill.

Verse 17. *Let thy gifts be to thyself*] They could be of little use to any, as the city was in a *few hours* to be taken and pillaged.

Verse 18. *Nebuchadnezzar thy father*.] Or *grandfather*, as the *margin* reads, ver. 2. See the notes on ver. 1.

Verse 19. *Whom he would he slew*] The genuine

A. M. cir. 3466.
B. C. cir. 538.
Ol. cir. LX. 3.
Servii Tullii,
R. Roman.,
cir. annum 41.

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;

* 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, ^b hast not humbled thine heart, though thou knewest all this;

23 ^c But hast lifted up thyself against the Lord of heaven; and they have 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, ^d which see not, nor hear, nor know: and the God in whose hand thy breath *is*, ^e and whose *are* all thy ways, hast thou not glorified:

24 Then was the part of the hand sent from

* Ch. iv. 17, 25. — ^b 2 Chrou. xxxiii. 23. xxxvi. 12. ^c Ver. 3, 4. — ^d Ps. cxv. 5, 6. — ^e Jer. x. 23. — ^f Job xxxi. 6. Ps. lxii. 9. Jer. vi. 30. — ^g Foretold, Isai. xxi. 2.

character of a *despot*, whose *will* is the only rule of his conduct.

Verse 20. *He was deposed from his kingly throne*] Became insane; and the reins of government were taken out of his hands.

Verse 22. *Hast not humbled thine heart*] These judgments and mercies have had no good effect upon thee.

Verse 23. *But hast lifted up thyself against the Lord*] And the highest evidence of this rebellion was, the profaning the sacred vessels of the Lord's house.

Verse 24. *Then was the part of the hand sent*] This was the filling up of the cup of thy iniquity; this last act made thee ripe for destruction.

Verse 25. *And this is the writing*] Had the words been written in the *Chaldean* character, every wise man there, every one that could read the *alphabet of his own language*, could have read and interpreted them. Let it be observed,—1. That the *character* which we now call *Hebrew* is the *Chaldean* character. 2. That the true *Hebrew* character is that which we call the *Samaritan*. 3. Daniel could easily read this, for it was the character used by the Jews previously to the *Babylonish* captivity. 4. It appears that it was simply on account of the strangeness of the *character* that the *Chaldeans* could not read it.

I shall set down the words in both characters, by which the least learned reader may see that it was quite possible that one might be well known, while the other might be unintelligible.

Hebrew.

מנא כמא תקל ופרסין

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; 'Thou art weighed in the balances, and art found wanting.

28 PERES; Thy kingdom is divided, and given to the ^a Medes and ^b Persians.

29 Then commanded Belshazzar, and they clothed Daniel with scarlet, and *put* a chain of gold about his neck, and made a proclamation concerning him, ⁱ that he should be the third ruler in the kingdom.

30 ^k In that night was Belshazzar the king of the *Chaldeans* slain.

31 ^l And Darius the Median took the kingdom, ^m being ⁿ about threescore and two years old.

Ver. 31. Ch. ix. 1. — ^b Ch. vi. 28. — ⁱ Ver. 7. — ^k Jer. li. 31, 39, 57. — ^l Ch. vi. 1, 6, 9, 25, 28. ix. 1, 2. xi. 1. ^m Chald. he as the son of, &c. — ⁿ Or, now.

Samaritan.

מנא כמא תקל ופרסין

In ancient times, no doubt, these letters differed more from each other than they appear to do now; for we know that the Samaritan on *ancient coins*, though radically the same, differs very much from that now used in printing.

It should be observed, that *each word* stands for a *short sentence*; מנא *mene* signifies NUMERATION; תקל *tekel*, WEIGHING; and פרס *peres*, DIVISION. And so the *Arabic* translates them. مقيسون *mokeeson*, mea-

sured; موزون *mewzozon*, weighed; مقسوم *moke-soomon*, divided. All the ancient Versions, except the *Syriac*, read the words simply *Mene, Tekel, Phares*, as they are explained in the following verses; without the repetition of *Mene*, and without the *conjunction* ^{vau}, and *plural termination*, ⁱⁿ, in *Peres*.

Verse 29. *Clothed Daniel with scarlet*] ארגמא *argemana*, more probably with *purple*. The *gold chain* about the neck was an emblem of magisterial authority. It is often thus mentioned in Scripture.

Verse 30. *In that night was Belshazzar—slain.*] Xenophon says, he was dispatched by two lords, *Gadatas* and *Gobrias*, who went over to Cyrus, to avenge themselves of certain wrongs which Belshazzar had done them. We have already seen that Cyrus entered the city by the bed of the Euphrates, which he had emptied, by cutting a channel for the waters, and directing them into the marshy country.

Verse 31. *Darius the Median took the kingdom*] This is supposed to be the same as *Cyaxares*, son of *Astyages* and maternal uncle of *Cyrus*, to whom he

gave the throne of Babylon, after himself had had the honour of taking the city.

Daniel speaks nothing of the war that raged between the Babylonians and the Medes; but Isaiah speaks particularly of it, chap. xiii., xiv., xlv., xlvii.; and so does Jeremiah, chap. i., li. I need not add,

that it is largely spoken of by profane authors. The Medes and Persians were confederates in the war the former under Darius, the latter under Cyrus. Both princes are supposed to have been present at the taking of this city. Mandane, daughter of Astyages, was mother of Cyrus, and sister to Cyaxara.

