

THE DUTCH
ANNOTATIONS
Upon the whole
B I B L E:
Or, all the
Holy Canonical Scriptures
O F T H E
OLD and NEW
TESTAMENT,
TOGETHER

With, and according to their own Translation of
all the Text: As both the one and the other were ordered
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Whereunto is prefixed an exact N A P R A T I V E
touching the whole Work, and this Translation.

By *THEODORE HAAK Esq.*

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THE PROPHECIES OF THE PROPHETHS.

A Brief Instruction concerning the Prophetical Scriptures in general, And of the Prophet ISAIA in particular.

Almost all Translatours among Christians, follow this Method, to place after the Books of King Salomon the Books of the Prophets, (although the Jews follow not this order) under which are here meant, nor in general the Teachers and Expounders of the mysteries of God, (as that word is used, Rom. 12. 6. 1 Cor. 14. 1, 3, 32, 39. 1 Thes. 5. 20.) neither all the special and extraordinary Teachers, sent by God at the raising or decay, of the Churches, (of which sort there have been many even from Moles time, such like were also heretofore called Seers, 1 Sam. 9. 9.) but onely those Prophets, whose Prophetical Books or Writings do not follow one another in order, and were by God, next to the other former Canonical Books delivered to his Church, and by his grace, to the good and benefit thereof, hitherto most wonderfully preserved from ruin, against all the crafts and devices of the Devil, of the Tyrants, and of the false Teachers, and their adherents.

These Prophets are XVI. in number, namely, four great, and twelve small: they are all Holy men, who were acted by the Spirit of God, and preaching unto the people, reproved Idolatry, and many other sins, and revealed the will of the Lord with all manner of exhortation and comfort; they declared and published also many things to come, as well of judgements, both upon the people of God, and upon the enemies thereof, as of deliverance of the Church, not only corporal and temporal, but also and principally, spiritual and eternal, by the Messiah, at whom they all especially look; describing him most clearly and perspicuously by his Person, Office, Kingdom, and Benefits: (Compare Acts 3. 24. and 10. 43. Rom. 10. 4, &c.) using likewise divers visions, examples, parables, types, and figurative speeches, in their reproofs and consolations: and oftentimes speaking more of things that were to come in the past and present, then in the future tense, in respect of the certainty of the things, which should assuredly come to passe, because God had decreed them in his counsel, and had revealed them unto his Prophets. Of these sermons of theirs, which they made unto the people, have they by the command of God, and the instinct of his Holy Spirit, set down the summe in these their Prophetical Books, and delivered the same over unto the Church, that they might the better take them into consideration: And moreover they are also recommended unto us in the New Testament, Joh. 5. 39. Luke 16. 29. and 24. 25, 26, 27. Acts 26. 22. 2 Pet. 1. 19. As also divers places are quoted out of their Scriptures or Writings in the New Testament, by our blessed Saviour, the Evangelists and Apostles. They were men full of the Spirit of God, full of knowledge, and of zeal, for the maintaining and propagating of true Religion, and for reprobating and confuting of false worship, and Idolatrous superstition. They were eloquent, bold and undaunted to execute

A short Instruction of the Prophetical Scriptures in general.

the charges and commands of the Lord, without standing in fear of Kings or Tyrants. Their office and function differed from the office of the Priests and Levites, who ordinarily expounded the Law unto the people, and offered the daily sacrifices: But the Prophets were men extraordinarily called by God, sometimes out of one, and sometimes out of another Tribe, especially in those times wherein the Priests and Levites did not perform their office aright.

Among the great Prophets, the prophet Isaia is the first, and likewise the chiefest, as well in regard of the excellent matters which he treateth of, as also in regard of the excellent and losty style which he continually useth. In this Book of his, he treateth in the twelve first Chapters of sundry points which properly concern the people of Israel, whom he boldly reproveth, fully instructeth, earnestly exhorteth, and effectually comforteth. From the thirteenth chapter to the nine and twentieth, are described the Prophecies which concern the strange or foreign Nations (enemies unto the people of God) and also the ten tribes of Israel, that had rent themselves off from Juda, denouncing most heavy judgments against them: yet intermingling therewith very sweet and comfortable promises of grace and mercy for the penitent, whereof they should be made partakers for the Messia's sake. From the nine and twentieth chapter to the six and thirtieth is spoken of the desolation of the City of Jerusalem by the Babylonians, and the captivity or carrying away of the people of the Jews out of their own land unto Babylon. Wherewith are also intermixed godly and precious comforts concerning the Kingdome of Christ. From the six and thirtieth to the fourtieth is occasionally inserted the history of King Hizkia, out of the second Book of the Kings, ch.18. and out of 2 Chron. ch.32. From the fourtieth to the nine and fourtieth, the Prophet foretelleth the coming of Jesus Christ, and the spiritual deliverance of his Church, represented by that of the Jews out of the Babylonish captivity by King Cores; together with the restoring of them to their former estate. Moreover in the sequel to the end of the Book, there are described sundry exceeding clear and plain prophecies concerning the Person and Office of Christ, concerning his Kingdome, which should be spread throughout the whole world, concerning his death and suffering, and concerning his glorification; likewise concerning the preaching of the Gospel, concerning the Calling of the Gentiles, who should be called unto Christ by the preaching of the Gospel, and should be added unto his people: As also concerning the great benefits and privileges which Christ hath purchased and obtained for his elect, and concerning the condition of the Church of God, both here upon earth, and in the life to come. All these things the Prophet describeth so plainly, and so perspicuously, as that he rather seemeth to write an History of things that are already done, then a Prophecie of things to come. In which respect some ancient Fathers were of opinion, that Isaia might justly be called an Evangelist as well as a Prophet, certain hundred years before the coming of Christ in the flesh, speaking sometimes almost as perspicuously of the Person, Office, and Miracles of Christ, as the Apostles and Teachers of the New Testament did afterwards.

Now as concerning the Person of the Prophet Isaia; it is conceived, that Amoz his Father was the brother of Azaria, King of Juda, so that the Prophet Isaia was an honourable person, of Royall off-spring, as the Lord in all ages of the world called persons to the Prophetical office of all manner of degree, both high and low. Concerning the time when the Prophet Isaia prophesied, of that is spoken in the first verse of the first chapter of his Book, namely, that he prophesied in the dyes of Uzzia, Jotham, Achaz, Hizkia, Kings of Juda. When we cast up the years of the reign and government of these four Kings, we may gather from thence, that Isaia preached or prophesied fourty and seven years at the least, which began in the last year of King Uzzia, (at which time he saw the vision which he relateth, chap. 6.) and end with the fourteenth year of King Hizkia, when the Ambassadors of the King of Babel came unto him, as appeareth, chap.39. and 2 Kings chap.20. But if the Prophet Isaia lived till the Reign of King Manasseh, at whose command he was fawen asunder, and so put to death (as some do write) then he preached and prophesied above threescore years, and consequently attained to a very great age.

T H E



THE PROPHET ISAIA.

CHAP. I.

The Prophet Isaia complaineth of the Jews, because of their disobedience, v.2. notwithstanding they had been sorely smitten of God, 5. He compareth them to those of Sodom and Gomorra, 10. and rejecteth their worship, 11. he exhorteth them to repentance, amendment of life, 16. with a promise of grace and mercy, 18. and threatening of sore and heavy judgements, if they repented not, 20. A grievous complaint by reason of the backsliding of the Jews, 21. with further threatenings, 24. Yet promiseth mercy again to those that do repent, 25. But denounceth judgment against impenitent Idolatours, 28.

THe vision of Isaia [That is, that which God revealed to the Prophet Isaia in a vision, and commanded him to preach unto the people. Howbeit in this Book is not spoken of one, but of many and divers Visions, which the Prophet saw. Of the word *vision*, see Gen. 15. on v.1.] the son of Amoz, [it is conceived, that this Amoz was the brother of Uzias, the King of Juda] which he saw concerning Juda and Jerusalem, in the dayes of Uzias, Jotham, Achaz, and Hizkia, the Kings of Juda. [of these four Kings we may read in the second Book of the Kings, from the 15 chap. to the 21.]

2 Hear, ye Heavens, and give ear, thou earth, [See Deut. 4. on v. 26. Mich. 6. on v. 2.] for the L O R D speaketh, I have made great [or brought up] and exalted children, but they have transgressed against me. [or, they have revolted from me, or they have dealt revoltingly against me. See of the signification of the Hebrew word, 1 Kings 12.v.19.]

3 An Ox knoweth his possessor, [That is, him to

whom he belongeth, and who possesseth and breedeth him up as his own] and an assē his masters crib; [the meaning is, although the ox and the assē be of the dullest and bruitest sort of creatures that are, yet they learn to know him that setteth their provender daily before them, and after their manner shew him some kindnesse and love, when he cometh to them into the stable, and come to his hand] (but) Israel hath no knowledge, my people understandeth not. [or, Israel understandeth not.] He that knoweth not his God, is held or esteemed to know nothing. Oth. knoweth not (me.) to wit, his possessor, owner, Lord and master. As if he had said, Those that boast that they are the people of God, they are more brutish and more void of understanding then beasts or bruit creatures.]

4 Wo to the sinful creation, [That is, to the nation that hath wholly given up themselves to commit sin. Compare Psal.78.8. Isa. 57.3.] to the people of heavy iniquity, [Heb. that is heavy of iniquity: that is, which is heavily loaden with many sins] to the seed of evill doers, [that is, to those that are begotten of wicked parents, according to their kind, compare Matth.3.7.] to the corrupting children: [sinners corrupt themselves, their way, and whatsoever they may, see Gen. 6. 12. Prov. 6. 32, &c.] they have forsaken the L O R D, they have blasphemed [Oth. provoked to anger, despised] the Holy One of Israel, [that is, the true God, who hath revealed himself unto Israel, as Psal.71.22.] they have estranged themselves [to wit from the Lord, Ezech. 14. 5.] (going) backward.

5 Wherefore should ye be smitten any more? [As if the Lord had said, It is but in vain, that ye should be much smitten. Oth. Whereupon, &c. that is, upon what

part of the body should ye be smitten any more?] ye woul'l make the back slidiug so much the greater: [see 2 Chron. 28.22. Jerem 2.30.] the whole head is sick, and the whole heart is faint. [Heb. the whole head is in sickness, that is, both the ecclesiastical and civil government is in a sad and miserable condition, and there is no way nor means to be found, how to have things amended.]

6 From the sole of the foot unto the head there is nothing whole on it, [To wit, the body or people] (but) wounds and stripes, [the Hebrew word signifieth luch a mark or stripe, as when the blood riseth up, and appeareth, by reason of some blow or push] and mattery boils, [or, moist wound, sores; that is, rotten wounds or sores, which putrifie or fester; or sores full of matter or corruption] (which) have not been pessid out, [to wit, so, as that the matter and corrupt blood hath been pessid out, and the wound cleansed] nor bound up, neither hath any of them been softned with oil. [in the words of this verie is further shewed the corrupt state and condition both of Church and Common-wealth, among the Jewes. Compare the phraze with Deut. 28.3 5. 2 Sam. 14 25. Job 2.7.]

7 Your land is a desolation, [The meaning is, it is not like unto ground fit for tillage, but rather like unto a wild unmanied wilderness] your cities are burnt with fire, your land strangers devour it in your presence, [that is, they eat up the fruits of the land. This was done by Hazael King of Syria, and by Joab, King of Israel, 2 Kings 12. and 2 Chron. 25.] and there is desolation like an overthrow by strangers. [Heb. overthrow of strangers, that is, which is done by strangers, or such as strange soldiars use to commit or procure, when they take possession of a Land, and subdue it. See 2 Chron. 28.18. Compare, Deut. 28.51, 52. Isaia 5. 5.]

8 And the daughter of Zion, [That is, Jerusalem, which was partly built upon mount Zion, and seemed to spring and issue thence, see the annotat. 2 Kings 19.21.] is left, [to wit, after that the other cities throughout the whole land were wasted] as a cottage in the vineyard, [oth. as a shady place; to wit, where the keeper of the vineyard sheltereth himself. As if he should say, She is brought to the uttermost misery. See Job 27.18.] as a night-hut in the cucumber-garden, as a besieged city, [or desolate city, or city shut up.]

9 If the L O R D of hosts had not left us yet a little remnant; [Rom. 9.29. it is A little seed, which is occasioned by this, that in the Greek translation of the Old Testament (which the Apostles here followed) the word seed is read. The meaning agreeeth well with the Hebrew. Compare below, chap. 17.6. and 24.6. and 30.17.] we should have been as Sodom, we should have been like unto Gomorra. [that is, we should have been utterly ruined and destroyed to the very ground, see Genes. 19.24.]

10 Hear the Word of the Lord, ye Rulers of Sodom: [That is, ye Princes of Jerusalem, that are indeed no better then the Princes, Rulers, and Governours of Sodom were in times past. They were destroyed without mercy, but this mercy is yet shewed to you, that ye may hear the word of the Lord. O therefore, I beseech you, oblige and imbrace this mercy, while the same is tendered unto you. Compare with this place, Deut. 32.32. Eze. 16.46.] give ear unto the law of our God, [that is, unto that which I offer unto you by command from God. See of the word, law, Psal. 1. 2.] ye people of Gomorra, [that is, the people of Juda, who are become like unto the men of Gomorra in wickednesse.]

11 To what purpose shall the multitude of your slay-offerings be unto me, saith the L O R D, I am full of the burnt-offerings of rams, [To wit, of the rams that are

slain for sacrifice] and of the fat of fat (beasts,) and have no delight in the blood of bullocks, nor of lambs, nor of he-goats. [it is said. 1 Sam. 15.22. that to obey is better then slay-offering, (and) to attend, then the fat of rams. The Lord indeed had instituted and commanded sacrifices to be offered, but onely as means or helps to cause them to make a good progresse in faith and repentence; which in regard they omitted and neglected, therefore their offeings were an abomination unto the Lord, notwithstanding that he had instituted and appointed them. Compare, Psal. 50.8, 9. Prov. 15.8. and 21.27. below, chap. 66.3. Jerem. 6.10. Amos 5.22.]

12 When ye come to appear before my face, [That is, in the Temple, where I do in a special manner manifest my presence] who hath required it at your hand, that ye should tread my Courts? [As if the Lord had said, I take no pleasure in it, that ye come into the Temple with your offerings and sacrifices; namely, in an hypocritical way without faith, without repentance or attention, as ye use to do. (That ye should tread my Courts;) that is, the Courts of my house or temple, which were two; one for the Priests, and one for the people, 2 Chron. 4.9. So that the Prophet approveth here the Priests, as well as the people.]

13 Bring no more vain offering [Heb. Proceed not to bring, &c. Oth. Bring henceforth no more meat-offering of lying, or of vanity; to wit, whereby ye cannot appease me] incense [see of incense, Exod. 30.] is an abomination unto me: the New-moons and Sabbaths, [in the Hebrew these words are put in the singular number. The first day of the moneth was holy unto the Lord, Numb. 28.11 14.] (and) the calling together of assemblies I cannot away with, [when there is wickednesse in the assemblies, the Lord will not, nor cannot be there present, for he is an enemy to the assemblies of evil-doers, Psal. 5. 5. his faithfulness is in the Congregation of the Saints, Psal. 89. 6.] it is iniquity, even the prohibition-dayes. [of prohibition-dayes, see the annotat. Levit. 23. on verse 36.]

14 New-moons, [That is, your offrings, which ye are wont to offer at the time of the new moons] and your appointed high times my soul hateth, [that is, (as we use to say) I hate them with all my heart, and with all my soul] they are a burden [or weariness] unto me, I am weary to bear them.) [I am not able to suffer nor endure them. It is spoken of God, after the manner of men.]

15 And when ye spread forth your hands, [Concerning the spreading forth of the hands in prayer, see 1 Kings 8. the annotat. on vers. 22.] I bide mine eyes from you, also when ye multiply prayer, I hear not: (for) your hands are full of blood. [Hebr. are full of bloods. See the annotat. Genes. 4.10. The Lord will not hear the prayers of those, that resolve not in heart to turn away from all sin. See Psal. 66. 18. Compare Prov. 1. 28.]

16 Wash you, make you clean, [He looketh at the Ceremonial washings and cleansings, which were command-ed in the law, understanding and comprising under them also the spiritual washings and purifyings of the heart] put away the wickednesse of your hands from before mine eyes, cease from doing evill,

17 Learn to do good, [Compare Psal. 34.15. and 37.27. Amos 5.15. Rom. 12.9.] seek judgement, [that is, Give diligence to know the thing that is right and good, and do it] help the oppressed: do right to the fatherlesse, plead the cause of the widows. [That is, maintain and defend the cause of the widows before the tribunal, or in the place of judicature.]

18 Come then, and let us plead together, [That is, prove unto each other by arguments, who is in the right, and who in the wrong, and consequently, who is the cause of your misery, I, or your own sins?] Though your

your sins were as scarlet , they shall be white , as snow , though they were red , as crimson , [Or, purple , or, vermilion , such a colour as coucheneal yeeldeth. These words have relation to that which is said , vers. 15. Your hands are full of blood . Of the scarlet colour , see Gen. 38. ver. 28.] they shall be as (white) wool . [That is, they shall be graciously and fully pardoned unto you for the Messiah his sake]

19 *If ye be willing , and hearken , [That is, obey ; to wit , my commandments] then ye shall eat the good (things) of this Land . [That is , the goodest and the best things of this Land . See Job chap. 21. on vers. 13. 25.]*

20 *But if yerefuse , [To wit , to hear , and obey me] and be rebellious , then ye shall be eaten (up) by the sword , [to wit , of your enemies] for the mouth of the LORD hath spoken (it.) [Therefore it shall surely come to passe.]*

21 *How is the faithfull City [This is a question with admiration. Understand heire by the faithfull City , Jerusalem , who in times past had so faithfully adhered unto , and served the Lord , to wit , in the dayes of David , Salomon , Josaphat , and other godly Kings] become an harlot ! [Understand this of spiritual whoredom , that is , Idolatry . See Levit. 17. on vers. 7. and 20. on vers. 5. Or , of carnal whoredom ; or of both . See Numb. 15. 39. Psal. 73. 27. Ezech. 16. 15. &c.] it was full of judgement , righteousness lodged [Or , overnighed] in it , but now [to wit , there dwell in it] murderers : [that is , unrighteous usurpers , offerers of violence , oppressours of the poor , and the like]*

22 *Thy silver is become dross , thy wine is mixt with water . [The meaning is , the most honourable , and most excellent persons among you , are altered and degenerated : Or , whatsoever was heretofore pure and clean among you , is now become filthy and corrupt . Compare Ezech. 22. 18. 19. Hos. 4. 18.]*

23 *Thy Princes are revolters [Or , self-will'd disolute , as a loose or unruly heifer , Hos. 4. 16.] and companions of thieves , every one of them loveth gifts , and they hunt after rewards : [That is , they suffer themselves to be corrupted and bribed by gifts , to pervert judgment .] they do not right to the fatherless , neither doth the cause of the widows come before them . [Or , though it come before their judgement-seat , yet they will not hear it , or they take it not to heart : they help them not to their right , but rather help to oppresse them . Compare Jerem. 5. 28. Zech. 7. 10.]*

24 *Therefore saith the Lord L O R D of Hosts , the Mighty one of Israel , O wo , I will comfort me of mine adversaries , [That is , I will take vengeance on the Israelites mine adversaries and enemies . Oth. I will comfort me by mine enemies . The meaning is , Mine enemies the Chaldeans , and other heathenish Kings , shall execute vengeance upon , and punish my people Israel , which rebel thus like enemies against me . So that to comfort here is as much as to quiet ones self by taking vengeance . It is an humane kinde of phrase , or manner of speaking . See Deut. 28. 63. what the Lord saith there] I will avenge me of mine enemies . [To wit , the wicked Jews , whom the Lord therefore calleth his enemies , because they were departed from him , and become rebellious against him . Oth. by mine enemies ; to wit , the Chaldeans as immediatly before]*

25 *And I will turn mine hand against thee , [To wit , to correct or chastise thee , O Jerusalem . Oth. I will turn mine hand towards thee , to cleanse thee , &c.] I will purge away all thy dross , [Thus the Lord calleth wicked Rulers ; heinous offences , and sins of the people , which he would purge away by the Messiah , Malach. 3. 3.] in the purest (manner ,) and I will take away all thy tin . [Tin signifieth heré hypocrisy ; for as tin is very like unto silver , so doth hypocrisy seem to be godlineſſe or piety .]*

26 *And I will restore (unto thee) thy Judges , [To wit , after I shall have chastened and purged thee . And understand that here is spoken of such Judges and Rulers , as were Moseh , Josua , Samuel , David , and the like . But this principally came to passe in the time of the Messiah] as at the first , [Or , at the beginning ; to wit , at the beginning of your Common-wealth , or of this Kingdom] and thy Counsellours , as at the beginning . after that thou shalt be called a City of righteousness , a faithful City . [To wit , unto God]*

27 *Zion [That is , the Jews , or the tribe of Juda , and in particular thost of Jerusalem , that dwelt upon , or about mount Zion] shall be redeemed by judgement : [that is , by the righteousness of God : Seeing it is a righteous thing with God to recompence affliction to those that afflict others , 2 Thes. 1. 6. (shall be redeemed) Or , delivered ; to wit , out of the Babylonish captivity ; Or , from the above-mentioned judgements . Understand this further of the Spiritual redemption by Christ , which also came to passe by the righteousness of God] and her returners [Or , converts ; to wit , unto God : or , returner ; to wit , from the Babylonish captivity] by righteousness . [Understand here the righteousness of God ; that is , his truth and faithfulness ; forasmuch as he hath promised it for Christ his sake , and therefore it is just , that he should do it .]*

28 *But there shall be breaking [That is , misery , as Amos chap. 2. vers. 6. See Jerem. 4. on ver. 6.] of the transgreſſours , and of the sinners together : [That is , the one as the other] and they that forsake the LORD , shall perish . [Or , be consumed , or , devoured . This may likewise be understood of the judgement which the Messiah shall execute upon the disobedient , Malach. 4. 1. Compare Job 31. 3. Psal. 1. 6. and 5. 6. and 73. 27. and 92. 10. and 104. 35.]*

29 *For they shall be ashamed because of the oaks , [That is , because of their Idolatry , which they were wont to commit in Woods , or Groves under oaks , and other great trees . See Exod. 34. 13. Deut. 16. 21. Judg. 3. 7.] which ye have desired , [this is a change of the person , which they call in the Schools Enallage , for , which they have desired . (which ye have desired .) Or , have wished ; to wit , to commit Idolatry under them] and ye shall blush , because of the gardens , [that is , the hedges and groves , where they committed idolatry , not contenting themselves with thole places , which the Lord had chosen and appointed for his worship] which ye have chosen .*

30 *For ye shall be as an oak , whose leaves fall off , [Or , when ye shall be as an oak . The meaning is , ye have committed Idolatry under oaks , therefore ye shall fare as the oaks which fade and wither away] and as a garden that hath no water .*

31 *And the strong shall be counted [By the strong , may he be understood Idols , which are strong in the opinion of Idolaters , or Idol-worshippers , as Am. 2. 9. Or , understand here by the strong , the rich and mighty men in the land] for course flax [Or , tow , birdes ; That is , that which is carded out of the flax , which is very speedily consumed by fire] and the work-man thereof [that is , he that made the image , or , he that caused it be made , to honour and worship it] for a spark , and they shall both burn together , and there shall be no quencher .*

C H A P. II.

The Prophet speakes in Rhetorical terms , of the coming of Christ's Kingdom , and of the calling of the Gentiles , v. 2. as also of the rejection of the Jews , because of their abominable sins , 6. Especially because of their idlery and pride , 8. And he exhorteth all men to fear God , because of his great Majesty , and power over all things , 10. A proprie concerning the great terror , that should come upon Idolaters , 19.

THe word which *Isaia the son of Amoz* saw, [That is, the Prophecie which was revealed unto him by God in a vision] concerning *Juda and Jerusalem*. [Or, *Of, &c.* that is, how it should fare with the people of the Jews by reason of their sins and impenitency]

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

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

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

5 Come ye house of Jacob, [That is, ye Israelites, that are descended from Jacob] and let us walk in the light of the *LORD*. [That is, in the saving knowledge of God, which proceedeth from his word. The Prophet exhorteth the Jews, to embrace likewise the Doctrine of God, or, of the Gospel, according to the example of the converted heathen or Gentiles, which he propounded, or set before them]

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

maketh a lamentation concerning the Jews, that were rejected and cast off by God. The meaning is, But why do I exhort my countrey-men to embrase the faith in Christ, seeing it is but in vain? for, O Lord, thou hast decreed to reject, or cast them off. (Thou hast forsaken thy people;) To wit, a part of thy people: for blindness bath in part hapned unto Israel, saith the Apostle, *Rom.* 11. 25.] for they are filled (with wickednes) more then the East, [Or, of the East; that is, with the wickednesse of the nations, that dwell East-ward, or toward the Sun-rising: meaning the Chaldeans, Syrians, Mesopotamians, and other Eastern-Nations, who were very prone to superstition, witch craft, and sooth-saying] and they are juglers, [See the annotat. *Levit.* 19. 26. and *2 Kings* 21. 6.] like the Philistines, and they shew their delight [the Hebrew word signifieth as much as to shew or manifest, delight or pleasure, by or with hand-gesture, or (as it were) by or with clapping of the hands] in the children of strangers. [That is, in strangers, in their manners and course of life. Some conceive this to be spoken of the marriages of their daughters with strange Nations, which were forbidden, *Deut.* 7. 1, 2, 3.]

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

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

9 There [To wit, before the Idols] the common (or, mean) man boweth himself, and the honourable man, [Of the great and honourable man; see the annotat. *Psal.* 4. vers. 3. and 49. 3.] bumbleth himself, therefore thou shalt not forgive it them. [Oth, forgive it them not; and so they are words of the Prophet, speaking unto God, and beseeching him to punish Idolaters for their Idolatry]

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

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

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

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

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

15 And against all (or, every) high flower, [See the annotat. *Isai. chap.4 1. on vers. 15.*] and against all (or, every) fenced wall.

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

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

18 And every one of the Idols shall utterly perish.

19 Then they, [To wit, the Idolaters] shall go into the crevices of the rocks, and into the holes [To wit, into the hollow places, clefts, and chinks or crannies] of the earth, by reason of the terror of the Lord; and by reason of the glory of his Majesty, [To wit, hiding themselves for fear and terror from the face of the Lord. See *Jos. 10.8. Jude 23.30. Revel. 6.16. and 9.6.*] when he shall get him to terrify the earth. [Or, to break the land in pieces; To wit, the earth it self, as also the inhabitants thereof. And understand this first of the land of Juda, and the inhabitants thereof, and likewise of the judgements of the Messiah throughout the whole world. And so vers. 21.]

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

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

22 Cease ye (then) from man, whose breath is in his nose, [The meaning is, Seeing ye hear that great ones cannot help, therefore put not your trust in men, whose breath and life is in their nostrils; stop but their nose and mouth, and die they must immediately. Compare *Job chap.32. v.22.*] for wherein [or, wherefore] is he to be accounted of? [The meaning is, what is there (I pray) in man, for which we should put our trust and confidence in him? he is nothing at all. See *Psal. 39. 12.*]

CHAP. III.

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

For behold, the Lord I.ORD of Hosts, will take away from Jerusalem, and from Juda, the staff stay and the staff, [That is all that whereon men do rely, whether great or small, honourable or mean: Oth. the leaning (man) and the leaning (woman)] all the staff of bread, and all the staff of water. [That is, all the nourishing virtue of bread, and all the nourishing virtue of water, so that they shall not be filled and satisfied, though they eat much bread, and drink much water. With this kind of judgement the Lord also threateneth the transgressours of his Laws, *Levit. 26.26.* See the annotat. there. And see an example thereof, *Hagg. 1. 6.*]

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

Prophet, and the Diviner, [That is, the far-seeing, provident, prudent man, that seeth a thing coming afar off, or fore-telleth it, before it come to passe. See *Prov. 16.10.*] and the ancient. [To wit, not only ancient in years, but also well expert, wise, and skilfull in governing, whether Church, or Common-wealth]

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

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

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

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

7 (Then) shall he lift up (his hand) [To wit, toward heaven; that is, he shall swear. See *Gen. 14.22.* Oth. he shall lift up (his voice)] in that day, [that is, forthwith, without taking long deliberation] saying, I cannot be an healer, [Heb. binder up; to wit, of your wounds. I cannot be a Chirurgeon, or Physician. As if he had said, things are too far decayed in our State, the wound of our Common-wealth is too corrupted: I am not able to remedy the matter that is so decayed. In brief, the Prophet doth intimate, that the case of the Jews should be so sad and miserable, that notwithstanding every one would fain be great, yet no man would be ready to embrace the government of the Jewish Common-wealth, though it were offered unto him; as is further shewed in the verse. See also *Job 34. on v.17.*] there is also no bread, nor clothing in mine horse: [As if he had said, I am so poor, as that I am not able to provide necessaries for my self, and mine own relations, much less am I able to succour and help you] make me not a Ruler of the people.

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

9 The behaviour of their face doth witness against them; [That is, a man may see by their looks, and by their very countenance, that they are wicked impudent people. Oth. the hardness of their face; in which signification the Hebrew word is also taken, *Job 19.3.*] and they speake openly of their sins, [or, proclaim them, brag of them. Hebr. they publish their sins] as Sodom [that is, as the inhabitants of Sodom did theirs. See *Genes. 13.13. and 18.20.* and *19. 5.*] they hide them not: wo unto their soul, for they do evill to themselves. [To wit, by provoking

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

10 Say unto the righteous, that it shall go well (with him:) [See of such use of the Hebrew word *Tob, fer.* 22. 15, 16.] that they shall eat [That is, enjoy] the fruit of their works. [That is, God will graciously reward their piety. See *Prov. chap. 3.* the annotat. on vers. 31.]

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

12 The drivers [That is, severe Rulers, or oppressours] of my people are children, [That is, unexpert, or unexperienced men, that follow their own lusts, like unto children] and women [that is, effeminate men, that have no courage at all] rule over them: O my people, they which lead thee, mislead (you,) [Or, your Leaders, that is, your Teachers and Rulers, they seduce you, and cause you to erre. Oth. Those that count you happy; or call you blessed: Meaning such preachers as low pillows under mens elbows, crying, There is no danger] and they swallow down the way of thy paths. [That is, they destroy the way, which thou oughtest to walk in, as he that devoureth or swalloweth down a thing that he putteth in his mouth: or they cover and darken the way, as a thing that is swallowed down, is hid, and as it were woon'd up. Compare *Num. 4. 20.* or, they passe over it very lightly. Compare *Job 39. 27.* with the annotat.]

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

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

15 What mean ye, that ye bruise my people, [That is, what cause or equity have ye for it? that ye, &c.] and grinde the faces [That is, the persons] of the afflicted ones? [That is, use them most cruelly, and most inhumanely. Oth. beat them as in a mortar; or, face them with scratching & filthiness] saith the Lord. QRD of hosts.

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

17 Therefore the L Q R D will make the head of the

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

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

19 The sweet boxes, [Understand here the gold or silver boxes, which had musk, or other sweet-smelling splices in them, which the young women wore about their neck, or upon their brests, or between them. Oth. neck-chains, neck-laces, or such like thing] and the little chains, and the glittering garments. [That is, clothes be-spread with gold or silver spangles, which glistered when the sun did shine upon them, as if they had been glistening stars. Oth. shaking, or, quavering leaves]

20 The head-tire, [See *Ezech. 24.* on v. 17. and 44. on v. 18.] and the arm-bracers, [See *2 Sam. 1. 10.*] and the bindings [Or, head-strings, head-bands. See *Jer. 2.* on vers. 32.] and the sweet-balls, [Hebr. little houses of the soul, or, of the breath: so are the sweet-balls called, because they cheer the heart, and strengthen breathing] and the ear-rings.

21 The rings, and the fore-head-ornaments. [These were certain ornaments, that hang from the fore-head down upon the nose, *Genes. 24. 22.*]

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

23 The mirrors, and the fine linen coverings, and the hoods, [Or, top quoives] and the scarffs. [Oth. launes, or, thin vails, or fine, thin, and light garments, which were worn in Judea, and in the hot Countries round about]

24 And it shall come to passe, that for spice, [That is, in stead of sweet smell] there shall be stink [Or, consumption, rotteness, as below chap. 5. 24.] and loosenesse [As when women are unplaced;] in stead for a girdle, and baldnesse in stead of plaiting the hair, [Or, frizzled hair, or, hair combed smooth, or, hair laid neatly] and girding of a sack about (the body) in stead of a wide coat, [Or, loose gown] and burning [Understand the burning or peeling of the face, occasioned by the heat of the sun] in stead of beauty.

25 Thy men [O Jerusalem, or, Zion] shall fall by the sword, and thy Champions [Heb. thy strength: so we use to say, the Nobility of the land, for the Noble men of the land] in the battell.

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

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

C H A P. IV.

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

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

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

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

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

4 When the L O R D shall have washed away the dung [Or, filth, sithness. Hebr. *isshe*, or, going forth; it signifieth all manner of filth or excrements that goeth from a man, as *Prov. 30. 12.*] But here is spoken of the filth of sin] of the Daughters of Zion, [that is, of the inhabitants of Jerusalem] and shall have driven away [or, shall have purged, washed away, dried off] the blood-guiltiness of Jerusalem, [that is, of the inhabitants of Jerusalem, Heb. *the bloods of Jerusalem*. Understand here the manifold blood-sheds, that were committed in Jerusalem, and the authours thereof: and understand further under this term or notion all the sins and iniquities of the people. See *Psal. 51. 16.*] from the midt thereof, [To wit, of the City of Jerusalem] by the Spirit of the judgement, [By the Spirit, that is zealous to punish the wicked, and to cleanse and purge the elect unto salvation] and by the Spirit of burning away. [Or, by the off-burning Spirit. Hebr. by the Spirit of burning, or, of heat, or, of taking away]

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

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

C H A P. V.

The Prophet, by a song concerning the Lords Vineyard, putteth the people in minde of the great mercies, which God had shewed unto them, vers. 1. On the contrary of their great unthankfulness toward him, 4. Which was the cause, that God rejected them, 5. A wo denounced against the rich, and covetous, 8. And against Drunkards, 11. and riotous persons, 12. A consolation for the godly, 17. A wo against unrighteous persons, 18. and against the scoffers at the threatenings of God, 19. and those that pervert every thing, 20. against the proud, 21. against drunkards, 22. and unrighteous Judges, 23. their punishment, 24. The gathering together, the marching, and cruel practice of the army of the Chaldeans against the Jews, 26.

Now will I sing to my Beloved [Thus the Prophet calleth Jesus Christ three times in this verse. The meaning is, He is the Bridegroom of his Church, I am his Minister, and Friend; *Can. 2. 2.* *Job. 3. 29.*] a song of my best beloved [that is, a song which he himself endited to me, and put into my mouth; this song will I sing, and also set down in writing, that it may not be forgotten; but may be remembred, read, and sung by all, as Moses also penned a song for the same end and purpose, *Deut. 32.*] concerning his Vineyard: [that is, concerning his Church. See the like phrase, below v. 7. and *Exo. 15. 17.* *Psi. 44. 3.* & *80. 9.* *Isa. 27. 2.* *Jer. 2. 21.* *Mal. 2. 13.* *Mar. 12. 1.*]

Luke 20. 9. Job. 15. 1.] My Beloved hath a vineyard on a fat hill. [Hebr. on a horn of a son oil, or fatness; that is, in an excellent place of fat fruitful ground. See Job 5. on ver. 7.]

2 And he hedged the fence about, [Hebr. properly, strengthened it; to wit, with a wall or hedge. See ver. 5. That is, fenced & protected it against the power and violence, of all his and his Churches enemies] and cleansed (it) of the stones (thereof,) and he planted it, (with) noble vines: and he built a tower in the midst of it, [To wit, to keep watch in it, to watch theives and wilde beasts, and to drive and hunt them away] and also bewed out a wine-fat [Oth. a wine-pesse] therein: [In this verse is described in Rhetorical terms, Gods care for his Church] and he looked, that it should bring forth, [Hebr. make: and so again twice in this verse; that is, bring forth yeld bear, as Matth. 3. 8. and chap. 7. ver. 17, 18, 19. Compare Psal. 1. on ver. 3.] (good grapes) [Or, berries, or, fruits] but it brought forth stinking grapes. [Or, fower, unripe, untimely, unseasonable, vrake or, harsh grapes. Yet the Hebrew word is derived from stinking. Compare the two last clauses of this verse with below ver. 7.]

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

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

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

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

shall be turned from a vineyard into a thorn ground; that is, lie utterly waste and wilde] and I will command the clouds, that they rain no rain upon it. [As if the Lord had said, I will no more comfort and reheth this people, as I have done in former times, but will suffer them to pine away in grief and sorrow in Babylon and elsewhere. See Psal. 137. See also Job 36. on ver. 32.]

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

8 Wo unto them that draw [Or, cause to stretch, or, joyn] house to house, bring field to field, [To wit, unjustly, and with the harm and damage of their neighbour] till there be no more place. [To wit, where the poor may dwell, or no more fields] and that ye may be made inhabitants alone in the midst of the Land. [Compare Mich. 2. 2.]

9 The L O R D of Hosts (fake) before mine ears; [That is, the Lord revealed it unto me, or he said it in my hearing] If, not many houses shall be for a desolation [This is a form or kinde of an oath, see 14. 23. Oth. surely or verily, many houses shall be, &c.] the great, and the excellent (houles) [Hebr. the good, that is, the excellent, or fair houses] without inhabitants! [Because there shall be none to inhabit them.]

10 Tea ten acres of vineyard, shall yeld one Bath; and an Homer of seed, shall yeld [Hebr. make. So likewise in the former clause] an Ephah. [The Lord threateneth in this verse, to make the land barren; because of the abominable sins of the people, so that they should not reap the tenth part of what they had sown and planted. An acre is so much land, as a couple of oxen are able to plow in one day. Oth. ten yoke of oxen; that is, as much land as ten yoke of oxen are able to plow in one day. Bath and Ephah were of one size or bignesse: but Bath was a measure to mete moist commodities by, as wine, oil, &c. and Ephah was a measure to mete dry commodities by, as corn, grain, &c. Of Bath see 1 Kings 7. on ver. 26. and of Ephah, Levit. 5. on ver. 11. Of Homer called otherwise (or) see the annotation, 1 Kings 4.22. and Ezech. 45.11,14.]