CHAPTER VI.

Darius the Medean, who succeeded Belshazzar in the kingdom of Babylon, having heard of Daniel's extraordinary wisdom and understanding, constitutes him the chief of the three presidents who were over the whole empire, and purposed also to make him prime minister or viceroy, 1—3. This great partiality of the king towards a stranger of Jewish extraction, and who had been carried captive into Chaldea, raised up a great many enemies to Daniel; and a scheme was even contrived by the president and princes to ruin him, 4—15; which succeeded so far that he was cast into a den of lions, but was miraculously delivered, 16—23. Darius, who was greatly displeased with himself for having been entrapped by the governors of the provinces to the prejudice of his faithful minister, is pleased and astonished at this deliverance; punished Daniel's enemies with the same kind of death which they had designed for the prophet; and made a decree that, throughout his dominions, the God of Daniel should be had in the greatest veneration, 24—38.

A. M. cir. 3466.
B. C. cir. 538.
Ol. cir. LX. 3.
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cir. annum 41.

IT pleased Darius to set ^a over the kingdom an 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, ^b because an excellent spirit was in him; and the king thought to set him over the whole realm.

A. M. cir. 3467.
B. C. cir. 537.
Ol. cir. LX. 4.
Servii Tullii,
R. Roman.,
cir. annum 42.

4 ^c Then the presidents and princes sought to find occasion against 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 ^d against him concerning the law of his God.

6 Then these presidents and princes ^e assembled together to the king, and said thus unto him, ^e King Darius, live for ever.

7 All the presidents of the kingdom, the governors, and the princes, the counsellors, and the captains, have consulted together to establish a royal statute, and to make a firm ^f 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

A. M. cir. 3467.
B. C. cir. 537.
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R. Roman.,
cir. annum 42.

^a Esth. i. 1. — ^b Ch. v. 12. — ^c Eccles. iv. 4. — ^d Or, came tumultuously.

^e Neh. ii. 3. Ver. 21. Ch. ii. 4. — ^f Or, interdict.

NOTES ON CHAP. VI.

Verse 1. *An hundred and twenty princes*] A chief or satrap over every province which belonged to the Medo-Persian empire. Afterwards we find it enlarged to one hundred and twenty-seven provinces, by the victories of Cambyzes and Darius Hystaspes. See Esth. i. 1. Josephus reckons three hundred and sixty satrapies or lordships; but this is most probably an exaggeration or mistake.

Verse 2. *Three presidents*] Each having forty of these presidents accountable to him for their administration.

Daniel was first] As being established over that part where was the seat of government. He was confirmed in his offices by Darius.

Verse 3. *The king thought to set him over the whole realm*] Intended to make him grand vizier or emir al amrim. This partiality of the king made Daniel the object of the envy of the other presidents, and the grandees of the kingdom.

Verse 4. *Sought to find occasion against Daniel*] But they found no blemish in his administration; for he was faithful to his king: this was a virtue. But he was also faithful to his God: this they hoped to construe into a crime, and make it the cause of his ruin.

Verse 7. *Whosoever shall ask a petition*] What pretence could they urge for so silly an ordinance? Probably to flatter the ambition of the king, they pretend to make him a god for thirty days; so that the whole empire should make prayer and supplication to him, and pay him divine honours! This

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B. C. cir. 537.
Ol. cir. LX. 4.
Servii Tullii,
R. Roman.,
cir. annom 42.

sign the writing, that it be not changed, according to the ^alaw of the Medes and Persians, which ^baltereth not.

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 ^ctoward Jerusalem, he kneeled upon his knees ^dthree times a day, and prayed, and gave thanks before his God, as he did aforetime.

11 Then these men assembled, and found Daniel praying and making supplication before his God.

12 ^eThen 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, ^faccording to the law

of the Medes and Persians, which altereth not.

13 Then answered they and said before the king, That Daniel, ^gwhich is of the children of the captivity of Judah, ^hregardeth 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, ⁱwas sore displeased with himself, and set *his* heart on Daniel to deliver him: and he laboured till the going down of the sun to deliver him.

15 Then these men assembled unto the king, and said unto the king, Know, O king, that ^jthe 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.

^a Esth. i. 19. viii. 8. Ver. 12, 15.—^b Chald. *passeth not*.
^c 1 Kings viii. 44, 48. Ps. v. 7. Jonah ii. 4.—^d Ps. lv. 17.
Acts ii. 1, 2, 15. iii. 1. x. 9.—^e Ch. iii. 8.—^f Ver. 8.

^g Ch. i. 6. v. 13.—^h Ch. iii. 12.—ⁱ So Mark vi. 26.
^j Ver. 8.

was the bait; but their real object was to destroy Daniel.

Verse 8. *According to the law of the Medes and Persians*] I do not think that this is to be understood so as to imply that whatever laws or ordinances the Medes or Persians once enacted, they never changed them. This would argue extreme folly in legislators in any country. Nothing more appears to be meant than that the decree should be enacted, written, and registered, according to the legal forms among the Medes and Persians; and this one to be made absolute for *thirty* days. The laws were such among this people, that, when once passed with the usual formalities, the *king* could not change them at his own will. This is the utmost that can be meant by the law of the Medes and Persians that could not be changed.