11 Wo unto them that getting up early in the morning, bunt after strong drink, [Hebr. Scheker, See below on ver. 22.] and continue [or, tarry up] until twilight, [The Hebrew word signifieth as well the morning-twilight, or glimmering, as the evening twilight or glimmering, as Job 7. 4. Prov. 7. 9.] till the wine hath inflamed them. [Compare Prov. 23. 19, 20.]

12 And harps, and lutes, tabrets and pipes, and wine are (in) their feasts: but they behold not the work of the L O R D, [That is, they give no heed to the work of the Lord; that is, to the carrying away of the ten tribes captive into Affyria; to wit, by Salmanassir, 2 Kings 17.6. and 18.12. Compare Amos 6.6. Others take

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

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

14 Therefore the grave shall spread it self wide, [Heb. his soul, &c. that is, shall enlarge her ſelf, or ſpread her ſelf wide. Oth. her luſt or deſire, (namely, the luſt or deſire which the grave hath to swallow up and devour many men) as Pſal. 17. v. 12. and 41. 3. and 105. 22. Eze. 16. 27.] and open her mouth without meaſure: [oth. above or beyond cuſtome. See the annotat. Judg. 11. 39. The Prophet doth intimate hereby, that very many ſhall periſh and fall, either by famine and ſtrait, or by the word. Oth. the grave hub pread it ſelf wide, and ſo in the ſequel] that her glory [to wit, Jeruſalems glory; but hereby may be understood all the people of the Jews] and her muſtude [that is, the common people: or, their riches, as above, v.13.] with their noife [to wit, with that ſtar and loud noife, which the wicked and ungodly crew make in their carouſing and rioting, ſee above, v. 11,12.] and be that leaperb up for joy in her, [to wit, being merry and jovial in his carouſings & carnal delights within the city of Jeruſalem, and conſequently, in all the land of Juda] may deſcend (into it.)

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

16 But the L O R D of hosts ſhall be exalted by judgment: [To wit, when he ſhall ſhew himſelf to be Judge, punishing evil doers for their ſins] and God that holy one, ſhall be hallowed by rightouſneſſe. [That is, God ſhall be acknowledged and extolled to be holy, after he ſhall have exercised judgment and justice upon wicked men, punishing evil doers, & defending thoſe that are violently wronged and oppreſſed.]

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

waſt places of the fat ones) that is, the houses, or fields, and lands, which the rich were fain to forſake, being diuen out of them, and caſt away captive. Fat for rich men living in pleasure and delight, is alſo uſed, Pſal. 22. v.30. Isa. 10.16. Amos 4.1. they are called King of Baſan. Oth. And they ſhall eat the waſt places of fat ſtrangers.]

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

19 That ſay, let him make ſpeed, let him baſten his work, that we may ſee it: and let the couſel of the holy one of Israel draw nigh and come, that we may perceiue (it.) [That ſay, &c. to wit, in a jeering and flouting way. As if they had ſaid, They threaten us every time, but we ſeeing nothing follow, If God be in earnest, then let him make haſt, &c. we care not for thy threatenings, let God come when he will. Thus they ſcoffe and mock at the patiencē and forbearancē of the Lord. See above, v. 12. (Let him baſten his work) That is, his judgments, wherewith thou threatenest us ſo often. (Let the couſel) or aduice, decree; that is, that which he hath deciſed or determined in his couſel. (of the holy one of Israel) that is, of God, who is that holy one, whom men ought to honour and fear, ſee above, ch. 1. on v. 45 (that we may perceiue it) or may apprehend it, or may know it. As if they had ſaid, Thou Iaia, and other Prophets, you ſcate us with vain and idle threatenings: but God meaneth no harm towards us.]

20. Wo unto them that call evil good, and good evil: [Heb. that ſay to, or of evil good, &c. compare above, chap. 4.3. That is, who by their cunning and crafty diſcourses make poor ſimple people believe, that evil is good, and good is evil] that put darkneſſe for light, and light for darkneſſe: [that is, who dare boldly and impudently ſay, that darkneſſe is light, and light darkneſſe] that put bitter for ſweet, and ſweet for bitterneſſe,

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

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

23 Which juſtifie the wicked for a gift, [That is, pronounce him riſhōneous or innocent, whereas he is guilty, ſee Numb. 35.31. Deut. 25.1.] and turn away the riſhōneouſneſſe of the riſhōneous from him. [by condenming them, as if they were guilty of ſome bainous crime. Compare Prov. 17.15. and 24.24.]

24 Therefore as the tongue of fire [That is, the flame of fire, which hath ſome reſemblance with a tongue; and likewiſe it ſeemeth to lick, as the tongue doth] conſumeth [Heb. eateſh up, that is, conſumeſh, devoureſh] the ſtubble, and the chaſſe is conſumeſh [Heb. is ſtaſkened, or deafeſh]

*creaseth, or is weakened] by the flame: (so) their root shall be as a consumption, and their flower [or bud] shall rise up as dust: [Some understand here by the root the garments, by the flowers the children.] Oth. conceive that here is to be understood in general the vanity and vanishing away of the wicked. So that to ascend or go up (which is used in the Hebrew text) signifieth here to come to nothing, to vanish away, to perish, as a smoke that goeth up. (*their root shall be as a consumption.*) Oth. shall become as snot; that is, their root shall putrefie, and become as snout; for the putrifying roots become like unto white snout.]*

25 Therefore is the anger of the L O R D kindled against his people, and he hath stretched forth his hand against them, [To wit, to smite them, see above, ch. 1. 5.] and he hath smitten them, so that the mountains did tremble, [this is an excessive kind of speech, called in the Schools, Hyperbole. It is a prediction of the approaching ruine and destruction of the people of the Jews] and their carcases [to wit, which were slain by the enemies] became as dung in the midst of the streets: [Or, were torn or destroyed in the midst of the streets. Compare below, chap. 10. 6.] for all this his anger turneth not away, but his hand is stretched out still. [To smite them yet more, see Levit. 26. v. 14, 15, &c. Or, with all this, &c. As if he had said, Although the Lord hath punished his people so severely, as is even now related, and therefore might seem to be appeased and reconciled with them: Yet notwithstanding he continueth still incensed against them; forasmuch as they turn not unto God. So below, chap. 9. 11, 12, 17, 21, and 10. 4.]

*26 For he will lift up a banner among the heathen from far, and he will hisse them (bitter) from the end of the earth, and behold they shall come on hastily, swiftly. [Here the Prophet doth now further relate that whereof he had begun to speak in the end of the foregoing 25th. verse; to wit, that the Lord's hand was lifted up. (*For he will lift up, (or raise up) a banner.*) That is, an army of enemies. (*among the heathen from far*) That is, he will give them a token for to come and fall upon the people of the Jews. Or, he will allure and entice the Chaldeans, Babylonians, Assyrians, (which are here meant by the name of heathen) by his secret and righteous providence, and will provoke and stir them up against the Jews. (*among the heathen that are afar off;* that is, that shall come from a far countrey. (*and he will hisse them (bitter)* &c.) Or, *will whistle pipe,* &c. Oth. *he will hiss them to him.* The meaning is, that God can soon, yea easily, raise up an huge army to execute his judgments upon those whom he intendeth to punish. See the like phrase, Isa. 7. 18. Zech. 10. 8. (*and behold, they shall come hastily, swiftly.*) This hath relation to that which was said above, verl. 19. As if he should say here, Ye stout and mock at my threatenings, saying, Let him make speed, let him hasten his work, &c. Behold, now he will make hast, procuring that the enemies shall come speedily and swiftly, for to destroy you (*they shall come*) Heb. *it shall come;* to wit, the banner or ensign, with the people that belong to it. Oth. *he;* to wit, the King of Babel, with his army. Oth. *it;* to wit, the people.]*

27 No weary nor stumbling person shall be amongst them: [Intimating, that none in that camp, or among those soldiers should be weary of marching in that long journey, thereby declaring the willingness and forwardness of those Nations whom the Lord should employ or set on work] none shall slumber nor sleep, [they shall be all wakeful and prudent in their enterprises] neither (shall) the girdle of his loines be loosed, nor the shoe-string of his shoes be torn off. [that is, they shall be continually ready for to fight, being alwayes armed.]

*28 Whose arrows shall be sharp, and all their bowes bent: [Heb. whose in the singular number; to wit, peoples, which shall be in the camp or army. So in the sequel the singular number is put for the plural. The Prophet by these words doth intimate, that the people or nation whom the Lord will make use of to do execution upon his own people, shall be well armed, and well fitted and prepared for the work. (*their bowes bent*) Heb. *treden,* because they use to set their foot upon the croesse-bow, when they bend it. See Psal. 7. 13.] their horses hoofs [Heb. claws] shall be counted like a rock, [to wit, they shall be esteemed to be as sharp and as hard as a flint or rock, so that they shall not wear out with running and galloping. The contrary happened, Judg. 5. 22.] and their wheels like a whirl-wind. [that is, their charrets shall come very swiftly.]*

29 Their roaring shall be like (the roaring) of an old lion, [or fierce, or cruel, or terrible Lion] and they shall roar like the young lions, and they shall make a noise, and lay hold on the prey, [The Hebrew word rendered here prey, signifieth properly a beast that is rent and torn in pieces with the teeth and claws of another beast] and carry (it) away, and there shall be no deliverer. [in the words of this verse the Prophet describeth the cruelty of the people or nation whom the Lord would send against the Jews for to destroy them.]

*30 And in that day they [To wit, those strange nations, the Chaldeans and others] shall roar against them, [to wit, against the people of the Jews, which shall be so pitifully misused] as the roaring of the sea: then shall they look unto the earth, but behold, there shall be darkness (and) trouble, [this is a comparison taken from those that being in a storm and tempest at sea in great danger of their lives, do spie land afar off, wishing that they might get in, and land at some harbour; They also look often up towards heaven, to see whether the weather doth not begin to clear up: So shall those of Jerusalem, when they are assailed or set upon by their enemies, look round about, to see if there be no where help or succour to be found for them, but all in vain, for they shall finde none. Compare below, ch. 8. 22. (*there shall be darkness and trouble*) Oth. *there is darkness of trouble.* The meaning is, There shall be no hope left; that which is wont to bring joy, the same shall bring nothing but anguish and sorrow unto them] and the light shall be darkened in their desolations. [Oth. *in or at, or under their heaven, or skie:* That is, in the heaven or skie under which the land of Juda lieth. Of darkness, see Gen. 1. 5. on v. 12. Of light, Job 18. on vers. 5. Of both, Job 30. 26.]*

C H A P. VI.

The Prophet beholdereth in a vision the glory of the true God, v. 1. At which he is greatly affrighted, 5. he is confirmed and strengthened in his office and calling, 6. his willingness and readiness to serve unto God, 8. he is sent to the Jews to declare unto them their finall ruine and destruction, because of their obstinacy and hardness of heart, 9. yet so, as that still an holy seed should be reserved and left among them, 13.

IN the year when King Uzzia [Hebr. *Uzziahu*] died, [see 2 Kings 15. 7.] I saw [in a prophetical vision. See Gen. 15. on v. 1.] the Lord sitting upon an high and exalted throne, [by the Lord is meant here, the Father, Son, and Holy Ghost. Compare verl. 3. and 8. Therefore this vision is applied unto Christ, Job 11. 2. 40, 41. and to the Holy Ghost, Acts 28. 25, 26, 27.] and his borders [that is, the borders or hems of his garments; to wit, of his royal robes, wherewith the Lord was arrayed] filling the Temple.

2. The Seraphims [The Hebrew word signifieth properly burning; thus the Angels of the Lord are called, because they are zealous, yea burning in zeal, to execute the commandment of the Lord: or, because they burn and consume the wicked like a fire; or because they appear in fiery colour. to wit, red, like fire] stood above [or upon] it [to wit, as Ministers or servants tending and waiting upon the service of the Lord. Compare, Dan. 7. 10. Rev. 4. 6. 7.] each one had six wings: [Heb. six wings fix wings (were) to one. See the annotat. Gen. ch 7. on v.2. compare Rev. 4. 8.] with twain (every one) covered his face, [in token of reverence which they bare unto God; or because they were not able to endure the brightness of his glory] and with twain he covered his feet, and with twain he did fly. [to wit, to perform the commandment of God speedily. For the Angels are ministering spirits, Psal. 34. 8. and 91. 11. Heb. 1. 14.]

3. And the one cried unto the other, [Heb. this cried unto thik] and said, Holy, Holy, Holy is the L O R D of hosts: [so, Rev. 4. 8.] The whole earth is full of his glory: [Heb. the fulnesse of the whole earth (is) his honour, or glory. That is, all the works of the Lord that are in the whole world, they give testimony, and are a clear proof and demonstration of his glory, Psal. 24. 1. Rom. 1. 20.]

4. So that the posts of the thresholds were moved, [Hereby is intimated the fierce anger of God, as above, chap. 5. v. 25. the mountains were moved. And understand here the posts of the Temple] at the voice of him that cried: [that is, of every one of the Seraphims, as v.3.] and the house was filled with smoak. [this was likewise a token or evidence of Gods anger, smoak, and vapour issuing out of his nostrils.]

5. Then said I, [Or, therefore said I; to wit, because I saw those tokens of Gods wrath, who was ready to execute his judgments] Wo (is) me, for I perish, because I am a man of unclean lips. [Or, I am undone. Oth. I am dumb, or tongue-tied, or I am dead; that is, I must presently die; to wit, because I that am a man of unclean lips, have seen the Lord, as straightway followeth. See the annotat. Gen. 16. 13. and Deut. 5. 25, 26. Exod. 24. 11. Judg. 13. 22. (because I am a man of unclean lips) that is, I am a poor sinful man. By the faultiness of the lips; that is, of the words wherewith a man soon or easily slippeth, doth he understand his whole sinful estate. Compare v.7. and likewise, Jam. 3. 2.] and I dwell in the midst of a people that is unclean of lips: [that is, a people that worshippeth Idols, is bent to lying, and slow or backward to worship, honour, and thank the true God, and to edifie their neighbour] for mine eyes have seen the King, the L O R D of hosts.

6. But one of the Seraphims flew unto me [To wit, by Gods appointment, for they stood by the Lord, ready to receive his commands, and to execute the same at his pleasure] and he had a burning coal in his hand, [this glowing or burning coal was a token of the burning off, or burning away of sin; that is, of the cleansing and pardoning of sin] (which) he had taken with the tongs from off the altar, [understand here the altar of burnt-offering, upon which fire was continually kept, this altar being a type of Christ, and of his sacrifice for our sins, Heb. 13. 10.]

7. And he touched my mouth therewith, [Compare Jerem. 1. 9. Dan. 10. 16.] and said, Lo, this hath touched thy lips: so thine offence is departed (from thee) and thy sin is purged. [oth. graciously covered. This, &c. to wit, this glowing or burning-coal, which I have taken from off the Altar. Hereby is signified, that the pardon of sin proceedeth from the sacrifice & offering of Christ, which was shadowed out by the sacrifices and offerings of the Altar. In like manner, that the Holy Ghost like unto a fire, burneth away sins, and consumeth them.]

8. Then I heard the voice of the Lord, who said, [To wit, the voice of the Father speaking to the Son, and the Holy Ghost, Compare this with Genes. 1. 26.] Whom shall I send? [to wit, unto the rebellious people of the Jews, to preach and declare unto them my decree concerning their blinding and ruine] and who shall go for us? [to wit, in the service of God, the Father, the Son, and the Holy Ghost: for it is God alone that calleth and sendeth the Prophets. Compare Gen. 1. 26. and 3. 22.] then I said, Lo (here) am I, send me. [The Prophet doth now here freely offer his ready service, being strengthened and confirmed by God, being now far more willing and ready to go upon the Lords errand or message, then either Moses or Jeremy was, Exod. 3. and Jerem. 1.]

9. Then said he, Go, and say unto this people, [Here the Lord saith not, Unto my people, because they were gone away from him; but he saith, Unto this people] bearing bear, but understand not, and seeing see, but perceive not. [as if the Lord should say, Thou shalt not labour in vain, in teaching and instructing this people, nevertheless go thy wayes, and do that which I command thee, to convince them of their obstinacy and rebellion. (bearing bear, but understand not, &c.) As if the Lord should say, Ye shall indeed hear the words of these Prophecies, but not understand them: and this shall be my just judgement, who will in this manner punish your stubbornesse and rebellion, namely, with blindness and hardening. In this sense are these words used in the New Testament, Matth. 13. 14. Mark 4. 12. Luke 8. 10. John 12. 40. Acts 28. 26. Romans 11. 8.]

10. Make the heart of this people fat, and make their ears heavy, and shut their eyes, [Or, anoint, besmear, lime their eyes] lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be [to wit, God] heal [namely, by forgiving their sins, Mark 4. 12. see Psal. 30. 3.] them. [to wit, the people. Make the heart, &c. To wit, by the preaching of my word. By these words the Lord will not signify what his Word preached properly, and in its own nature worketh and effecteth in men: but he foretelleth what should follow upon the preaching of it in the wicked Jews, namely, that they should thereby not only convert themselves, but grow rather yet more stubborn, and more obstinate, because God in his just judgement would give them up to a perverse and reprobate minde.]

11. Then said I, Lord, how long? [To wit, shall this desolation of the people continue. Oth. how long shall this blindness and hardness of the people last?] and he said, Until the Cities [to wit, the cities in Juda] be wasted, [oth. be surely wasted; to wit, by the many and divers assaults of the enemies of the people of the Jews. As touching the blindness of the people; to wit, of the Jews, the same often happened before the coming of Christ; especially in Christs time, as appeareth, Matth. 13. 14. Mark 4. 12. and elsewhere: yes, it continueth still unto this day, as appeareth in the greatest part (by far) of the Jews that are this day alive; and shall continue still so long, until the fulnesse of the Gentiles shall be come in, Rom. 11. 25.] so that there be no inhabitant, and the houses (so) that there be no man; and that the land be destroyed with desolation. [that is, be utterly wasted, so that no man do dwell any more in it, and therefore the same lieth still untilled and unmanured. Examples of this desolation see in the reign of King Hizkia, 2 Kings 18. of Manasseh, 2 Chron. 33. of Josiah, 2 Chron. 35. of Joahaz, Jojakim, Joachim, and Zedekia, 2 Kings 25. and 2 Chron. 36. and especially after Christs ascension.]

12. For the L O R D shall remove those men [To wit, the people of the Jews] far away, [to wit, into cap-

captivity in Babylon. Here the Prophet hinteth, that it was the work of God that the Jews were carried away captive to Babylon] and the forsaking [meaning that forsaking, whereby this people was forsaken by God, and delivered to their enemies in the time of the Babylonish captivity] shall be great in the innermost (part) of the land. [Or, in the midst of the land; to wit, in the land of Juda.]

13 But yet in it shall be a tenth part, [That is, a small company, in comparison of the great number of those that shall be carried away and destroyed. The Prophet would intimate, that this people shall not utterly perish one with another, and none escape] and it shall return, and be to eat up. [Oth. but it shall be again eaten up. For some understand by this tenth part, those that were left in the land of Juda, after that the people were carried away captive, and from thence went down into Egypt, and perished all most miserably. Others understand by the tenth part, the Jews that should return from the Babylonish captivity, and were to suffer much at the hands of the Kings of Syria and Egypt, in the time of the Machabees, and at last of the Romans, and all this by reason of their great and manifold sins] (but) as the oak, and as the hard oak, wherein (there) is yet a prop (or stay) after the casting off (of their leaves:) (so) the holy seed shall be the prop (or stay) thereof. [this is a promise for the comfort and consolation of the godly, namely, that the tribe of Juda should not utterly perish or be destroyed, but that because of some holy children of God, that were found in it, it should be kept and preserved until Christ should come in the flesh. (but as the oak, &c.) or elm-tree. In the Hebrew text are two words used, both of them signifying an oak or oak-tree. For one of them some Translators render the word elm-tree: others, the lime-tree: others expound the Hebrew words thus; But as by oaks which stand at the (gate) Schallecheib (the entry) hath a firm prop (or stay) (so) shall the holy seed be his firm prop (or stay.) According to this exposition the Prophet here compareth the godly unto oaks, wherewith the Kings entry was supported and under-propped; or to the cawley or street that was made, by which they passed from Salomons house into the Temple, of which see, 1 Kings 10. 5. and 2 Kings 12.21. and 1 Chron. 26.6. and 2 Chron. 9.4. and 11. (so shall the holy seed, &c.) that is, the remnant of the godly; that is, the godly children descended from godly parents. As if he had said, God beareth yet in some measure with the corrupt tree, in respect of the good branches that sprang from it. For some few godly ones sake doth God sometimes spare many wicked ones, Gen. 18.3. (shall be the prop (or stay) thereof:) to wit, of that land; that is, of the inhabitants of that land. Oth. of that tenth part; it is all one, or to one effect.]

C H A P . VII .

Jerusalem is besieged by Rezin and Pekah, v. 1. God sendeth Isaia unto Achaz, to comfort and encourage him, 3. foretelling, that they should effect nothing, 7. but that they themselves should be destroyed, 8. For confirmation hereof the Lord giveth Achaz a token, and declareth unto him the conception and birth of Christ, 14. But in regard Achaz rejecteth this tender of grace, the Lord calleth him by the Prophet, that the Kingdome of Juda should be destroyed by the Egyptians and Assyrians, 17. The miserable state and condition of the land of Juda, 22. &c.

Now it came to passe in the dayes of Achaz, the son of Jotham, the son of Uzia, [That is, which Jo-

tham was the son of Uzia] King of Juda, [this hath relation unto Achaz] that Rezin the King of Syria, [Heb. Aram, who was one of the sons of Sem, Gen. 10. 22. From him sprang the Syrians] ana Peka [she was a wicked Idolater, who murdered his own King Pekkaia, 2 Kings 15.25,28.] the son of Remalia, King of Israel, marched up towards Jerusalem, to war against it, but he [to wit the King of Syria, who waged the war, and was come to aid the King of Israel, and (according to the opinion of some) was the principal author of this war, although it had the name that he came to aid and assist the King of Israel] prevailed not by fighting against it.

2 When it was told the house of David, [That is, King Achaz, and the chiefe Lords of the Realm, or his kinman] saying, The Syrians rest upon Ephraim: [that is, the Syrians rely upon the aid and assistance of the Ephraimites, they are joyned together, and are agreed to set upon thee with one accord. Heb. Aram, that is, Syria riseth upon, &c. Upon Ephraim, that is, upon the ten tribes of the Israelites, as Psal. 78.9. and 80.6. and below, v.17. among which tribes the tribe of Ephraim was the chiefe, and in which tribe the Kings of Israel also kept their Court, to wit, in Samaria] then his heart [to wit, the heart of King Achaz] was moved, and the heart of his people, as the trees of the forest are moved by the winde. [this fear sprang from a bad conscience, unbelief and mistrust.]

3 And the L O R D said unto Isaia, Go forth now to meet Achaz, [The Prophet is therefore properly sent to Achaz, because he was specially afraid, and because this matter concerned the welfare and prosperity of the Realm] thou and thy son Shear-Jaschab [that is to say, the remnant shall return, to wit, out of the common ruine or captivity, or shall convert themselves. Hence it appeareth, that this name was given unto this son in a Propheticall way, to put the people in minde of Gods promises concerning the return of some of the people. See below, ch. 10.21. and compare below, chap. 8.3. and Hosea 3.4,6,9.] at the end of the conduit of the upper pool, in the high way of the Fullers field. [See concerning this the Annotat. 2 Kings, chap. 18. on verse 17.]

4 And say unto him, Take heed [To wit, of being afraid] and be quiet, fear not, neither let thine heart grow weak (or faint) because of those two tails, of these smoaking fire-brands, because of the kindling of the anger of Rezin, and of the Syrians, and of the son of Remalia. [Because of those two tails of the smoaking fire-brands, &c.] Thus the Prophet calleth the King of Syria, and the King of Israel in a disdainful and a contemptible manner, and he intimateth that their anger (which seemed to be like a burning fire, and as if they should have set the whole world on fire) was little to be regarded, and would soon passe away, or have no more strength or vertue, comparing them to a stick that was almost burnt away, and had very little or no fire at all any more, but onely had yet some smoak. The King of Syria was almost quite burnt out, or subdued by Joas, the son of Joahaz, 2 Kings 13.25. The King of Israel was almost utterly wasted and brought to nothing by intestine mutinie and war, 2 Kings 15.v.10,14,16. and both of them by Pul, King of Assyria, 2 Kings 15.19, and 1 Chron. 5.26. (and of the son of Remalia) The Prophet thinketh him not worthy to call him by his name, or to give him the title of King; whereas he meant notwithstanding, Peka King of Israel, the son of Remalia.]

5 Because the Syrian [Thus doth the Prophet call Rezin, the King of Syria, in a disdainful and contemptible manner] hath advised evil against thee (with) Ephraim, [that is, with the ten tribes of Israel] and the son of Remalia, saying:

6 Let us march up against Juda, [To wit, into the land of Juda] and vex it, [to wit, by besieging the city of Jerusalem a long while, so that they be constrained at length to yield up themselves into our hands, Oth, grieve it, or weary it] and divide it amongst us; and make the son of Tabeal King in the midst of it. [They intimate, that their purpose was to rent the land of Juda in twain, and to divide it amongst them both, and in the name of them both to make the son of Tabeal Deputy-Governour in it. Who this Tabeal or his son was, is very uncertain: It is probable, that he was a Syrian, of some great houle or family, and an excellent and famous warrior.]

7 Thus saith the L O R D : It shall not stand, neither shall it come to passe. [To wit, the evil or mischief, which those two Kings intend: It shall not be put in execution. See the like phrase, Job 22. verse 28.]

8 But Damascus shall be the head of Syria: [That is, Damascus shall be the chief city of the Kingdome of Syria] and Rezin the head of Damascus: [the meaning is, Rezin shall be and continue head or governour onely at Damascus, and not at Jerusalem, as he and his confederates do fancie or imagine: their design shall not prosper, every one shall remain or continue within the bounds of his own land] and within threescore and five years shall Ephraim be broken, that it be not a people. [that is, they shall have no Kingdome more of their own, nor State, nor Dominion in their own hand: so far is it from thence, that they should enlarge their own Kingdome, by the addition of the land of Judea, or of any part thereof. This desolation happened in part by Salmanassar, 2 Kings 17. 3. but in full by Esar-haddon, 2 Kings 17. 24. the son of Sanherib, 2 Kings 19. 37.]

9 In the mean while Samaria shall be the head of Ephraim, and the son of Remalia the head [That is, King or Ruler] of Samaria: [That is, Samaria shall be the chief City of Ephraim; that is, of the Kingdome of the ten tribes; and he that hath the supream authority and command in it, is Peka, the son of Remalia] if ye believe not, surely ye shall not be established. [The meaning is, If ye will not believe that promise of God, which I have preached unto you, to wit, that these two Kings shall not prevail against you, then ye shall not be established, or ye can have no comfortable assurance against the great fear which ye have by reason of your enemies, but ye shall be alwayes disquiet in heart. Oth, If ye believe not (this) that cometh (therefore) to pass, because ye are not stably, or fixed; to wit, in faith. Oth, Do ye not believe (this,) because ye are not assured, nor confirmed in your faith? to wit, by a token or miracle?]

10 And [Oth, therefore] the L O R D went on to speak unto Achaz, [To wit, by me his Prophet, because he saw that Achaz gave no credit to these promises, neither his people also, which sufficiently appeared by their quaking and trembling] saying,

11 Ask thee a token of the L O R D , thy God: [Ask thee, &c. That is, for thy good, namely, for confirmation of thy faith, in that which was even now promised thee, (a token, &c.) Whereby thou maest perceive, that God hath sent a Prophet unto thee, that speakest truth] ask (it either) in the depth, beneath, or ask (it) in the height above. [that is, pray, that God would shew thee a miracle, either on earth, or in heaven. Heb. make the request deep, or make (it) high upwards.]

12 But Achaz said, I will not ask it, [To wit, a token of the Lord] neither will I tempt the L O R D . [Achaz speaketh this in a dissembling way, as an hypocrite or dissembler, as if so be he should say, I will

not transgres against the commandment of God, Deut. 6.6. lest I should provoke the Lord to anger. The Lord forbiddeth to ask a token out of incredulity, unbelief, or with an evil intent and purpose. But he forbiddeth not to require a token by way of obedience, and according to his special command, for confirmation and strengthening of our faith. See the Annotat. Deut. 6.16.]

13 Then said he, [To wit, the Prophet Isaia] Hear ye now, ye house of David, is it too little for you, that ye weary men, that ye weary my God also? [Ye house of David, &c. To wit, ye that are degenerated, not following the godly foot-steps of David. Hence may be gathered, that those that were next to King Achaz, were incredulous, and refused to ask a token, as well as Achaz himself. (Is it too little for you, &c.) The meaning is, hitherto ye have set little by me and the rest of the Lords Prophets, yea, despised us, not believing nor entertaining our counsel and admonitions. But now ye vex and trouble the Lord himself, forasmuch as ye despise and reject the grace, which he offereth unto you.]

14 Therefore the L O R D himself shall give you a token: [To wit, seeing ye have despised & rejected the token that was offered unto you, and yet notwithstanding the godly have need of confirmation and strengthening in faith: therefore God will give a miraculous token] Behold, a Virgin shall conceive, and she shall bear a son, and call his name I M M A N U E L . [Behold, &c. This word exhorteth them to diligent attention unto that which shall be spoken: and this is the sense or meaning; God will surely make good that promise of his concerning the sending of his Son, who in the fulness of time shall come of the tribe of Juda, and be born of a Virgin. Therefore shall also much more be able and willing to perform that promise which he maketh concerning the redemption or deliverance out of the hands and power of the enemies; that concerneth the spiritual and eternal redemption, this onely the bodily and temporal deliverance, (a Virgin) or, that Virgin, (and she shall bear a son, and call his name I M M A N U E L .) Oth, and thou (O Virgin) shalt call his name I M M A N E L , signifying hereby, that Christ should have no Father, according to the flesh, that should give him his name, as fathers are wont to do unto their children, Luke 1. 63: (IMMANUEL) that is, God with us, true God, and true man, who shall reconcile, yea, as it were re-unite men unto God.]

15 Butter and honey shall be [That is, the Virgins son] eat, [the meaning is, he shall be nourished and brought up in his child-hood, as other children are, that it may appear, that he is of the same nature that other children are of] till he know how to refuse the evil, and to chuse the good. [that is, till he come to years of understanding, and discretion, that he knoweth how to distinguish good from evil.]

16 Surely, before this lad (or child) knoweth, to refuse the evil, and to chuse the good: that land of which thou art weary, shall be forsaken of her two Kings. [These words are not (according to the opinion of some) a continuation of the immediate foregoing words, speaking of the incarnation of the Son of God, but the Prophet speaketh here again of the deliverance which he promised unto Achaz, concerning the defence and protection of the Israelites against their enemies. And by the young lad or child, may here be understood, the Prophets little Son, Schear-Jaschab, whom by Gods appointment he had taken along with him, ver. 3. or some other child that was already born, or should shortly be born: For these words cannot so well suit with our Saviour Christ; the Prophet speaking here of a short time, wherein both those Kings should perish; whereas our Sa-

vior was not born, and come into the world, till many years after that. Yet some do apply this verse unto our Saviour Christ, in such sense or meaning, that this Prophecy should be accomplished in so short a time, as there should be between the birth of Christ, and his age or years of discretion. (*that land, &c. shall be forsaken of both her Kings*) The meaning is, that those two Kings should not only not take the land of Juda, but that also they themselves should die within a short while. (*that land*) to wit, the land of Israel and of Syria, from whence all misery and destruction was to come upon King Achaz. (*of which thou art weary*) or, *which thou abhorrest*: For the cause immediately related. (*of which thou, &c.*) to wit, thou King Achaz. (*of her two Kings*) Heb. *of the face of her two Kings*; to wit, Pekka and Rezin. These two Kings, shortly after this prophecy (as some do account) died both of them a violent death, as appeareth, 2 Kings 15. 30. and 16. 9. before Achaz had reigned four years compleat.]

17 (*But*) the L O R D shall cause to come upon thee, and upon thy people, and upon thy fathers house dayes, [*To wit, heavy, sad, lamentable dayes*] such as have not come from *that day that Ephraim departed from Juda*, [that is, from that time that the ten tribes were rent from the tribe of Juda, in the time of Rehabeam, and Jeroboam, of which see 1 Kings 12. And here Ephraim only is named, but the ten tribes of Israel are meant, not only because Ephraim was the chiefeſt of the ten tribes, but also because that rent first began at the tribe of Ephraim, and because Jeroboam came of that tribe, who was the first King over Ephraim, and the other nine tribes, 1 Kings 12.] (*by*) the King of Assyria. [*to wit, shall the Lord do it.*] The Jews did rely exceedingly upon the Kings of Assyria, and in ſpecial Achaz, as appeareth, 2 Kings 16. 7. But here the Lord threateneth, that he will cause them to be moft plagued and opprefſed by the King of Assyria; namely, (*as some conceive*) by Nebuchadnezar, who at that time had brought also Assyria under his power and dominion. See below, verſe 20. But ſome understand here Tiglath-Pilnefer, of whom we may read, 2 Chron. 28. 20. Others Sanherib, of whom is spoken, 2 Kings 18.13, &c.]

18. *For it shall come to paffe in that day, [To wit, wherein he hath determined to puniſh you and your poſterity] that the L O R D shall biſſe unto the flies, that are in the end of the Rivers of Egypt, and for the bees, that are in the land of Assur.* [that is, he ſhall by hifſing, whiſtling, or piping, cauſe them to come to him. See above, chap. 5. 26. (*he ſhall biſſe for the flies, &c. and for the bees, &c.*) Thus he calleth the Philistines, Idumeans, and Ethiopians, which dwelt on the borders of Egypt. See the fulfilling of this Prophecy, 2 Kings 19. 9. and 2 Chron. 28. 17. The Prophet calleth the people *Fliſes*, in reſpect of their great muſtitude: *Bees*, as well in regard of their ſtinging, and of their great number, as in regard of their expe‐rience in war, and ſkill in ſetting an army in battel‐array. Compare Deut. 1.44. Psal. 118. 12.]

19. *And they [To wit, thofe Flies and thofe Bees] ſhall come, and they ſhall all reſt [or, lie down] in the de‐folate valleys, and in the clefts of the rocks, and in all thorn-hedges, and in all commended, [oth. commendable, or praise-worthy, that is, fruitful] places.* [The meaning is, that the camps of the enemies ſhould lie down in all places thoroughout the whole land of Juda, both in convenient and in inconveniēnt places; whether high or low, fruitful or barren.]

20 *In that day ſhall the L O R D ſhave off with an hired rafour (whiſh) is on that ſide the River, [Meaning the River Euphrates] by the King of Assyria, the head and the hair of the feet; yea it ſhall also take the*

beard quite away [In that day ſhall the Lord ſhave off with an hired rafour, &c. To wit, hit by King Achaz, to defend him againſt the Affyrians & Isaelites, ſee 2 Kings 16.7, 8. The meaning is, Thou haſt offendedit, in putting thy truſt in the King of Affyria, but I will puniſh thee by him. (by the King of Affyria) Not juſt by the very fame King of Affyria, whom Achaz had hit, to wit, Tiglath-Pilnefer: for though indeed he is ſaid to have diſtrefled Achaz, 2 Chron. 28.20. and 21. yet he diſtrefled not ſo great harm to the people of the Jews, as God threateneſt them in this place. Therefore this is to be meant of another King of Affyria. Some conceive that here is ſpoken of divers Kings of Affyria, who the one after the other plagued the people of the Jews moft grievouſly; as namely, Sanherib, Esar-haddon, and laſt of all Nebuchadnezar diſ. See 2 Kings 18.19. and 2 Chron. 33. 2. 2 Kings 24. and 25. But that exceilive miſchief and miſery, whereof mention is made in this place, ſeemeth to ſuit with none else, at laſt with none more fully then with Nebuchadnezar, who effected the ſame, when he brought a mighty great army with him into the land of Juda; which the Prophet here threateneth, ſee 2 Kings 24. and 25. This King Nebuchadnezar, who was King of Babylon, is called here King of Affyria, because he had subdued Affyria, and had brought it under his dominion. (The Lord ſhall ſhave off the head, &c.) to wit, the hair of the head, and of the feet, that is, he will deal ſeverely with every man, ſparing none. (yea, it ſhall also take the beard quite away.) By the beard, is meant the ornament, and repute, and glory of the congreſation of the people of the Jews. See the accomplishment hereof, 2 Kings 24. and 25.]

21 *And it ſhall come to paffe in that day, that a man ſhall have kept alive a little cow and two ſheep. [That a man ſhall have kept alive, &c. Or, ſhall have nourished; namely, ſo, that the enemies ſhall not have taken them away from him, or ſlain them. (A little cow;) or, a young cow, or young heifer. (and two ſheep) or two goats. He putteſt a certain number for an uncer‐tain. The meaning is, few milch kine or beaſts ſhall yield milk enough for thofe few people that ſhall be left.]*

22 *And it ſhall come to paffe, that by reaſon of the abundance of milk which they ſhall give. [Hebr. make. See above, ch. 5. on v.10.] he ſhall eat butter; [to wit, good ſtore, or in great abundance, as knowing none to whom he might tell the milk or butter, the land being bereaved of her inhabitants: or because he ſhall not have many eaters at home with him, or many mouths to feed; for they ſhall be either ſlain or driven away by the enemies] yea, every one that ſhall be left [to wit, after ſo many deſolations and murders] in the midſt of the land, [to wit, of the land of Juda] he ſhall eat butter and honey. [But of other eatable commodities there shall be no great ſtore, the whole land or country lying untiſled.]*

23 *It ſhall also come to paffe in that day, that every [That is, many] place where (there) were a thouſand vines, [Hebr. a thouſand vine] of (or, at) a thouſand ſilver-lings, [that is, worth a thouſand ſilverlings] the ſame shall be for thorns and briars: [The meaning is, that the whole land, yea even the moft fruitful places, and thofe that were wont to be beſt manured, ſhall lie waste and deſolate.]*

24 *(So) that men ſhall be fain to go thither with arrowes, and with the bowe: [To wit, to deſend themſelves againſt the wilde beaſts, which in great number ſhall be found among the briars and thorns, after that the land ſhall lie deſolate, and empty, untiſled and un-inhabited. This is that which the Lord threateneth unto transgrefſors*

in his Law, *Levit. 26. 22.*] for all the land shall be thorns and briars. [and consequently, there shall be no great store of corn, and other eatable wares or commodities.]