Verse 10. *Now when Daniel knew that the writing was signed*] He saw *what was designed*, and he knew *whom he served*.

His windows being open] He would not shut them to conceal himself, but "kneeled down with his face turned toward Jerusalem, and prayed thrice each day, giving thanks to God as usual." When the Jews were in distant countries, in prayer they turned their faces towards *Jerusalem*; and when in Jerusalem, they turned their faces towards the *temple*. Solomon, in his prayer at the dedication of the temple, 1 Kings viii. 48, had entreated God to hear the prayers of those who might be in strange lands, or in captivity, when they should *turn their faces towards their own land, which God gave unto their fathers; and towards the city which he had chosen, and the house*

which was dedicated to his name. It was in reference to this that Daniel turned his face towards Jerusalem when he prayed.

Verse 12. *Shall be cast into the den of lions*] Either this was the royal *menagerie*, like that place in the Tower of London, where wild beasts are kept for the king's pleasure, and the public amusement; or they were kept for the purpose of devouring certain criminals, which the laws might consign to that kind of death. This is most likely, from the case before us.

Verse 14. *The king—was sore displeased with himself*] And well he might, when through his excessive folly he passed a law that, for its ostensible object, would have been a disgrace almost to an idiot.

And set his heart on Daniel] He strove by every means to get the law annulled. He had no doubt spoken to several of his lords in private, and had gone from *one to another* till the going down of the sun.

Verse 15. *Then these men assembled*] Having got favourable answers, as we may presume, from many individuals, he called a *parliament*; but they now collectively joined to urge the *execution* of the law, not its *repeal*.

Verse 16. *Then the king commanded*] With a heavy heart he was obliged to warrant this murderous conspiracy. But when passing sentence his last words were affecting: "Thy God, whom thou servest continually, he will deliver thee." He is *thy* God; *thou servest him*, not occasionally, but *continually*; therefore, "he will deliver thee." Daniel had now the same kind of opportunity of showing his fidelity to God, as his *three* Hebrew companions before. The *lions* were not less terrible than the *fiery furnace*.

A. M. cir. 3467.
B. C. cir. 537.
Ol. cir. LX. 4.
Servii Tullii,
R. Roman.,
cir. annum 42.

17 ^aAnd a stone was brought, and laid upon the mouth of the den; ^band the king sealed it with his own signet, and 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 ^cinstruments of music brought before him: ^dand 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 king spake and said to Daniel, O Daniel, servant of the living God, ^eis thy God, whom thou servest continually, able to deliver thee from the lions?

21 Then said Daniel unto the king, ^fO king, live for ever.

22 ^gMy God hath sent his angel, and hath ^hshut the lions' mouths, that they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt.

23 Then was the king exceeding glad for him, and commanded that they should take Daniel up out of the den. So Daniel was

^a Lam. iii. 53. — ^b So Matt. xxvii. 66. — ^c Or, table. ^d Ch. ii. 1. — ^e Ch. iii. 15. — ^f Ch. ii. 4. — ^g Ch. iii. 28. ^h Hebr. xi. 33. — ⁱ Hebr. xi. 33. — ^k Deut. xix. 19. ^l Esth. ix. 10. See Deut. xxiv. 16. 2 Kings xiv. 6. — ^m Ch.

Verse 17. *A stone was brought*] All this precaution served the purposes of the Divine Providence. There could be no trick nor collusion here; if Daniel be preserved, it must be by the power of the Supreme God. The same precaution was taken by the Jews, in the case of the *burial of our blessed Lord*; and this very thing has served as one of the strongest proofs of the certainty of his resurrection and their unmingled wickedness.

Verse 18. *Passed the night fasting*] He neither ate nor drank, had no music to solace, nor sweet odours burnt or brought before him, and he passed the night without sleep. All this points out his great sincerity; and when it is considered that Darius could not be less than *sixty-two* or *sixty-three* years of age at this time, it shows more fully the depth of his concern.

Verse 19. *The king arose very early*] By the break of day.

Verse 20. *He cried with a lamentable voice*] His heart, full of grief, affected his speech.

Servant of the living God] The king was convinced that, unless his God saved him, his destruction was inevitable.

Verse 22. *My God hath sent his angel*] Such a one

taken up out of the den, and no manner of hurt was found upon him, ¹because he believed in his God.

A. M. cir. 3467.
B. C. cir. 537.
Ol. cir. LX. 4.
Servii Tullii,
R. Roman.,
cir. annum 42.

24 And the king commanded, ²and they brought those men which had accused Daniel, and they cast *them* into the den of lions, *them*, ³their 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 ⁴Then king Darius wrote unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you.

26 ⁵I make a decree, That in every dominion of my kingdom men ⁶tremble and fear before the God of Daniel: ⁷for he *is* the living God, and stedfast for ever, and his kingdom *that* which shall not be ⁸destroyed, and his dominion *shall be even* unto the end.

27 He delivereth and rescueth, ⁹and he worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the ¹⁰power of the lions.

28 So this Daniel prospered in the reign of Darius, ¹¹and in the reign of ¹²Cyrus the Persian.

iv. 1. — ² Ch. iii. 29. — ³ Ps. xcix. 1. — ⁴ Ch. iv. 34. ⁵ Ch. ii. 44. iv. 3. 34. vii. 14, 27. Luke i. 33. — ⁶ Ch. iv. 3. — ⁷ Heb. hand. — ⁸ Ch. i. 21. — ⁹ Ezra. i. 1, 2.

as that who attended Shadrach, Meshach, and Abednego, in the fiery furnace, and blew aside the flames, so that they could not hurt them.

Before him innocency was found in me] Because I was innocent God has preserved me; and now that I am preserved, my innocence is fully proved.

Verse 23. *No manner of hurt was found upon him*] And why? *Because he believed in his God.* How mighty is *faith*? It interests that power in the behalf of the believer by which the sea is dried up, the mountains removed, the dead raised to life, sin forgiven, the heart purified, Satan vanquished, death conquered, and God himself delighted and glorified! See Heb. xi.

Verse 24. *They brought those men*] It was perfectly just that they should suffer that death to which they had endeavoured to subject the innocent; but it was savage cruelty to destroy the *women and children* who had no part in the transgression.

Verse 25. *Then king Darius wrote*] And the substance of this *decree*, which was made by a heathen king, was to point out the *perfections* of the *true God*, and the *fidelity* of his devoted servant.

Verse 26. *I make a decree that—men tremble and*

fear before the God of Daniel] As in the case of the three Hebrews, chap. iii. 29. The true God was known by his servants, and by the deliverances he wrought for them. See his characters in this decree. 1. He is the living God, the Author and Giver of life; all others are dead gods. 2. He is stedfast for ever. All things change; but he is unchangeable. 3. He has a kingdom; for as he made all things, so he governs all things. 4. His kingdom shall not be destroyed. No human power can prevail against it, because it is upheld by his omnipotence. 5. His dominion is without end. It is an everlasting dominion, under an everlasting rule, by an everlasting God. 6. He delivereth them that are in danger and bondage. 7. He rescueth those who have fallen into the hands of their enemies, and implore his succour. 8. He worketh signs in the heavens. 9. And wonders upon earth; showing that both are under his sway,

and are parts of his dominion. 10. And to complete all, He hath delivered Daniel. Before our own eyes he has given the fullest proof of his power and goodness, in rescuing his faithful servant from the teeth of the lions. What a fine eulogium on the great God and his faithful servant!

Verse 28. So this Daniel prospered] He had served five kings: Nebuchadnezzar, Evil-merodach, Belshazzar, Darius, and Cyrus. Few courtiers have had so long a reign, served so many masters without flattering any, been more successful in their management of public affairs, been so useful to the states where they were in office, or have been more owned of God, or have left such an example to posterity.

Where shall we find ministers like Samuel and Daniel? None so wise, so holy, so disinterested, so useful, have ever since appeared in the nations of the earth.

CHAPTER VII.

The prophet having, in the preceding chapters of this book, related some remarkable events concerning himself and his brethren in the captivity, and given proof of his being enabled, by divine assistance, to interpret the dreams of others, enters now into a detail of his own visions, returning to a period prior to the transactions recorded in the last chapter. The first in order of the prophet's visions is that of the four beasts, which arose out of a very tempestuous ocean, 1—9; and of one like the Son of man who annihilated the dominion of the fourth beast, because of the proud and blasphemous words of one of its horns, 9—14. An angel deciphers the hieroglyphics contained in this chapter, declaring that the four beasts, diverse one from another, represent the four paramount empires of the habitable globe, which should succeed each other; and are evidently the same which were shadowed forth to Nebuchadnezzar by another set of hieroglyphics (see the second chapter), 15—26. But for the consolation of the people of God, it is added that, at the time appointed in the counsel of Jehovah, "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the saints of the Most High;" and that this kingdom shall never be destroyed or transferred to another people, as all the preceding dominations have been, but shall itself stand for ever, 27, 28. It will be proper to remark that the period of a time, times, and a half, mentioned in the twenty-fifth verse as the duration of the dominion of the little horn that made war with the saints (generally supposed to be a symbolical representation of the papal power), had most probably its commencement in A. D. 755 or 756, when Pepin, king of France, invested the pope with temporal power. This hypothesis will bring the conclusion of the period to about the year of Christ 2000, a time fixed by Jews and Christians for some remarkable revolution; when the world, as they suppose, will be renewed, the wicked cease from troubling the church, and the saints of the Most High have dominion over the whole habitable globe. But this is all hypothesis.

A. M. cir. 3449.
B. C. cir. 555.
Ol. cir. LVI. 2.
Servii Tullii,
R. Roman.,
cir. annum 24.

IN the first year of Belshazzar king of Babylon ^a Daniel ^b had a dream and ^c visions of his head upon his bed: then he

wrote the dream, and told the sum of the ^d matters.

2 Daniel spake and said, I saw in my vision by night, and,

A. M. cir. 3449.
B. C. cir. 555.
Ol. cir. LVI. 2.
Servii Tullii,
R. Roman.,
cir. annum 24.

^a Numb. xii. 6. Amos iii. 7.—^b Chald. saw.

^c Ch. ii. 28.—^d Or, words.

NOTES ON CHAP. VII.

Verse 1. In the first year of Belshazzar] This is the same Belshazzar who was slain at the taking of Babylon, as we have seen at the conclusion of chap. . That chapter should have followed both this and be succeeding. The reason why the fifth chapter

was put in an improper place was, that all the historic parts might be together, and the prophetic be by themselves; and, accordingly, the former end with the preceding chapter, and the latter with this. The division therefore is not chronological, but merely artificial.