*25 Also (on) all the mountains, which are wont to be digged up with mattocks, [To wit, the vineyards, and other fruitful places, which are wont to be sown, or planted, and to be digged. (which are wont to be digged up with mattocks) to wit, to plant them afterward with vines] thither shall not men come, (for) fear of thorns and briars; but they [to wit, those mountains and grounds that were wont to bear much good fruit] shall be for the sending in of the ox, and for the treading of small cattle. [that is, that oxen or small cattle, whether sheep or goats, may be sent in thither, see *Exod. 12. 5.* Oth. thus; Concerning all the mountains that shall be digged up with mattocks, thither shall not the fear of thorns and briars come, but, &c. in this sense, that men shall not be able to hide themselves any where, but on high mountains, where they shall yet prepare a place to send in some cattle thither.]*

C H A P. VIII.

A Prophecy of the ruine and destruction of Syria and Israel by the Assyrians, v.1.&c. who should likewise pass thorow the land of Juda, and grievously afflict it; but not utterly subdue it, 6, &c. With a comfortable exhortation to the godly Jews, that they should not be afraid of those Kings, but that they should rely upon God, 12. Although he be a stone of stumbling unto the wicked, 14. That they should not ask counsel of the Necromancers, 19. Ruine is threatened to the despisers of the Word of God, 20.

Moreover the L O R D said unto me, Take thee a great roll, [Of the word *roll*, see the annotat. *Ezra 6. 2.* see also below, ch.34.4. and compare *Hab. 2. 2. Rev. 5.1.*] and write upon it with a mans penſil; [That is, write such a hand-writing, as every man may read, or according to the manner in use, or after the common style or custome] Hasting to the ſoil, he is ſpeedy to the prey. [Oth. concerning *M A H E R S C H A L A L-C H A S-B A Z*; that is, concerning that which the name which thou ſhalt give unto thy young ſon, when he ſhall be born, ſignifieth. The meaning is, the King of Assyria ſhall come ſpeedily, and ſpoil or plunder the Syrians and the Israelites. See the accomplishment of this Prophecy, *2 Kings 16. 9.* The thing which the name of the Prophet Isaia's ſon ſignifieth, is here recorded.]

*2 Then I took unto me faithful witnesses, [Or, credible witnesses. Heb. I caused faithful witnesses to bear witness unto me. Compare *Jerem. 32. 10.* That is, ſuch men as were able to bear witness, that the Prophet had made this Prophecy, that no man hereafter might deny it, or call it in question] Uriah the Priest, and Zacharia the ſon of Jeberachia. [This is added here to diſtinguiſh him from other perſons of quality, that have alſo had this name, as appeareth, *2 Kings 14. 29.* and *2 Chronicles 24. 20.* and *26. 5.* and *Ezra 5. 1.* and *6. 14.* and *Luke 1. verſe 5,* and *67.*]*

*3 And I had drawn nigh unto the Prophetiſſe, [That is, gone into the bed-chamber. Hereby is ex-preſed in a modeſt way copulation of the Prophet with his wife. (unto the Prophetiſſe) that is, unto my wife, ſo called, because of her husbands office and calling; or because ſhe was likewife a Prophetiſſe] whih concei-ved and bare a ſon: and the L O R D ſaid unto me, Call his name *M A H E R-S C H A L A L-C H A S-B A Z.* [See above, v.1.]*

*4 For before that lad (or childe) [Or, this youth, to wit, the Prophets young young ſon, verſe 3.] ſhall be able to cry, My father, or, My mother, the riches of Da-maſcus [Da-maſcus was the chief City of Syria, above, chap.7. verſ. 8.] and the prey of Samaria, [Sa-ma-ria was the chief City of the Kingdome of Israel, above, chap.7. verſ. 9.] ſhall be carried (away) before the face of the King of Assar. [That is, in a ſhort time; for when children are a year or two old, they begin with broken and imperfect words to call their fa-ther and mother. Samaria and Syria were subdued and wasted by the Aſſyrians about a year or two after this Prophecie. (ſhall the prey of Samaria, &c.) Obſerve well, that the Prophet here ſaith, that the King of Aſſyria ſhould take or carry away the prey of Samaria, but he ſaith not, that he ſhould take the city. See *2 Kings 15. 29.* and *16. 9.* (before the face of the King of Aſſur) That is, in his preſence, and for his benefit.]*

5 And the L O R D ſpake yet further unto me, [Heb. The Lord went on to ſpeak unto me] ſaying:

*6 Forasmuch as this people [To wit, the people of the Jews, or at leaſt-wiſe a great part of them; to wit, thoſe that gave no credit to the Word of God. For among this people were yet ſome good and godly ones, whom the Lord calleth his diſciples, below, v.16.] deſpise the waters of Siloah, [This was a water-brook in Jeruſalem, out of which a fountain ſprang. See *Pſal. 46. 5.* and *Job. 9.7.*] that go softly, [ſee the annotat. *Nehem. 2.13.*] and there is joy with Rezin, and the ſon of Remalia: [that is, in the mean while that these two Kings are weary, being conſiſtent that they ſhould ſubdue the land of Juda: Therefore behold, &c. as followeth, verſ. 7. (Forasmuch as this people, &c.) as if he had ſaid, Beacauſe this people deſpife the promife of Gods help and aſſiſtance againſt thoſe two Kings, (of whom mention is made above, verſe 7.) and will rather rely upon the great power of Aſſyria, imagining that the help and aſſiſtance which I have promiſed them, is but a li-tle brook, as the brook of Siloah is, but that the help of the Aſſyrians is as a mighty ſtream: therefore I will plague and deſtroy them by the Aſſyrians, as is ſaid verſ. 7.]*

*7 Therefore behold, the Lord ſhall cauſe to come up upon them, [To wit, upon the unbelieveing Jews. See verſ. 6.] thoſe ſtrong and mighty waters of the River, [To wit, the waters of the River Euphrates. This is in opposition to the waters of Siloah, verſ. 6.] the King of Aſſyria, and all his glory, [That is, all his Princes, and chief Ca-pains, withal their men and ſouldiers, of whom the King of Aſſyria boasteth, *I Ia. 10. verſ. 8, 13.*] and he ſhall come up [That is, he ſhall lift up himſelf; to wit, Sanherib King of Aſſyria, of whom the Prophet here ſpeaketh as of a great River. Oth. it ſhall come up; to wit, the River] over all his ſtreams, [To wit, the peoples ſtreams; Or, over their ſtreams; to wit, over the ſtreams of the nations] and go over all his [To wit, the people's; or, their; to wit, the nations] banks:*

*8 And he ſhall paſſe thorow [Hebr. change; to wit, places] in Juda, [That is, thorow the Land of Juda] he ſhall overflow it, and go over it, [To wit, the Land of Juda. That is, he ſhall ſo ſpeedily ſet upon, and conquer all the fenced Cities in Juda, as if his army were a flood or ſtream of Waters. See the accomplishment hereof by Sanherib in the dayes of Hizkia] he ſhall reach even to the neck: [That is, till he besiege and ſtraiſten the chief City; to wit, Je-ruſalem. See *2 Kings 18. 17.* But this may be alſo understood to be ſpoken of the great extremitie, unto which the Jews ſhould be brought, ſo that it ſhould want but very little, but that they ſhould all of them periſh and be deſtroyed] and the ſtretching forth of his wings, [that is, the feveſall parts*

of his army. Even at this day we use to call the parts of an army, the wings of it] shall fulfill the breadth of thy Land, O Immanuel. [or, O thou God, which are with us. So is Christ, the Son of God called, who is the head of his Church, which was at that time in the land of Juda. See above, ch.7.14.]

9 Associate your selves together, the nations, but be (ye) broken in pieces : and give ear all ye that are in remote lands ; gird your selves about, but be (ye) broken in pieces, gird your selves about, but be (ye) broken in pieces. [This is a Speech directed to the King of Assyria, and other nations, that combined with him against the Jews, or against the Church of God, but especially against the city of Jerusalem. In like manner it is a Prophecie for the comfort and consolation of the godly, that the Assyrians should indeed attempt to besiege Jerusalem, but that they should not subdue that city, nor the Kingdom of Juda, as they intended, but that they should be constrained to retreat with shame and disgrace. It is an holy Ironie, or laughing to scorn, as likewise the same figure is used in the following verse. See the accomplishment of this prophecie, 2 Kings 19. 35. (but be (ye) broken in pieces) or, smitten down, or bruised to dust or powder, beaten to shivers : and so in the sequel. See Isa.7.7. (All ye that are in far lands, or countreys) Heb. all remoteness of the land, or of the earth. (gird your selves about) to wit, with armour and sword ; that is, prepare your selves for war. (but be (ye) broken in pieces) the meaning is, Do whatsoever ye can, it shall be all in vain, ye shall effect nothing, seeing Immanuel, that is, God himself is with us.]

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

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

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

13 The L O R D of hosts, him shall ye [To wit, ye that are believers and relie upon the promises of God] hallow, [that is, serve, as we are bound to serve so holy a God, to wit, with a child-like fear and confidence, not doubting of his promises. This is to be understood of the Lord Christ, who is called here, the L O R D of hosts, of whom further mention is made in the sequel] and let him be your fear, and let him be your dread. [he is it whom ye ought to fear, and of whom ye ought to be afraid, when ye have provoked him to anger.]

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

15 And many [To wit, of the Israelites] among them shall stumble, [Oth. many shall stumble at the same, or, against the same ; to wit, stone and rock, or net and snare : or many of them shall stumble] and fall, [that is, running against, and stumbling at the stone] and be broken, and shall be ensnared and taken. [For inasmuch as they should through unbelief reject the grace of God offered unto them, therefore it should tend to their greater condemnation. Compare, Matth. 21.44. Luke 20. 18.]

16 Bind up the testimony ; seal the law [Or, the doctrine] among my Disciples. [oth. among those that are taught by me. The words of this verse are a consequence or dependance on the words of God recorded in the 11th. verse. And that which is here laid down, the Lord, to wit, Christ, the Son of God, commandeth the Prophet Isaia to do. The meaning is, that the testimony and the doctrine which God caused to be preached, concerning his grace and mercy, and in special concerning the Messia, should be unto all wicked and unbelieving persons, as a Book or letter that is bound, sealed and shut, and should be only understood and received by those, that as his true disciples and scholars should be inwardly taught and enlightened through him, by the power of the Holy Ghost. See Isa. 29. 11. and 54.13. Jer.31.34. Job.6.45.]

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

18 Behold I and the children whom the L O R D hath given me, are for tokens, and for wonders in Israel, from the L O R D of hosts, which dwelleth on Mount Zion. [These are the words of Christ, (as appeareth clearly out of Heb.2.13.) who here comforteth and strengtheneth the Prophet against the hatred of the wicked, by his own example ; as if he had said, Doth shame and reproach beset me in mine own person, in the administration of my propheticall office ; then wonder not, O Isaia, that reproach and malice is offered unto thee. (and the children) to wit, which are born of God, that diligently hear and meditate on my word. (whom the L O R D hath given me) that is, God the Father, kindling and stirring up faith and obedience in them, by my preaching, and by the powerful working of the Holy Ghost. (are for tokens and wonder,) that is, many do loath and

and abhor us , and hate us , because their wickedness is reproved by us . (in Israel) that is, among the Israelites.]

19 When they shall then say unto you , Inquire of the Sooth-sayers , and the Necromancers , that peep and mutter in the mouth : (then say) Shall not a people inquire of their God ? shall they inquire of the dead for the living ? [These are still the words of God unto Isaia , and to the godly Jews . (when they) to wit, the unbelieving Jews; or men of Jerusalem . (shall say unto you) to wit, unto thee, Isaia , and to other godly ones, that believe in the true God (Enquire of the soothsayers, &c.) To wit, how you and we shall be delivered from the enemies . See of these soothsayers , Levit. 19. on vers. 3. and 20. on vers. 6. (that peep) Or, whisper , (and mutter in the mouth) Or, mutter ; that is, that utter their predictions in a dark unintelligible voice (shall they enquire of the dead for the living ?) The meaning is, shall those that are alive , enquire of the dead for themselves ? as Saul did , 1 Sam. chap. 28. vers. 11. Intimating, that this doth not become the children of God . Oth. thus : doth not a people enquire of their Gods ? for the living , of the dead ? meaning that it is a reproof of the absurdity of Idolaters , who enquire of dead Idols for the benefit of the living . See Deut. 18. 21.]

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

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

22 When he shall look unto the earth , behold , there shall be distress and darkness : [Oth: Also he shall look unto the earth , and behold , &c.] he shall be darkened through anguish , and driven on by darkness . [The meaning is,

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

23 But (the land) that was distressed , shall not be (utterly) darkened ; according as He made it contemptible at the first toward the land of Zebulon , and toward the land of Naphtali : so did he at last make it glorious toward the way of the Sea (lying) beyond the Jordan , in Galilee of the Gentiles . [Here some do begin the ninth chapter : At least the Prophet beginneth here to comfort the people , after that he had in the immediate fore-going verses terrified and affrighted them with sore and grievous threatenings . As it he had said, Although the Lord hath grievously afflicted his land , that is, the land of Israel , when he suffered it first to be spoileth by Tiglath Pileser , 2 Kings 15. 29. and afterward punished more grievously the whole land that lay by the Sea , and that part that lay beyond the Jordan , yea also Galilee , which was on the borders of the Gentiles , by Salmanasar : Yet he will not suffer it to remain or continue in the uttermost darkness and misery ; but the people that sitteth or walketh in darkness , shall in Christ's time be made glorious ; as here is affirmed in general , and afterward in particular in the following chapter . (He) to wit , the Lord . (toward the Land of Zebulon , and toward the land of Naphtali) Understand here by the land of Zebulon , and by the land of Naphtali , the land of the ten tribes , whom the Priest here nameth , because the deliverance or redemption began first in them ; to wit , by the preaching of Christ , Matth. 4. 12, 13, 14, 15. (at last) or , last of all , in the last times . (toward the way of the Sea) Understand here the Sea of Galilee , or the Galilean sea , called otherwise the Sea of Genezaith , or of Tiberias , (beyond the Jordan) oth. on this side Jordan . The Hebrew word signifieth both the one and the other . Oth. about the Jordan . (Galilee of the Gentiles) so called , because those of Tyre , Zidon , and other heathen Nations bordered on it westward , and others eastward . Oth. populous Galilee ; which is the nether Galilee , lying by the Sea of Genezareth or of Tiberias , which was very populous , because it was exceeding fruitful , as appeareth , Deut. 33. 23. See of the nether and upper Galilee , 1 Kings 9. on vers. 11. and Ezech. 47. on vers. 8.]

C H A P. IX.

A Prophecie of the calling of the people unto Christ , vers. 1. and of their great joy for the redemption by Christ , 2. whose birth , person , office , and everlasting Kingdom the Prophet describeth , 5. After that returneth to threatening against Ephraim , 7. for the pride , 9. and obstinacy of the people of Israel , 12. and their wickednesse , 17.

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

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

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

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

*4 When all the battel of those that fought, was performed with noise, and the garmentis [Oth. the mantles; to wit, of the Midianites] were rolled in blood, [Oth. in the blood that was shed: to wit, of the Midianites. (when all the battel, &c. was performed with noise)] To wit, when that terror came upon them, and they slew and destroyed one another, *Judg. 7. 22.* Oth. with confused noise] and (were) burned (fir) nourishment (or fewel) *Hebr. meat*] of fire.*

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

the bare name; but he is so in deed and in truth, and his Church doth know him to be such (*Wonderful*) Christ is wonderful, both in regard of his person, being God and man in one person, and also in regard of his wonderful works and deeds. (*Counsel*) Or, *Counsellour, Giver of Counsel.* Understand this thus, that Christ alone knoweth his Fathers counsel and purpose, and revealeth and communicateth the same unto his Church, *Joh. 1. 18.* to wit, so much as is needful for them to know unto salvation, *Act. 20. 27.* It is he likewise that doth administer counsel and succour unto us in all trouble and adversity. Compare below chap. 11. 2. (*The mighty God*) Who by the strength and power of his Godhead, bare the intolerable burden of Gods anger against the sins of all the elect, in his manhood; and by his own power rose again from the dead, and regenerateth or begetteth again the hearts of his elect, unto eternal life. Who also by the power of his Godhead hath wrought, and yet still doth work, great wonders, and will at last raise up all the dead out of the grave. (*The Father of eternity, or, the everlasting Father*) Who himself is from everlasting, and giveth us everlasting life. (*The Prince of peace*) That is, who reconcileth us unto God. See *Ephes. 2. 14. &c.*]

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

7 The L O R D hath sent a word unto Jacob, and it hath fallen (or, lighted) [Here the Prophet cometh again to his threatenings against the Israelites: as if he said, Lo, this is the burden, which the Lord hath commanded me to preach, and denounce against the Jews; for so he meaneth by the word *Jacob*, and by the word *Israel*, all the Jews, although some are of opinion, that this is onely to be meant of the ten tribes. (*The L O R D hath sent a word, &c.*) That is, hath caused his judgements to be preached or denounced by his Prophets,] (*and it is fallen, or, lighted*) That is, it shall come to passe and be fulfilled] in *Israel*.

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

9 The bricks [That is, the brick-buildings, which are not altogether so strong, neither are so exceeding costly] are fallen, [That is, perished] but we will build (again with) *hewen stones*: [Oth. cut, carved, squared polished stones, which are stronger, and cost more then bricks, and are also more lasting. As if they had said Though we have suffered great harm and damage by the Assyrians, and our houles and goods have been sorely spoiled and wasted, (see *2 Kings 15.29.*) yet we value it not, we will build up all again, better and stronger; then it was before] the *sycomores* [See *1 Kings 10. 27.* The meaning is, the houses that were built of the wood of sycamore-trees] are *hewen down*, but we will change them into *Cedars.* [That is, we will now go build houles of Cedar-wood, which is much better, and more lasting, then Sycomore-wood is: for Cedar-wood will not perish nor

not purify, but is very durable and lasting, by reason of its diynesse. See the like boasting of proud wicked man, Malach. 1. 4.]

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

11 The Syrians before, and the Philistines behinde, that they may devour Israel [That is, the Israelites, the ten tribes] with full (or, open) mouth: [As lions, bears, tigers, and other savage beasts do. Hebr. eat with whole mouth] for all this his anger [to wit, the Lords anger] turneth not away, but his hand is stretched out still. [To wit, to strike and destroy yet more. See Isa. 5. the annot. on vers. 25. and below chap. 10. 5.]

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

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

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

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

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

17 For wickednesse burneth as fire, it shall consume the thorns and briers: [That is, the wicked shall, because of their wickednes and impenitency, be consumed and destroyed as it were with fire. (the thorns and briers) That is, one with another, great and small] and shall kindle the confused bushes of the forest, [That is, the honourable and mighty men, that do themselves, associate and combine together. Hebr. the confusion of the forest. See Isa. 10. 34. Or, shall be kindled in, or, among the confused of the forest] which have lifted themselves up (like) the lifting up [Or, rising up, mounting up, exaltation] of the smoak. [Or, which shall mount up like a lifting up of smoak: [That is, shall by reason of the fire, or burning go up into smoak]

18 By reason of the indignation of the L O R D of Hosts, shall the land [To wit, the land of the Israelites] be darkened: [That is, the land shall be full of misery on every side] and the people shall be as the forew[Hebr. macar] of the fire, [See Job 15. on vers. 34.] one shall not spare another. [Or, no man shall spare his brother. The meaning is, they that escape the common calamity, or destruction of the Land, they shall persecute, destroy, yea even slay or murder one another]

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

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

C H A P. X.

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

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

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

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

and

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

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

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

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

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

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

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

the other? See 2 Kings 18. 34.]

10 Like as mine hand bath found [That is, subdued, conquered, taken; as Job 31. See there the annotat. on vers. 25.] the Kingdoms of the Idols, [that is, of those that worship Idols. See of the Hebrew word Elilim, Lev. 19. on vers. 4.] although [Or, and yet, or, whereas seeing] their carved images are [Or, were,] better, [that is, more excellent] then (those) [to wit, Idols. See v. 11.] of Jerusalem, and then (those) of Samaria.

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

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

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

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

15 Shall an ax boast it self against him that beweith therewith? shall a saw vaunt against him that pulleth it? [Hitherto are described the words of the King of Assyria: now the Prophet speaketh again; and it is as much as if he had said: Is it meet that an ax should boast it self against, &c. As if he should say, In no wise. Understand withal, so neither hath the King of Assyria cause to boast against the Lord, who useth him as an ax saw, &c. (Shall an ax, &c. shall a saw, &c.) So the Assyrians are called, because God useth them as instruments to chastise and correct the Jews. Likewise the

Lord here upbraidthe the Assyrian with his presumption, and with his proud and lofty language, mentioned, ver. 13, 14. (*I shall a saw vaunt*) Or, *lift up it self*. Hebr. magnifie it self. (*against him that pulleth, or, drappeth it?*) Or, *that moveth it?* as if a staff moved them, *that lift up?* [Understand withal, so absurd would it be if such a thing should happen] when a stick is lifted up, *is it not wood?* [As if the Lord should say, Should a stick or a staff boast it self, because some body doth lift it up? whereas it is, and still continueth but a piece of wood]

16 Therefore shall the L O K D Lord of Hosts send among his [To wit, the King of Assyria's] fat ones [Understand here by *fat ones*, the Princes and chiefeft Commanders of the King of Assyria, of whom he bragged so much] *leannessse*; [That is, a wasting or confounding sicknessse. See Ps. 106. the annot. on v. 15. Or, he imployeth that the Lord shall destroy them, & bring them to nothing. See 2 King. 19. 25.] and his glory [So is the army of the King of Assyria here called, because he boasted exceedingly of it] *be shall cause a burning to burn, like a burning of a fire*. [Oth. instead of his glory he shall, &c. (be shall cause a burning to burn, &c.)] To wit, when by an Angel they shall be smitten with the pestilence. Compare herewith 2 Sam. 24. 16. See below chap. 24. 6.]

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

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

19 And the rest of the trees of his forest, [That is, the residue of the soldiery of his camp or army, as v. 18. especially the Commanders that shall escape of Sankeribs camp. See below vers. 33.] *shall be few in number*, [See the annotat. Genes 3. 4. on vers. 30.] *yea, a youth might write them down*. [As if he said, there shall be no need of an able man, that is a good accomptant, to number them, a very childe will be able to do it easily; for they

shall be so few in number]

20 And it shall come to passe in that day, that the remnant of Israel, and the escaped ones of the house of Jacob, shall lean no more upon him that smote them: but shall lean upon the L O R D the Holy one of Israel, uprightly. [In this verse the Prophet sheweth unto the remnant, the fruit and benefit that did arise from the above-mentioned chastening of the people of Juda by Sanherib; as also the fruit and benefit of their deliverance from his hand and power. (And it shall come to passe, &c. that the remnant of Israel) To wit, those that shall not be slain by the Assyrians. (and the escaped ones of the house of Jacob) Hebr. the escaping of the house of Jacob. (shall lean no more upon him that smote them) That is, shall henceforth relie no more upon the King of Assyria; forasmuch as he deceived them. See above chap. 7. 20. and 2 Kings 16. 7. and 2 Chr. 28. 20. (but they shall relie upon the L O R D , the Holy one of Israel) See of this title, the Holy one of Israel, above vers. 17. and chap. 1. 4. and 5. 19, 24, &c. (uprightly.) Hebr. in truth; that is, without hypocrisie]

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

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

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

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

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

26 For the L O R D of Hosts shall raise up a scourge [To wit, first of all the destroying Angel: and presently after the King of Assyrian's own sons. See 2 Kings 19. 35,37.] against him, [To wit, against the King of Assyria] as the slaughter of Median was [That is, as the Gibeonites were formerly set upon, and discomfited by Gideon, Judg. 7.23, &c. above chap. 9. ver. 34.] at the rock of Oreb: [lying near Benjamin by the river Jordan; which is called the rock of Oreb, because Oreb one of the Princes of the Midianites, was smitten there by Gideon. See Judg. 7.24,25.] and (as) his staff was upon the sea, which he shall lift up after the manner of the Egyptians. [The meaning is, As Pharaoh and his host perished in the red sea, when Moses did lift up his rod or staff: so shall the Assyrians likewise fall into destruction, and perish. See Exod. chap. 14. (after the manner of the Egyptians.) See the annotat. above v.24.]

27 And it shall come to passe in that day, that his burden shall depart from thy shoulder, [To wit, that burden which the King of Assyria hath laid upon you] and his yoke from thy neck: and the yoke shall be destroyed, [Or, be cut, or, torn in pieces; that is, be confounded, or, brought to nought] for the Anointed's sake. [Hebr. for, or, because of the oil: to wit, wherewith the Lord's Anointed should be anointed. That is, for Christ's sake, whom God anointed and made King over his people. Compare above chap. 6. ver. 3,5.]

28 He [To wit, Sanherib King of Assyria with his army or camp] cometh to Ajath, [Or, At. See of this city, Jos. 7. on ver. 2. and chap. 8.] he marcheth thorow Migron: [Of Migron, see 1 Sam. 14.2.] at Michmas [See of this place, 1 Sam. 13.2. and 14.5.] he layeth away his furniture. [Hebr. to Michmas he mustereth his furniture; to wit, his train of Artillery. Here the Prophet doth further describe the expedition of Sanherib, when he was to march, for to go and besiege Jerusalem: as also what Cities he should take and plunder by the way]

29 They march thorow the passage, they keep their overnighing (or, lodging) at Geba: [They march thorow the passage, &c. That is, the straits of the mountains by Michmas, thorow which they were to passe, when they travelled from Ephraim to the tribe of Benjamin. See 1 Sam. 13.23. Oth. they overnighted (or lodged) in the resting-place, or, in the fence at Geba. Of Geba, see 1 Sam. 14.5.] Rama trembleth, [That is, the citizens of Rama tremble; to wit, because of the coming of the Assyrians. See of Rama, Jos. 18.25.] Gibea of Saul [That is, the citizens of Gibea of Saul. Of this city is also spoken, 1 Sam. 11.4. It was so called, because King Saul was born there. See 1 Sam. 10.26.] flee: h.

30 Cry aloud with thy voice, [Hebr. properly neigh, as horses are wont to do: That is, lift up thy voice, and cry aloud] thou Daughter Gallim, [Jerusalem was the metropolis, or mother city, the small cities were called Daughters. Here mention is made of the inhabitants of Gallim, a city that lay in the tribe of Benjamin, as did also the cities, whereof mention is made, ver. 31.] cause it to be heard unto Laish, [A city lying in the uttermost part of the Land of Juda, See Judg. 18. ver. 14,27,28.] O miserable Anathoth, [A city in Benjamin, where the Prophet Jeremia was born, lying three miles off from Jerusalem. See Jos. 21.2. and Jerem. 1.1. Oth. O thou poor Anathoth, cause thy self to be heard unto Laish. Or, thus: Consider, O Laish]

31 Madmena [That is, the citizens of Madmena] flee in away, [To wit, for fear of the enemies, that come marching] the inhabitants of Gebim flee in heaps. [Or, gather themselves (to flee.) See Jerem. 4. on ver. 6.]

32 He [To wit, Sanherib with his camp, or army] stayeth yet one day at Nob: [Hebr. standing at Nob; to wit, before he cometh against Jerusalem. Nob was a city in Benjamin belonging to the Priests, hard by Jerusalem, v. 21. and 22.] he shall shake his hand (against) the mount of the Daughter of Zion, the hill of Jerusalem. [By sending Rablake before with a great army, from Lachis toward Jerusalem, who insulted over Hizkia, and the inhabitants of Jerusalem, Isa. 36. 2. (he shall shake, or, move) Oth. lift up his hand; as it were threatening, or in a threatening way. (against the mount of the Daughter of Zion) That is, against the city of Jerusalem, which lay upon and at the mount of Zion, as above chap. 1. v. 8. (of the mount of Zion) Oth. of the house of Zion. (the hill of Jerusalem) To wit, upon which Jerusalem was built]

33 (But) behold, the Lord L O R D of hosts shall chop off the boughs, [The Hebrew word signifieth as much as to break off the boughs. Oth. back off. Compare above ver. 19. (the boughs;) That is, the strong and mighty Souldiers, or men of war in the army of the King of Assyria] with violence, [Or, violently. The meaning is, he shall destroy his army, not leisurely, or by degrees, by little and little, but suddenly, speedily, and with great force, or might, as men do cut down the great boughs of trees with violence, and great force: and this he shall do, to wit, by an Angel. See 2 Kings 19.35.] and those that are high of stature, [That is, the Princes and Commanders in the camp or army of the King of Assyria] shall be beaten down, and [Oth. that is] the exalted shall be humbled.

34 And he [To wit, the Lord] shall cut down the confused (or bushes) of the forest [As above chap. 9.17.] with iron; [That is, with the sword of the Angel] and Libaron [That is, the souldiers, or men of war of King Sanherib, who are to be compared to the trees that grow in Libanon, both for greatness, and for number] shall fall by the Glorious one, [Understand here by the Glorious one, God himself, or his destroying Angel. See the History, Isa. 37.36. Or, by the Mighty one, or, Powerful one. See Psal. 8. on v.2.]

C H A P. XI.

A Prophecye, that Christ should be born of the stock of Isai, v. 1. and should be excellently endued with the Spirit of the Lord, 2. setting up a Kingdom by the preaching of his Word, 4. And that the members of his Church should live together in peace and unity, 6. And should at length get the victory over their spiritual enemies, they being brought to the knowledge of the Gospel, 11, 12, &c.

And there shall come forth a small branch out of the stem of Isai, that is beaten down; and a shoot out of his roots shall bring forth fruit. [Here the Prophet giveth a reason of that which he had said, chap. 10. 27. To wit, that the yoke should be rent or broken off from Juda, and that God would defend that tribe, for the sake of the Anointed, to wit, Jesus Christ, who should be born of the tribe of Juda. (For there shall come forth a young, or, little branch) A sprig, a rod; to wit, Jesus Christ. See above chap. 4. v.2. (out of the stem) Or, stock, stump. (of Isai) the father of David. (that is beaten down) Or, cut off. At that time when Christ was born, the tribe of Juda seemed to be clean cut off, forasmuch as it was greatly decayed, and had almost lost its former glory. It had neither King nor Prince: Joseph the espoused husband of Mary, was a carpenter: This appeareth also by the gift, which Mary offered, when the dayes of her purification were fulfilled, Luke 2. 24: (and a root shall bring forth fruit) Or, grow, bring forth (out of his roots.) A relation of that, which is straight way said in other words, that the Reader might the better understand and perceive it. In the Hebrew is mentioned the word Nezer, whereby some conceive, that likewise is signified, that Christ should be brought up at Nazareth, and from thence obtain the name of Nazrene. See Matth. 2.23.]

2 And the Spirit of the L O R D [To wit, the Holy Ghost, who proceedeth from the Father, and the Son] shall rest upon him: [The meaning is, He shall according to his humane Nature; whereby he is the Son of David, be abundantly, and in all fullness, endued with all spiritual gifts, or graces. See Psalm 45. 8. and Job. 3. 34. This resting of the Spirit of the L O R D upon Christ, is represented and signified by the descending of the Dove and her resting upon Christ, when he was baptized in the Jordan, Luke 3. 16, 22.] the Spirit of wisdom, and of understanding, [That is, the Spirit which worketh, and produceth wisdom and understanding. So likewise in the sequel] the Spirit of counsel, and of strength, the Spirit of knowledge, [Or, of science] and of the fear of the L O R D.

3 And his [To wit, the Lord Christ's] smelling shall be [That is, his knowledge and judgement shall be. Oth. And he, to wit, Christ, shall smell, that is, very wisely and understandingly perceive and apprehend all things] in the fear of the L O R D: [That is, he shall as a knower of hearts, know and perceive with whom the fear of the Lord is, and with whom it is not] and he shall not judge after the sight of his eyes; [Understand this thus, that Christ shall not only judge according to the outward shew and appearance, or only according to words, whereby one man often deceiveth another] but according to the disposition of the heart, as knowing the hearts, and searching the reins. See Job. 2. 24, 25. and chap. 21. ver. 15, 16, 17.] he shall not reprove [To wit, with words. Oth. punish; to wit, not only with words, but also with stripes, or blows] according to the bearing of his ears. [That is, he shall not easily receive or entertain the complaints that are brought unto him, neither also the fair and smooth words of hypocrites, that have a shew of holiness. Or, he shall not judge of or from himself, but according as he shall have heard of his Father]

4 But he shall judge the poor with righteousness, [The meaning is, he shall indeed judge and punish the poor, (To wit, the poor in spirit, as Math. 5. 3.) but with gentleness, and equity, for their good. Or, he shall clear the godly and innocent, that are oppressed by the wicked and the men of this world, and shall deliver them from the power and violence of their adversaries. See Psal. 72. 4, 12.] and reprove with equity the meek of the earth: [To wit, those that are meek, humble, and lowly in minde, out of a sense and apprehension of their sins. Oth. And he shall reprove with equity, for the meek of the earth's sake. The meaning is, he shall exercise judgement or punishment upon the wicked, that he may deliver and defend the meek] but he shall smite the earth, [That is, the men upon the earth; to wit, the wicked, as straight way followeth. He shall smite them; To wit, in their consciences, convincing them of their sins, acquainting them with their miseries and damnation. See hereof an example, Acts 2. 37.] with the rod of his mouth, [That is, with the power of the preaching of the word, which is the Spiritual Scepter of his Kingdom, sharper than any two-edged sword, Heb. 4. 12. See the like phrases, Psal. 33. on vers. 6, Job 22. v. 22. and 2 Thes. 2. 8. Revel. 1. 16. and 2. 16. and 19. 15.] and with the breath of his lips [That is, with his word, or the preaching of it, as immediately before] shall he slay the wicked. [That is, all wicked ones. That is, he shall convince the Doctrine of wicked-men of falsehood, and their life of wickedness; and he shall do it so powerfully, as that they shall be convinced in their own consciences, that they are worthy of damnation, or at least have deserved to be confounded and destroyed, 2 Thes. 2. 8. and finally he shall punish all impenitent ones in deed and in truth.]

5 For righteousness shall be the girdle of his loins; also truth [Or, faithfulness] shall be the girdle of his loins. [That is, he shall be clothed and adorned, not as the Kings of this World are, with outward pomp of apparel; but with righteousness, and with faithfulness, or

with truth and constancy of his promises. See Psal. 45. 4, 5. and 72. 4, 12. Christ giveth his elect that which he promised them]

6 And the wolf shall converse [Or, dwell, lodge] with the lamb, and the leopard lie down with the kid; and the calf, and the young lion, and the fatling [Or, the fatted carnel] together, [That is, evil, wicked, fierce, savage men, both Jews and Gentiles, shall by the preaching of Christ, and his Ministers, and by the inward working of his Holy Spirit, be so changed, that laying aside their evil dispositions, they shall be clothed with the spirit of love and meeknesse, so that they shall live and converse gently and civilly with others, without doing them any harm or mischief. See Isai. 65. 23. Hos. 2. 18.] and a little boy shall drive them. [That is, the least Disciple or Minister of the Lord Christ, though he be mean and base in the eyes of men, shall lead and guide them by the Doctrine of the Gospel: for there shall be voluntary, or willing obedience among men, they being inwardly moved by the Spirit of God, to receive and embrace the Word of the Lord]

7 The cow and the she-bear shall feed together, their young ones shall lie down (together) and the lion shall eat straw like the ox. [That is, the Princes and Lords or great ones of the World, shall suffer themselves to be led and guided by the preaching of the Word of God, as well as persons of inferior rank and quality: They shall be all of them fed and nourished with one kinde of meat or food; to wit, with the Word of God]

8 And a sucking childe shall sport himself [That is, it shall play] upon the hole of an adder; [See the annotat. Deus. 32. on vers. 33. and Psal. 58. 5. The meaning is, the meanest in the Church of God shall be in no fear or danger, that the great and mighty ones should any way hurt or mischieve them, forasmuch as they shall be converted unto Christ, as well as the meanest, as appeareth further, vers. 9.] and a weaned childe shall put forth his hand into the cockatrice Den. [That is, those whose hearts were before full of venomie or poison, shall be so cleansed and purifid, that it shall be a recreation and delight to converse with them]

9 They shall no where hurt nor destroy in all the mountain of my holiness: for the earth shall be full of the knowledge of the L O R D, as the waters do cover (the bottom of) the sea. [This verse propoundeth the allegories contained in vers. 6, 7, 8. The meaning is, Among believers that shall come to the true knowledge of God, one shall not hurt nor mischieve another, nor offer wrong or violence to each other; but they shall joyntly and with one accord strive and endeavour to lead a godly, upright and honest life. See Isai. 26. 25. (They shall no where hurt, nor destroy in all the mountain of my holiness:) Or, of my Sanctuary; that is, in the Church or Congregation of believers. For in the Temple, which was built upon mount Zion, the Faithful were wont to assemble together. (for the earth) That is, the elect of God, or his chilidren, that dwell on the earth. (shall be full of the knowledge of the Lord, as the waters cover (the bottom of) the sea) Hebr. as the waters cover the sea. Here the sea signifieth as much as the bottom of the sea. And the meaning is, That the knowledge of the Lord shall richly or plentifullly flow and abound in all places of the world.]

10 For it shall come to passe in that day, that the Gentiles shall enquire after the root of Isai, [That is, the Gentiles, shall hear the preaching of the Gospel with delight, and shall by it learn to know Christ. Others understand the words thus, The Gentiles shall by that root, to wit, Christ, learn to know, and serve God, and consequently obtain eternal life. By the root of Isai here is meant Christ, who should sprout and issue forth from Isai the Father of David, as from a root. See above vers. 1. and Rom. 15. 12.] which shall stand [Or, which shall be set up; to wit, by the preaching

of the Gospel] for a banner of the nations, [It is a Prophecy concerning the calling of the Gentiles to the knowledge of Christ. (for a banner of the nations,) That is, whereunto the people or nations of all the earth shall flock , and meet together , in the unity of faith. See Genes. 49. on vers. 10.] and his rest shall be glorious. [Hebr. his rest shall be honour, or, glory : That is, his Church wherein he resteth, and taketh delight , it shall be full of honour and glory ; namely, being sanctified by the Holy Ghost in some measure here in this life, and at last being fully & perfectly sanctified and glorified both in soul and body in the life to come. Oth. his rest shall be for glory. That is, it shall be glory to rest upon him , or to seek rest in him]

11 For it shall come to passe in that day, that the L O R D shall set to his hand the second time, to recover the remnant of his people , which shall be left from Assyria , and from Egypt , and from Pathros , and from Ethiopia , and from Elam , and from Sinear , and from Hamath , and from the Islands of the Sea. [Here the Prophet giveth a reason, and sheweth the glorious rest , which the Messias should give unto his people. (For it shall come to passe in that day, that the L O R D shall set to his hand, the second time, &c.) As if he had said , As he stretched out his hand in former time, to deliver his people out of the land of Egypt : So shall he stretch it out again , for their deliverance or redemption , against their enemies both bodily and spiritual, sin and Satan. (to purchase) To wit, by his blood and Spirit, Act. 20. 28. Ephes. 5.25,26,27. The Hebrew word signifieth to buy, redeem, ransom, to get, obtain, to appropriate to ones self , to make ones own, or, ones peculiar treasure, (the remnant of his people, which shall be left, &c.) To wit , those that should be converted unto Christ by the preaching of the Gospel , and should be made partakers of his Kingdom. See Rom. 11. 25, 26. (and from Pathros) See Genes. 10.13. In which chapter mention is likewise made of the rest of the nations and people that are here named. But of Hamath , see 2 Sam. 8. 9. (and from the Islands of the Sea.) That is, from the Islands lying beyond the Sea, or, by the Sea side]

12 And he [To wit, the Lord] shall set up a banner among the Gentiles , [As above vers. 10.] and he shall assemble the expelled of Israel , [Oth. that he may assemble, &c.] and gather together the dispersed of Juda , from the four ends, [Or, corners, climates. See Job 37.3. (and gather together, &c.) To wit, in Christ, who gathereth his Church from the four corners of the World, so that in him is spiritually fulfilled, that which God promised, Deut. 30. 4.]