A. M. cir. 3449. behold, the four winds of the
B. C. cir. 555. heaven strove upon the great
Ol. cir. LVI. 2. sea.

Servii Tullii,
R. Roman.,
cir. annum 24. 3 And four great beasts ^a came
up from the sea, diverse one from another.

4 The first was ^b like a lion, and had eagle's

wings : I beheld till the wings
thereof were plucked, ^c 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 ^d And behold another beast, a second, like

A. M. cir. 3449.
B. C. cir. 555.
Ol. cir. LVI. 2.
Servii Tullii,
R. Roman.,
cir. annum 24.

^a Rev. xiii. 1. — ^b Deut. xxviii. 49. 2 Sam. i. 23. Jer. iv.
7, 13. xlviii. 40. Ezek. xvii. 3. Hab. i. 8.

^c Or, *wherewith*. — ^d Ch. ii. 39.

[Told the sum of the matters.] That he might not forget this extraordinary dream, he wrote down the leading particulars when he arose.

Verse 2. *The four winds of the heaven strove upon the great sea*] The idea of *strife* is taken here from the effects that must be produced, were the east, the west, the north, and the south winds to rise tempestuously, and meet on the surface of the sea. By the *great sea*, the Mediterranean is meant; and is so called to distinguish it from those lakes called seas by the Hebrews; such as the *Sea of Galilee*, *Dead Sea*, *Sea of Tiberias*, &c.; but even that may refer to *Asia*, the scene of all these contentions. This dream is the same in meaning, under *different emblems*, as that of Nebuchadnezzar's metallic image; but in Daniel's dream several circumstances are added. It is supposed that Daniel had this dream about *forty-eight* years after Nebuchadnezzar had the vision of the great image.

Verse 3. *Four great beasts came up from the sea*] The term *sea*, in Hebrew יָם *yam*, from חָמָה *hamah*, to be tumultuous, agitated, &c., seems to be used here to point out the then known *terrestrial globe*, because of its generally agitated state; and the *four winds striving*, point out those predatory wars that prevailed almost universally among men, from the days of Nimrod, the founder of the Assyrian or Babylonish monarchy, down to that time, and in the end gave birth to the *four great monarchies* which are the subject of this vision.

Diverse one from another.] The people were different; the laws and customs different; and the administration of each differently executed.

Verse 4. *The first was like a lion, and had eagle's wings*] Bp. Newton well remarks, that these *great beasts*, as explained by the angel, ver. 17, are *kingdoms*. They arise out of a stormy and tempestuous sea; that is, out of the wars and commotions of the world; and they are called *great* in comparison of other states and kingdoms, and are denominated *beasts* for their tyrannical and cruel oppression.

These *four beasts* are indeed monstrous productions; a lion with eagle's wings; a bear with three ribs in its mouth; a leopard with four wings, and four heads; and a beast with ten horns. But such emblems and hieroglyphics were usual among the eastern nations, as may be seen in the monuments of antiquity. A *winged lion*, and such-like fictitious animals, may be seen in many parts of the ruins of *Persepolis*. *Horns* are attributed to beasts which naturally have none, being used in hieroglyphic writings for symbols of *strength* and *power*. And

such figures are supposed to be the symbols of different nations; and are not more strange than many that are still used in *heraldry*. I believe the science of heraldry arose out of the knowledge gained from the symbols used in the Sacred Writings; and the little acquaintance anciently obtained of the meaning of some of the Egyptian hieroglyphics. Hence our wiverons, griffins, unicorns, with a congeries of natural unnatural things, split eagles, two-headed swans, &c., &c., &c.

The *beast like a lion* is the kingdom of the *Babylonians*; and the king of Babylon is compared to a lion, Jer. iv. 7, Isai. v. 29; and is said to fly as an eagle, Jer. xlvi. 40, Ezek. xvii. 3, 7. The lion is considered the *king of the beasts*, and the eagle the *king of the birds*; and therefore the kingdom of Babylon, which was signified by the *golden head* of the great image, was the first and noblest of all the kingdoms; and was the greatest then in being. The wings of the eagle denote the rapidity with which the lion—Nebuchadnezzar, made his conquests; for in a few years, by his own arms, he brought his empire to such an extent, and raised it to such a degree of eminence, as was truly surprising; and all tended to show with what propriety this *eagle-winged lion* is here made his emblem.

The wings thereof were plucked] Lydia, Media, and Persia, which had been provinces of the Babylonish empire, cast off the yoke, and put themselves under kings of their own. Besides, the rapidity of its conquests was stopped by its wars with the *Medes* and *Persians*; by whom it was at last conquered, and divided between Darius the Mede and Cyrus the Persian.

And it was lifted up from the earth] That is, the wings were plucked, rendered unfit for farther flight, by which it had before been lifted up from the earth; making its conquests almost with the rapidity of an eagle's flight. In what a short time did Nebuchadnezzar, who is here chiefly intended, conquer Syria, Phœnicia, Judea, Egypt, Arabia, &c.! But on his death the wings were plucked; and no farther extension of the empire took place under Evil-merodach or Belshazzar, till it was lost by the latter, and became divided as we have seen above.

And made stand upon the feet as a man] This I think refers to the taming of Nebuchadnezzar's pride. He had acted like a fierce and ravening lion. God struck him with insanity; he then lived the life of a beast, and had a *beast's heart*—disposition, and habits. At last God restored him.

And a man's heart was given to it.] He became

A. M. cir. 3449.
B. C. cir. 555.
Ol. cir. LVI. 2.
Serrii Tullii,
R. Roman.,
cir. annum 24.

to a bear, and ^ait raised up
itself on 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

^a Or, it raised up one dominion.— ^b Ch. viii. 8, 22.

humane, humble, and pious; and in this state he
appears to have died.

Verse 5. *Another beast—like to a bear*] This was
the *Medo-Persian* empire, represented here under the
symbol of the *bear*, as the largest species of these
animals was found in *Media*, a mountainous, cold,
and rough country, covered with *woods*. The Medes
and Persians are compared to a *bear* on account of
their *cruelty* and *thirst after blood*, a bear being a most
voracious and cruel animal; the *bear* is termed by
Aristotle *an all-devouring animal*; and the Medo-
Persians are known to have been great *robbers* and *spoil-
ers*. See Jer. li. 48—56. The Persians were notorious
for the cruelty of their punishments. See *Calmét*.

Raised up itself on one side] Cyrus arose on the
borders of *Chaldea*, and thus the *bear* appeared to
put itself in the position to attack the *lion*.

It had *three ribs in the mouth of it*] As if it had
just finished its repast on some animal that it had
seized. Some think *three tusks*, curved like ribs, are
meant; others *three throats*, *ryby illin*, by which it
(Cyrus) had absorbed the *three empires* of the Baby-
lonians, Medes, and Persians; for these symbolic
animals do not so much denote *four empires*, as *four
kings*. See ver. 17. Others think *three rows of teeth*
are meant, to denote the *triple power* of the Medes,
Persians, and Babylonians, conjoined. Or the *east*,
north, and *south*, which were subdued by the Persians.
But the *ribs* being between the teeth of the *bear* may
show how *Babylon*, *Lydia*, and *Egypt* were ground
and oppressed by the *bear*—the Persians; though, as
ribs strengthen the body, they were a powerful
support to their conquerors.

Verse 6. *Another, like a leopard—four wings—four
heads*] This was the *Macedonian* or *Greek empire*;
and Alexander the Great its king. Alexander and
his subjects are fitly compared to a *leopard*. 1. The
leopard is remarkable for its swiftness. Alexander
and the *Macedonians* were very rapid in their con-
quests. 2. The leopard is a *spotted animal*; a proper
emblem of the *various nations*, with their various
customs and languages, which constituted the *Macedo-
nian empire*. It may refer to the *character* of
Alexander himself, sometimes *mild*, at others *cruel*;
sober and *drunken*; *continent* and *lecherous*; having
a great power of self-government, and at other times
being a slave to his passions. 3. The leopard, though
small, is not afraid to attack the lion.

Four wings of a fowl] The *Babylonian* empire
was represented with *two wings*; and they sufficiently
marked the *rapidity* of Nebuchadnezzar's conquests;
but the *Macedonian* has here *four wings*; for nothing,

leopard, which had upon the
back of it four wings of a fowl;
the beast had also ^bfour heads;
and dominion was given to it.

7 After this I saw in the night visions, and
behold ^ca fourth beast, dreadful and terrible,
and strong exceedingly; and it had great iron

^c Ch. ii. 40. Ver. 19, 23.

in the history of the world, was equal to the con-
quests of Alexander, who ran through all the coun-
tries from *Illyricum* and the *Adriatic Sea* to the
Indian Ocean and the *River Ganges*; and in *twelve*
years subdued part of *Europe*, and all *Asia*.

The beast had also four heads] Signifying the
empire after the death of Alexander, divided between
his *four generals*. *Cassander* reigning over *Macedon*
and *Greece*; *Lysimachus*, over *Thrace* and *Bithynia*;
Ptolemy, over *Egypt*; and *Seleucus*, over *Syria*.

Dominion was given to it.] It was not owing to
the skill, courage, or valour of Alexander and his
troops, that he made those wondrous conquests; the
nations were *given* to him. For, as Bishop *Newton*
says, had he not been assisted by the mighty power
of God, how could he, with only *thirty thousand* men,
have overcome *Darius* with *six hundred thousand*;
and in so short a time have brought the countries
from *Greece* as far as *India* into subjection?

Verse 7. *I saw—a fourth beast—it had great iron
teeth*] This is allowed, on all hands, to be the *Roman*
empire. It was *dreadful*, *terrible*, and *exceeding
strong*: it *devoured*, and *brake* in pieces, and stamped
the residu, that is, the remains of the former king-
doms, with its feet. It reduced *Macedon* into a
Roman province about *one hundred and sixty-eight*
years before Christ; the kingdom of *Pergamos* about
one hundred and thirty-three years; *Syria* about
sixty-five; 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 *de-
vour the whole earth*, to *tread it down*, and *break it to
pieces*; and became in effect, what the *Roman* writers
delight to call it, *the empire of the whole world*.

It (the fourth beast) was *diverse from all the
beasts that were before it.*] Not only in its *republican*
form of government, but also in *power* and *greatness*,
extent of dominion, and *length of duration*.