13 And the envy of Ephraim [Understand here that envy, wherewith Ephraim envied the tribe of Juda : And understand under the name of Ephraim, the ten tribes of Israel] shall depart , and the adversaries of Juda shall be cut off : Ephraim shall not envy Juda , [The meaning is, the Church of Christ shall be united and live together in an holy peace] and Juda shall not distresse [Or, set upon in an hostile manner, vex, torment, oppresse] Ephraim. [The meaning is, There shall be no hatred nor envy among Christians, as there was formerly between Ephraim and Juda]

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

mies ; as the same was performed, or accomplished by the Apostles, and other Pastours and Teachers. (toward the west,) Hebr. toward the Sea. The midland-sea lieth Westward of the land of Canaan. The Prophet doth intimate here in this verse, that the Gospel should be preached both in the East and in the West. See Matth. 8.11.] (and) they shall spoil them of the East [Hebr. the children of the east. See Job 1. 3, and the annotat. there] together : [Thus the Prophet speaketh improperly of the preaching of the Word of God, as desiring to certify, that the Church of Christ should assault and conquer all her enemies, by the power and blessing of the Lord, to bring the elect under his obedience] they shall lay their hands [Hebr. the sending of their hands shall be] (upon) Edom and Moab, [That is, upon the Edomites and Moabites] and the children of Ammon [That is, the Ammonites] shall be obedient unto them. [To wit, because they shall embrace the Doctrine of the Gospel with a strong and lively faith]

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

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

C H A P. XII.

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

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

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

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

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

4 And (ye) shall say in that day, [To wit, ye that shall be converted unto Christ] Praise the L O R D , [See Psl. 105. 1. and 1 Chron. 16. 8.] call upon his Name, [Or, proclaim his Name, or publish his Name with a loud voice] make his deeds known among the Nations: make mention, that his Name is exalted. [that is, cause it to be remembred among posterity, that his Name is greatly to be praised and glorified. See John 17. v. 1, 4, 6, 26.]

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

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

C H A P . XIII.

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

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

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

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

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

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

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

6 Howl ye, [To wit, O ye Babylonians, with all your adherents] for the day of the L O R D . [That is, the day wherein the Lord will exercise his severe judgement upon Babylon, as above chap. 2. 12. and below chap. 61. 2. Joel. 1. 15. See Job 24. vers. 1. and Psa. 37. 13.] is at hand: it cometh as a desolation from the Almighty. [As if he had said, It shall be such a fearfull desolation, as that it shall sufficiently appear, that it cometh from the hand of Almighty God]

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

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

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

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

10 For the stars of heaven, and the constellations thereof shall not cause their light to shine: the Sun shall be darkened, when he shall rise, [Hebr. when he shall go forth; to wit, out of his bed-chamber, Psal. 19. 6.] and the Moon shall not cause her light to shine. [The meaning is, all things shall be against the Babylonians, so that the very stars of heaven shall withdraw their shining from them. This phrase the Prophet doth often use, for to express thereby great troubles and miseries. See Ezech. 32. 7. Joel 2. 21. and 3. 15. also Matth. 24. 29. Mich. 13. 24. Luke 21. 25. By the word star, is meant one star alone; and by the word constellation, divers stars united or joyned together. Oth. Orion. See Job chap. 9. on vers. 9.]

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

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

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

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

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

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

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

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

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

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

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

21 But wilde beasts of the wildernes [The Hebrew word signifies properly wildernes, and here such kinde of beasts as live in wildernes, and in dry desert places. See Fer. 50. 39.] shall lie down there, and their houses shall be filled with terrible creatures, [Or, hurtful creatures. The Hebrew word signifieth such beasts or creatures, which make men cry out for pain and anguish. Oth. creatures that make a doleful noise] and young Ostriches. [Heb. the daughters of Ostriches. See Levit. chap. 11. the annotat. on vers. 16. and Job 30. 29.] shall dwell there, and the Devils [see Levit. 17. on vers. 7. and also 2 Chron. 11. 15. Revel. 18. 2.] shall hop there.

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

because they love to dwell in waste, forsaken, ruined houses and places. This word is also used, *Jer. 50. 39.*] shall cry to each other, [or, skreck to each other. Hebr. answer] in his [to wit, the King of Babel's] forsaken places; [or widow-like places; that is, forsaken or empty places, or as some, palaces, by changing the letter *Rosch*, into the letter *Lanid*; as it is below, ch. 34.30.] as also dragons in the pleasant palaces: but her time is near to come; and her dyes shall not be prolonged. [Her time, &c. to wit, the City of Babel's time. And understand here that time, wherein the destruction of the City and Kingdome of Babylon shold begin, as also the beginning of the time of the deliverance of the Jews from their tyranny. Until the full accomplishment of this Prophecy, there passed about two hundred years.]

C H A P . X I V .

A promise concerning the deliverance of the people of God out of the Babylonish captivity, and likewise concerning the calling of the Gentiles, verl. 1. Words wherein the Babylonians are feared or mocked, 4. God stirreth up the Persians and Medes for their destruction 21. and their ruine is again foretold, 22. A threatening against the Philistines, 29.

For the L O R D will have mercy on Jacob, and he will yet chuse Israel, and he will set them in their (own) land: [Here the Prophet giveth a reason wherefore God would destroy the Babylonians by the Medes and Persians, as is said, ch. 13. to wit, that by such means he might deliver his people out of the Babylonish captivity. (For the L O R D will have mercy on Jacob) that is, on the Jews that are in captivity in Babylon. (will have mercy) This is not onely to be understood of a temporal deliverance from the Babylonish captivity; but also of the spiritual deliverance of the people of God by Jesus Christ. (and he) to wit, the Lord. (will yet) or, further, henceforth. (chuse Israel) that is, will yet further accept of Israel his chosen people, whom he even now called Jacob, making it really appear, that he made choice of Israel to be his own peculiar people. (and he will set them) to wit, Jacob and Israel, that is, the Jews. (in their (own) land) [to wit, in the land of Juda, delivering them out of the Babylonish captivity] and the stranger shall joyn himself unto them, and they shall cleave to the house of Jacob. [The stranger, &c. that is, some of the Heathen or Gentiles, yea, even of the Babylonians. This is a promise concerning the calling of the Gentiles unto Christ, by the preaching of the Gospel. See Rom. ch. 11.]

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

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

3 And it shall come to passe in the day, when the L O R D shall give thee [Namely, O my people of Israel] rest from thy sorrow, and from thy commotion, and from the hard bondage, wherein thou wast made to serve: [See Deut. 28.48.]

4 Then shalt thou take up [That is, use, take into thy mouth, as *Ps. 50.16.*] this proverb against [or, of, or; concerning] the King of Babel, and say, How doth the Driver (or, Oppredour) [that is, that tyrant, that cruel ruler] cease? [As if they should say, How is it possible, that so mighty and so great a Kingdome should be ruined and destroyed in one night? From this place unto the 21th. verse, are described the joyful words of the people of God, concerning the ruine and destruction of the Babylonians] how doth the Golden one cease? [Understand here by the golden, the City of Babel, which was rich and stately, the garments and household-stuff of her inhabitants glistering of gold and silver. See *Dan. chap. 2.* and *chap. 3.* Oth. the gold-thirsty, or the gold-exacting. It cometh from a Chaldee word, which signifieth gold. The Prophet mocketh at Babel, the chief City of Chaldea, in a word taken from the Chaldee tongue.]

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

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

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

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

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

9 Hell [Or, the grave] from beneath was moved for thy sake, to go meet (thee) when thou camest: [As they are wont to meet great Lords and Princes at their coming. (when thou camest) to wit, when thou being dead camest to them into the grave, or into hell. As if he had said, seeing thou hast lost all thine honour and reputation among men upon the earth, the dead and those that are in hell, will shew some kinde of honour and respect unto thee. See the like borrowed and poetical phrase, Ezech. 31.16. and 32. 18. and elsewhere besides] 10 [to wit, hell, or the grave] raiseth up all the dead, [oth. the giants. See Gen. 14. on v.5. and Job. 26. on v.5.] for thy sake all the goats of the earth, [that is, Princes, Nobles, Rulers, who are called goats, because as the four-footed goats or rams, go before the flock, and are strong, so do also Princes, &c. See Jer. 50.8. Dan. 8. 5. Zach. 10. 3. And understand here the Princes that lie in their graves] it casteth all the Kings of the heathen to rise up from their thrones. [the graves or sepulchres are the thrones, beds, and seats of dead Kings.]

10 All they shall answer [That is, speak, see Judg. ch. 18. the annotat. on v.14.] and say unto thee, Thou art also become sick, as we, thou art become like unto us. [Oth. Art thou also become weak, or feeble? that is, deprived of thy great power, as we? that is, as well as we? Art thou become like unto us? It is an Ironical speech with admiration.]

11 Thy pride is poured down, [Come down, thrust down, crushed down] into hell, [Oth. into the grave] (with) the sound of thy Lutes: [that is, with the pleasant musick, pleasure, and delight, which thou wert wont to have on earth. See Dan.ch.3. v.5,10,15.] the maggots shall be strawed under thee, and the worms shall cover thee. [as if he had said, These shall be thy tapestries, costly blankets, and coverlets.]

12 How art thou fallen out of heaven, [Or, from heaven. By heaven is meant here, the Royal glory, lustre, and beauty] O Morning-star, [so the Prophet calleth the King of Babel, because his glory here on earth was as the lustre and brightness of the Morning-star in heaven, or in the firmament, shining clearer and brighter than any other stars of heaven, insomuch that it alone giveth a shadow] thou son of day-break! (how) art thou fallen down to the ground, thou that didst weaken the heathen? [oth. Thou art maimed above other nations. That is, God hath dealt harder with thee, than with some other Kings of the heathen.]

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

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

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

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

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

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

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

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

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

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

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

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

24 The L O R D of hosts hath sworn, saying : If it come not so to passe, as I have thought, and as I have consulted, [Or, have decreed in (my) counsele] it shall stand! [Oth. Sure it shall come to passe, &c. It is a kind of oath, see Psal.89. on v.36.]

25 That I will break to pieces Assur, [That is, the Assyrians in the reign of Sanberib. Others understand here the Babylonians, who are here so called, because they did at that time possess that which the Assyrians had possessed in times past, having brought them under their obedience and subjection. See the like phrase, Ezra 6.22.] in my land, [to wit, in the land of Juda, before Libna, or in their march toward Jerusalem, 2 Kings 19.8, 35.] and upon my mountains, [that is, upon the mountains that lie in the land of Juda, which was Gods land. See Psal.125.2.] tread him under foot : that his yoke [to wit, the yoke of the King of Assyria, that is, slavery or bondage, whereby he oppreßeth the Jews, compelling them to pay tribute unto him] may depart from off them, [to wit, from off the Jews that dwelt in that countrey. Oth. then shall his yoke depart from off them] and his burthen [to wit, the King of Assyria's burden] depart from off his shoulder. [to wit, from off my peoples shoulder.]

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

27 For the L O R D of hosts hath determined it in his counsel, who then shall break [or disanul] it ? [compare 2 Chron. 20.6. Job 9.12. Prov. 31.30.] and his band is stretched out, who then shall turn it ? [Or, turn it away ? Compare Daniel 4.32. Some do here put an end to the fourteenth chapter, and they make a particular chapter of the five next following verses.]

28 In the year when King Achaz died, [See 2 Kings 16.20.] there happened [that is, was revealed, to wit, unto the Prophet Ilaia in a divine vision] this burden, [that is, prediction or prophecie concerning the judgement that should come upon the Philistines. See above, ch.13.1.]

29 Rejoyce not, thou whole Palestina, that the rod that smote thee [Oth. of him that smote thee] is broken ; for out of the serpents mouth shall come forth a cockatrice, and his fruit shall be a fiery flying dragon. [Understand here by the rod or stiffe, King Uzia, 2 Chron. 26.6. who like a serpent, stung and wounded the Philistines. The meaning is, Rejoyce not in this, that thou thinkest to be at liberty, because of the death of King Uzia, for out of him shall come forth another King, (to wit, Hizkia) who shall plague thee yet harder. By the cockatrice here is meant King Hizkia, the son of Achaz, who should set himself against the Philistines like a cockatrice, hurting them more then his grandfather Uzia had done. See 2 Kings 18.8. (and his) to wit, that serpents (fruit) to wit, King Hizkia, that descended from Uzia. (shall be a fiery flying dragon.) Such kind of snakes or serpents are found in

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

30 And the first-born of the poor shall feed, and the needy shall lie down in safety : [To wit, as cattle do, when they have fed sufficiently, and eaten their bellies full. By the first-born of the poor is meant the chiefest among the meaner sort ; that is, the poorest or meanest, namely, in the Kingdome of Juda. See Job, chap. 18. on vers. 13. Or, understand here by the first-born of the poor, the Jews in general, who for some space of time were the most miserable among the miserable ones. These shall dwell in safety, and prosper in King Hizkia's dayes : which is here intimated by the word feeding, as above, chap. 5.17.] on the contrary, I will kill thy root with famine, [The meaning is, O ye Philistines, I will destroy you with famine, to the very root, both old and young, citizens, and husband-men] and he [to wit, that Cockatrice, King Hizkia] shall slay thy remnant. [see the accomplishment of this Prophecy, 2 Kings 18.8.]

31 Howl, thou gate ; [Understand here by the gate, the Rulers, and the chiefest of the Philistines, that met together in the City-gate] cry, thou City, [that is, the Cities ; to wit, that lie in the Philistines countrey] thou art melted [to wit, for fear and terror] thou whole Palestina : for (there) cometh a smoak, [that is, an army, which shall bite thorow, and pierce thorow, like a smoak ; to wit, Hizkia with his army or camp] from the north [that is, from Judea, which lay north-ward of the Philistines] and therer is no solitary one, (or none alone) in his assemblies. [the meaning is, no man shall absent himself, but the Jews shall with one accord, and in great troops and companies set upon, and assault thee : they shall be ready to fall upon thee all at onct. (in his assemblies, or congregations) that is, in his army. Oth. in his appointed times ; that is, when that time shall be come, which the Lord hath appointed for to march forth.]

32 What shall one then answer the messengers [Or, Ambassadors] of the Nation ? [understand here the Ambassadors of the Philistines, that should desire that Hizkia would cease from warring against them, or to dispute the right which they pretended to have unto the land of Juda : or whatsoever action Hizkia had (or might have) against them] That the L O R D hath founded Zion, that the afflicted of his people might have refuge in it. [This is the answer to the question. (That the L O R D hath founded Zion) see Psal. 87.1,5. and Psal.102.17. (that the afflicted of his people might have refuge in it.) Intimating, that God gave the land of Juda for an inheritance unto his people, and that he will know how to defend and protect them in it by his mighty power.]

C H A P. X V.

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

THe burden of Moab. [That is, the sore judgement that should come upon the Moabites, namely, by the Assyrians, in the time of King Salmanaser. See below, chap. 16. on verse 14. Compare Jerem. 48. 1. Ezech. 25.8. Amos 2. 1.] Surely in the night Ar of Moab [that is, Ar lying in the land

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

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

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

4 *Both Hesbon shall cry, and Eleale*, [*To wit, for anguish and fear. Heb. And Hesbon and Eleale, &c. Of Hesbon and Eleale, see Jof. 13. 17. Numb. 32. 37.*] *their voice shall be heard unto Fabaz*, [*of Jahaz see Numb. 21. 23.*] *therefore the prepared ones, (or the armed souldiers) of Moab make a cry*, [*or, shall make a cry*. The meaning is, the cry of the citizens shall terrifie and affrighten the armed souldiers] *every ones soul is ill disposed in him*. [*that is, they*

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

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

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

7 *Therefore the abundance (which) they have gathered, (Hebr. have made) and that which they have laid up, shall they (to wit, the Moabites. Hebr. he to wit, Moab) carry to the brook of the willowes*. [*Or, toward the brook of the Willowes*; *to wit, to hide it there*. Oth. *into the valley of the Arabians*. And then the sense is this, The Arabians that shall joyn themselves to the Assyrians, shall help to pilage the treasures of the Moabites, and shall carry them away.

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

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

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

CHAP. XVI.

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

Send [O ye Moabites] the lambs of the ruler of the land, [Hebr. the lamb, &c. that is, as many lambs as ye are bound to give or pay for tribute. The Moabites paid unto the King of Juda yearly an hundred thousand lambs, and an hundred thousand rams with the wool, as may be gathered from 2 Sam. 8. 3. compared with 2 Kings 3. 4. (of the ruler of the land) To wit, of the King of Juda, who is become a lord or ruler over your land, since the time that David conquered you, 2 Sam. 8. 2. Oth. of the ruler of the earth; understanding thereby God in this sense, as if he exhorted the Moabites to receive and imbrace the true God, making it appear by offering of lambs in sacrifice unto him] from Sela to the wilderness, [that is, from your country, which is beset partly with cliffs and rocks, and partly with the wilderness. Sela was the chief city lying upon a rock. (to the wilderness) Here may be understood the wilderness of Juda, which reacheth thence unto the Jordan, where that never falleth into the dead sea] unto the mount of the daughter of Zion. [That is, unto Jerusalem, which lieth on Mount Zion.]

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

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

3 Take courst [To wit, how ye may escape the approaching milc] execu e judgement, [here the Prophet adviseth the Moabites to deal uprightly, especially with the poor banished Jews, not using them cruelly, as their ancestors had formerly done, Deut. 23. Fierm. 48.] make thy shadow as the night, in the midst of the noonday: [That is, make that your shadow, that is, the comfort and refreshing which they desire and look for at your hand, may so comfort and refresh them in their greatest persecution, as the shadow, or darknesse of the night doth comfort and refresh men in the hottest time of Summer] hide them that are chased out, [and] mention not him that mandreth about. [here the Prophet expideth in plain terms, that which he had immediately before wried in borrowed words. (hide them that are chased out) the banished ones: to wit, the Jews, that are chased, and driven, or banished out of their own land. (and mention not him that w dreth about) that is, betray them nor, deliver them not up into the hands of their enemies, as you were wont to do.]

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

5 For there shall a Tirone [Or, Kingdome, or Royal dignity, or glory] be established [or be prepared] in bount fulnesse, [to wit, by the favour and goodness of God. Oth. in grace, or in mercy] upon the same, there shall constantly [Hebr. in truth, that is, firmly and surely] sit one in the tent of David, [that is, one of the family of David; to wit, Christ; he alone doth stedfastly possesse the throne of David, for he hath an everlasting Kingdome. Compare Daniel 7. 14, 27. Micha 4. 7. Luke 1. 33.] one that judgeib, and seckib judgment, and is ready for justice. [that is, speedily rendering that which is just and right, whether to good or evil. Oth. well expert in the law or judgment, as Ezra 7. 6. So that the Prophet doth again in this verse exhort the Moabites to shew mercy and compassion

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

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

7. Therefore Moab shall howl over Moab, [That is, one Moabit over the other; to wit, the living shall howl both over the dead and over the living: and that by reason of the horrible invasion of the Assyrians, as may be gathered from v. 14.] they shall all howl: for the foundations [O: h. bottles, or flagons] of Kir-harezer, [see of this place above, ch. 15. v. 1.] shall ye sigh, [Oth. mourn, oth. mutter, grumb c] certainly they are broken. [or they shall be broken, or, being broken. Some apply this to the foundations, others to the fighting persons.]

8. For the fields of Hesbon soon languished, (also) the vine of Sibna, the Lords of the heathen have broken to shivers the choice plants thereof, [Here the Prophet doth now again shew the cause of the weeping of the Moabites, and he speaketh here, as elsewhere besides, as if it were already done, which was to be done hereafter. (the fields) as 2 King. 23. 4. Oth. vines. (of Hesbon) see of this City, Jos. 13. 17. (languished) oth. shall languish, or, grow weak; that is, wither. (the vine of Sibna) of Sibna is likewise mention made, Numb. 32. 38. Jos. 13. 19. (the lords of the heathen) that is, the Princes of the Assyrians] they [to wit, those vines] reach unto Jaczer, [See Jer. 48. on v. 32.] they wander (thorow) the wildern [see: Understand here the wilderness by the Jordan, as v. 1.] their sprouts or shoots, [or young trees, or branches] are spread abroad, they are gone over the sea. [Understand the Sea by Jaczer, as appeareth, Jer. 48. 32.]

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

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

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

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

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

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

C H A P. XVII.

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

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

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

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

3. *And the fortresse* [Meaning the fenced city of Samaria, and other cities or towns depending thereon] *shall cease from Ephraim*, [that is, from the Kingdome, or the ten tribes of Israel] *and the Kingdome from Damascus, and the remnany of the Syrians*: [Heb. Aram, so the Syrians are called, because they sprang from Aram] *they* [to wit, the Syrians] *shall be us the glory of the children of Israel*, [the Syrians shall be bereaved of their glory, as well as the Israelites. It shall happen to both alike, to the one as well as to the other. (*as the glory of the children of Israel*) so the Prophet calleth all things, whereof they were proud, and whereon they relied; as namely, their Kingdome, their strong and fair Cities, Castles, Forts, Money, and Goods, also their confederacies with other Kings; as chap. 16. ver. 14.] *faith the LORD of hosts.*

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

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

6. *But a gleaning shall be left in it*, [To wit, in Jacob, or in Israel, in Samaria. That is, some, but very few, (who shall likewise be afterward carried away captive by Elar-haddon) shall yet be left in the land. But as in the vintage the grapes, those that at first were passed by, are afterward sought out, and pluckt off, or gleaned: So shall it likewise happen to the Israelites. See the accomplishment of this Prophecy, 2 Kings 17. 24. and those few shall be scattered here and there from one another] *as (in) the shaking of an Olive-tree, two (or) three berries in the top of the uppermost bough, and four (or) five on the fruitful branches thereof*, [or, on the branches of the fruitful (olive-tree)] *sainth the L O R D God of Israel.*

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

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

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

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

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

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

shall make. Oth. *in the day of anguish*

12 *Wo to the multitude of great nations,* [Some begin here the 18th chapter, because here beginneth a Prophecy against the Assyrians and the Ethiopians. The Prophet foretelleth here, and in the words following, that indeed many strange Nations should assault the people of God, but that it should at length tend to their own destruction. (*Wo to the multitude of great nations,*) That shall serve the King of Assyria in his camp or army against the Israelites] *which roar like as the seas do roar: and (wo) to the noise of the Nations, that make a noise, as the mighty waters do make a noise.*

13 *The nations shall (indeed) make a noise as great waters do make a noise, but he [To wit, the Lord] shall rebuke [See the annotat. Psal. 9. on v.6.] him, [To wit, the King of Assyria. Oth. it, to wit, the people: Or, them; to wit, the Nations] then shall be [To wit, the King of Assyria,] flee far away, [To wit, into Assyria. See 2 Kings 19. 36.] yea he shall be chased, [To wit, by the Angel, that pursued and smote the camp of Sanherib] as the chaff of the mountains by the wind, [That is, as the chaff, or, dust, which lieth upon the mountains, where the wind may easily come at. Compare Job 21. 18. Psal. 1. 4. and 35. 5. and 83. 14. Hof. 13. 3.] and like a cloud, [Or, round bowl, or, ball, or, bottom of yarn, or, clews. Oth. as a round thing. See Psal. 83. 14.] by the whirlwind.*

14 *At evening-tide, [Or, in the night] behold, then there is terror, [To wit, risen in the camp of Sanherib, when the destroying Angel came] before it is morning, he is there no more: [He, to wit, Sanherib, who fled away, when he perceived that his army was smitten by the Angel of the Lord, 2 Kings 19. 35.] This is the portion of them that spoil us, and the lot of them that rob us. [These are the words of the people of God. (This is the part, (or portion) of them that spoil us.)] That is, this is the punishment, which God inflicteth upon them. See Job chap. 20. on verl. 29. (of them that spoil us,) Or, have trodden us underfoot.]*

C H A P. XVIII.

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

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

is this, *Wo to the land where all those ships are.* Others conceive that by the shadow of the wings here is signified, that the Ethiopians and Egyptians (as neighbours and confederates) were wont to take other nations and people under their protection. Compare below chap. 30. 2, 3, &c. (*which is on the side of the rivers of Ethiopia.*) This is a Description of the situation of Ethiopia, lying on both sides of the rivers, *Nilus, Astapus, Assaborras, &c.* as the Maps and Geographers do shew. Compare Zeph. 3. 9.]

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

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

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

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

6 They [To wit, the Ethiopians, or Assyrians] shall be left together unto the preying-fowls of the mountains, and to the beasts of the earth, and the fowls of prey shall summer over them, and all the beasts of the earth shall winter over them. [Compare Ezech.31.12,13.]

7 At that time shall a present be brought unto the L O R D of Hosts, (Of) the people, that is drawn, and plucked, [Of whom above vers. 2.] and of the people, that is terrible since they were, and thence forward : [That is, of some of this terrible people. Thus must likewise the particle of, be taken and understood, Marth. 23.34. And of them ye shall kill, &c. That is, Some of them ye shall kill] a nation of rule (and) rule, and of treading down, whose land the rivers spoil : to the place of the Name of the L O R D of Hosts, to the mountain of Zion. [In this verse (as elsewhere often) God maketh a comfortable promise, concerning the gracious calling of the Moors or Assyrians, and such like other heathenish enemies, to the communion of the Lord Christ and his Church. Compare below chap. 19, 19, &c, and see the like Prophecies concerning the Ethiopians, Psal. 68. 32. and 87. 4. below chap. 45. 14. Zeph.3.9. and a notable example, Acts 8.27,&c.]

C H A P. XIX.

The Prophet foretelleth the Egyptians, that the Lord would plague them many wayes, ver. 1. with intestine dissencion, ver. 2. so that they should finde neither council nor comfort by their Idols, 3. that severe Lords should reign over them, 4. be ithreatneth them with dead trading, 7. and that he would bring their counsels to nought, 11. Their terror before the Lord, 16. A Prophecie that the Egyptians should be called to the fellowship of the Christian Church, 18, &c.

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

pare Psal.18.10. and 104.3. (upon a swift cloud) Hebr. light cloud. There are very seldom clouds seen in Egypt, there being no rain : therefore it is somewhat strange and fearful to see clouds there] and the Idols of Egypt shall be moved [Heic unto Idols, which are nothing, motion is ascribed. The meaning is this, The Idols shall lose their authority with the Egyptians, because they were not able to deliver them from the hands of their enemies] at his face, [That is, by reason of his coming and presence] and the heart of the Egyptians shall melt in their inner-most parts.)

2 For I will entangle the Egyptians, (so) that they shall fight every one against his brother, and every one against his neighbour : [Hebr. the man against his brother, and the man against his fellow, or, companion. The meaning is, I will raise up an intestine war in Egypt, so that they shall destroy one another. See the like passage, 2 Chron. 20. 23.] City against City, Kingdom against Kingdom. [That is, Countrey against Countrey, Province against Province. It seemeth that the Prophet hath respect here, unto that which hapned in Egypt after the death of King Setbon, when twelve petty Kings rose up, and rent or divided the Kingdom of Egypt in funder, and each of them drew a part of it unto themselves]

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

4 And I will shut up the Egyptians in the hand of hard Lords, [Understand by these hard Lords, those twelve Tyrants, who thrust in themselves for Kings in Egypt, after the death of Setbon. Oth. of an hard, or, cruel Lord; and they understand this so, as if the Prophet here spake of King Nebuchadnezar; and they apply this unto that which is written, Jerem.46.26.] and a severe King shall rule over them, saith the Lord L O R D of Hosts. [A severe King; That is, a cruel, haud, fierce King, Meaning Psammethythus, one of those twelve Tyrants, who being first expelled and chased out of the land by the other eleven, but afterward getting by force into Egypt again, and ruling alone, without any copartners in the government, committed great tyranny]

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

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

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

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

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

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

11 Surely the Princes of Zoan [This city is called by the Greeks and Latines *Tanes*, lying hard by the river *Nilus*. Hence the mouth of the river *Nilus* is called *Ostium Tanicum*. In this city the King of Egypys counsellours held their college or assembly. Of Zoan is also mention made, Numb. 13. 22. and Psal. 78. 12.] are fools, the counsel of the wise, (even) of Pharaos Counsellours become brutish: how can ye (then) say unto Pharaao, I am a son of the wise, a son of ancient Kings? [This is a speech made to the Counsellours of *Sethon*, who is called *Pharaao* in this place, *Pharaao* being a common name of all the Kings of Egypt: Yea some are of opinion that *Pharaao* in the Egyptian language, signifieth a King. See Genes. chap. 12. on vers. 15. Oth. how speake ye in the person of *Pharaao*? as if the Prophet had said, how do ye act the person of the King, and teach him to speak so proud-

ly? whereas indeed this same *Sethon* was a mere fool, as Herodotus testifieth. Others take these words thus, How can ye (that is, every one of you) say unto *Pharaao*, and speak it in a bragging way, I am a son of the wise; that is, a disciple, or scholar, of most wise and learned men: A son of ancient Kings art thou, O King; that is, a son descended from Kings of ancient times]

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

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

14 The L O R D hath poured in [Oth. shall pour in: and presently after, they shall cause Egypt, &c.] a very perverse spirit [Or, a spirit of error, a spirit of madnesse. Hebr. a spirit of perverseness, or, of forwardness] in the midst of them, [The meaning is, God hath deprived them of all wisdom and understanding, so that they can neither give good counsel, nor know whence or whither to turn or winds themselves] and they have caused Egypt to serve in all (or, every) work thereof, as a drunkard willereth to and fro in his vomit. [Or, casteth himself to and fro in his vomit. Hebr. strayceth in his vomit. The more a drunkard, when he lieth in his vomit stirs, and turneth, the more he defileth himself: So likewise (as the Prophet here intimateth) the more these perverse Counsellours go on in giving counsel, the more harm and mischief they do: Therefore it were better that they would keep themselves quiet.]

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

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

17 And the land of Juda shall be a terror unto the Egyptians, whosoever shall make mention of it, he shall be afraid in himself, because of the counsel of the L O R D of Hosts, which he hath determined against them. [The Prophet doth intimate, that the Egyptians hearing, that Sanherib had marched thorow the land of Juda, should be terrified and afraid, fearing that he would come, and take their land likewise, as it also hapned, as Herodotus in Euterpe testifieth: withal relating that *Setho* King of Egypt, being void of counsel, fell down before his Idol, complaining to him in what danger and distres he was. Oth. understand these words thus, The Egyptians shall fear

fear God they shall also be afraid of the people of Israel, when they shall see that they are so miraculously preserved & protected by God. Compare Exo. 14. 25.]

18 In that day there shall be five cities in Egypt, [That is, certain cities; that is, men dwelling in certain cities; to wit, such as by the determinate counsel of God are chosen or ordained unto eternal life] speaking the language of Canaan, [Heb. which shall speak with the lip of Canaan, as Gen. 11. ver. 1. that is, they shall speak of God's word, which is written in the language of Canaan, that is, in the Hebrew language, or Hebrew tongue: and they shall suffer themselves to be instructed by the believing Jews in the way of salvation] swearing unto the LORD of hosts; [that is, they shall ingage themselves to the true God by oath, forsaking, and forswearing false gods. The meaning is, they shall receive and embrace the true Religion. See Deut. 10. 20. and Jer. 12. 16.] one shall be called a city of destruction] to wit, because it had been destroyed aforetime, or was nigh to be destroyed, but by the mercy of God was saved. Others, every one, as above chap. 6. 2.

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

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

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

22 And the LORD shall smite the Egyptians valiantly [Heb. smiting smite] and heal (them): [or, yet heal (them); that is, he shall smite them, yet not to their destruction, but he shall heal them again, giving them faith in Christ, and the spirit of sanctification] and they shall return unto the LORD, and he shall suffer himself to be entreated of them, [See Gen. 25. 21. and 2 Sam. 24. 25.] and he shall heal them.

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

24 In that day shall Israel be the third with the

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

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

C H A P. XX.

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

In the year when Tartan [One of the chief Commanders in Sennacherib's army, 2 Kings 18. 17.] came to Ashdod, [formerly a chief city of one of the five Principalities of the Philistines, Josh. 13. 3. where the Idol Dagon was worshipped. 1 Sam. 5. 2.] when Sargon the king of Assyria [he is commonly called Sennacherib, as 2 Kings 18. 13. and elsewhere] had sent him and waged war against Ashdod, and took it: [concerning the taking of the city of Ashdod some count the three years whereof mention is made, verse 3.]

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

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

done] three years, [that is, to shew what should befall Egypt and Ethiopia three years after, or after the expiration of three years. Or to shew, that the misery which should come upon Egypt and Ethiopia, should last three years] (for) a token and wonder upon Egypt, and upon Ethiopia: [others a token and wonder is upon Egypt &c.]

4 So shall the King of Assyria [to wit, Sargon or Sennacherib] drive on or lead away, or carry away, or drive hence, or, lead hence; to wit, as a company of beasts, as the Hebrew word is used, Geas. 31. 18. Exod. 3. 1 Sam. 30. 20. and elsewhere besides] the captives of the Egyptians, [Heb, the captivity, &c. See Numb. 31. on ver. 12, and understand here the captive Egyptians, which should remain or be left from the slaughter] and the Ethiopians that shall be carried away, [Heb, the carrying away of the Ethiopians; that is, a great multitude of the Ethiopians which shall be carried away captive unto Assyria, which some understand of those Ethiopians that under the command and conduct of Thirkaka marched forth to battle against the Assyrians] young and old, naked, and bare-foot, and with bare buttocks, (to) the shame of the Egyptians. [Or to the reproach of Egypt, Understand with all and of Ethiopia.]

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

6 And the inhabitants of this Island [That is, of this land, to wit, of the Philistines & of the Jewes. The Hebrew word signifieth properly and usually an Island; but it cannot be taken here in its proper signification, but in this respect that the Jewes, and the Philistines were separated from all other nations, as Islands are separated from all other lands or countries, by the Sea or Rivers. Or the prophet calleth the land of the Philistines and of the Jewes an Island, because they are compassed round about by their armies, as an Island lieth round about in water, and is environed or compassed round by it. See further Gen. 10. on verse 5. & Psal. 72. on ver. 10.] shall say in that day: behold, so hath it (happened) to them upon whom we looked, [Heb, our looking on &c. See on ver. 5. That is, upon whom we have cast our eyes] whither we fled for help, to be delivered from the face of the King of Assyria; [or, from the King of Assyria] how shall we then escape?

CHAP. XXI.

A prophesy concerning the ruine of the Babylonians by the Persians and Medes, ver. 1 For the comfort of the people of God, that were plagued by them: 2 Anguish arising from hence, 3 the Prophet mocketh the Babylonians. 5 The prophets vision 6 concerning the fall of Babel. 9 A Speech made to the Jewes, with a Prophesy concerning the judgements that should befall the Edomites, 11 as also the stony Arabia. 13 The pity which the people of Greece shewed to the fugitive Edomites. 14 the ruine of Kedar. 16.

THe burden of the wilderness by the Sea side. [That is, a heavy prophesy against the wilderness by the Sea side. See above chap. 13. 1. By this wilderness is meant Babel, as may be gathered from verse 9.

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

2 An hard vision was shewed unto me: [The first words of this verse are the words of the Prophet, who here calleth his burden (that is, that which was shewed him by God in a vision) hard, because God thereby threatened to punish the Babylonians in a severe and grievous manner] that treacherous one dealeth treacherously, and that disturber disturbeth: [here God speaketh of the King of Babel, who went on in his customary treachery and destroying of other nations, and caused many to groane under his tyranny and oppression] march up, [to wit, to punish the Babylonians] O Elam, [that is ye Elamites; that is, the Persians, as Act. 2. 9.] besiege it, to wit the City of Babel; or besiege him, to wit, the King of Babel] O Media, [that is, ye Medes. Here the Lord nameth those nations, (to wit, the Persians and Medes) by whom he would about an hundred and twenty years after (as some do compute) destroy the kingdom of Babylon] I have caused [or I will cause] all their fighting to cease.] To wit, the fighting of the people of the Jews, who both in the city, and throughout the whole kingdom of Babel, fighed, and groaned by reason of the long lasting captivity, from whence they were at last delivered by King Cyrus, who suffered them to go home to their own country, after that he had taken Babel. But some take the last clause of this verse in this sense, I will put an end to all the fighting of the Babylonians, to wit, of the wicked Babylonians: and then it is as much as if it had been said, I will cause the fighting caused by the wicked Babylonians, to cease. Such kind of phrase is also used Gen. 18. 20. the cry of Sodom.] that is caused by those of Sodom.

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

4 Mine heart wandreth, [That is, my thoughts walk to and fro, I know not which way to turn me by reason of fear and trouble] horrour affrighteth me, the twilight which I have longed for, [or my desired twilight]

light, others the darkness, that is, the night which I desired and longed for; to wit, that I might sleep quietly. Others understand hereby the twilight, the morning, for which men do exceedingly wish and long, when they cannot sleep or take no rest in the night, for then they do commonly fall asleep. Heb. the twilight of my embracing maketh me [to wit, God; others, the enemy, that cometh marching with his dreadful army] (to be) trembling unto me [that is, turneth he into trembling unto me.]