It had ten horns] The *ten kingdoms* into which
the *Roman empire* was afterwards divided. *Calmét*
says, *ten Syrian kings*: and he finds them thus:—1.
Seleucus Nicator. 2. *Antiochus Soter*. 3. *Antiochus*
Theos. 4. *Antiochus Callinicus*. 5. *Seleucus Cera-
nus*. 6. *Antiochus the Great*. 7. *Seleucus*, surnamed
Philopater, brother of *Antiochus Epiphanes*. 8.
Laomedon of *Mitylene*, to whom *Syria* and *Phœnicia*
had been intrusted. 9. *Antigone*. And 10. His
son *Demetrius*, who possessed those provinces, with
the title of *kings*. This is too much like forced work.
There are different opinions concerning these *ten
kings*; or rather which they were that constituted

A. M. cir. 3449.
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teeth: it devoured and brake
in pieces, and stamped the re-
sidue with the feet of it: and
it *was* diverse from all the

beasts that *were* before it; * and it had ten horns.

8 I considered the horns, and, behold, ^b 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 ° of man, ^d and a mouth speaking great things.

9 * I beheld till the thrones were cast down, and ^f the Ancient of days did sit, ^g whose garment *was* white as snow, and the hair of his head like the pure wool: his throne *was like* the fiery flame, ^h and his wheels *as* burning fire.

10 ⁱ A fiery stream issued and came forth

* Ch. ii. 41. Rev. xiii. 1. — ^b Ver. 20, 21, 24. Ch. viii. 9. — ^c Rev. ix. 7. — ^d Ps. xii. 3. Ver. 25. Rev. xiii. 5. ^e Rev. xx. 4. — ^f Ps. xc. 2. Ver. 13, 22. — ^g Ps. civ. 2. Rev. i. 14. — ^h Ezek. i. 15, 16. — ⁱ Ps. l. 3. xvii. 3. Issi. xxx. 33. lxxi. 15. — ^k 1 Kings xxii. 19. Ps. lxxviii. 17. Hebr. xii. 22. Rev. v. 11. — ^l Rev. xx. 4, 12. — ^m Rev.

from before him: ^k thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: ^l the judgment was set, and the books were opened.

11 I beheld then because of the voice of the great words which the horn spake: ⁿ I beheld *even* till the beast was slain, and his body destroyed, and given to the burning flame.

12 As concerning the rest of the beasts, they had their dominion taken away: yet ^o their lives were prolonged for a season and time.

13 I saw in the night visions, and, behold, ^o one like the Son of man came with the clouds of heaven, and came to ^p the Ancient of days, and they brought him near before him.

14 ^q And there was given him dominion, and glory, and a kingdom, that all ^r people, nations, and languages, should serve him:

xix. 20. — ⁿ Chald. *a prolonging in life was given them* ^o Ezek. iv. 26. Matt. xxiv. 30. xxvi. 64. Rev. i. 7, 11. xiv. 14. — ^p Ver. 9. — ^q Ps. ii. 6, 7, 8. viii. 6. cx. 1. 2. Matt. xi. 27. xxviii. 18. John iii. 35. 1 Cor. xv. 27. Eph. i. 22. — ^r Ch. iii. 4.

this division of the Roman empire. They are reckoned thus:—1. The Roman senate. 2. The *Greeks*, in *Ravenna*. 3. The *Lombards* in *Lombardy*. 4. The *Huns* in *Hungary*. 5. The *Alemans*, in *Germany*. 6. The *Franks* in *France*. 7. The *Burgundians* in *Burgundy*. 8. The *Saracens* in *Africa*, and a part of *Spain*. 9. The *Goths*, in other parts of *Spain*. 10. And the *Saxons*, in *Britain*.

Verse 8. *Another little horn*] Among Protestant writers this is considered to be the popedom.

Before whom there were three of the first horns plucked up] These were probably, 1. The exarchate of *Ravenna*. 2. The kingdom of the *Lombards*. And, 3. The *state of Rome*. The *first* was given to the Pope, Stephen II., by Pepin, king of France, A. D. 755; and this constituted the popes temporal princes. The *second* was given to St. Peter by Charlemagne, in 774. The *third*, the *state of Rome*, was vested in the pope, both in spirituals and temporal, and confirmed to him by *Lewis the pious*. These are the *three horns* which were *plucked up from the roots* before the *little horn*.

Were eyes like the eyes of a man] Intimating *cunning* and *superintendence*; for the pope calls himself *Episcopus episcoporum*, the *Overseer of overseers*.

And a mouth speaking great things.] Full of *boasting*; pretending to unlimited jurisdiction; binding and loosing at pleasure; promising to absolve from all sins, present, past, and future; and threatening to send to everlasting destruction all kings, kingdoms, and individuals, who would dare to dispute his power and authority.

Verse 9. *The thrones were cast down*] מַגְדָּלוֹת might

be translated *erected*; so the Vulgate, *positi sunt*, and so all the Versions; but that ours is a proper translation, is sufficiently evident from chap. iii. 6, 15, 20, vi. 17, &c., where the original word can be used in no other sense than that of *throwing* or *cutting down*. There is a reference here to preparations made for a general assize, or to the convocation of the sanhedrin, where the father of the consistory sat with his assessors on each side in the form of a semi-circle, and the people stood before them.

The Ancient of days] God Almighty; and this is the only place in the sacred writings where God the Father is represented in a *human form*.