5 Prepare the table, look out thou watchman, eat, drink: [Prepare the table. See all things in order upon the table. Here the Lord, or, the Prophet speaketh ironically, or in a mocking manner to the Babylonians; and it is as much as if he had said, go to, make good cheer, feast and be merry; if so be you do but set the guards, it is sufficient, ye have done enough. But afore ye are aware, the enemy wil set upon you, so that King & Prince shall fain to be up & ready in arms, (look out thou watchman) as if he had said, let all the care lie upon the guards, make you selves merry, be void of care and trouble (thou watchman) H b. watch] get you up ye Princes, [some take these words to be as it were spoken ironically or in a mocking manner to the Princes of Babel, as was said immediately before, in this sense, while ye are a feasting and making merry, the watchmen unawares will cry, get ye up, the enemy is at hand, &c. Others understand here the Princes of the Persians and Medes, as if God, or the Prophet had said unto them, get ye up to battel, while the Babylonians are making good cheer, and are secure and careless, assault them, fall upon them &c.] anoint the shield [the soldiers were wont to besmear or anoint their sheld or Targets with oyl, to make them smooth and bright. And under the word shield may here be understood & comprehended all manner of warlike instruments or weapons: so that anoint the shield, as is much as to say, prepare your selves to fight.]

6 For thus hath the Lord said unto me, go thy waies, set a watchman, let him tell what he seeth. [Here the Prophet speaketh again in his own person, relating the vision which he saw, (so set a watchman, let him tell thee what he seeth) as if the Lord had said unto the Prophet, that thou mayest be the more sure and certain of the ruine and destruction of the Babylonians, therefore take with thee yet a witness besides thy self, to wit, either some Prophet, or some Disciple or scholar of the prophets, or some one of the people, that may inform thee what he hath seen (let him tel) to wit, thee O Isaiah, -or the Babylonians.]

And be [To wit, the watchman whom I had set] saw [that is, he cried or told that he saw] a charet, a couple of horsemen, a charet (with) asses, a charet (with) camels: [that is, a charet drawn by asses (or mules) and a charet drawn by camels, there is described the coming of Cyrus his army, when he marched forth to go and besiege Babylon: for by the charters must here be understood the army-charters, or the charters that followed the camp, or army: others, charters, two rows, or bands, horsemen, &c.] and he heeded them very narrowly, with great heed, [he heeded them with heed, with abundance or greatness of heed.]

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

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

10 O my threshing, [Here the Prophet speaketh unto the people of God, and calleth them his threshing, or, his threshing fruit, because he had foretold that they should be carried away captive unto B abel, and be there threshed, that is, grievously vexed and plagued during the seventy years of their captivity. See the like phrases below chap. 25, 10. and 41, 15. Jer. 51, 33. Mich. 4, 13.] and the wheat of my threshing-floor! [Or, the corn of my threshing-floor, Heb. the son of my threshing-floor. See the Annotat. Job chap. 5, on ver. 7.] that which I have heard of the LORD of hosts, the God of Israel, have I declared unto you.

11 The burden [See above chap. 13, 1.] of Duma, [that is of Idumea, of Edom. So Job 3, 2. Ram is put for Aram] they call unto me [to wit, unto the Prophet Isaiah, who was set as a watchman over the people of the Jews] out of Seir: [that is, one out of Seir calleth unto me; that is, an Edomite. The Prophet taketh here mount Seir (lying in the land of the Edomites, Gen. 3, 6. and Deut. 2.) for the whole land of the Edomites] Watch-man, [that is thou Prophet Isaiah, who givest thy self out for a watchman over Juda and Israel. See Ezk. 3, 7.] what is there of the night? watchman what is there of the night? [they are the words of the Edomites spoken in a scoffing and flouting manner: as if they had said, Thou Prophet hast heretofore spoken much of the night, or, of the misery that should come upon us and upon our neighbours; but we do still enjoy the morning, that is, happy and prosperous times, wherein we are no more in subjection unto you: but since the time that we did cast off the yoke of your king Joram until now, we have had ever since our own king, 2 Kings 8, 20.]

12 The watch-man said, [That is, I Isaiah say this to you, O ye Edomites] The morning is come, and it is yet night: [as if he had said, It is true, ye have enjoyed rest and peace a long time. But know this of a certain, that ye shall be shortly assaulted by the Assyrians; to wit, when they shall set upon your neighbours (and it is yet night) or, it shall also grow night. As if he said, after this rest and peace misery shall come upon you] if ye will enquire, [to wit, of the Lord, namely, by me, how it shall go with you. Others, if ye will seek, to wit, the Lord] enquire, [that is, then do it in good earnest; do not mock God, nor me his Minister] return, [repent, and turn from your evil wayes to the way of righteousness, which is the true and right way] come, [unto us who are the people of God.]

13 The burden against Arabia, in the Forrest of Arabia shall ye over night, [That is, for fear of the Assyrians ye shall in the night-time hide your selves in the wilderness] O ye travelling companies of Dedanim, [that is, of the Dedanites. These were the posterity of Dedan, the son of Jokshan, the son of Abraham by Keturah, Gen. 25, 3. Others, in the pathes of Dedanim, or, in the wayes of Dedanim. See further Jer. 25, on ver. 23.]

14 Come to meet the thirsty [To wit, the Dedanites] (with) water: the inhabitants of the land of Tema [lying

ing in Arabia desert, or desolate Arabia, formerly belonging to the Ismaelites : for Tema was the son of Ismael. Gen. 25. 15.] met the fugitives [Or, those that strayed, or, wandered to and fro]. with his bread, [that is, with the bread which he (to wit, the Dedanite) had need of, that he might not die of hunger, and the Prophet calleth it his bread (to wit, the Dedanites bread) because they were bound to communicate it unto him in his want or need; at least here is described the great want and necessity into which the Arabians should fall, who fleeing from their enemies should be constrained to beg water and bread of their neighbours.]

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

16 For thus hath the Lord said unto me, within a year, [Or within the year; to wit, counting from that time when this was spoken] as the years of an hireling are, [see above chap. 16. 14.] then all the glory, [or honour. See Job 19. on ver. 9] of Kedar [that is, of the Kedaries, Kedar was a son of Ismael, Genes. 25. It signifieth sometimes all Arabia Petrea, or all the stony Arabia, Psal. 120. 5.]

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

C H A P. XXII.

A Prophesy that the land of Juda should be subdued and spoiled by the Assyrians : Anguish thence arising, ver. 1, 2, &c. how the Assyrians should demean themselves in the land of Juda, 3, 5, &c. what the Jews should do, 9 wherefore God should punish them so. 12 Sennacherib is reproved, and threatened for his pride. 15 Eliakim is put in his place, 20 Whose glory is related 21, &c.

THE burden [See above chap. 13. on vers. 1.] of the valley of vision [the land of Juda is called a valley, because it lieth between many mountains, and likewise hath many mountains round about it, Psal. 125. 2.] And Jerusalem is called a valley of vision, because there were many Seers, that is, many Prophets in that city, unto whom God was wont to reveal himself in or by visions. So that the prophet doth here chiefly speak unto those of Jerusalem, foretelling them what misery was approaching unto them] what aileth thee now, that thou wholly goest up to the rooms? [to wit, out of fear and astonishment, to lament and mourn there. See above chap. 15. 3. and Jerem. 48. 38. Some apply this prophesy to the times of King Hezekiah, when Sennacherib invaded the land of Juda. Others understand it of the besieging of the two Kings, Pekah and Rezim. See above chap. 7.]

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

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

3 All thy Rulers are fled away together; [Not knowing whether to turn or wind themselves, or what to take in hand] they are bound by the archers, [Heb. bowe, that is, bow-shooters, or men of the bowe. Others, they are bound by the bowe; that is, as if their hands were bound, so that they could not bend the bowe] all that art found in thee, [Heb, all thy found ones; that is, all those that are found of thine] are bound together, they have fled afar off [that is, while the enemy was yet far from them, yea even before they spied the enemy, Others, they are fled far away.]

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

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

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

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

8 And be [to wit, King Sennacherib] Shall uncover

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

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

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

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

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

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

41 But the Lord of hosts revealed himself before mine ears, [Others, It is revealed before mine ears, I

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

15 Thus saith the Lord, the Lord of Hosts, go thy ways, go in unto that Treasurer, [Or steward of the house. Others helping master, or, helper; that is, favourer of these wicked ones] Sebna the steward, [this same Sebna came afterward from steward to be secretary, as appeareth 2 Kings 18. 18.] Heb. who is over the house, to wit, over the Kings house. See the Annotat. 1 Kings 4. on vers. 6. (and say.)

16 What hast thou here? [To wit, at Jerusalem] or whom hast thou here, that thou hast hewed thee out, [that is, hast caused to be hewed out] a Sepulchre here? (as) he that beweath out a Sepulchre in an high place, that causeth an habitation to be pourtrayed for himself on a rock. [As if he said, thou hast neither estate of inheritance nor kindred here at Hierusalem, but thou art a stranger here, therefore thou oughtest not to carry thy self so stately and proudly here.]

17 Behold, the Lord will cast thee away, with a manfull casting away: and he will cover thee quite over. [Heb. covering over cover thee over. To wit, with ignominy, or disgrace. But others expound this whole verse thus, Behold the Lord covereth thee with a covering of a valiant man, and he covereth thee over gloriously; so that it is a relation of the mercies which God had shewed him.]

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

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

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

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

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

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

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

24 And they shall hang upon him [Or, upon it, to wit, upon that nail] all the glory of his fathers house, of the off-spring, [compare the Annotat. *Job. 5.* on vers. 25.] and of the issue, [other Translators have for those two immediately foregoing words, sons and daughters; others, children and grandchildren. It cometh to all one sense] (also) all small vessels, [or, all the mean furniture or instruments; that is, vessels of small use] from the vessels of cups even to all the vessels of flagons. [others retain the Hebrew word Nebahim, rendered here flagons. The meaning of this 24. verse is, that all great and small matters should be committed to that nail, namely unto Eliakim: As to that all, both great and small persons, should dress themselves unto him for refuge and succour, and should find help and comfort by him.]

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

C H A P. XXIII.

A prophesy concerning the destruction of the city of Tyrus, vers. 1. &c. that God would destroy it, 8 & that for her pride. 9 He sheweth likewise how long this tribulation of the Tyrians should last, 15 their rising again, 17 and their conversion to Christ.

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

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

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

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

4 Be ashamed, O Zidon, [That is, O ye Zidonians. These are the first that built the city of Tyre] for the Sea [that is, the Inhabitants of the Isles that lie in the Sea, as *Psal. 65. 6.*] speaketh, [ye the strength meaning the city of Tyrus, which by reason of the Sea, wherein it lay, seemed to bee unconquerable] saying, I have not travelled, neither have I brought forth children, neither have I made young men great, [that is, brought them to full and perfect growth (nor brought up virgins. [The meaning of these words is, as if Tyre had said, I that was wont to be so populous, am now in such a condition, as if I were grown quite barten, yea as if I had here had or bred up no children, or inhabitants; I am waxed stark dead, it is at an end with me.]

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

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

Isle of Tyre, as above verse 2.]

7 Is this your (city) leaping for joy? [Of the excellency and exceeding great magnificence of Tyre, see Ezek. 27. 3, 4, &c.] whose antiquity is (indeed) of ancient days, but her own feet shall carry her afar off, to sojourn [or, to be a sojourner; that is, to go and seek other habitations. When the Tyrians were driven out of their own city and country, then they wandered up and down, and sought a convenient place where they might best pitch their tents, and in time they built the cities of Carthage, Leptis, Utica, and Gades.]

8 who hath devised this against Tyre that crowning (city) [Or, that she-crowner; to wit, that city, which not only assumed the title of a crowned Queen, but also crowned all her inhabitants and Merchants with joyes and honour, making many of them as Princes, as is hinted in the following words] whose merchants are Princes, whose traffickers, [or, merchants, Heb. Canaanites. See the Annotat. Job chap. 40. on ver. 25. are the most honourable in the land? [or, on the earth.]

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

10 Pass through (to) thy land, [This is a speech directed to the forein merchants, or to the inhabitants of Tyre, thus, pass through out of thy land] as a river: [that is, quickly, to wit, as swiftly as a river, that falling, running down from above, runneth into the sea. Others as a river; that is, continually without ceasing] thou daughter of Tharsis, [that is, ye that sail upon the sea into Tyre, are wont to trade there. Some understand here by the daughter of Tharsis, or, of the sea, the city of Tyre which lay in the midst of the sea, and seemed to be sprung from thence, yea which also lived, moved, and traded in the sea] there is no more girdle [that is, Tyre hath lost all her strength, glory, and trading. For a girdle is used partly for ornament, partly to stiffen and strengthen the loins and back. See Job 12. 18, 21. and 40. 2. Prov. 31. 24. with the Annotat. also above chap. 11. 1. and 22. 21. with the Annotat. Others understand here by the girdle the walls of the city of Tyre, wherewith it was environed and as it were girded about.]

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

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

of Zidon: [Others, O thou oppressed virgin of the daughter of Zidon:] [So the Prophet calleth the city of Tyre, because it was first built by the Zidoniens. And the Prophet calleth Tyre here an oppressed or de-flowered virgin, because she should be certainly deflowered or ravished, that is, destroyed and cut off] unto Chittim, [by this abrupt phrase is signified, that the Tyrians should flee in all haste, especially to those of Chittim, or, to the land of the Chittims (for the Hebrew word will bear both) comprehending under it all kind of places lying over sea, as Cilicia, Greece or Macedonia, Italy, &c. whereof also above ver. 1.] get thee up, pass over; there also shalt thou have no rest. [that is, Thou shalt neither be able to rest or lie in peace there, whither thou fleest, but shalt be plagued and banished, or driven away. See above ver. 7. others, Ye Chittim, or, people of Chittim, march on &c. taking it as a divine oracle or speech made to Alexander the Great and his army; that is, should make haste not only to destroy Tyre, but also to march on against the Chaldeans and Babel. See above on ver. 1.]

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

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

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

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

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

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

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

C H A P. XXIV.

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

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

2 And as the people, so shall the Priest [Or commander, or Ruler. The Hebrew word chosen signifieth the one as well as the other. See Genes. 41. on ver. 45.] be ; as the servant, so his Lord ; as the handmaid, so her mistress ; as the buyer, so the seller ; as the lender, so the borrower ; as the usurer, so he of whom he receiveth usury. [the meaning is, that the miseries whereof he speaketh, shall betide all sorts and degrees of men, one as well as another. See Hos. 4. 9. Compare also Ezek. 7. ver. 12, 13.]

3 That land [to wit, that land whereof mention

mention is made ver. 1.] shall be utterly empied. [Heb. being empied be empited] and it shall be utterly spoyled: [Heb. being spoyled be spoyled. [that is, it shall be utterly spoyled and plundred] for the Lord hath spoken this word.]

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

5 For the land is defiled because of the inhabitants thereof. [Other, under the inhabitants thereof. The meaning is, the people of this land, to wit, of the land of Juda, are so wicked and corrupt, that they pollute and profane the land they tread on] for they trangess the laws, they change the institution, [to wit, the statute or ordinance of God] they disanul the everlasting covenant, [to wit, that covenant which God made with Abraham and his seed, and confirmed by the sacrament of circumcision, Genes. 17, and which God afterward renewed, Exod. 24.]

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

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

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

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

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

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

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

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

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

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

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

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

18 And it shall come to pass, (that) whosoever shall flee from the voice of the fear, [That is, from the voice of enemies, which shall cause fear and terror, he shall fall into the pit, and he that cometh up out of the pit, [Hebr. out of the midst of the pit] he shall be taken in the snare : [the meaning is, though a man should escape one danger, yet he shall fall into another. Compare Job chap. 20. ver. 24, &c. Jerem. 48. 44. Amos 5. 19.] for the sluices [or, flood-gates, wears. Others windowes. See Genes. 7. on verse 11.] in the high place are opened, and the foundations of the earth shall tremble [The prophet doth intimate, that God would reveal and pour out his wrath upon them, both from heaven above, and on earth beneath, as hapened in the time of the flood or deluge.]

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

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

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

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

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

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

CHAP. XXV.

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

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

2. For thou hast made of the city an heap of stones, [For clearnes sake the words of this verse are somewhat otherwise disposed then they ate in the Hebrew text. By the city here is meant Babylon, and consequently all other hostile cities and nations, and especially Rome. Heb. set for an heap of stones. Compare above chap. 21. 9. and 23. 13. Revel. 14. 8. and 18. 2.] the fenced city a ruinous heap : the palace of strangers, that it be no more a city, it shall never be built again.

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

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

V u u u u a refuge from

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

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

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

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

8 He shall swallow up death, [That is, deprive it of its power, so that it shall have no power to reign over his elect, or be able to separate them from his love] unto victory, [so the Apostle took these words, 1 Cor. 15. 54. Others, for ever, or, everlasting. See of the Hebrew word, Psal. 4. on ver. 1. & 13. on ver. 2.] and the Lord LORD will wipe away the tears from off all faces : [To wit, from off the faces of his people. See Revel. 7. 17, 9, & 21. 24.] and the reproach of his people he shall take away from off all the earth, [that is, in all lands] for the Lord hath spoken it.

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

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

mount Zion here is meant the Church of God] but Moab [that is, all the enemies and persecutors of the people of God] shall be threshed under him [to wit, under the Lord, who shall tread down and destroy him] as straw is threshed to dung [understand hereby the worst sort of straw, which serveth for nothing else but to make dung of it. Others, Is troden down on the dung-hill. Others, at Madmann, there were two cities of this name : one in Juda, 1 Chron. 2. 49. and another in the land of the Moabites, Jer. 48. 2. it seemeth that abundance of corn grew there, above chap. 10. 31.]

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

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

C H A P. XXVI.

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

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

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

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

3 It is a settled purpose, [Or, thought, decree; to wit, with thee, O God] thou [O God] wilt keep all manner of peace [Heb. peace, peace; that is, all manner of peace: Or, durable, strong continual peace. And understand by the word peace all manner of salvation and prosperity. See *Gen. 37.* on ver. 14.] for they trusted in thee. Others. That (to wit, people) which is settled in thoughts, wilt thou keep in all manner of peace, for it trusted in thee. The sense or meaning whereof is, that people, which being once justified, verse 2, is not wavering or unconstant in mind. See *Jam. 1. ver. 5, 8.* Some read this third verse thus, (whose) purpose is sure, or, stedfast (in thee) unto him wilt thou keep a sure, or, stedfast peace, when he trusteth in thee.]

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

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

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

7 The path of the just is wholly even: Heb. are righteousnesses, or, uprightnesses; that is, were uprightness] the going of the just thou weightest aright, [that is, in a just or right balance. Others, the path of the just is wholly even, O thou righteous one, thou weighest the path (that is, the way) of the just. Others, The way of the just are righteousnesses, he is righteous, thou shalt weigh the track of the just: O, ponder thou the track of the just. That is, do thou, O God, weigh or consider, whether the just be not wholly upright, and whether his way be not just and righteous]

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

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

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

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

11 LORD, (though) thy hand be lifted up, (yet) they [To wit, thine enemies, the wicked] see it not: [that is, though thy great and wonderful works be manifest and apparent to the eyes, yet they perceive it not] (but) they shall see it, [that is, they shall be forced to see it, whether they will or no; namely, when by thy great judgements, and to their own utter ruin and destruction they shall find how strong and powerful thou art far to punish thine enemies] and be ashamed, (because of) the zeal (for thy) people, [Heb. (because of) the zeal of the people. The meaning is, they shall be ashamed, when they shall see the great zeal which thou shalt shew in delivering thy people out of the hand of their enemies] also the fire [of the word fire taken for the wrath and vengeance of God, see *Job 20.* on ver. 26. and *Job 22.* on ver. 20.] shall consume these adversaries, [Others, by the zeal of thy people (that is, by the zeal wherewith thou art kindled over thy people) by the fire of thine enemies (that is, whereby thou hatest thine enemies) shall thou consume them. According to which sense two causes are here shewed, which moved God to punish the wicked, of whom is spoken ver. 10. First, the love which he beareth unto his people. Secondly, the fierce anger wherewith he is kindled against his enemies.]

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

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

14 Being dead, they shall not live (again,) [That is, not become alive again, and consequently they shall not hinder us any more from praising thy name. See *Evol. 14.* and 15.] being diseased, [See the Anotar, *Job 26.* on vers. 5.] they [to wit, those enemies, not others like unto them] shall not rise: [to wit, for to live here upon the earth] therefore hast thou visited them, [to wit, in thine anger] and hast destroyed them, and thou hast made all their enemies to perish.

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

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

16 LORD, in trouble have they [To wit, the people, when thou didſt chafeſte them] viſited the: [that is, they called upon thee for help] they poured out their ſtill prayer, [the Hebrew word Lachus, signifieth pro- perly a ſoft or low kind of muttering which can hardly be heard, as 1 Sam. 1, 13. the Prophet will ſhew hereby, that in their diſtresses they ſighed or groaned unto God, and prayed in a ſtill and hient manner, which is a loud cry in the eares of God, Exod. 14. 14.] when thy chafeſting was upon them. [That is, when thou didſt chafeſten them.]

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

18 We were with child [That is, we were in great affliction and misery] we had ſorrows, [to wit, like a woman in travail] (but) we brought forth (nothing) but wind: [that is, we troubled our ſelves in vain, how we ſhould get out of captivity and misery. To bring forth wind is as much to ſay as to labour in vain, Heb. we brought forth as it were a wind] we brought no ſafety [or, deliverance, or, ſalvation] to the land [that is, to the land of Juda, our own country; that is, we were not able by our own strength to ſtrike & ſubdue our enemies that had taken our land] neith r did the inhabitants of the world [to wit, the Babylonians, that had poſſeſſion of our land, and of other kingdomes and countries besides] fall down [or, they fell not: that is, they perished not.]

19 Thy dead ſhall live, (also) my dead body, they ſhall riſe: [By these words the Church in general and every believer in particular, do ſhew the ſure confidence whiſh they have concerning the bleſſed reſurrecſtion of the dead, to the glory of ete. nall life: whereof the delivery out of the Babylonish cap- tivity was to be a type and figure, and therefore was confidently to be expected and looked for by the Jews. Compare Ezeſ. Chap. 37. (the dead ſhall live,) that is, they ſhall be delivered and riſed up again by thy power, (also my dead body, they ſhall riſe:) this every believing man ſpeaketh for himſelf, or in his own person] awake, and ſhoot, ye that dwell in the duff, [that is, ye that lie as it were in the graves] for thy duff ſhall be (as) a dew of pot-herbs, [that is, as a dew that falleth upon pot-herbs. Underſtand hereby, the graſſe, and all other herbs that grow out of the earth. The meaning is, the favour whereby thou ſhalt embrace us, ſhall cauſe us that are the Church and people, to be ſo comforted and refiſhed, as the dew doth refresh the green herbs] and the land ſhall eaſt out the dead. [Others, after that thou ſhalt have eaſt the giants (that is, the mighty and terrible ene- mies of thy people) down to the ground]

20 Go thy wayes, my people, enter into thy innermoſt chambers, and ſeat thy doo's after thee. [Heb. before thee, as 2 Kings 4. 4.] hide thy ſelf as it were for a little mo- ment, [Compare 2 Cor. 4. 17.] until the indignation paſſ over. Hitherto extendeth this hymn of the people of God: now henceforth doth God, or the Prophet in the name of God, ſpeak, exhorting the Church, to have yet a little patience, until the time of her deli- verance be come]

21 For behold, the LORD ſhall go forth out of his place, [That is, out of heaven, Mich. 3. Rom. 1. 18.] to viſit the iniquty of the inhabitants of the earth upon them, [that is, the Lord ſhall from heaven avenge the blood of his people, which the enemies have ſhed] and the earth ſhall diſcover her blood, [See the Annotat. Genet. 4. on vers. 10. and Job 16. on vers. 18.] and ſhall no longer keepe her ſlain covered,

C H A P. XXVII.

The deſtruclion of the enemies of Gods Churc̄h vers. 1, and that he would protec̄t and bleſſ his people, 2 &c. when they ſhould ceaſe from ſinning, 9. hereunto the Prophet addeth a threatening, concerning the deſtruclion of Je- ruſalem, 10. and the return of ſome Jews from the lands into which they were diſperſed, 13.

In the day [To wit, when God ſhall deliver his peo- ple out of the Babylonish captivity] the LORD with his hard, and great, and ſtrong ſword [that is, by the Persians and Medes, above chap 13. 17. and 21. 2.] ſhall viſit [that is, punihi, deſtroy. See Genes. 21. on vers. 1.] the Leviathan, the long-winding ſerpent, See Job 26.13. with the Annotat.] yea the Leviathan, the crooked ſerpent: and he ſhall ſlay the dragon that is in the ſea, [Or, the ſea-dragon.] By the Leviathan here ſome do understand the King of Babel, who was crafty or ſubtil like a ſerpent, venomous or hurtful like a dragon. Others do alſo here understand by the Leviathan, the devil, Antichriſt, and all both ſpiritual and corporal enemies of the Churc̄h of God. See fur- ther of the word Leviathan, Job chap. 40. on ver. 20. and Pſal. 74. 14.]

2 In that day there ſhall be a vineyard of red wine, [Red wine was held in the land of Juda to be the beſt and ſtrongeſt wine. See Gen. 49. 12. Prov. 23. 31. But the woſds of this verſe are to be understood of the Churc̄h of believers, which ſhould bring forth pre- cious fruits of piety. Of the ſpiritual ſignification of the vineyard, ſee above chap. 5. the Annotat. on verſe 1.] ſing of it by turns [the Hebrew word ſinging ſignifieth properly anſwering, as Exod. 15. 21. See the Annotat. there. It ſignifieth alſo to ſing by turns in the dance, as other wayes; 1 Sam. 18. 7. as alſo here, and elsewhere besides. It is here an exhorta- tion to all the godly, to rejoice becauſe of their re- deption by Jesus Christ.]

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

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

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

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

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

8 In measure [See of the Hebrew word, Genes. 18. on ver. 6.] bast thou [O Lord] contended with him, [to wit, with thy Vineyard, with thy people] when thou didst thrust him away : to wit, by the Babylonians. He speaketh of a thing that was yet to be done, as if it had been already done] (when he) [to wit, the Lord. The prophet altereth the person, which occasioneth some kind of darkness or obscurity in his speech] took him away by his hard wind : others, when the (enemy) took him away by his hard wind; [that is, by war, or other grievous plagues] in the day of his east-wind. [that is, of the enemies, a great part whereof came from the east, and were a rude and fierce people, as the east-wind in those countries, was a most rough, sharp, and hurtfull wind. See Job 15. 2. Psa. 48. 8. Heb. 12. 2.]

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

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

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

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

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

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

CHAP. XXVIII.

A prophesy of the destruction of the Kingdome of Israel by the Affrians, ver. 1. &c. but that the Lord would bring the remnant of his people unto honour. A complaint of the drunkenness of those of Juda, 7. 8. and their unteachableness, 9. 10. A threatening, that they shall be overmastered by strange nations, 11. &c. because they mocked at the word of God, and at his threatenings. 14. A most glorious description of the Messiah person. 16. A sore threatening against the people of the Jewes. 17. &c. An exhortation to amendment of life. 22. As a skilful husbandmen knoweth his time and way of acting, so doth the Lord much more know it, who instructeth the husbandman in it, 24. &c.

VVO to the proud Crown of the drunkards of Ephraim, whose glorious ornament is a flower falling down, which is on the head of the very fat valley, of them that are smitten of wine. [Heb. w^o to the crown of pride, &c. It is a description of the Kingdome of

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

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

3 The crowns of the drunkards of Ephraim shall be troden under feet. [Or, the crown, the pride of the drunkards of Ephraim shall be troden under feet.

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

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

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

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

go astray through strong drink: the Priest [or, Prince, Ruler. See Genet. 41. on verse 45.] and the Prophet [to wit, the false Prophets, as below chap 29. 10.] erre through strong drink; they are swallowed up of wine, [the meaning is, as they have taken in or swallowed down wine in great abundance, so doth wine also swallow and destroy them] they go astray through strong drink, they erre in vision, [that is, the Priests erre in expounding the prophesies, they wrest and turn them as they list, and after their own pleasures and fancies] they stagger in judgement. [Or, stumble in judging.]

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

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

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

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

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

13 Therefore shall the word of the LORD be unto them precept upon precept, precept upon precept, line upon line, line upon line, here a little, there a little: [The meaning is, because they have despised the word of the Lord, therefore they shall be left in their ignorance and folly, and be like unto little children, that must be taught one precept after another, and one line or rule after another, &c.] that they may go and fall backward, and be broken, and snared, and taken. [That is, that they may fall into destruction and all kind of misery that doth commonly follow, when men will not

not receive and embrace the word of God.]

14 Wherefore hear the word of the LORD, ye scorners; ye rulers over this people which is at Jerusalem. [Heb. ye men of scorning, or, mocking: ye rulers of this people.]

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

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

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

18 And your covenant with death shall be disannuled, [Heb. be pitched over, or be chalked over, or be smeared over, or be daubed over. That is, it shall be destroyed, or, disannuled] and your prudent agreement with hell [or, with the grave] shall not stand; when the overflowing scourge shall pass thorough, then shall ye be trod-

en down by it. [Heb. shall ye be troden down to them.]

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

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

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

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

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

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

25 Is it not so? when he hath made plain the uppermost (part) thereof, [Heb. the face thereof: to wit, of the earth, or of the land or ground] then he streweth fitches [what kind of seed it properly was, is very uncertain] and spreadeth cummin, [or he casteth in Cummin] or he casteth in of the best [or, noblest] wheat, [Heb. prince, or, princely, lordly wheat. So is wheat called, because it is the Prince, or King, that is, the chiefe seed among all seeds] or chace [Heb. marked out] barley, or salt; each in its [to wit, the seeder, in her; to wit, the earths, or the grounds] place; [that is, each in its proper field or ground.]

And

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

27 For fitches are not threshed with the threshing-cart, neither is the cart-wheel suffered to go about upon the cummin, but fitches are beaten out with a staff, and cummin with a stick. [The Jewes did in former time thresh their seed-fruits or their grain divers or sundry waies. Over some seed or grain they dragged a threshing-cart, or threshing sledge; over some they drew or thrust a wheel; some they caused to be trodden out by oxen; the seed that groweth in little shels or bladders, they did beat out with sticks or staves. So then this is the meaning of this verse; As the husbandman doth not thresh the seed all one way, but diverse: So neither doth God alwaies punish one way, but smiteth and punishment one sorer then another, according to the nature and quality of the offence.]

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

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

C H A P. XXIX.

A prophecy concerning the besieging and destroying of the Temple and city of Jerusalem, ver. 1. Of the miserable state and condition of the Jewes, 3, &c. The unsatiable wrath of their enemies is represented by two similitudes, 7, 8. Because of the Jewes hardness, and blindness, 9, &c. A threatening that they shall be cast away, because of their hypocrisy, 14, &c. A promise concerning the conversion both of Gentiles and Jewes,

17, 22, &c. A threatening against Tyrants and scorners, 20, 21.

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

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

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

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

5 And the multitude of thy strange (soldiers) [These words

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

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

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

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

9 They [To wit, the wicked Jews] linger, [to wit, to believe the words of the Prophets, and to mend their lives] therefore wonder ye [ye religious and godly ones] they are weary, [that is, they give themselves to all pleasures and delights] therefore cry ye: to wit, unto the Lord, that he be favourable and merciful unto you] they [to wit the wicked Jews] drunken, but not with wine, [but with a spirit of giddiness, which blinded their understandings] they stagger, but not with strong drink. [The meaning is, they are so partial and self-conceited, as if they were void of all understanding, wisdom and prudence, nor willing to entertain or follow the advice and counsel of the Prophets.]

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

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

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

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

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

14 Therefore behold, I will hence forth deal wonderfully with this people [Or, I will proceed to deal wonderfully with this people] wonderfully, and marvellously for the wisdome of their wise men shall perish, and the understanding of their men of understanding shall bide it self [that is, it shall not stand them in any stead at all. Compare Jer. 49. 7. Obad. verse 8. Mat. 11. 25. 1 Cor. 1. 19.]

15 Wo unto them that will hide themselves deep from the LORD, hiding (their) counsel: [That is, which think that God seeth them not, but that their devices are hid from him. Or thus; which hide (their) counsel deep from the Lord] and whose works are done in darkness, and they say, who seeth us? and who knoweth us? [Compare Psal. 94. 7.]

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

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

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

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

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

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

21 Which make a man guilty [Heb. cause him to sin, or, make him a sinner ; that is, accuse him, as if he had committed a great offence] for a word, [not being able to endure that their sin should be seriously reprobated. This was fulfilled in our blessed Saviour Christ and his Apostles] and lay snares for him that reproveth (them) in the gate : [that is, in judgement. See the Annotat. Genes. 34. 20. and 22. 17. Or, in the gate, that is, openly in the publick assembly. See Amos 5. 10. Others, And lay snares for him in the gate that reproveth them ; that is, and seek his destruction by false accusations] and which drive away the righteous into the desert. [Where they can find no food nor relief, and where all things are dreadful and terrible. The meaning is, which by their false accusation cause the righteous to be condemned in judgement, and to be scattered to misery and calamity. Others, for a thing of nought.]

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

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

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

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

C H A P. XXX.

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

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

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

3 For the strength of Pharaoh shall be shame unto you, and that refuge under the shadow of Egypt, confusion.

4 when his Princes [To wit, the King of Judas Princes. See Eze. 17. 15. Others, their Princes ; to wit, the Princes of the people of the Jews shall have been at Zoan, and his Ambassadors [or, messengers] shall have come neer unto Hanes. [Zoan and Hanes were cities lying in Egypt. See the Annotat. Numb. 13. 22. Psal. 78. 12. Hanes is Daphne. See Jerem. 2. on verse 16. and 43. on verse 7.]

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

ing; to wit, the Egyptians. See Jerem. 37.7. by a people that cannot profit them, nor (be) an help nor an advantage (unto them,) but shall be a shame and also a reproach (unto them.)

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

7 For Egypt shall help in vain, and to no purpose; [That is, the help of the Egyptians shall be in vain, and to no purpose] therefore have I cried concerning this; sitting still shall be their strength; [to wit, the strength of the Jews. Compare below vers. 15. Hebr. Rahab-hem scabet, which words others do render thus: Rahab is ceasing, or, Rahab shall cease; that is, Egypt shall sit still, or cease; that is, it shall afford no more help. See Jerem. 37.7. Egypt is more then once by the Prophet called Rabah, as below chap. 51. 9. and Psal. 87. 4. See the Annotat. there.]

8 Now (then) go thy waies, write (it) before thee on a Table, and note in a book, [These words, and those that follow, are the words of the Lord unto the Prophet, (writ, &c.) To wit, for a witness against them. Compare this with Deut. 31. 19, and above chap. 8.1. (before them) or by, or among them, to wit, the Citizens of Jerusalem] that it may remain [Heb. be. See Psal. 37. vers. 18.] for the last day, [or, for the day, or time to come] for ever and ever.

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

10 Which say unto the Seers, [That is, unto the Prophets. See 1 Sam. 9.9.] See not [that is, Prophecie not; as if they had said, Though God reveal somewhat unto you, yet publish it not, but conceal it, as if ye had neither seen nor heard it:] and to the Viewers, that is, Prophets] View for us that which is right, Speak unto us soft things: [as if they had said; but preach unto us that which is pleasant, and acceptable,] view for us deceipts, [or workings.]

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

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

sion of the poor and innocent. Others in oppression, to wit, of the Prophets, that counsel or advise you for the best. See Jerem. 20.2. and 26.11. and 37.15, 16.] and perversenesse, and stay thereon: [To wit, upon oppressions.]

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

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

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

16 And ye say, no, but we will flee upon horses: [To wit, when the Babylonians are too strong for us: Others, we will flee, &c. that is, we will run about hither and thither, to long till we find help,] therefore shall ye flee [to wit, because ye are thus rebellious, and speak thus. See the accomplishment 2 Kings 25. 4. Jerem. 39.4. and 52. 7.] and we will ride upon swift Horses,) [or upon light horses, that run apace,] therefore your Pursuers [to wit, the Babylonians] shall be swift (also.)

17 One thousand (shall flee) at the rebuke of one, at the rebuke of five shall ye (all) flee: [Compare this with Levit. 26.8.36. Deut. 28.25. and 32.30.] till ye be left as a Mast[or, Mast-tree, high pole, memorial, high exalted pillar or memorial, or high tree without boughs or leaves] upon the top of a mountain, [The Prophet doth intimate hereby, that those that should be left, should be sown very thin, and should be as easie to be seen and told, as a ship-mast, or high pole upon a Mountain] and as an Ensign upon an Hill.

18 And therefore will the Lord wait that he may be gracious unto you: [These and the words that follow, are a comfort or consolation unto those whom the Lord should spare, or suffer to remain, (the Lord will wait) to wit, upon your repentance and amendment, (that he may be gracious unto you,) delivering you from your captivity,] and therefore will he be exalted, [To wit, by his judgements, whereby ye shall be brought to repentance and amendment,] that he may have mercy upon you, for the Lord is a God of judgement: [Who doth nothing rashly or inconsiderately, but all things justly, and upon good grounds; who knoweth to moderate and mitigate punishments, as Jerem. 10. 24. where it is said thus, Correet me Lord, but with measure, or, judgement: God punisheth them that deserve punishments, and sheweth mercy to them that repent and turn unto him [blessed are all they that wait for him.] Compare Psal. 1. 12. and 34. 9. Prov. 16. 20. Jerem. 17. 7.]

19 For the people [To wit, the people of the Jews, after they shall be delivered out of the Babylonish captivity, which was a type of the spirituall redemption of the people of God by Christ, [shall dwell in Zion at Jerusalem : thou shalt not weep at all, [or, thou shalt not weep any more so sore, or, so much, Heb. Thou shalt not weep with weeping : to wit, with so much, or so sore weeping, as thou didst in times past, when thou wast carried into captivity. See Psal. 137.] Surely he [to wit, the Lord] will be gracious unto thee, [Heb. he will by being gracious be gracious unto thee] at the voice of thy cry, [that is, when thou shalt in thy captivity call or cry unto him for deliverance] as soon as he shall hear it, shall he answer [That is, hear thee.]

20 The Lord shall indeed give you bread of distress, and waters of affliction ; but thy Teachers shall not fly any more away as with wings, [Or, be winged : That is, so swiftly or speedily as if they had wings. As came to passe in sundry former times, and especially from the time of the Prophet Malachi unto John Baptist, See Mal. chap. 4. vers. 4, 5. Psal. 74. 9.] but thine eyes shall see thy Teachers. Others shall see thy Teachers (continually.) That is, have them always or continually with you, beholding them with joy and delight, and hearing their Sermons with zeal and attention. (The Lord shall indeed give you bread of distress, &c.) That is, the Lord shall indeed suffer you to fall again into affliction and adversity, but he shall comfort and strengthen your souls with the spirituall food of his Word, and with the hearing of the Gospel ; no teachers shall be wanting unto you, he will make that ye shall have alwayes some with you ; to wit, after that Christ shall be come into the World, who himselfe in his own Person shall preach unto you, as also his Apostles and Disciples, whom he shall afterward send into all the World, to preach the Gospel unto all Nations, Math. 28. 19. Others, The Lord shall give you bread (in) heaviness, or, sorrow, and water (in) oppression, &c. This was fulfilled in the time of the Mischabees.]

21 And their ears shall hear the word (of him that is behind thee, [That is, God shall as it were follow, or go after thee, and shall carry and lead thee by his Word and Spirit, as a Tutor or School-master letteith his Disciples or Scholars go before him, that he may mind them the better] saying, this is the way, [to wit, the way that leadeth to heaven] walk in it, when ye shall turn aside to the right hand or to the left. As if he had said, as soon as ye shall step aside from the right way, the Lord will with the strife of his Word bring you back again into the right way, See Psal. 23.]

22 And ye shall esteem as unclean [Or, despise (it) as a thing unclean, and put it away from you] the covering of thy silver carved images, and the covering of thy golden molten images : thou shalt cast them away as a monstrous cloth, and say unto each of them, away from thence [or, get thee gone. Heb. go forth. The meaning is, thou shalt utterly abandon & forsake Idolatry, as repugnant to the true worship and service of God. (The covering of thy silver carved Images) that is, thy carved Images that are covered over with Silver or Gold. Heb. of the carved Images of thy Silver, that is, which are made of thy Silver. So presently again, of thy Gold, (and the covering over of thy golden molten Images) That is, thy molten Images covered over, or clad, or adorned with Gold : The Hebrew word hath respect to the beautifull and glorious Ephod of the High Priest, whereof see Exod. 28. 6. &c.]

23 Then shall he [To wit, the Lord] give rain unto thy seed, [Heb. he shall give the rain of thy seed ; to wit, that rain which thy seed hath need of, if it should

come up well, and bear fruit] wherewith thou hast sowed the Land, [or, when thou hast sowed the Land] and bread of the increase of the Land, [others, bread of the Lands getting, or, revenue : that is, corn, that proceedeth or cometh forth out of the land or ground] and the same shall be fat and plentious, [or, oily] thy Cattell shall in that day feed (in) large Pastures.

24 And the Oxen and the Ass-colts that till the Land, shall eat pure, [or, clean, Heb. leavened : that is, pleasant, savoury] fodder, [or, pure fodder, or proven-dier : to wit, without chaffe, or other uncleannessesse, by reason of the great plenty of fruits that shall grow then] which is stalked [or, shot, winnowed] with the shovell, and with the fan.

25 And there shall be upon all [or every] high mountain, and upon all [or every] exalted hill, little brooks and streams of water, [That is, God will so abundantly replete with his transcendent mercy and blessing upon all things, that even those men shall be converted and bear fruit, who were by nature hard, dry and barren, like the high mountains and hills. Upon all [or every] high hill, small brooke] or, water-springs, water-issues : to wit, to water the high mountains and hills, and to make them fruitfull] in the day of the great slaughter, [To wit, after the Babylonians shall be slain by the Persians and Medes] when the towers shall fall. [To wit, the towers of the City of Babel ; or, the mighty Princes and Tyrants that are in it.]

26 And the light of the Moon shall be as the light of the Sun, and the light of the Sun shall be seven-fold : [Or, seven times greater : that is, your joy shall be exceeding great : First, when ye shall return again into your own Country, but especially when Christ shall appear or come in the flesh, then shall the light of his knowledge, and the glory which God shall give unto his Church be exceeding great and excellent. See above chap. 24. 23. and the Annotat. there] as the light of, [or brightness, or, shining] of seven dyes : [The meaning is, the brightness of the Sun shall be so great, as if seven Suns did shine all at once, or together, and as if the light of seven bright and clear dayes were all united together. Understand all this of the exceeding great spirituall light of knowledge in divine and spirituall things] in the day when the LORD shall bind up the breach of his people, and heal the wound wherewith they are stricken. [Or, which is broken them, Heb. the wound of their striking, or, broke : that is, when the Lord shall deliver his people out of Babel, and shall bring them again into the land of Juda : but especially when he shall send Christ, the true Physician of the soul, who shall forgive their sins, and regenerate or beget them again by the holy Ghost.]

27 Behold the Name of the LORD, [That is, God himself, or his power and glory] cometh from far, [to wit, from Heaven, from whence God sent his Angel to slay the Assyrians in the Camp of Sennacherib] his anger burneth, [to wit, against the Enemies of his Church, and in particular against the Assyrians] and the burden, [or, exaltation, lifting up ; to wit, of Gods anger. The Hebrew word is used for lifting up, Judg. 20. 40. and Jerem. 6. 1. and elsewhere] is heavy : his lips are full of indigitation, and his tongue (is) as a consuming fire.

28 And his beauty [or, blast] is an overrunning brook, (which) reacheth even to the neck : [Heb. divideth. &c. To wit, into two parts, so that the uppermost part, to wit, the head, sticketh out, and the lowermost is under water] to shake, [or, to minnow, to scatter, to sift] the heathen with a shaking [or, sieve, minnowing] of vanity, [that is, until they come to nought, or which shall bring them to nought, as a misleading bridle in the

in the jaws of the Nations, Heb. *a bridle causing to erre*, &c. that is, scattering them abroad, so that they know not whither or where to goe; it is a comparison borrowed from beasts that are led by the bridle whither men list.]

29 *There shall be a song of praise among you,* [To wit, when the *Affyrians* shall be slain by the Angel of the Lord. See *Psal. 42. 9.*] *as in the night when the feast is hallowed:* [It seemeth that the Prophet hath respect unto the feast of unleavened bread, which the Jewes kept in the night-time when they did eat the paschall lamb; at which *feast* they sung an hymne of praise, *Exod. 12. 8. Mat. 26. 30.* See *Psal. 42. 5.*] *and gladness of heart, as of one that walketh with piping, to come to the mountain of LORD,* [that is, to the Temple, wherein the Lord hath his habitation] *to the rock of Israel,* [that is, to the Lord Christ, on whom the people of Israel were to rely.]

30 *And the LORD shall cause his glorious voice to be heard,* [Heb. *the glory of his voice*, &c. That is, the thunder, and other outward tokens of his anger against the enemies of his Church. See *Psal. 29. on vers. 3.*] *and (shall) cause the letting down of his arm to be seen,* [to wit, when he shall let down his strong and mighty arm to smite the Affyrians: namely in the siege laid against the city of Libna, or in his marching up against Jerusalem. See *2 Kings 19. vers. 8, and 35.*] *with indignation of wrath, and a flame of a consuming fire (with) arrows, lightnings, and a flood,* [As above *chap. 4. vers. 6.*] *and hail-stones.*

31 *For through the voice of the LORD* [As vers. 30.] *shall Assur be beaten to shivers (who) smote with the rod.*

32 *And wheresoever* [To wit in the land of Juda] *that grounded* [to wit by God; which was appointed by the ordinance of God] *staff* [that is, the hostile invasion of the Affyrians] *shall have passed* [Heb. *all passage of the grounded staff*] (*whereupon the Lord shall have caused the same to rest,*) [or, *shall have laid it*] (*there*) *shall they be with tabrets and harps:* [the meaning is, after that the Angel shall have slain the Affyrians, they shall every where in the land of Juda praise the Lord with songs of praise: they shall be every where merry and joyfull because of this victory. See the like example, *Exod. 15. 20.* and *1 Sam. 18. 6.* Others, *whereupon the Lord shall have laid that same with tabrets and with harps, or shall be with tabrets and with harps for with shaking fightings (shall be fight against them, to wit, against the Souldiers or army of the Affyrians. Others, against it; to wit, the staff.* The Hebrew is as well the one as the other. Some render this 32. verse thus: *and it shall come to pass that every where where that grounded staff which the Lord shall cause to rest upon him (to wit the Affyrian) shall have passed (or gone through) with tabrets and with harps, he shall fight against that (land) with a fighting concussion.* The meaning is, if any land do receive that staff with tabrets and harps (that is, with joy and gladness) which ought rather to be received with grief and heaviness, the Lord shall fight against it with fightings of shaking; that is, so that all shall shake and tremble with a great shaking.]

33 *For Tophet* [Heb. *Tophthe*, that is, *Topheth*, as *Jerem. 7. 31.* and *19. 6.* See *2 Kings 23.* the Annotat. on vers. 10.] *is prepared of yesterday,* [Understand here by *Topheth*, not only the grave, but also hell fire, which is prepared for all the enemies of God, and persecutors of his Church] (*yea it is also prepared for the King,* [understand here Sennacherib the King of Affyria] *he* [to wit, the Lord] *bath made it deep (and) large: the fire and wood of the burning pile thereof* [to

wit, of Topheth] *is much, the breath of the LORD shall kindle it like a stream of Brimstone* [to wit, the burning pile, or the rod, or staff whereof mention is made vers. 31. or, understand it of *Tophet.*]

C H A P. XXXI.

A woe denounced against the Jewes that went to seek for help in Egypt, and sought not unto the Lord, ver. 1. Th: Lord promiseth that he will protect Jerusal.m, 4 if they should turn unto him, 6. And that he will smite Assur, and put him to flight, 7.

VV *O to them that go down into Egypt for help,* [This did those of Jerusalem (for help) to wit, against Sennacherib the King of Affyria. Compare *2 Kings 18. vers. 21, 24.*] *and stay upon horses,* [meaning the strong horses of Egypt, as appeareth vers. 3.] *and trust in charrets, because there ar. many, and in horsemen, because they are very strong.* [Compare *Psal. 20. 8. Jerem. 17. 5.*] *and look not unto the holy One of Israel.* See above *chap. 29. vers. 19.*] *neither seek the LORD.* [to wit, by prayer, or ask not counsel of him.]

2 *Yet be* [To wit, the Lord also is wise] *[no less, but much more then you. As if the prophet had said, the Lord knoweth well enough how to execute his judgments and threatenings, although the Jewes do invent and devise all kind of means to escape. If they were wise, they would enquire and ask counsel of him] and he causeth evil to come, [th it is, judgments and plagues upon the disobedient] *and dwelleth not back his words:* [but performeth whatever he threatneth] *but he will get him up ag unft the house of the evil doers,* [that is, against the wicked and disobedient Jewes] *and against the help of them that work iniquity.* [Meaning the Egyptians that shold come to help the Jewes.]*

3 *For the Egyptians are men, and not God, and their horses are flesh and not spirit;* and the *LORD shall stretch out his hand* [Or, turn to encline] *his hand, (so) that the helper shall stumble, and he that is helpt shall fall down,* and they shall come to nothing altogether.

4 *For thus said the LORD unto me, like as a lion, and a young lion roreth upon his prey, when a full multitude of shepherds* [Or, a great number of shepherds, Heb. *the fulnes of sh pherd*; that is, all the shepherds that are thereabouts] *is called together against him, he is not afraid of their voice, nor humbleth himself because of their multitude:* [or because there is a great number of them. Others, because of the stir] *so shall the LORD of hosts come down,* [to wit, from heaven] *to fight* [to wit, against the Affyrians] *for mount Zion,* [that is, for Jerusalem, or for his people. See the accomplishment, *2 Kings 19. 35.* *Others upon mount Zion, and for the hill thereof,* [or, upon the hill thereof. Understand hereby this hill mount Moria, whereon the temple stood: it was called the hill of Z'or, because it was lower and less then mount Zion, whereon the city of David lay.]

5 *As birds flying,* [Others as birds fly (round about their nest) to wit, to defend it] *so will the LORD of Hosts defend Jerusalem.* Compare *Deut. 32. 11, 12.*] *defending he will also deliver it, passing through,* [or passing over, leaping over. In the Hebrew the same word is used, from whence Paschah, that is, passage, or passing over is derived: Understand then this, so he shall destroy the Affyrians in after-time, to wit, in one night, as he did the Egyptians in former time, *Exod. 12. 12, &c.*] *he will also help it out,* [or, he

he will help them out : to wit, the citizens of Jerusalem.]

6 Turn ye [Or, return ; to wit, the backsliders among the Jewes] unto him, [to wit, unto the Lord, whom ye have greatly offended] from whom the children of Israel have deeply [that is, greatly, wide, far] revolted : [Heb. that made the departure, or, revolting deep.]

7 For in that day [To wit, when the Lord shall visit them by the Assyrians that shall come to fight against them] shall they cast away every man his silver Idols, and his golden idols, [because they will see and perceive that they are not able to help them. Heb. the Idols of his silver, and the idols of his gold, as above chap. 30. ver. 22.] which your (own) hands had made unto you (for) a sin.

8 And Assur [That is, the Assyrians] shall fall by the sword, not of a man, [but by the sword of the Angel. See 2 Kings 19. 35.] and the sword not of a man shall devour him : and he shall flee from the sword, [to wit, from the sword of the Angel. Heb. from the face of the sword] and his young men shall melt away, [Heb. shall be for a melting. That is, their hearts shall tremble and melt away in their bodies for anguish and fear. Some do render this eighth verse thus; Then shall Assur fall by the sword not of a mighty man, and the sword not of a mean man, shall devour him: but he shall flee from the sword, (that is, for fear of the sword) and his young men shall be brought under tribute.]

9 And he [To wit, the King of Assyria] shall for fear pass through (toward) his rock, [or, to his rock; that is, he shall flee toward his strong city Nineveh. See 2 Kin. 19. 36. Others, and their rock shall depart for fear] and his princes shall be afraid [or, fall down, or be destroyed] of the Banner : [that is, of the token of the battel, which the Angel shall give them, or, of the Angel of the Lord, who shall pursue them as with a banner or standard that is set up] saith the LORD who hath a fire at Zion, and a furnace at Jerusalem. [That is, who dwelleth at Zion, and keepeth house at Jerusalem : and who consequently will not suffer the Assyrians to thrust him out of his dwelling.]

CHAP. XXXII.

A prophesy concerning the kingdome of Christ, ver. 1. and a relation of the benefits which he shall bestow upon his Church, 2 &c. A threatening against the secure and careless women, 9 and against the whole land, 12 which shall be laid waste, 14. Therefore the Prophet speaketh again of the kingdome of Christ, and sheweth what he should work in the hearts of the elect by the holy Ghost, 15 &c. Threatnings against the wicked, 19. A speech made to the Teachers or Ministers of the new Testament, 20.

B Ehold, a King shall reign in righteousness,] By this King is meant Christ Jesus. But some do understand by this King, King Hezekiah, forasmuch as he was a type and figure of Christ. Compare Psal. 45. 7. Zach. 9. 9.] and the Princes [that is, the Ministers of this King in his spirituall kingdome] shall rule according to judgement [to wit, by the word of God.]

2 And (that) man, [To wit, Jesus Christ] shall be [to wit, unto believers] as a covering against the wind [that is, as a place where a man may hide & cover himself from the wind. The meaning is, the Messiah shall be the true refuge of all the elect. By wind in this place

is meant the wind of spiritual temptation, and all manner of persecution. Compare Mat. 7. 25, 27.] and an hiding-place against the flood as waterbooks in a dry place, [that is, he shall bring strong comfort or consolation to the distressed, by the powerfull working of the holy Ghost. Compare these words with Mat. 5. 6. Joh. 4. 10, 14, and 7. 37, 38, 39. [as the shadow of a heavy rock in a thirsty, [or weary land : to wit, weary and faint for thirst. See Psal. 143. 6. Prov. 25. 25. above chap. 29. 8.]

3 And the eyes of them that see, [That is, the eyes of the faithful who shall be all enlightened of God, below chap. 54. 13. See also above chap. 29. 18, and 30.] shall not look back, [that is, shall not look elsewhere, nor look amiss. Understand withall, but they shall diligently look up to God. Others, not be annoyed or bedazzled, or dazzle, or be dim, or dark] and the ears of them that hear shall hearken [to wit, unto that which the Lord saith. See Mat. 7. 28. Luke 4. 22.]

4 And the heart of the rash [or of the imprudent. Heb. of them that make haste. So below chap. 35. ver. 4.] shall understand knowledge : and the tongue of the stammerers shall be ready to speak distinctly [Heb. neatly, to wit, words.]

5 The fool shall no more be called liberal : neither shall the covetous be (any more) called bountiful [or giving liberally or bountifully. The Hebrew word doth also sometimes signify rich, as Job 34. 19. The meaning is, vices or evil deeds shall go no more under the name of virtues, but they shall by the preaching of the Gospel be discovered, and be sharply reproved : evil shall be called evil, and good shall be called good.]

6 For a fool speaketh folly, [But he will be a fool that &c. and so in the sequel] and his heart doth ini-
quity, to practise hypocrisy, and utter error [that is, false doctrine, which leadeth a man aside from the way of salvation, and bringeth him into error] against the LORD, to leave the soul of the hungry empty, [that is, to hinder men from coming to the knowledge of the truth of God : Understanding by the soul of the hungry, all them that have an earnest desire and longing to know heavenly and soul-saving truth. Compare Mat. 5. 6. Job. 6. 32. &c.] and to cause the thirsty to lack drink [Heb. the dr nk of the thirsty : that is, the drink which ought to be given to the thirsty, or which the thirsty hath need of or lacketh, or which he wisheth and desireth.]

7 And a churls whole furniture is evil : [The words of this verse are a description of the churl or miser. (A churls whole furniture &c.) or working-tooles, working-instruments are evil. That is, his counsels and devices, dealings, weight, measure, &c. are altogether hurtful. Coveteousness is the root of all evil, 1 Tim. 6. 10.] he deviseth shameful devices. See Job 21. the Annotat. on ver. 27.] to mar the miserable with false speeches, and judgement when the poor speaketh. [The meaning is, that the churl or covetous person regardeth not the words which the poor alledge in their own behalf and defence, but that he doth still as boldly wrest and pervert judgement. Others, yea even when the poor speaketh that which is right ; that is, although he be in the right in that which he saith. Others, when the needy speaketh with judgement ; that is, with reason and understanding.]

8 But a liberal man [As above ver. 5, 6.] deviseth [or, aeteth designes, or purposeth, intenderib,] liberalities, and standeth upon liberalities. [that is, he is diligent to shew love and liberality to his neighbour].

9 Rise up, [To wit, to the honour of the word of God. See Genes. 49. 33. and Jud. 3. 20. or, rise up,

to wit, out of the sleep of sin; namely, to prevent the sore plagues wherewith the Lord doth threaten you] ye women at rest [or, careleſſ, ſecure, preeumptuous women, which are at preſent voluptuous and wanton, feeling and ſuffering at preſent no evil or inconvenience at all. Some do understand by the women here, the cities that were in the land of Judah; and by the daughters (mentioned in the following words) the villages that is, the inhabitants of thole cities and villages] hear my voice: the daughters that are ſo ſecure, give ear unto my ſayings.

10 Many dages above a year ſhall ye, [To wit, who are at preſent ſo quiet and careleſſ] be troubled, [to wit, by reaſon of the fearfull plagues that God ſhall ſend upon you. (Many dages above a year, &c.) That is, many years one after another, or many years together, to wit, ſeventy years; for ſo long did the Babylonian captivity laſt. Some extend it further, to wit, to the laſt deſtruſion or deſolation of the Jews. Compare Hos. 3.4.] ye (daughters) which are ſo ſecure, for the vintage ſhall fail, there ſhall come no gathering. [This is that which God threatneth, Levit. 26. ver. 34. and 43. (the vintage ſhall fail,) that is, ceaſe, ſhall not be. Heb. is out, or, faileth: that is, it ſhall ſurely fail, (there ſhall come no gathering.) The meaning is, the land shall be ſo wasted and deſtroyed, that there shall be nothing to be had or gathered from it.]

11 Tremble ye (women) at reſt, [As above ver. 9.] be troubled (ye daughters) that are ſo ſecure, ſtrip ye, [or, put off your clotheſ: to wit, your uſuall gay apparel] and make ye bare, and gird (ſacks) about your loins. [As if he had ſaid, the time is now at hand that ye ſhall be fain to put off your gay and coſtly apparell, and instead thereof, ſhall be fain to put on ſacks, or mourning garments. See above chap. 3. ver. 24.]

12 Men ſhall lament for the breaſts, [That is, because the Children have nothing to ſuck: the breas‐ts of the Mothers being dried up by reaſon of the great hunger or famine. Some are of opinion, that here by breas‐ts are to be underſtood the Fields and Vines (as it followeth in the Text) which are like to breas‐ts, out of which food or nouriſhment for neceſſity is ſucked or drawn: and then this is the ſenſe or meaning, as the Children ſhall have no milk, ſo neither ſhall grown men have either meat or drink] for the deſirable fields, for the fruitfull vines.

13 Upon the Land of my people ſhall the thorn (and) the briar come up: yea upon all the houses of joy: [That is, upon all places where the houses have ſtood, wherein they were wont to be joviall and merry: [or all thoſe houses ſhould be burnt down and deſtroyed by the Enemie. See 2 Kings 25. 9. & 2 Chron. 36. 19.] (in the city that leapeſth with joy. [That is, Jeruſalem. See above chap. 22. ver. 2.]

14. For the Palace [To wit, the Kings Palace] ſhall be forsaken, [or, ſtand empty] the ſhip [or, the mu‐titude of the City ſhall ceaſe, [or, be left] Ophel. [See 2 Chron. 27. 3. and the Annotat. there, and chap. 33. ver. 14. and Nehem. 3. 26. and 11. 21.] and the watch-towers [Heb. watch-tower: called, Nehem. 3. 26. the tower ſticking out] ſhall be for dens, [that is, for places where no men, but ſnales and toads ſhall dwell] for ever, [that is, a long while] a joy of wild Aſſes, a paſture of Flocks. [The meaning is, the wild Aſſes, which love to be in deſert places, ſhall find good paſture there.]

15 Untill the ſpirit [To wit, the holy Ghost, whom the Meſſias will ſend unto us from the Father. See Luke 24. 49. Joh. 14. 26.] be poured out [Heb. be made bare. Because the bottom of a vessel is made bare when the water is poured out of it] upon us from an high: [That is, from Heaven] then ſhall the wilderness

become a fruitfull field, [or land, meadow. Heb. become a Carmel. See the Annotat. 2 Kings 19. 23. and Jerom. 2. on ver. 7. and above chap. 29. 17.] The meaning is, that thoſe that are by naſure uſeless and unſerviceable for any thing that is good, they ſhall be made uſefull and ſerviceable, eſpecially the Gentiles] and the fruitfull field ſhall be counted for a Forrest. [That is, the land of Judea, and the people of the Jews, which are here called the fruitfull field, because God called them, and did chuse and receive them for his own people before the Gentiles, and because the Law of God was and continued long among them; ſhall be as it were a deſert, and barren, like a wilderness or Forrest. Compare above, chap. 29. 17.]

16 And judgement ſhall dwell in the wilderness, [That is, the Gentiles which were formerly like a wilderness, they ſhall turn unto the Lord, and live according to his Laws and Commandments, being juſtified and ſanctified] and righteousness ſhall remain, [or, dwell, or, abide with the habitation] in the fruitfull field: That is, in the Church of believers, both Jewes and Gentiles. See above chap. 29. on ver. 17.]

17 And the works [Or, the thing made, or formed: that is, the fruit. See Psal. 1. 3.] of righteousness ſhall be peace: [To wit, peace of Conscience, Rom. 5. 1.] and the working of righteousness, [or, the fruit of righteousness wrought out] ſhall be quietnes and ſecurity for ever.

18 And my people ſhall dwell in an habitation of peace [The Prophet doth in this eighteenth verſe deliver in other words the very ſame matter whereof he had ſpoken in the 15, 16, & 17. verſes. By peace in this place is to be underſtood the peace of Conscience which believers enjoy under the protection of their chief or ſupreme Shepherd the Meſſiah] and in well ſecured dwelliſgs, and in ſtill quiet places: or, in quiet reſt, or, in great ſilence (and) quietnes.

19 But it ſhall hail where they go down into the forreſt, [That is God will cauſe his judgements to come upon the forreſt, that is, upon wild, Savage, diſobedient men. Compare Job. 10. 11. Ezek. 38. 22. Rev. 8.7. and 16.21. Some take it thus; that the hail, that is, the Plague or judgement, ſhall do as little harm as it fell upon a forreſt, where it can doe but little harm. Others render the words thus, It ſhall hail in the deſcent, or, going down, or, in the lowermoſt (part) of the Forreſt. As if the Prophet ſhould ſay, where a man was wont to be protected from the hail, there ſhall it (to wit, the hail) pierce through to the very bottome, or lowermoſt part of all. Others, ſo that the Forreſt ſhall fall down. Compare Duet. 38.52.] and the City ſhall be low, in a low place. [That is, rebellious Jeruſalem, together with all diſobedient and unthankfull persons ſhall be humbled and brought low. See above ver. 14. and compare Matth. 11. 23.]

20 Bleſſed are ye that ſow beſides all waters, [Here the Prophet turneth himſelf to all faithfull Teachers and Ministers of the Word, and he compareth them to happy and fortunate Husbandmen, who tilling a watery or fruitfull field, look for a good crop in Harveſt: as if he had ſaid, Bleſſed and happy are ye that preach the Word of God with joy in the Church of God, which in Chriſt's time ſhall be gathered in all places of the world, and which ſhall bring forth much fruit, as a field that lyeth by the water ſide. Compare further, Psal. 72. on ver. 16. & Luke 8. 11. Some understand by the waters, all kind of Nations, (as elsewhere beſides) to whom the Gopel in the time of the New Testament ſhould be preached] that ſend forth thither the Ox and the Aſſe: [That is, ye that till the fruitfull field, forasmuch as ye may certainly

certainly look for much profit and benefit from thence : for in the land of *Juda* the Oxen and the Asses did draw the Plough, and did Husbandry-work, or tilled the ground : and understand here by the foot of the *Ase* and the *Ox*, the *Ase* and the *Ox* themselves.]

C H A P. XXIII.

The destruction of Sennacherib and his Camp or Army is foretold, vers. 1, 3, 4. A prayer of the Godly. 2 Joy in Zion for the overthrow of the Assyrians, 5 The miserable condition of Jerusalem before the Lord smote Sennacherib, 7, 8, 9. The Lord ariseth for the help of his people, 10 and derideth the Assyrians, and stirreth up every one to admire and wonder at their destruction, 13 teaching what ought to be done for the obtaining of Gods blessing, 15 A further promise of victory and peace, 17, &c. especially in the time of the Messiah, 20 A seering speech of God to the Assyrians, 23 and a comfortable speech to the godly, 24.

VVV O unto thee thou master, [To wit, thou Sennacherib King of the Assyrians : but it is spoken also to all persecutors of the Church of God] thou that wast not washed, and thou that dealest unfaithfully where one hath not dealt unfaithfully against thee : when thou shalt have finished the washing, [when thou shalt be come to the end which God hath appointed : that is, when thou shalt have filled up thy measure, and when the judgments wherewith God will visit his people, shall have an end] thou shalt be wasted : [to wit, first thy Army shall be wasted and destroyed by the Angel. Secondly, thou thy self shalt be destroyed by thine own sons. See 2 King. 19. 35, &c. Lastly, thy City Nineve shall be wasted or destroyed by the Chaldeans] when thou shalt have made an end of dealing unfaithfully, one shall deal unfaithfully against thee. [It seemeth that this is to be understood of Sennacherib's sons, who murdered him in his Idolatrous Temple, 2 King. 19. 37.]

2 LORD be gracious unto us, [To wit, thy holy Church : or, unto us, we that are thy people] we have waited for thee : [to wit, that thou shouldest help and deliver us] be (thou) their arm [to wit, the arm of the godly Jewes. The meaning is, be thou the Defender and Protector of thy people against the Assyrians] every morning, [Heb, in the mornings : that is, every morning, continually, alwaies, as Psal. 90. 14. See the Annotat. Psal. 73, on vers. 14. Or, when they call upon thee at the time of the morning-sacrifice] besides our preservation in the time of trouble.

3 At the sound of the tumult [To wit, when the Angel shall fall upon them. See 2 King. 19. 35.] shall the Nations flee away : [to wit, the sooldiery in the Army of the King of Assyria, which consisted of divers people and nations] at thine exaltation [when thou O Lord, shall set thy self as it were upon thy judgment-seat, and shalt execute judgment upon the enemies of thy people] shall the Heathen be scattered.

4 Then shall your spoil be gathered, as the Caterpillers are gathered : [This is a speech made to the Assyrians. The meaning is, the Assyrians shall be slain by the Angel of the Lord, and be spoiled and plundered by the Jews. (your spoil, &c.) That is, the spoil or prey which the Assyrians plundered and took away from other Nations, the same shall be again taken away from you. (as the Caterpillers are gathered :) Heb. with a gathering of the Caterpillar] they shall skip to and fro upon it, as the Grasshoppers do skip to and fro [upon it ; to

wit, upon your spoil or prey ; that is, upon the spoil or prey which shall be taken away from you. Upon it shall they skip and leap to and fro, and dance often upon it, with joy, again and again and with gladness, and with shouting.]

5 The LORD is exalted, for he dwelleth (on) high : [That is, in heaven] he hath filled Zion with judgment and righteousness. [Or, he shall fill Zion, &c. To wit, after the destruction of the Assyrians in Hezekiah's time.]

6 And it shall come to passe, that the stability of thy times, the strength of (thy) preservations shall be wisdom and knowledge : [Here the Prophet turneth or directeth his speech unto King Hezekiah. Others conceive that it is a speech made or directed to the Church of God. As if the Prophet had said, that which shall cause the Church to stand fast and immovable, shall be the knowledge of the loving kindness and favour of God. (the stability of thy times) That is, of thy reign O Hezekiah ; or, O Church of God : (the strength of (thy) preservations) or, (thy) saving strengths, or, the strength of (thy) manifold salvation (shall be) or, is, the fear of the LORD shall be [or, is] his treasure. [To wit, King Hezekiah's treasure. As if he had said, because he feareth the Lord, therefore he will bless him with riches. See 2 King. 20. 13. and 2 Chron. 32. vers. 27, 28, 29. Others, his, or her treasure ; to wit, the treasure of the Church of God. If these words be applied to King Hezekiah, then they shew likewise what and how great and excellent that wisdom of King Hezekiah was, of which we may read 2 Kings 19. 1, 14, and chap. 18. verse 4, 5, 6.]

7 Behold their strongest ones [To wit, Sennacherib, and his Princes strongest ones, or most valiant men. Or, their Ambassadors, messengers : to wit, those whom Sennacherib sent to King Hezekiah, and to the inhabitants of Jerusalem. 2 King. 18. ver. 17, 18, &c.] cry without, [to wit, the city of Jerusalem, as appeareth, 2 Kings 18. ver. 17, 18, &c.] the messengers of peace [to wit, those men whom Hezekiah had sent unto Sennacherib, to ask or beg peace of him, 2 Kings 18. 14.] weep bitterly.

8 The high waies [To wit, in the land of Juda] are wasted, [to wit, by the Assyrians] he that goeth through the paths ceaseth : [the meaning is, no man dare journey or travel in the land of Juda on the common roads or high-waies, because of the invasion of the Assyrians. Compare Judg. 5. 6. and the Annot. there] he [to wit, Sennacherib] disanulleth the covenant, [to wit, which he had made, promising to march away when Hezekiah shouldest have paid him the sum of money which he had laid upon him as a tax or tribute. See 2 Kings 18. 14, &c.] he despiseth the cities, [to wit, the cities in Juda] he regardeth no man.

9 The land [To wit, the land of Juda, which is laid waste by the Assyrians, mourneth, it languisheth,] Libanon [the name of a mountain, and by this as by other places after named, lying on the borders of the land, is signified that the whole land was wasted and destroyed] is ashamed, [to wit, because it is bereaved of its fair high Cedar trees, which are hewn down by the Assyrians, wherewith it was formerly beautified and adorned] it withereth : or, it was hewn down] Sharon is become like a wilderness ; [Sharon was a land or country where good wheat was wont to grow. See 1 Chron. 27. 20. but it was pitifully wasted when the prophet wrote this.] both Basan [in Basan was good pasture. See Deut. 32. 14. Psal. 22. 13. This mountain lay not in the tribe of Juda, but in the halfe-tribe of Manasseh, Jos. 13. 30.] and Carmel

mel [here was also good pasture ground, 1 Sam. 25. 2.] are shaken] or cast off; to wit, their fruits. Others, Brayeth; that is, roareth or crieth like an ass, that is, roareth terribly, because the beasts that were wont to feed there, were now driven away and plundered.]

10 Now will I arise [or get me up; to wit, against the Assyrians] saith the LORD, now will I be exalted, [to wit, by slaying the Assyrians] now will I be lifted up.

11 Ye conceive straw, ye shall bring forth stubble, [The Lord speaketh this to the Assyrians. As if he had said, ye indeed intend some great matter, to wit, to take and destroy Jerusalem: but your design shall not prosper, ye your selves shall be confounded and destroyed (ye shall bring forth stubble) your enterprises shall prevail as little, as if they were made of straw and stubble] your spirit (as) fire shall devour you. [that is, your high mind shall move me to destroy you; to wit, by my destroying Angel. See 2 Kings 18. 19, &c. and chap. 19. vers. 9, &c.]

12 And the nations shall be (as) the burning of lime: [to wit, the soldiery in the camp of the Assyrian, shall be destroyed as lime is burnt in the lime-kiln. See 2 Kings 19. 35. Others, shall be laid in lime-kilns, namely to be burned in lime] (as) thorns cut down shall they be burnt with fire.

13 Hear ye that are far off what I have done: and ye that are near, acknowledge my might. [This is a preface to that which followeth here, namely an exhortation unto strange and forrein nations to honour the true God because of the destruction of the Assyrians, (bear ye that are afar off what I have done:) to wit, how wonderfully I have destroyed the Assyrians by an Angel, (ye that are near acknowledge my might) that is, observe and exalt my great power.]

14 The sinners at Zion [That is, the wicked among the Jewes, that have despised all admonitions (at Zion) that is, at Jerusalem] were afraid, [to wit, when I did visit them by the Assyrians, who were not afraid when I did threaten them by the prophet Isaiah. See 2. Kings 18. 37. and 19. 14.] trembling hath surprised the hypocrites: (they say) who is there among us that dwel with a consuming fire? [that is, with God when he is provoked to anger. See Deut. 4. 24. and 9. 3. Heb. 12. 29. Some take these words as being spoken by the prophet. Compare Psal. 15. 1.] who is there among us that can dwel with an everlasting burning?

15 He that walketh in righteousness, and he that speaketh equities: [In these and the following words the prophet, or God by the prophet, maketh answer to the foregoing question of the wicked Jewes. And he sheweth that they have no cause to complain of Gods rigour and severity, but rather of their own wicked life, whereby they give God just cause to punish them. Compare Psal. 15. 2. and 24. 3.] he that reflecteth the gain of oppressions, [that is, unjust or unrighteous gain, which men take to help to wrong and opprest their neighbour] he that shaketh out his hands that they hold no bribes, [to wit, which are given to them as a judge, for to make a good cause bad] he that stoppeth his ear, that he heareth no blood-guiltiness] that is, he abide not in or nigh the counsellors of shedding innocent blood. See Psal. 51. on vers. 16] and shutteth his eyes that they behold not evil: [to wit, with pleasure and delight. See Psal. 22. on verse 18.]

16 He shall dwell on high, [That is, sure and safe, out of danger, under the protection of the most High. Compare Psal. 91. 1.] the strong holds of rocks shall be his high place of defence: his bread [that is, the bread

which he needeth, or desirereth to have] is given him [the meaning is, he shall want nothing] his waters are sure. [that is, the Lord will surely provide drink for him, or furnish him with drink.]

17 Thine eyes shall see the King in his beauty: [Here the Prophet speaketh to those whom he described, verse 15, to wit, the godly among the Jewes, (thine eyes shall see) or, behold with joy, (the King) some understand here King Hezekiah: others, the Lord Christ (in his beauty;) to wit, after the glorious victory and conquest over the Assyrians: for before, when the Assyrians were fallen into the land, he was in a sad and doleful condition. See 2. Chron. 32. 23, 27.] they shall see a land lying far off. [Heb. the land of farastes. The meaning is, they, to wit, the citizens of Jerusalem, shall no more be forced to be straitly shut up, and as it were to abide prisoners within their own city, but they shall have their liberty to go and travel wheresoever they list throughout the whole land.]

18 Thine heart shall meditate terror, [Here the prophet speaketh to all the godly Jewes in particular, (thine heart shall meditate terror,) or, it shall exalte of that terror; to wit, of those terrors where-with thou wast surprised because of the Assyrians, and from which thou shalt be wonderfully delivered by the power and grace of God] (saying,) where is the scribe? where is the pay-master? where is he that counteth the towers? [these are the words of the Jewes, defying the Assyrians after they had gotten the victory. As if they had said, where are now all those great masters and officers of King Sennacherib? they are now all consumed and destroyed, we care now no more for them, they cannot hinder nor hurt us. Some take these as words spoken by the Jews in this manner, to wit, as if when the Assyrians came against them, they had through astonishment and so want of counsel asked where are now the Officers and Trustees that should heed our safety and protection, and take care and order concerning all things? (where is the scribe?) to wit, clerk of the muster, or secretary of the army, to wit, of King Sennacheribs army (where is the pay-master?) or, the receiver, treasurer, cash-keeper, or keeper of the treasure. Heb. the weigher, or by that weighteth, to wit the money; that is, he that payeth the Soldiery their wages or Salary. Concerning the weighing of money see Genes. 23. on vers. 16. (where is he that counteth the towers?) that is, the Surveyor or Engeneer, whose office is to count and ordain how many towers, strong-holds, forts, or bulwarks ought to be made for the maintaining of a siege against a city, or to defend a city besieged.]

19 Thou shalt not see (any more) that surly people, [For the Angel of the Lord shall partly slay them, and partly put them to flight. See 2 Kings 19. 35, 36. (that surly people,) or, cruel people, or, barbarous people. Heb. strengthened, hardened people. See Judg. 14. on vers. 14. and Psal. 114. 1. Deut. 28. 50] the people that is so deep of speech [Heb. of lip, as Genes. 11. 1. that is, a people that hath an unknown language] that a man cannot hear it, [that is, cannot understand it. See Genes. 11. 7.] of a ridiculous tongue, [See above chap. 28. on vers. 11. Others, of a flummerring tongue] which a man cannot understand.

20 Look upon Zion, [Here the prophet speaketh still to the godly Jewes] the city of our meeting together: [to wit, Jerusalem, where the people of God were wont, especially on the solemn feasts-days, to assemble and meet together] thine eyes shall see Jerusalem a quiet habitation, a tent that shall not be cast down, [understand here the Christian Church which

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which should for ever abide firm and unmoveable, although it should be so sorely assylted by her enemies. The earthly Jerusalem was wasted and destroyed by the Romans. Compare Psal. 46. 6. and 125. vers. 1, 2.] whose stakes shall not be plucked out [Heb. shall not remove] in eternity, [that is, never] and of whose cords none shall be broken.