Verse 10. *A fiery stream issued*] This is not spoken of the *final judgment*; but of that which he was to execute upon this *fourth beast*, the Roman empire; and the *little boasting horn*, which is a part of the fourth beast, and must fall when the other falls.

Verse 11. *I beheld then because of the voice (or, the beast will be destroyed because) of the great words which the horn spake—his body destroyed*] When the dominion was taken from the rest of the *beasts*, their *bodies* were not destroyed, but suffered to continue still in being; but when the dominion shall be taken away from *this beast*, his *body* shall be totally destroyed; because *other kingdoms* succeeded to those, but no other earthly kingdom shall succeed to this.—Bishop *Newton*.

Verse 13. *One like the Son of man came with the clouds of heaven*] This most certainly points out the Lord Jesus, אֱלֹהֵי בָר אֱנוֹשׁ *bar enosh*, the Son of miserable man; who took our nature upon him that he might redeem us unto himself. To prove himself to be the Messiah he applies, before the high-priests, these

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his dominion *is* ^aan everlasting dominion, which shall not pass away, and his kingdom *that* which shall not be destroyed.

15 I Daniel ^bwas grieved in my spirit in the midst of *my* ^cbody, 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 ^dThese great beasts, which are four, *are* four kings, *which* shall arise out of the earth.

18 But ^ethe saints of the ^fMost High shall take the kingdom, and possess the kingdom for ever, even for ever and ever.

19 Then I would know the truth of ^gthe fourth beast, which was diverse ^hfrom 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

^a Ps. cxlv. 13. Ch. ii. 44. Ver. 27. Mic. iv. 7. Luke i. 33. John xii. 34. Hebr. xii. 28. — ^b Ver. 28. — ^c Chald. sheath. — ^d Ver. 3. — ^e Isai. lx. 12, 13, 14. Ver. 22, 27. 2 Tim. ii. 11, 12. Rev. ii. 26, 27. iii. 21. xx. 4. — ^f Chald. high ones, that is, things or places. — ^g Ver. 7. — ^h Chald.

words of the prophet Daniel to himself, Matt. xiv. 30.

Near before him.] The Ancient of days.

Verse 14. *And there was given him dominion*] This also is applied to our Lord Jesus by himself, after his resurrection, Matt. xxviii. 18.

His dominion is an everlasting dominion] Christianity shall increase, and prevail to the end of the world. See the parallel passages in the margin.

Verse 15. *I Daniel was grieved, &c.*] The words in the original are uncommonly emphatic. *My spirit was grieved, or sickened, בני דניו bego nidneh, within its sheath or scabbard.* Which I think proves,
1. That the human spirit is different from the body.
2. That it has a proper subsistence independently of the body, which is only its sheath for a certain time.
3. That the spirit may exist independently of its body, as the sword does independently of its sheath.

Verse 17. *These great beasts—are four kings*] See the preceding verses, where the following explanations are inserted and illustrated.

Verse 18. *But the saints of the Most High shall take the kingdom*] I doubt whether this be the true sense of the original Chaldee, ריקבלון מלכותא קדישא עליינו, “But the supreme holy ones shall receive the kingdom;” or, “they shall receive the kingdom of the supreme saints.” Properly translated by Montanus, Et suscipient regnum sanctorum altissimorum. Whatever we may think of the patriarchs and the Jews in their

head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look *was* more stout than his fellows.

21 I beheld, ⁱand the same horn made war with the saints, and prevailed against them.

22 ^kUntil the Ancient of days came, ^land 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 ^mthe 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 ⁿAnd 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.

25 ^oAnd he shall speak *great* words against

from all those. — ⁱ Ch. viii. 12, 24. xi. 31. Rev. xi. 7. xiii. 7. xvii. 14. xix. 19. — ^k Ver. 9. — ^l Ver. 18. 1 Cor. vi. 2. Rev. i. 6. v. 10. xx. 4. — ^m Ch. ii. 40. — ⁿ Ver. 7, 8, 20. Rev. xvii. 12. — ^o Isai. xxxvii. 23. Ch. viii. 24, 25. xi. 28, 30, 31, 36. 1 Mac. i. 46. Rev. xiii. 5, 6.

best times, there has never been so much holiness of heart possessed, and so much righteousness practised, as by the genuine disciples of Christ. Christianity alone has provided a full redemption for man. They are the chief saints, and to them God gives the kingdom: and this gospel dispensation, called often *the kingdom of God, and the kingdom of heaven*, shall last for ever, during the whole lapse of time; and for ever and ever—throughout eternity, shall they and its blessings endure.

Verse 19. *His nails of brass*] This is not mentioned in the seventh verse, where the description of the beast is given. It might be added, for the first time, by the person who is now explaining the fourth beast. Houbigant thinks it has been lost out of the text: but such loss is not intimated by any MS.; nor does any of the ancient Versions acknowledge this addition in the seventh verse.

Verse 21. *The same horn made war with the saints, and prevailed against them.*] Those who make Antiochus the little horn, make the saints the Jewish people. Those who understand the popedom by it, see this as referring to the cruel persecutions of the popes of Rome against the Waldenses and Albigenses, and the Protestant church in general.

Verse 22. *Saints of the Most High*] To the super-eminent saints; see the note on ver. 18.

Verse 25. *He shall speak great words against the Most High*] Sermones quasi Deus loquetur; “He shall speak as if he were God.” So St. Jerome quotes