21 But the LORD shall be there glorious with us, [Of the word glorious see Psal. 8. on verse 2.] it [to wit] Jerusalem, meaning the spiritual Jerusalem, that is, the Church of the elect] shall be a place of rivers [or, broad, Heb. wide in bands; that is, wide in compass, as Gen. 34. 21. Judg. 18. 10. Psal. 10. 4, 27. See the Annot. there] streames : no rowing boats shall pass through it, neither shall any goodly ship. [Or, galley] pass over it [The meaning of this verse is, the Church shall be like a city that is compassed about with wide ditches or hedges, so that no enemies shall be able to prevail against it, but all the elect shall be sure and safe in it.]

22 For the LORD is our Judge, the LORD is our Law-giver: the LORD is our King, he will preserve [Or, deliver, or, save] us.

23 Thy cords are grown slack, they shall not be able to hold their mast straight, stiff, they shall not stretch out the sail, [The Prophet speaketh here to the Assyrians, as if they were all of them in one ship ready to be cast away. As if he had said, O ye Assyrians, all your strength and purpose against the Church and people of God is vain and to no purpose; as men cannot sail, and advance when the tacklings and sails for want of wind cannot stand stiff out or be spread abroad, or are broken by storm and tempest. (The cords, or tacklings, are grown slack) or, are loosed, slackened. (They) to wit, the enemies, or the tacklings, (shall not be able to hold their mast straight stiff) or, hold it straight up, bolt upright, (they shall not stretch out the sail) or, spread abroad the flag, or Ensigne] then [to wit, when the enemies that would destroy the Church of God, shall be smitten and confounded by the Lord] shall the prey of a plentiful spoil be divided, [Others, then shall there be divided unto a great spoil. The meaning is, the citizens of the Christian Church (to wit, the faithful, or believers) shall greatly rejoice. Compare this with above chap. 9. verse 2.] (even) the time shall spoil the spoil. [The meaning is, the case shall be so with the enemies of Gods Church, that even the weakest and feeblest shall be strong enough to spoil and plunder them. See Psal. 18. on verse 13.]

24 And no inhabitant [To wit, of the city of Jerusalem; that is, of the Christian Church] shall say, I am sick, [or, weak, or, feeble, crazie: for the Lord healeth all your infirmities, and he forgiveth us all our offences,] as is shewed in the following words] (for) the people that dwell therin shall have forgiveness of iniquity. [Heb. shall be unburdened of iniquity. God will unburden them, that is, God will forgive them their sins; and therefore he maketh them strong and courageous. See Psal. 32. the Aunotat, on verse 1.]

C H A P. XXXIV.

The destruction of the enemies of the church of God verse 2. under the name of Edomites, 5. whose land shall be so wasted and destroyed, as that it should be no more inhabited by men, but by wilde, terrible creatures, 10. And this desolation or destruction should in every particular be fully accomplished, 16 and last for ever, 17.

Come near ye heathen, to hear, and hearken ye nations: let the earth hear, and the fulness thereof; [That is, all that is therein. See Psal. 24. on verse 1.] the world, and all that cometh forth of it, [Or, all that sprouteth forth of it. Heb. all the sproutings forth thereof.]

2 For the indignation of the LORD is over [Or, against, or, upon] all the heathen; [To wit, that persecute the people of God; as for example, the Edomites, Moabites, Philistines, Syrians, Assyrians, Chaldeans, and Babylonians, by whom are also understood all enemies of the Church of God] and (his) wrath over [or, against, or, upon all their army: be hath banned them [that is, he hath decreed to ban them: and so presently again. See Deut. 2. on verse 34.] he hath delivered them to the slaughter.

3 And their slain shall be cast away, [For a prey unto wilde beasts: they shall not be buried] and their stink shall come up out of their carcasses: and the mountains shall melt [or, floate away, or drop] with their blood. [That is, because of their blood. The Prophet describeth in this and in the next following verses in allegoricall or borrowed terms the overthrow of the enemies of the people of God, which indeed first happened to the Assyrians, Babylonians, and other nations, who had miserably persecuted and hurt the Israelites: but it shall be first perfectly accomplished, when Jesus Christ, as supreme Judge, shall judge the whole world.]

4 And all the host of the heavens shall consume away, [That is, melt, fade away, wither away, the meaning is. Men shall be so astonished and amazed at the execution of these judgements of God, as if the host of heaven, to wit, the Sun, Moon, and Stars should perish, or be turned upside down. See Revel. 6. 13, 14.] and the heaven shall be rolled together as a book, [this must be understood according to the custome which was formerly in use among the Jews and other Nations, who wrote upon long leaves of parchment, and then rolled them up together in a scroll. See Isa. 8. 1.] and all their host [to wit, the host of the heavens] shall fall down, as a leaf falleth off from the vine, and as (a fig) falleth from the fig-tree.

5 For my sword is made drunk [To wit, with the blood of the slain] in heaven: [the meaning is, I will slay many in my just wrath, according to the decree that is made in heaven. These are the wrods of God: and the prophet doth describe here and vers. 6, 7, &c. the ruine and destruction of the enemies of Gods Church] behold it shall come down to judgement [that is, to punishment, to vengeance] upon Edom, [the Edomites were the nighest kindred of the Israelites. They had also and still kept and used among them the sacrament of circumcision: but notwithstanding they were their greatest enemies and persecutors; and they are a type and figure of all the enemies of the Church of God, who indeed boast and brag that they are descended and born of the Church, and use the same Sacraments as the Church doth but indeed and in truth hate the true believers] and upon the people which I have banned. [Heb. the people of my ban.]

6 The sword of the LORD is full of blood, it is made fat with grease, with the blood of lambs and goats, [A comparison taken from the slay-offerings of the old Testament. (of lambs &c.) that is, of men that are small and mean in condition. Or, lambs signifie young men; goats, the aged, [of the grease of the kidnes of rams: for the LORD hath a slay-offering [or, a slaughter. The Hebrew word which doth often signify a slay-offering, is also frequently taken for slaughter, as Genes. 31. 54. and Sam. 28. 24. and 1 Kings 19. 21.]

21.] at Bozra, [this was the Metropolis or chief city in the land of the Edomites : and it was a type and figure of the city of Rome. Compare herewith Rev. 18. 2.] Of Bozra in Moab see Jerem. 48. vers. 24.] and a great slaughter in the land of the Edomites.

7 And the unicorns [That is, the mighty and high exalted ones, who exceed all others in cruelty, in persecuting those that are godly] shall come down [to wit, to slaughter] with them, [to wit, with the lambs and goats, ver. 6.] and the bulls with the bullocks. [See Psal. 22. on ver. 13.] and their land [to wit, the land of the Edomites, whereof mention is made above ver. 6.] shall be throughly drunken with blood, [to wit, with the blood of the slain Unicorns, Bullocks, and Bulls. Compare herewith Revel. 19. 21.] and their dust [that is, their ground, or earth] shall be made fat with grease, [to wit, with the grease or fatness that shall flow forth from them that are slain.]

8 For it shall be the day of the Lord's vengeance, [Wherein the Lord wil avenge the innocent blood of his people] a year of recompences for the controversy of Zion. [that is, because of Zion, that is, of the church of God, which was grievously persecuted by her enemies.]

9 And the brooks thereof, [To wit, of the city of Bozra, or, of the Edomites, and enemies of the Church of God,] shall be turned into pitch, [in these and the following words is shewed, that the land shall be utterly wasted and destroyed, so that it shall be made like unto the land of Sodom and Gomorrah] and the dust thereof into brimstone: See Job 18, the Annotat. on ver. 15.] ye the earth thereof shall become burning pitch.

10 It [To wit, the burning pitch: or the burning land, which shall become as pitch] shall not be quenched night nor day. [Compare herewith Revel. 18. 2. and 19. 3.] the smoke thereof [to wit, of the city of Bozra] shall go up; or ever, it shall be dissolved from generation to generation, none shall pass through it for ever and ever.

11 But the Bittern and the Owl shall possess it hereditarily, and the screech-owl and the raven shall dwell in it; [The meaning is, their land shall be utterly wasted and destroyed, that nothing but wild and terrible creatures shall dwell in it. See above chap. 14. 23, where also mention is made of these and the like frightfull creatures, as also Levit. 11. 17. Compare also Isa. 13. 21, 22. Zeph. 2. 14. Revel. 18. 2.] for he [to wit the Lord] shall draw over it a line of desolation, [that is, he shall measure it for destruction. See 2 Kings 21. 13. and the Annotat. there] and a plummet of emptiness [Heb. stones of emptiness; that is, a measuring line, whereon a stone hangeth. Zach. 4. 10. is mentioned a stone of tin, that is, a measuring line whereon a tin weight doth hang. And a plummet of desolation, or of emptiness; that is, for a token that it shall be made empty and desolate.]

12 They [To wit, the remaining Edomites, or the inhabitants of the city of Bozra] shall call the nobles [Heb. white ones; that is, those that weare white pure garments, as Princes, and the great ones of the Land were wont to do. See 1 Kings 21, the Annotat. on ver. 8, and Nehem. chap. 2. on ver. 16.] thereof [to wit of the land of Edom] (to the kingdome, [that is, to the government of th. land] but they are not there, but all her Princes shall be nothing, [that is, they shall all be confounded and put to shame, therefore none shall be able to afford them either help or counsel.]

13 And thornes shall come up [That is, grow] in her palaces, nettles and thistles in her strong holds: and it [to wit, Bozra] shall be a habitation of dragons, an hall

for the young ones of Ostriges. [See Job chap. 30. on vers. 29.]

14 And the wild beasts of the wilderness shall meet the wild beasts of the Islands [See of these and the like frightfull creatures, above chap. 13. on vers. 21.] shall cry to his fellow: also the night-creature [Heb. Lubib] shall set her self down there, and it shall find a resting-place for her self.

15 There shall the wild blackbird [Heb. Kippoz. It cannot be certainly known what kind of fowl this is] make her nest and lay, [to wit, her eggs. Others, bring forth; to wit, the eggs which she hath in her body] and gather young ones, [Heb. Split or cleave, to wit, the egg-shells, that the chickens or young ones may come forth] and gather (them) under her shadow: [that is, under her wings] there shall the vultures also be gathered together one with another. [Heb. the woman with her she-mate, or friend.]

16 Seek in the book of the Lord, [Heb. out of the book &c.] That is, in, or, out of the book of these prophecies, which I do write by the Lord's command or appointment] and read: there shall not one of these [to wit, things, or aforementioned wild creatures] fail, (neither) the one nor the other [Heb. the woman with her she-mate, or friend, as above ver. 15.] shall be missed: for my mouth it self hath commanded it, [the Lord sheweth this], and his [to wit, the Lord's] spirit [the prophet speaketh thist. Others the mouth (of the LORD) it self shall bring them together [to wit, the above-mentioned beasts and fowls.]

17 For he himself hath cast the lot for them, [To wit, for those beasts and fowls] and his hand hath divided it [to wit, the land of the Edomites. Others, the city of Bozra] unto them by line: they shall possess it hereditarily for ever, from generation to generation shall they dwell in it [the meaning is, after that the Lord himself shall have given and divided the land of the Edomites, and of other his enemies unto the wild and dreadfull beasts for their habitation or dwelling place, they shall for ever abide & continue in it, so that it shal alwaies be and remain a cursed and desolate land: in like manner shall the curse of God for ever be and abide upon the enemies of his Church.]

C H A P. XXXV.

The great joy of all creatures with the Church of God, for the redemption by Christ, verse 1 &c. An exhortation to Churches or ministers, to comfort poor desolate souls herewith. 3 The miracles which the Messiah shuld do. 5 A further relation of the prosperity and peace of the people of God, 8.

THE desert and the dry places shall be glad hereat; and the wilderness shall rejoice and flourish like a rose. [All creatures shall rejoice at this, that the Lord shall have executed his righteous judgements upon the enemies of his people. Moreover understand here by the desert or wilderness the faithful, or the Church of God, who were before (like a wilderness) very withered and barren; but by the grace of God shoulde be glorified, exalted, and made fruitful. Compare above chap. 32. 15, 16. and heare the sequel, (and the dry places) Heb. the dry, or the dry; that is, the dry solitary places, or lands, (shall be glad, or joyful hereat) o. at these (things) to wit, that the enemies of the people of God shall be so punished and destroyed, as was shewed in the 34. chapter.]

2 It [To wit, the desert or wilderness, understanding by the desert or wilderness, the faithful; as was noted on ver. 1.] shall flourish pleasantly [Heb. it shall flourish]

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flourishing

flourishing flourish, or blossoming blossom] and rejoice, yea, (with) rejoicing and shouting, the glory of Libanon is given unto it, the orament of Carmel and Sharon : [that is, the Church of God is made beautifull, glorious, and fruitfull as Libanus, Carmel, and Sharon were wont to be ; of which mountains see above chap. 8. 9.] they shall see the glory of the LORD, the ornament of our God.

3 Strengthen the slack hands, and confirm the shaking knees [That is, comfort and strengthen one another with the consideration or meditation of this grace of God which he hath shewed unto his Church. Or it is a speeche directed unto Ministers, See Heb. 12. 12. (confirm the shaking knees) Weak, staggering, wavering knees.]

4 Say to the right in heart, [See above chap. 32. ver. 4.] Be strong, fear not, behold, your God [to wit, Jesus Christ manifest in the flesh] will come (to) vengeance [to punish the enemies of his Church] (with) the recompence of God he will come, [others take it thus, behold, your God, the vengeance shall come, the recompence of God, he shall come &c.] and deliver [or, preserve, save] you.

5 Then the eyes of the blind shall be made open, and the ears of the deafe shall be opened [Then &c. to wit, when Christ shall be come, above chap. 19. 18. and below chap. 42. 7. Christ did not onely bestow the blessings and benefits that are mentioned in this and some other following verses, on the bodies of many weak diseased creatures, but also in a spirituall manner on the souls of men, in that he enlightened and regenerated his by his holy spirit, so declaring and manifesting his divine power and omnipotency. See Mat. 9. 27. and 11. 5. and 12. 22. and 20. 30. and 21. 14. Mar. 7. 32. Joh. 9. 6.]

6 Then shall the cripple leap as an hart [See Mat. 11. 5. and 15. 30. and 21. 14. Joh. 5. ver. 8. 9. Act. 3. 2. and 8. 7. and 14. 8.] and the tongue of the dumb shall shout : [See Mat. 9. 32. and 12. 22. and 15. 30.] for in the wilderness shall waters burst out, [Heb. be split. The meaning is, the rocks and the earth or ground shall split open, that waters may flow forth. By these waters must be understood the preaching of the Gospel, and the gifts of the holy Ghost, which in the time of Christ shall be abundantly poured out upon all sorts of men, even upon the Gentiles, who were in times past as a wilderness, and as a dry and barren heath. See Job. 7. 38, 39.] and brooks in the desert.

7 And the dry land shall become a standing water, and the thirsty land spring veines of waters : in the habitation of Dragons, where they lay, [Heb. their lying down] shall be grass with reed and rushes. [The meaning is, the Church of believers shall be watered with the Holy Ghost, which shall grow and flourish, as reeds and rushes do grow and flourish in moist and watry places. Others, shall be the court of the reed and of the rush. The meaning is, the land which had no other use or benefit then to serve dragons to lie down and to have their habitation there, the same shall be turned into a pleasant field, and it shall be as a court full of reeds and full of rushes.]

8 And there shall be an exalted path, and a way which shall be called the holy way : [The meaning is, the Christian Church shall be no wilde barren wilderness, but in it shall be shewed the true way to salvation, by faith in Jesus Christ, who cleanseth us from all our sins, and giveth us the holy Ghost, that reneweth and regenerateth us unto a new and godly life] the unclean [to wit, he that lieth or continueth still in his sins. See Revel. 22. 15.] shall not pass through it, but it [to wit, that way] shall be for these : [to wit

for them that are holy, as the way is holy ; that is, for the true members of the Christian Church, who are redeemed or ransomed of the Lord, verse 10.] he that malketh [travelleth, goeth, or, shall go] (this) way, [to wit, in this holy way] even fools, [that is, those that know or understand nothing in divine matters, or simple Christians] shall not erre : [Because they shall have a sure and even path, in which the Lord shall lead them.]

9 No Lion shall be there, [That is, no Devil shall draw away or seduce the faithfull from the way of salvation, though he go continually round about us, like a roaring Lion seeking to devour us. See Joh. 10. 28. and 1 Pet. 5. 8.] neither shall any tearing beast [properly no breaker in, or, breaker through of beasts] come upon it, nor be found there, but the redeemed shall walk (in it).

10 But the ransomed of the LORD [Understand here first those that should be delivered out of the Babylonish captivity : but especially those that were redeemed and ransomed of the Lord ; that is, delivered or redeemed both in soul and body, by the blood of Jesus Christ] shall return, [that is, they shall be converted unto the Lord] and come (to) Zion [to wit, into the congregation of believers, first here on earth, and then in heaven. Below chap. 51. 11. Rev. 22. 14.] with shouting : and everlasting joy shall be upon their head : they shall obtain [or, embrace, lay hold on joy and gladness, and sorrow and sighing shall flee away. [Compare Revcl. 21. 4.]

C H A P. XXXVI.

Sennacherib invadeth Juda, vers. 1. He sendeth Rabshakeh, who seeketh to draw Hezekiah and the people by blasphemous speeches to despair and distrust God, and to revolt to Sennacherib, 2, &c. Compare 2 Kings 18. from the 13. verse to the end, and 2 Chron. 32. 1. &c.

And it came to pass in the fourteenth year of King Hezekiah, that Sennacherib King of Assyria marched up against all the defenced cities of Juda, and took them. [To wit, some of them. This six & thirtieth chapter, as also the three next following, are inserted here by the Prophet, not onely to give light to the foregoing chapters, but also to draw an inducement thence to speak of the Kingdom of Christ, whereof something is spoken in the foregoing chapters in borrowed terms : and all this by occasion of the glory of King Hezekiah, who was in all things a type and figure of the Kingdom of Christ.]

2 And the King of Assyria sent Rabshakeh from Lachish [A city lying in the tribe of Juda, which the King of Assyria besieged at that time, Compare below chap. 37. 8. and 2 Chron. 32. 9.] to Jerusalem, unto King Hezekiah, with an heavy haf, and he stood by the conduit of the upper pool, [See 2 Kings 18. 17. and above chap. 7. on verse 3.] in the high way of the fullers field. [Or, in the street of the fullers field. See 2 Kings. 18. 17.]

3 Then went forth unto him Eliakim the son of Hilkiyah the steward, and Shebna the scribe, [See the Annotations, 1 Kings 4. on verse. 3.] and Joah the son of Asaph, the Chancellour.

4 And Rabshakeh said unto them, Say now to Hezekiah, Thus saith the great King, the King of Assyria, what confidence is this wherewith thou trustest ?

5 I might say, (but it is a word of the lips) there is counsell and strength for war : now on whom dost thou trust

trust, that thou rebellest against me ?

6 Lo, thou trustest on that broken staff of reed, on Egypt, [Compare Ezek. 27. 5, 7.] whereon if any one lean, it will go into his hand and pierce it thorow : [Rabshakeh doth King Hezekiah great wrong, in judging and speaking thus of him : for he trusted and relied on the Lord] so is Pharaoh King of Egypt to all them that trust in him.

7 But if thou say to me, we trust in the LORD our God: is it not he, whose high places and whose altars Hezekiah hath taken away, and said to Juda and to Jerusalem, [That is, to the inhabitants of Juda and Jerusalem] ye shall bow down [to wit, for to worship] before this altar ?

8 Now then, lay a wager, I pray thee, with my Lord the King of Assyria, [Or, put in security. Others, pawn thy self unto my Lord, or set thy self for a pawn, or pledge, unto my Lord, as Nehem. 5. 3. that thou wilt be under his dominion: if thou be not able to produce as many riders as I shall deliver horses unto thee, as followeth in the next] and I will give thee two thousand horses, if thou for thy (part) shalt be able to give riders upon them.

9 How shouldest thou then turn away the face of one Prince, of the meanest of my Lords servants ? but thou trustest on Egypt for charrets, and for horsemen.

10 And now, am I come up without the LORD, [That is, without the command or appointment of the Lord] against this land, to destroy it ? the Lord said unto me, march up against that land, and destroy it : [See 2 Kings 18. on verse 25.]

11 Then said Eliakim and Sebna, and Joah unto Rabshakeh, speak, I pray, unto thy servants in the Syrian language, for we understand it (well) : [Heb. we hear it, as above chap. 33. verse 19.] and talk not with us in the Jews language, before the ears of the people that are on the wall. [They desire this, being afraid that Rabshakeh by his railing and reviling speeches might persuade and stir up the people to mutiny.]

12 But Rabshakeh said, hath my Lord sent me to thy Lord and to thee, to speak these words ? is it not to the men that sit upon the wall, that there shall eat their (own) dung, and drink their (own) piss with you ? [That is, to tell them, that they shall be brought to that extreme want and necessity, when Sennacherib shall besiege the city of Jerusalem, as that they shall be forced to eat their own dung, &c. See 2 Kings chap. 18. The Annotat. on verse 27.]

13 So Rabshakeh stood, and cried with a loud voice, [Heb. with a great voice] in the Jews language, and said, Hear the words of the great King, the King of Assyria.

14 Thus saith the King, Let not Hezekiah deceive you, for he shall not be able to deliver you :

15 Moreover, let not Hezekiah make you to trust in the LORD, saying, the Lord will surely deliver us, [Heb. delivering the Lord will deliver us] this city shall not be given into the hand of the King of Assyria.

16 Hearken not to Hezekiah, for thus saith the King of Assyria, deal with me by a present, [Heb. by a blessing, that is, by a gift or present. See 2 Kings 18. on verse 31.] and come out to me, [the meaning is, on this condition will I suffer you to come out to me] and eat (ye) every one (of) his vine, and every one (of) his fig-tree, and drink (ye) every one the water of his (own) well.

17 Will I come, and fetch [Heb. take. See Genes. 12. 15. Jerem. 37. 17. with the Annotat.] you into a land as your land is [That is, a land that is as fruitful as your own land] a land of corn and of new wine, a land of bread, and of vineyards.

18 Let not Hezekiah seduce you saying, the LORD

will deliver us: have the Gods of the nations every one delivered his land out of the hand of the King of Assyria ?

19 Where are the Gods of Hamath, [See of this city Numb. 13. 21.] and Arphad ? where are the Gods of Sepharvaim ? have they also delivered Samaria [see of this city 1 Kings 16. 24.] out of mine hand ?

20 Which are they among all the Gods of these lands that have delivered their land out of mine hand, that the LORD should deliver Jerusalem out of mine hand ?

21 But they [To wit, the men whom Hezekiah had sent to treat with the King of Assyria's General, and the people. See 2 Kings 18. 36.] held their peace, and answered him not a word, for the King's commandment was, saying, ye shall not answer him.

22 Then came Eliakim the son of Hilkiah, the Steward, and Sebna the Scribe, and Joah the son of Asaph the chancellour, to Hezekiah with (their) clothes rent, and they told him the words of Rabshakeh [which they had rent themselves, in token of their trouble and perplexity, as also in token of their grief, by reason of the blasphemous words which Rabshakeh had uttered. Concerning this custome of rending the garments, see Gen. 37. ver. 29.]

C H A P. XXXVII.

Hezekiah mourneth and sendeth to the Prophet Isaia, to request his prayer unto God for them, vers. 1, &c. Isaia comforteth and strengtheneth King Hezekiah with the word of God, 6. Sennacherib, hearing that the King of the Ethiopians come to fight against him, sendeth messengers again to Hezekiah with blasphemous letters, 9, &c. Whereupon Hezekiah maketh a most earnest and fervent prayer in the house of the Lord, 14, and receiveth a very comfortable answer from God by the Prophet Isaia, 21. The angel of God smiteth the Assyrians, 36. Sennacherib is slain at Nineve by his own sons, 37, 38. Compare 2 Kings chap. 19.

And it came to pass, when King Hezekiah heard (it) [To wit, the words which Rabshakeh had spoken that he rent his clothes. [See above chap. 36. 22. and 2 Kings 19. 1.] and covered himself with a sack, and went into the house of the Lord, [to wit, to offer up there his prayer unto the Lord.]

2 After that he sent Eliakim the steward, and Sebna the Scribe, and the eldest of the Priests, covered with sack, unto Isaia the Prophet the son of Amoz,

3 And they said unto him, Thus saith Hezekiah, this day is a day of distress, and of rebuke, and of blasphemies : [That is, this is the time wherein I and my people are come into great distress, fearing the besieging and wasting of this city, (This is a day of distress, and of rebuke,) to wit, wherein the Assyrians do greatly revile us, and do most abominably reproach and revile us, (and of blasphemies,) wherein the Assyrians do most hainously revile and blaspheme the Lord] for the children are come to the birth, [Heb. unto the breach. See the like phrase, Hos. 13. 13.] and there is no strength to bring forth. [That is, we are in extreme danger, out of which we are not able to deliver ourselves.]

4 It may be the LORD thy God will hear the words of Rabshakeh [That is, take notice of them, take them into consideration : and therefore it is to be hoped, that he will plague and punish the Assyrians for their blasphemous words] whom his Lord the King of Assyria hath sent to defie the living God, and to reproach (him) with words which the Lord thy God hath heard : lift up then a prayer for the remnant that is found. [For the remnant ; to wit, of this people of God. The ten tribes were already carried

carried away to Assyria : there were also some strong Cities in Juda already taken by the Assyrians, yet some few were left.]

5 And the servants of Hezekiah came unto Isaiah.

6 And Isaiah said unto them, Thus shall ye say unto your Lord, thus saith the LORD ; Be not afraid of the words, [Heb. of the face of the words] that thou hast heard, wherewith the Ministers [Heb. lads, youths, that is, the servants, the Ministers] Thus Joshua is called Moses lad or boy, though he was come to age long before. See Exod. 33. 11, and Eccles. 21. 5.]

7 Behold I will give a spirit into him, that he shall bear a rumour, and return into his (own) land : and I will kill him by the sword [To wit, by the sword of his sons. See below vers. 38. in his (own) land.]

8 So Rabshakeh returned, and he found the King of Assyria fighting against Lebna : [See of this City the Annotat. 2 Kings 8. on vers. 22.] for he had heard that he was departed from Lachish. [Where Rabshakeh left the King, and from whence he had sent him to Jerusalem. See above chap. 36. vers. 2. And see further of Lachish, 2 King. 14. 19.]

9 Now when he [To wit, the King of Assyria] heard say concerning Tirhakah the King of Cush, he is come forth to fight against thee. [See above vers. 7.] when he heard it, he sent (again) messengers to Hezekiah, saying : [And giving them withall letters along with them of the same substance. See vers. 14.]

10 Thus shall ye speak to Hezekiah King of Juda, saying, Let not thy God in whom thou trustest deceive thee, saying, Jerusalem shall not be given into the hand of the King of Assyria.

11 Behold thou hast heard what the Kings of Assyria have done to all lands, burning them, [That is, utterly destroying them. See Deut. 2. on vers. 34. and shouldest thou be delivered ?

12 Have the gods of the nations which my fathers [That is, ancestors, or predecesors] destroyed, delivered them; as Gozan, and Haran, and Rezeph, and the children of Eden which were in Telassar ?

13 Where is the King of Hamath ? [See of Hamath Numb. 13. 21.] and the King of Arphad ? and the King of the City of Shepharavim, Henah and Ivah ? [of Ivah see the Annotat. 2 King. 17. 24.]

14 Now when Hezekiah had received the letters from the hand of the messengers, [To wit, the letter which the messengers of the King of Assyria brought unto him, wherein the very same matter or substance was written which his own Ambassador had already told him by word of mouth] and had read them, he went up into the house of the LORD, and Hezekiah spread them before the face of the LORD.

15 And Hezekiah prayed unto the LORD, saying :

16 O LORD of hosts, thou God of Israel, that dwellest between the Cherubims : [See Exod. 25. 22. Numb. 7. 89. 2 Sam. 6. 2. 2 King. 19. 15. Psal. 80. 2. and the Annotat. there] thou thy self, thou alone art the God of all the Kingdomes of the Earth, thou hast made the Heavens and the Earth.

17 O LORD incline thine ear, and hear : LORD open thine eyes and see : and hear all the words of Sennacherib, who sent to defile the living God. [To wit, both by Rabshakeh, and by his letters.]

18 Of a truth, LORD, the Kings of Assyria have laid waste all lands, together with their Country : [2 Kings 19. 17. its said, have laid waste the Heathen and their land.]

19 And have cast their gods into the fire ; for they were no gods, but the work of mens hands, wood and stone, therefore they have destroyed them.

20 Now then, LORD our God deliver us out of his hand, then all the Kingdoms of the earth shall know that

thou only art the LORD,

21 Then Israfel the son of Amoz sent unto Hezekiah, to say, Thus saith the LORD the God of Israel, That which thou hast prayed against Sennacherib King of Assyria (have I heard). [This is here inserted from 2 Kings 19. 20.]

22 This is the word which the LORD hath spoken concerning him : the Virgin, the daughter of Zion [That is, the inhabitants of the city of Jerusalem, whom the strangers had not yet defiled. See 2 King. 13 on verse 21.] hath despised thee, she laugheth thee to scorn, the daughter of Jerusalem mocketh (her) head at thee. [In token of contempt. See Psal. 22. 8.]

23 Whom hast thou defied and blasphemed ? and against whom hast thou exalted (Thy) voice ? and lifted up thine eyes on high ? against the holy One of Israel.

24 By means of thy servants [2 Kings 19. 23.] It is said, of the m [messengers] hast thou defied the Lord, and said, By the multitude of my chariots I am ascended up to the top of the mountains, to the sides of Lebanon : and I will hew down high cedar trees, and his choice firtrees, and will come to his uttermost height, into the forest of his fair field.

25 I have digged [To wit, wells] and drunk the waters : [It is said 2 Kings 19. 24. strong waters. See the Annotat. there] and with the soles of my feet have I dried up all the rivers of the besieged places.

26 Hast thou not heard, that I have done it long ago ? [To wit, the oppression of the nations, which thou now ascribest unto thy self] and have formed it of ancient dayes ? [That is, have of old time decreed to do it. Compare 2 Tim. 1. 9, 10.] now I have made it so to pass, that thou shouldest be to destroy fenced cities into desolate heaps. [That is, I have brought it so to pass, that I should use thee for to destroy, &c.]

27 Therefore their inhabitants were handless. [Heb. short-handed : that is, they had no power to resist thee, being as if their hands had been cut off] they were dismayed and confounded : they were (as) the grass of the field, and the green grass-plants, (as) the bry of the house-tops, [That is, which groweth upon the house-tops] and (as) corn blasted, before it stand upright. [That is, as corn which is parched and burnt, before it shooteth in the ear, or before it be grown up. Heb. burning.]

28 But I know thy sitting, and thy going out, and thy coming in, and thy rage against me. [That is, O Sennacherib, I know all thy designes and enterprises.]

29 Because of thy raging against me, and that thy stirring is come up before mine ears : therefore I will put my hook in thy nose, and my bit in thy lips, and I will cause thee to return back by the same way by which thou camest. [I will put my hook, &c. A speech borrowed from fishers, intimating, that God can bridle, rule and restrain the most wicked and most dissolute enemies of his Church, that they shall not be able to execute their wicked design or purpose.]

30 And let that be a token unto thee, [To wit, of that which I said even now] that they shall eat (in) this year that which grew of it self, [Because they were not able to manure and till their land by reason of the incampings and marchings of the Assyrians in and thorow the land of Juda] and in the second year, that which again sprouteth out of the same : [That is, the fruits that shall grow this year again of themselves. Hence some do gather that this was a Sabbatical or resting year, wherein the Israelites did not till their ground. See Levit. 25. 5, 20.] but in the third year sow, and reap, and plant vineyards, and eat the fruits thereof.

31 For the escaped that is left of the house of Juda shall again take root downward, and it shall bear fruit upward.

out of Jerusalem shall the remnant go forth, [The remnant of the Jews shall go forth to their own land, and to other places, which they had not done before, for fear of the Assyrians] and the escaped out of mount Zion: The zeal of the LORD of hosts shall do this. [See 2 Kings 19. 31, above chap. 9. 6.]

33 Therefore thus saith the LORD of the King of Assyria: he shall not come into this city, nor shoot an arrow into it, neither shall he come before it with shield, nor cast a wall against it. [Hence may be gathered, that Sennacherib came not before Jerusalem, to besiege that city.]

34 By the way that he came, by the same shall he return: but he shall not come into this city, saith the LORD.

35 For I will defend this city, to deliver it, for mine (own) sake, and for my servant David's sake. [That is, because of the promise which I made unto David. See 1 Kings 11. on vers. 12, 13. Compare 2 Kings 20. 6.]

36 Then the Angel of the LORD went forth, [To wit, out of heaven] and smote in the camp of Assyria an hundred and fourscore and five thousand: [See 2 Kings 19. 35, with the Annotat.] and when they gat them up early in the morning, behold they were all dead bodies. [Heb. dead dead bodies: for the Hebrew word pegex alone signifieth a dead body, and there is yet the adjective dead added to it: it is as we should say, a dead carcasse.]

37 So Sennacherib King of Assyria departed, and went his way and returned, and he abode at Nineveh. [This was in those times the chief city, or place of residence for the Kings of Assyria, where they dwelt and kept their Court.]

38 Now it came to pass, when he bowed himself down in the house of Nisroch his God, that Adrameloch and Sharezer his sons smote him with the sword, [To wit, before 55. dayes were expired after that his camp was smitten by the Angel, as some do gather from Tob. 1. 24.] but they escaped into the land of Ararat: [That is, into great Armenia. See Genes. 8. 4.] and Ezar-haddon his son became King in his stead. [This Ezar-haddon is otherwise called Asnapper, Ezra 4. 10. He is also otherwise called Sardanapalus, as some conceive; but this opinion is uncertain.]

C H A P. XXXVIII.

Hezekiah being very sick is told by the Prophet Isaia that he shall die, vers. 1. But upon his mournful prayer he obtaineth a lengthening of fifteen years, which God confirmeth by a special miracle, 4, &c. Hezekiah's prayer and song of praise unto God, 9, &c. Compare 2 Kings chap. 20, and 2 Chron. 32. 24.

In those dayes was Hezekiah sick unto death: and the Prophet Isaia the son of Amoz came unto him, and said unto him: Thus saith the LORD, give command unto thine house, for thou shalt die, and not live. [That which is related here, happened shortly after that the camp of the Assyrians was smitten of God by the Angel.]

2 Then Hezekiah turned his face about toward the wall, and he prayed unto the Lord, [His prayer followeth here presently in vers. 3. See 2 Kings 20. 1, &c.]

3 And he said, O LORD, remember, I beseech thee, that I have walked before thy face in truth, and with a perfect heart, and (have) done that which is good in thine eyes: [This is as it were a testimony of a good conscience, resting and relying onely on the mercy of God, without any presumption of a mans own righteousness. See below vers. 17, and Eccles. 48. 25, 26.

Set also 2 Kings 18. 3, &c.] and Hezekiah wept very sore. [Heb. wept a great weeping.]

4 Then came the word of the Lord to Isaia, saying:

5 Go thy ways, and say to Hezekiah, Thus saith the LORD, the God of David thy father, I have heard thy prayer, I have seen thy tears; behold I will add unto thy dayes [That is unto the dayes of thy life] fifteen years;

6 And I will deliver thee out of the hand of the King of Assyria, together with this city, and I will defend this city. [The Lord promiseth to this King, besides the lengthning out of his life, also rest and peace in his kingdome, and defence against the mighty Assyrians, which might again have raised an army to fight against him, and to besiege Jerusalem.]

7 And this shall be a token unto thee from the Lord, that the Lord will do the word, [Or this thing] that he hath spoken.

8 Behold, I will cause the shadow of the degrees that is gone down with the sun in the degrees of (the sun-dial of Ahaz,) to return ten degrees backward: so the sun turned back ten degrees, in the degrees which was gone down. [See the Annot. fitting this eighth verse, 2 Kings 20. vers. 9, 10, 11.]

9 (This) is the writing of Hezekiah King of Juda, when he had been sick, and was recovered of his sickness, [Heb. was made alive, as vers. 21.]

10 I said, [That is, I thought and pondered with my self thus] because of the cutting off of my daies, [or in the cutting off of my dayes; that is, when my daies were cut off or shortened: or when it was told me, that my daies should be quickly cut off; that is, that I should die quickly. It is a similitude borrowed from weavers, that having woven off their web, they do then cut it off.] I shall goto the gates of the grave, [that is, I must die quickly] I am deprived of the residue of my years, [that is, the remainder of my years is taken away from me; or they cause me to want the remainder or the residue of my daies, that is, that which is lacking of my years; to wit, of those years which by the course of nature I might yet live, or ought yet to live, as I persuaded my self.]

11 I said, I shall not see the LORD (any more,) [That is, appear no more before the Lord in the sanctuary, and be present at divine service, which was performed when the godly went together in the Temple] the LORD in the land of the living: [that is, in this world, or in this life. See this phrase also Job 28. 13. Psal. 27. 13, with the Annotat, as also Psal. 142. 6, and below chap. 53. 8.] I shall behold men no more with the inhabitants of this world, [that is, among them that dwell in the world, among men that are now alive. See Psal. 27. 13, and 116. 9.]

12 The time of my life [Or my life-time. Others, mine habitation, my abiding time. Heb. dor. See Psal. 27. 13, and 116. 9.] is departed, [or pulled away] and carried away, as a shepherds hut: [which abideth not firm and constant in one place, but is removed from one place to another, as occasion serveth. See Job 27. 18.] I have cut off, [or, clipt off, torn off, broken off] my life, the meaning is, I have by my sins given the Lord cause to cut off my life before natures time be come] as a weaver(his web): [to wit, when he hath woven it off] he, [to wit, the Lord. Here is a change of person; for he speaketh sometimes of God in the third person, and sometimes to God in the second person] will cut me off, (as) from the thrum, [this word signifieth also with the Hebrews an hair-lace, Cant. 7. 5. See the Annotat. there. Others, as a thin thred] from day to night [that is, quickly, in a short time, before the day be spent, and the evening be come. So also vers. 13.] shalt thou (O Lord) have brought me to an end, [or, weave me off, and then cut me off, as vers. 13.]

13 I propounded to me ; [To wit ; in my thoughts ; that is, I thought : Others ; I reckoned] till morning. [To wit ; I may live ; or that I might live till morning. Some take that which followeth thus ; (but) he brake all my bones like a lion] like a lion so will be [to wit, God : or it, to wit, the sickness, or the misery. See Job 10. 16.] break all my bones. Others, I reckoned till morning, that he as a lion would break all my bones. Or thus, I set my self before him till morning, as a lion that he should break all my bones, &c. See of the word bones, Job 7. on ver. 15.] from day to night [that is, yet this day before night come] shalt thou have brought me [that is, my life, mine age, or years] to an end.

14 Like a crane (or) a swallow so did I chatter, I did mourn. [Or sigh, groan] as a Dove : mine eyes did lift up themselves on high, [to wit, toward heaven ; or unto God, whom I called upon. Others, were consumed, or pluckt out : that is, the powers of mine eyes were wasted and destroyed. Or they fail ; to wit, with looking toward heaven] I am oppressed, [Heb. oppression is unto me ; to wit, by this sickness of mine, which doth so violently oppress me, as that I shall not be able to finish my course, unless thou Lord have mercy on me] be thou my surety, [that is, set thy self between me and my sickness, as a surety setteth himself between the creditor and the debtor, to free and secure him from being cast into prison. See Psal. 119. ver. 122. Others, be pleasant unto me. Others, weave me off, that is, stretch out my life, until I grow old and feeble, and die through natural weakness and infirmity, and cut not off the thread of my life, until it be run to an end. A phrase borrowed of weavers.]]

15 What shall I say ? as he said it to me, so hath he done it : [That is, how shall I be able to praise God sufficiently for his great mercy? he hath indeed caused death to be denounced unto me, but when I prayed unto him, hath graciously granted me life again. Others, what I spake that he said unto me ; to wit, by the prophet Isaiah ver. 5. The meaning is, when I prayed unto the Lord that he would be my surety, or that he would weave me off (ver. 14.) that is, he would suffer me to live yet some years longer, he presently yielded, and granted my request] I will now go on gently, [or softly. See Psal. 42. on ver. 5. Some conceive that it signifieth a soft progress; or going on, as when a mother leadeth her babe or young child forward. and that the meaning here is this, my former distresses shall make me walk more warily and circumspectly for time to come. So on the contrary, rashness is put for heedlessness and imprudence, above chap. 32. 4.] all my years, [that is, all my life time] because of the bitterness of my soul,] because I have endured the deadly and bitter pangs of that painful disease.]

16 LORD, by these things [Or, in, or through these things ; or (as some) words ; that is, through thy loving kindness, promises, and the ratification and sealing of thy promises and mercies] men live, and in all these (things) is the life of my spirit : [that is, of my soul ; and the life of my soul that is, a merry & quiet life] for thou hast made me whole, and cured me, [or refreshed me and made me alive. Heb. making me alive or keeping me alive, which according to the nature of the Hebrew language, is as much as, thou hast kept me alive, or cured me ; that is, thou hast restored unto me my former strength, which I had utterly lost in that grievous fit of sickness. Others render this dark verse thus, they shall live, for whom (or toward whom) the Lord is, that is, whose protector the Lord is, and all that are therein, (or, uand all that are in those things ; which is, that live in such a condition, that they have

God with them) they shall obtain the same life which my spirit now bath. That this may appear, make me whole, and cure me.]

17 Behold, in peace bitterness was bitter unto me, [To wit, after that thou hadst given me peace, namely, by destroying the Assyrians, a bitterness happened unto me, to wit, this grievous sickness. Others, upon peace ; that is, immediately after that I had peace. Others for peace, that is, that it might be for the best, a bitter bitterness came upon me, to wit, that sore malady] but thou hast sweetly embraced my soul, that it came not into the pit of consumption : [that is, into the grave, wherein the dead body is eaten up and consumed by worms. Others, but it hath pleased thee (to deliver) my soul, that is, me, from the pit of consumption] for thou hast cast all my sins [whereby I have deserved this sickness, and other judgements besides. If he had not sinned, he should have had no sickness, nor have died. For death and all adhering miseries have their original from sin. Therefore saith our Saviour Christ, son, thy sins are forgiven thee, arise, &c.] behind thy back, [that is, thou hast forgiven them unto me, so that they shall come no more before thine eyes.]

18 For the grave shall not praise, [That is, the dead that are in the grave cannot declare and set forth thy praise here in this world among the living. See Psal. 6. 6. and 30. 10. and 88. 11. and 115. 17, &c.] death [that is, the dead. Others, hell, that is, those that are in hell, or, in the grave] shall (not) celebrate thee : they that go down into the pit, shall not hope [or, wait, or, trust] in thy truth.

19 The living, the living, he shall praise thee, as I (do) this day ; the father to the children shall make known thy truth. [or, cause them to have knowledge of thy truth. The Hebrew particle el is also taken for eth. And thy truth, that is, that thou hast made me whole, as thou hadst promised me.]

20 The LORD was (ready) to deliver me : [Or is come to deliver me, or will deliver me or, hath delivered me] therefore we will play upon my stringed instrument, all the dayes of our life, in the house of the LORD.

21 Now Isaiah had said, let them take a lump of figs, and make (it) for a plaster upon the swelling, [or upon the boil, or sore, to wit of King Hezekiah] and he shall recover. See 2 Kings 20. 7.]

22 And Hezekiah had said, what shall be the token that I shall go up to the house of the Lord ? [He asked this not out of unbelief or distrust of Gods promises, but that his faith might be strengthened thereby, in regard that promise did seem utterly to thwart the threatening of God, ver. 1 (that I shall go up, &c.) that is, that I shall recover and go into the house of the Lord, to bless and praise him in the midst of his congregation for my recovery. This happened the third day, according to the promise of God by Isaiah, 2 Kings 20. 5.]

C H A P. XXXIX.

The King of Babylon sendeth Ambassadors with letters and with a present to Hezekiah, verse 1. who sheweth them all his treasures, 2. About which Isaiah speaketh unto him, and foretelleth him of the Babylonish captivity, 3, &c. Compare 2 Kings 20. from verse 12.]

At that time Merodach Baladan [2 Kings 20. 12. He is called Berodach, or Bredach] the son of Baladan, King of Babylon, sent letters and a present to Hezekiah : for he had heard, that he had been sick, and was (again)

(again) grown strong. [This history is here brought in from 2 Kings 20. ver. 12.]

2 And Hezekiah was glad of them, and he shewed them the house of his treasures. [It is said 2 Kings 20. 12, all the house of his treasures.] the silver, and the gold, and the spices, and the best oyl, and all the house of his armour, and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah shewed them not.

3 Then came Isaiah the Prophet unto King Hezekiah, and said unto him, what said those men? [By the inspiration of God the Prophet knew well enough what those men had said. But he asketh it that he might hear it from Hezekias own mouth, and from thence take occasion to declare the word of the Lord unto him. Thus did Nathan likewise deal with David 2 Sam. 12. 1,] and from whence are they come unto thee? and Hezekiah said, they are come from afar land unto me, from Babylon.

4 And he said, what have they seen in thine house? and Hezekiah said, all that is in my house have they seen, there is nothing in my treasures that I have not shewed them.

5 Then said Isaiah to Hezekiah: hear the word of the LORD of Hosts.

6 Behold the daies come, that all that is in thine house, and that which thy fathers have laid up in store for a treasure until this day, shall be carried away to Babylon, there shall be nothing left, saith the LORD.

7 Moreover, of thy sons that shall issue from thee, which thou shall beget, shall they take: that they may be Couriers, [Heb. eunuchs, or gelded ones. See Genes. 37. the Annotat. on ver. 36.] in the palace of the King of Babylon.

8 But Hezekiah said to Isaiah; the word of the LORD which thou hast spoken, is good: he said also, yet let there be peace and truth: [Or, sure prosperity, or faithfulness; that is, sure, stable, constant peace] in my daies.

CHAP. XL.

A Prophete of the coming of Christ, and of the Preaching of the Gospel, ver. 1 by John Baptist, and the Apostles, 3, &c. The power and efficacy of the word of God, 4, &c. what the Ministers of the word shoulde preach, 6, &c. The power and wisdome of God in governing of the world; 12 whose Image neither can nor may be made. 18 The folly of Idolaters. 19 The vanity of all the great ones of this world. 23 Reproof of them that complain that God neither can nor will protect them, 26.

Comfort, comfort my people, wil your God, [To wit, Christ, true God manifest in the flesh] say. [To wit, to the Apostles, and to all them whom he shall send forth to preach the Gospel.]

2 Speak [To wit, in the time of Christs appearance or coming in the flesh.] to the heart, [that is, friendly and comfortably. See Genes. 34. on ver. 3.] of Jerusalem, [that is, of the Citizens of Jerusalem, & of the Church of God in general.] & cry unto her, [or, preach unto her] that her sombate is accomplished. [So he calleth all kind of misery and trouble wherewith they were to combate or encounter, combate, when God visited them therewith. In particular hereby may be understood the grievous wars wherewith the people of the Jews were for many years visited before Christs time; and understand further especially the enmity between God and us, which is taken away by Christ the Mediator. Others, her appointed

time. See the Annotat. Job 7. on vers. 1.] that her iniquty [that is, all her sins.] is reconciled, [Heb. is become acceptable, or, well pleasing; namely unto God; that is, penitent sinners are received into grace and favour by the satisfaction of our Lord Jesus Christ, and the remission of their sins. Compare above chap. 27. 9.] that she hath received of the LORDS hand double [that is, abundantly, sufficiently. Compare Jer. 16. 18, and 17. 18, also below chap. 61. 7.] for all her sins. [Or, for she hath received of the LORDS hand double for all her sins.] When God chasteneth his people, and they then do humble themselves under his correcting hand, his bowels of mercy (as the Scripture speaketh of God after the manner of men) are presently troubled for them, and he repenterth him that he hath smitten them sorely. See Jer. 16. 18.

3 A voyce of one crying [Or, of the Preacher: to wit, of John the Baptist. See Mal. 3. Matt. 3. 3. Mark 3. Luke 3. 4. Joh. 1. 23.] in the wilderness: [to wit, at the time of Christs coming.] prepare the way of the LORD, [that is, put away all wickednes and corruption out of your hearts, and seek for pardon of sins in and by Christ, that he may come in unto you, and dwell in your hearts, by faith] make streight in the desert [So he calleth the sinful world, or the wickedness of men in it. Or these words may relate to the place where John the Baptist preached.] a path [Or, high way, street [for our God.]

4 All valleys shall be exalted, and all mountains and hills shall be made low; and that which is crooked shall be made streight, & that which is knobby, a valley. [That is, he will make all things streight and even, & smooth. The hearts of the Elect shal be converted unto God; to wit, by the preaching of John the Baptist. See Luke 1. 16. 7.] all mountains and hills shall be made low: [that is, proud and hypocritical persons shall be humbled, and be brought to the knowledg of their sins.] that which is crooked shall be made straight, [that is, craftiness and wickednes shall be turned into simplicity and uprightnes.] and that which is knobby, or crooked, [shall be made a valley, [that is, an even or a plain country.]

5 And the glory of the LORD, [That is, the great mercy and goodness of the Lord toward his people, and the glory of his truth, performing that which he had formerly promised,] shall be revealed: [To wit, in the person of the Messiah, by his incarnation, and divine miracles: Joh. 1. 14. 1 Tim. 3. 16.] and all flesh [that is, all the Elect of what state or condition soever they be: as below chap 60. ver. 23.] shall see [that is believe and confess,] that the mouth of the LORD hath spoken it. [that is, that the Lord is true in all his promises. Or thus; and all flesh shall see it together, for the mouth of the Lord hath spoken it. Or thus, All flesh shall see together, that the mouth of the Lord [to wit, the mouth of Christ] speaketh: to wit, teaching in the land of Juda. See ver. 9.]

6 A voyce [To wit, the voice of God, that instructeth the Prophets, Apostles, Evangelists, and all faithful Teachers in the doctrine of truth, which they are to hold forth unto men.] saith, Cry: [or preach. So straightway again] and he, [to wit, every one of Gods ministers] saith, what shall I cry? All flesh, [that is, all men, such as they are by nature. Psal. 102. 12, and 103. 15. See also Psal. 46. on ver. 5. and Jam. 1. 10. 1 Pct. 1. 24.] is grass, [as fading and as perishing as grass, and of no value at all; so that they must seek their salvation without themselves, or out of themselves. Compare Job 14. 2, Psal. 90. 5, 6, and 102. 12, and 103. 15. Jam. 8, 10,

Jam. 1. 10. 1 Pet. 1. 14.] and all the goodliness thereof, [that is, all the good its able to effect touching this temporal life and the managing of it. See 1 Pet. 1. 24.] (is) as a flower of the field.

7 The grass withereth, the flower falleth off when the Spirit of the LORD bloweth upon it: verily the people is grass. Not only the common heap of sinful people, but also the people of God, even they are grass.

8 The grass withereth, the flower falleth off: but the word of our God standeth for ever. [For it is an incorruptible seed, whereby we are born again unto life eternal, 1 Pet. 1. 23, 25.]

9 O Zion, thou publisher of good tidings, [Others render these words thus, O thou (soul) that bringest good tidings unto Zion; Or, O thou preacher, or publisher of good tidings unto Zion: and so in the following clause. Understand here by good tidings, salvation by Christ.] get thee up into an high mountain: O Jerusalem, thou publisher of good tidings; [O Zion, &c. O Jerusalem, &c.] Where the Apostles should be endued with power from on high, and from whence the Gospel should go forth, to be dispersed or spread abroad throughout the whole world. See above chap. 2. 3. Mich. 4. 2. Acts 2. and 8.] lift up thy voice with strength, lift it up, be not afraid, say unto the cities of Juda, Behold (here) is your God. [to wit, Jesus Christ. See Acts chap. 2. 3. 4. 5.]

10 Behold the Lord LORD [To wit, Christ] shall come against the strong one, [these and the words that follow are now the words of the Prophet. By the strong one is meant here the Devil of hell, Mat. 12. 29. Joh. 12. 31. Coloss. 2. 15. Heb. 2. 14. 1 Joh. 3. 8. Others with a strong (hand) [and his arm shall rule: [Others shall rule over him; to wit, over Satan, that is, Christ shall conquer the devil, (thus ruling is taken for conquering, below chap. 41. 2.) he shall strip him of his armor, and bereave him of his power. Compare Luke 11. 2. Joh. 12. 31. Coloss. 2. 15. Heb. 2. 14.] behold his reward is with him, [his reward; that is, the punishment which he shall give to that strong one and his adherents; to wit, unto Satan and wicked men, to them he shall give eternal damnation, and a glorious recompence or reward unto his elect. Compare Rom. 2. 6. Revel. 22. 12. [and his wages [Heb. his work] that is, the wages or reward which he shall give unto men according to their works. Compare Jerem. 22. 13. with the Annot.] is before his face.

11 He shall feed [That is, teach and instruct by the preaching of his word] his flock, [that is, his sheep, the faithful. See Ezek. 34. 23, 24. and Job. 10. 11.] like a shepherd, he shall gather the little lambs in his arms, and carry (them) in his bosom, [that is, he shall friendly entertain and comfort such as are humble and dejected in spirit, Mat. 11. 28.] he shall gently lead them that give suck, [Or that are with young. Compare below chap. 49. 10.]

12 Who hath measured the waters with his fist? [Or with his hollow hand] and taken the measure of the heavens with the span? and hath comprehended the dust of the earth with a triental? [See of this sort of measure Annotat. Psal. 80. on ver. 6.] and weighed the mountains in scales, and the hills in a balance? [As if he had said, hath not Jesus Christ, as an Almighty God, done it? whose Power, Wisdom, and Majesty are infinite and incomprehensible.]

13 Who hath directed [Or measured off, or weighed off; that is, perfectly known] the Spirit of the LORD? and (who) hath (as) his counsellour instructed him? [Or taught him. Heb. given him knowledge, or made him knowing. Compare Rom. 11. 34. and 1 Cor. 2. 16.]

14 With whom took he counsel, that should give him understanding, [Or that should make him understand-

ing,] and should teach him concerning the path of judgment? and should teach him knowledge, and should make known unto him the way of manifold understanding? [Heb. of understanding. As if he had said, Who dare boast that he hath shewed God the way that he must walk in and keep, for to govern his creatures wisely and justly?]

15 Behold the nations are counted [To wit, of God, and being compared with him] as a drop of a bucket,] to wit, as a drop that hangeth on a bucket full of water, or, as a small drop of water that tarieth in the pail or bucket after the water is poured out] and as a small dust of the balance, [that is, that remaineth in the balance; to wit, when powder, or beaten spice, or some such thing hath been weighed in it] behold he casteth away [or he casteth, lifteth up: to wit, to cast them away] the Isles as thin dust.

16 And Lebanon [That is, the trees of Lebanon] is not sufficient to burn: [that is, would not be able to afford wood enough; to wit, when they should honour God according to his dignity and highness with a sufficient number of burnt-offerings, (to burn:) Others to burn (the burnt-offering:)] [and the beasts thereof, [that is, the beasts of Lebanon, that is, the beasts that feed in mount Lebanon] are not sufficient for a burnt-offering.

17 All nations before him are as nothing: [To wit, being compared to the Great and Almighty God, Dan. 4. 35.] and they are counted to him less than nothing, and vanity. [Or waste. See Genes. 1. the Annotat. on ver. 2.]

18 To whom then will ye liken God? or what likeness will ye apply unto him? [To wit, in regard he is such a great and mighty God, and so full of Majesty. Compare below chap. 46. 5. Att. 17. 29.]

19 The workman [The Hebrew word signifieth properly a handy-craftsman, that worketh in copper, or in iron, or in wood. Here it signifieth a Founder; for there followeth immediately, that the Goldsmith gildeth it over. In ver. 20, it signifieth a Carver or an engraver in wood or stone, that maketh images either of wood or stone [casteth an image] [The Hebrew word signifieth properly a carved or graven-image. But it is taken here for a cast or molten image] & the goldsmith] The Hebrew word rendered here goldsmith signifieth properly a Founder or melter] covereth it over with gold, [Heb. stretcheth it out, or spreadeth it out with gold. In Genes. 1. 6. the same Hebrew word is used. The meaning here is, the Goldsmith first spreadeth out the gold; to wit, when he beateth it out into thin plates or sheets, and then he overlayeth the Image, or covereth it over therewith] and casteth silver chains (for it) [Heb. be casteth or melteth silver chains: To wit, to make the Image fast therewith, that it may not fall down; or to adorn or beautifie it therewith.

20 He that is (so) impoverished that he hath nothing to offer, he chooseth out a tree (that) will not rot: [The meaning is, he that is so poor that he hath no copper to bring to the Founder, nor gold, nor silver to bring to the Goldsmith, to make an Image of: that is, he that is so poor as that he cannot spare much for to have a costly image made. Others, he that is poor, he chooseth out a tree that will not rot for an oblation. Others, is one in danger, an oblation, or offering; to wit, he voweth. How doth he pay it? he chooseth out a tree that will not rot, and that he offereth instead of gold or silver] he seeketh unto him a wise workman to prepare an Image (that) shall not wag. [Or that cannot move itself, or is not moved.]

21 Know ye not? hear ye not, is it not told you from the

the beginning? [Heb. from the head: That is, from the very time that the foundation of the earth was laid, Some likewise take the words following thus; have ye not understood it from the foundations of the earth?] have ye not heeded the foundations of the earth? [As if he had said, ye people of Israel, to whom God revealed himself from the beginning, and to whom he gave his Law, should not ye know and understand, that Images are nothing but vanity, and that God neither can nor may be represented by an Image, & that there is no other God then the only eternal, true God, who hath created all things, and still preserveth, guideth, and governeth the same by his wisdom.]

22 It is he [To wit, God [that sitteth above upon the globe, and the inhabitants thereof are as grasshoppers [to wit, being compared with God, See this similitude also Numb. 13. 33.] it is he that stretcheth out the heavens as a thin cloth, and spreadeth them out as a tent, [them ; to wit, the heavens, See Job 9. 18. Psal. 104. 1. below chap. 44. 24.] to dwell in,

23 That bringeth, [Heb. giveth. Compare Psal. 2. 2.] the Princes to nothing : he maketh the Judges of the earth as vanity, [that is, he maketh them to be as nothing before him : Or, he maketh them to perish quickly and come to nothing.]

24 Yea they [To wit, the Rulers and Judges of the earth] are not planted, [they cannot or shall not be or subsist, if God should be pleased to shew his power on them] yea they are not sown, yea their stock that is cut off taketh not root in the earth : also when he shall blow upon them shall they wither, and a whirlwind shall take them away as stubble, [that is, as if they were stubble.]

25 To whom then will ye liken me, that I should be like him? saith the holy One. [To wit, God.]

26 Lift up your eyes on high, and behold, who hath created these things. [To wit, the things that are on high, to wit, the Heaven, and all that is in it, and on it] that bringeth forth [Or, bringeth out] their host by number, [that is, the Stars, which he hath placed each in their several rakes and orders, and as an army causeth every one to appear in their turns, and they are all obedient to him. See Psal. 147. 4.] that calleth them all by name, by reason of the greatness of (his) power, and (because) he is strong in might, there is not one missing : [to wit, of all those soldiers in his army ; that is, of all the stars.]

27 Why sayest thou (then) O Jacob, [O my people, my Church] and speakest, O Israel, My way, [That is, my condition, namely, in what misery I am] I bid from the LORD, [As if he had said, the Lord knoweth not how it fareth with me, in regard he doth not deliver me out of my misery] and my judgment passeth over from my God, [that is, God doth not execute judgment for me upon mine enemies that persecute me wrongfully.]

28 Knowest thou it not? hast thou not heard, that the everlasting God, the LORD, the Creator of the ends of the earth groweth neither weary nor faint? [To wit, of governing the world, and his Church in it] there is no searching of his understanding. [See Psal. 147. 5.]

29 He giveth power to the weary ones, and he multiplieth strength to him that hath no powers.

30 The youths. [That is, the young and nimble persons, that rely upon their youth and strength shall grow weary and faint, and the young men shall surely fall :

31 But they that wait upon the LORD, shall renew [Heb. alter or change ; To wit, by the working of the holy Ghost that dwelleth in them. See chap. 41. 1.

(their) strength, they shall mount up with wings] as the Eagles. [This fowl lifteth it self up in the air higher than any other bird doth. See Job 39. 30. Psal. 103. 5. Jerem. 49. 16. Obad. ver. 4.] they shall run and not grow weary, they shall walk and not grow faint.

C H A P. XLI.

The Lord summoneth all Idolaters to judgment; ver. 1 He speaketh also concerning Abraham, with whom God made a covenant, and to whom he gave signal victories, 2 whereat the heathen were amazed, but notwithstanding went on in their Idolatry. 6 A friendly and comfortable speech of God to the godly Israelites, 8 with a promise that he wouldest deliver them, 10 destroying their enemies, 11 and blessing the faithful, 17 Gods speech unto Idolaters, 21 Redemption for the Messias sake, 25.

KEEP silence before me ye Islands ; and let the nations renew their strength : let them come near, then let them speak : let us come near together to judgment. [These are the words of God. (Keep silence before me ye Islands, &c.) That is, ye inhabitants of the Islands ; that is, ye that dwell afar off, on that side of the Sea, (see Genes. 10. on ver. 5. and Psal. 72. on ver. 10.) keep silence and hearken with diligent attention on what I the Lord shall say unto you. In which words God summoneth all Idolaters as it were before the Judgment-seat, to convince them of their folly in seeking and craving help of Idols, (and let the nations renew (their) strength :) The meaning is, let them do their best to defend themselves against me, they shall find at last that they shall not be able to stand it out, or to prevail against me.]

2 who raised up the righteous man. [To wit, Abraham, who was justified by faith, and whose righteousness is highly commended and extolled by Moses. See Gen. 15. 6. and 18. 19. and 22. 16. Heb. raised up that righteousness. See of such kind of phrase, Job 35. on ver. 13. (raised up) that is, exhorted and stirred him up to go to another country] from the rising? [Meaning the rising of the Sun, namely from the land of the Chaldeans. See Genes. 11. 31. and 12. 1. Jos. 24. 2. [called him on his foot? [that is, that he should follow and serve him on the foot ; that is, forthwith without delay] gave the heathen before his face, [that is, who gave him the victory over the heathen that had plundered Sodom and Gomorrah] See Genes. 14. 14. [and made him rule (over) kings? that is, gave him victory, to wit, over those four Kings of whom mention is made, Genes. chap. 14. [gave them as dust to his sword, as driven stubble to his bow? [that is, made them to be as easie to be cut asunder by his sword, as if they had been dust, &c. Others, and made their swords (to wit, the sword of those Kings) as dust, and their bows as stubble, that is driven (by the wind)]

3 That he pursued them, and passed through (in) peace, by the path (which) he had not gone with his feet? [Others, had never gone, or, never came. Some apply this verse and the former to Cyrus, as a Type of Christ : some only unto Christ.]

4 who hath wrought and done (this), calling the generations from the beginning? [Or, (who) calleth, &c. that is, who causeth men to succeed one another, one generation to follow after another successively, so that the world is never without inhabitants (from the beginning) Heb. from the head ; to wit, from the beginning of the world] I the Lord that art the first, and with the last, I am the same, [others, and among the

last I am the same. This foruth verse may be likewile rendred thus ; who hath wrought and made (and) called the ages that have been from the beginning ? I the Lord that am the first, and which shall be hereafter, I the same.]

5 The Isles saw it, and they feared ; [The meaning is, the inhabitants of the Islands seeing and experiencing the power which God at all times shewed for the defence of his Church, were terrified and amazed, and did in some measure demean themselves as if they would be subject and obedient unto the true God : but instead of composing themselves uprightly to serve the true God only, they became vain in their own imaginations, making notwithstanding Idols, and giving the glory of the true God unto their Idols] the ends of the earth, [that is, those that dwelt in the uttermost ends of the world] trembled : they drew near and came on.

6 The one helped the other, [To wit, in the advancing and promoting of Idolatry. Heb. the man help his companion or fellow] and said to his companion, [Heb. brother] be strong, [as if they had said, be courageous, fall on, let us assist one another manfully, to wit, in making, setting up, and adorning of Idols.]

7 And the workman strengthened the goldsmith : [That is, encouraged him, exhorting and stirring him up to finish and perfect the work (the goldsmith) Heb. properly the melter] he that smootheth with the hammer, him that beateth upon the anvil, [that is, he that beateth or knocketh upon the gold that lieth upon the anvil, to be beaten to a plate. Others, with the beating upon the anvil] saying of the soldering ; It is good : then he fasteneth it, [to wit, the image] with nailes, that it should not wag.

8 But thou Israel, [That is, ye my people of Israel] my servant, thou Jacob, [that is, the posterity of Jacob] whom I have chosen : [See Dent. 7. 6. and 10. 15. and 14. 2. Psal. 135. 4. below chap. 43. 1. and 44. 1.] the seed of Abraham [that is, the children of Abraham] my love : [that is, who loved me, 2 Chron. 20. 7. or, my friend, that is, whom I loved. See Jam. 2. 23.]

9 Thou whom I took hold on, [That is, whom I took hold on, and led forth] from the ends of the earth, [that is, from countries that lie afar off ; to wit, from Chaldea, when ye that are now alive were in the loins of Abraham] and called thee from the chiefest men thereof, [or choicest men, to wit, of the earth, that is, from the most honourable, richest, and most excellent persons of the world. See Exod. 24. on vers. 11. Others, before the chiefest men thereof : as if he had said, I preferred thee before the chiefest and greatest men of the earth] and said unto thee, thou art my servant, I have chosen thee, and have not cast thee away.

10 Fear not, for I am with thee, be not dismayed, [Or, be not astonished, be not disheartened, faint not, be not affrightned, melt not, to wit, like wax ; fear not, be not afraid : all these and sundry interpretations more are given upon this word] for I am thy God, I strengthen thee, also I uphold thee with the right hand of my righteousness, [or with my righteous right hand, that is, by my divine power, which exerciseth justice, punishing the wicked, and defending the godly.]

11 Behold, all they that were incensed. [Or, were kindled ; to wit, with anger] against thee, they shall be ashamed and confounded [compare Exod. 23. 22. below chap. 60. 12. Zach. 12. 3.] they shall be as nothing, and those men that strive with thee, [Heb. the men of thy strife ; that is, the men that strive with thee. See ver. 12. the men of thy contention, that is, the men that contend with thee] shall perish.

12 Thou shalt seek them, but shalt not find them ; the men that contend with thee shall be as nothing, and those men that war with thee, (shall be) as a thing of nought.

13 For I the LORD thy God take hold of thy right hand, who say unto thee, Fear not, I help thee.

14 Fear not thou worm Jacob, [That is, the people that are descended from Jacob, but are now as despicable in the eyes of your enemies, as a little worm. See Psal. 22. 7.] the people of Israel : [or the men of Israel] I help thee, saith the Lord, and thy redeemer is the holy One of Israel.

15 Behold, I have made thee a sharp [Or edged, that is, that is able to cut sharply,] new threshing-sledge, that hath sharp pegs : [Heb. that is a Lord, or possessor of mouths, that is, which is well stored or furnished as it were with mouths, that is, with sharp pegs or pricks, to bite or hurt, and wound. The meaning is, I have given thee such power and ability, that thou shalt tread and bruise in pieces all them that lift themselves up against thee. See 2 Cor. 10. 4, 5.] thou shalt thresh the mountains, and grind (them) to powder, and thou shalt make the hills as chaff. [that is, the high, great, exalted and honourable ones in the land, that shall oppose and fight against thee, shalt thou destroy : or, I will do it in thy name and for thy sake. Compare Rev. 17. 14. and chap. 19. verse 1, 7. and chap. 20. vers 8, 9.]

16 Thou shalt fan them, and the wind shall take them away, and the whirlwind shall scatter them ; but thou shalt rejoice in the Lord, [That is, because of the Lord, to wit, because he doth so graciously acknowledge and accept you for his own] thou shalt glory in the holy One of Israel, [that is, in him whom the Israelites do acknowledge, honour and fear as their holy God.]

17 The miserable and needy [To wit, those that are poor in spirit, and those that hunger and thirst after righteousness ; that is, those that feeling and acknowledging their own spiritual poverty, willhall know that there is no righteousness to be had in themselves, and therefore hunger and thirst after the righteousness of God : to these the Lord promiseth that he will refresh and satisfie them, as followeth in the latter part of the verse] seek water, [that is, help, comfort, refreshing in their necessity and distres] but there is none [to be found either in themselves, or in other men, be they Scribes or Pharisees, or whatsoever they may be called] their tongue faileth for thirst, I the Lord will bear them, I the God of Israel will not forsake them.

18 I will open rivers on the high places, and fountains in the midst of the valleys ; I will make the wilderness a pool of water, and the dry land springs of water. [See the Annotat. Psal. 107. on ver. 35. Understand hereby the rivers, fountains, &c. a very great plenty of spiritual blessings. See the Annotat. Job chap. 20. vers. 17. The meaning is, I will refresh them by the preaching of the Gospel, and the power and efficacy of the holy Ghost, comforting them against the accusations of their consciences. See above chap. 35. 7. and below chap. 34. 3. and Job. 4. 10. and 7. 37.]

19 I will set in the wilderness the Cedar-tree, the Shittah-tree, [This is a kind of Cedar-tree which is not known in these countries. See the Annotat. Exod. 25. on ver. 5. of this wood was the Ark of the covenant made, and also the holy table, Exod. 25. 10. and 23.] and the myrtle-tree and the oyle-tree : I will set in the desert the fir-tree, the beech-tree, [or, rose-tree] and the box-tree, [Others, the white popler-tree. Some

Some conceive that hereby are to be understood all trees that give a great shadow. The Hebrew word that is used here in the text, is only found in this place, and below chap. 60. 13.] together. [The meaning of this verse is, I will fill and adorn, or beautifie my Church, which was heretofore like a wilderness, with many faithful and godly persons, who shall be in it like fair, beautiful, and fruitful trees.]

20 That they may see, and know, and consider [Or lay to heart] and understand together, that the hand of the LORD hath done it, and that the holy One of Israel hath created it, [to wit, that he hath wonderfully preserved, and adorned or beautified his Church.]

21 Produce your cause, saith the Lord, bring forth your strong arguments, [Heb. strengths, firmness], that is, proofs, demonstrations, arguments, reasons, grounds, to wit, to shew and to make it appear, that your idols are true Gods or Gods indeed, and that ye do well in honouring or worshipping them] saith the King of Jacob, [that is, of the people that descended from Jacob. In this verse the Lord speaketh again to Idolaters, and he challengeth or summoneth them before his tribunal. (See below chap. 45. 20. and chap. 48. 14.) to wit, to shew them the vanity of their superstitions, and so to make them to loath and abhor such abominations.]

22 Let them be brought forth and tell us [To wit, me the Lord, and the faithful that adhere unto me] the things that shall happen: [let them &c. To wit, your false Gods, and those that adhere unto them, let them come forth; and shew that they are Gods, which shall happen, if they make it appear that they know things to come and past] shew, [here the Lord converted his speech unto the false Gods, as also ver. 23, 24] those former things what they were, [that is, what hath happened in times past. Others, the first things what they shall be; to wit, in time to come] that we may lay it to heart, [Heb. lay, or set our heart, to wit thereon, that we daily mind it with our heart] and know the end of it, [that is, that we may know what will follow upon it] or cause us to hear things to come, [that is, declare unto us future things, or things to come.]

23 Shew the things that shall come (to pass) hereafter, that we may know that ye are gods; yea, do good, and do evil, [The meaning is, make your power to appear, do good to them that honour you, or do evil to them that despise you. Thus doth he flout and mock at the idols which have neither life nor power, and consequently can do neither good nor evil to any] that we may stand amazed and look on it, [or, consider it] together.

24 Behold, ye are less than nothing, and your work is worse than an adder: [Or, then (the work) of an adder, or, of a cockatrice. Or thus: your work is of an adder, that is, of the Devil. Others, less than a thing of nought] he is an abomination that chooseth you, [to wit, to honour and worship you as gods. Others, that which they shall choose of you, is an abomination.]

25 I raise up (one) from the North, and he shall come from the rising of the sun, [To wit, I the Father, raised up one, to wit, my Son Jesus Christ, who shall come from the north &c. that is, whose dominion shall reach from one end of the world to another. Compare this with Matth. chap. 8. ver. 11. Under these two parts of the world must here be understood all the parts of the world. Others, I raise up a (people) to wit, that people, my Church, which shall be gathered from all the corners of the world at the time of the coming of the Messiah, by whom the kingdom of sin and Satan shall be utterly abolished and destroyed. Some apply it unto Cyrus as a type and]

figure of the Lord Christ] he shall call upon my name: and he shall come (upon) superiors [to wit, to confound them. See 2 Cor. 10. ver. 4, 5, 6. (upon superiors) or, rulers, both ecclesiastical and civil, to wit, against all those that shall oppose the Lord Jesus Christ] as (upon) clay, and as a potter treadeth mire, [that is, clay, Understand withal shall be tread them down, and put them to shame.]

26 Who [To wit, among all the Idols] hath declared (somewhat) from the beginning, [Heb. from the head: that is, of such things as were done in the beginning of the world] that we may know it, or before time [Heb. from the faces, that is, beforetime, or, from the beginning] that we may say he is righteous? [o, (thou art) righteous, that is, thou hast justly given thy self out to be a God; or hast justly assumed the name and title of God. (he is righteous) or true, because righteousness requireth truth. Others render the first words of this verse thus, who shall declare the former things? we shall understand; and that which was before time, we shall say he is true] but there is none [to wit, among the false gods, or among men,] that declareth it; also none that causeth (somewhat) to be heard, also none [to wit, among the idols] that heareth your words. [For the idols have ears, but hear not. See Psal. 135. 16.]

27 (I) the first (say) to Zion, [That is, I that am God can say to Zion, to wit, I the Lord, but idols cannot] behold, behold them (there): [to wit, those things which I said before] and to Jerusalem will I give a bringer of glad tidings, [or, an Evangelist, a preacher of the Gospel, speaking of the grace and mercy of God towards penitent sinners. And understand this principally of Christ; and further by that which went before, that this promise shall be as certainly accomplished and fulfilled, as if it were already before our eyes. Compare below chap. 42. ver. 9. Others render the words thus: I the first will give unto Zion and Jerusalem a glad messenger, behold them there. The true God did immediately before challenge all the idols of the heathen, to foretel things to come, glorying that none of them all were able to do it: but I faith (God now) I will be the first that shall give unto Zion and Jerusalem one that bringeth glad tidings, shall say, behold them there: those things which God hath foretold, are now there present and are done before our eyes (I will give unto Jerusalem a glad messenger) understand withall, from the immediate foregoing clause, and behold he is there.]

28 For I looked, [To wit, for a man that should be able to help and save my people] and there was none, even among these, [or also none of these; to wit, that belong to my people] but there was no counsellour, [to wit, that was able to give good counsel to wounded or dejected consciences. The counsellor that was able to do this aright, was Christ. See above chap. 9. ver. 6.] that I should ask them, and they give me an answer.

29 Behold, they are altogether [To wit, all those idols] vanity, their words are a thing of nought, their molten images [understand under these also images of gold and of stone] are wind, and a vain thing, [Others, their sprinklings are wind, &c.]

A prophesy concerning the coming of Messiah, and what his office is, ver. 1. how he shall demean himself in it 2. The assistance which the Lord shall give him, 5. who is a jealous God, 8 and knoweth all things aforehand. 9 An exhortation to thanksgiving for benefits received; 10 that also the converted Gentiles should do it, 11 in regard the Lord will overpower and subdue all their enemies. 13 A further prophesy concerning the calling of the Gentiles, 16 and the punishment of Idolaters. 17 A lamentation for the obstinacy and hardness of the Jews, both of the people and the Priests, 19 and their miserable condition, 22 and obstinacy or hardness, 25.

Behold my servant, [God the father speaketh this] of his son Christ, whom he calleth his servant, in regard that Christ, as our mediator, took upon him the form of a servant. Compare below chap. 53. 11. Mat. 12. 11. Phil. 2. ver. 6, 7, 8.] whom I uphold, [that is, whom I strengthen, so as he faint not under the intolerable burden of my wrath, which he must feel and endure a while, to blot out and make atonement for your sins, for which he hath delivered up himself] mine elect (in whom) my soul delighteth: [Compare Mat. 3. 13. and 17. 5. Ezek. 1. 6.] I have given my spirit upon him, [to wit, the gifts of the holy Ghost, which he hath need of to execute the office of mediator. See above chap. 11. 2. Mat. 3. 16. Job. 3. 34.] he shall bring forth judgement [to wit, out of the bosom of the father, Job. 1. 18. This he shall do partly in his own person, partly by his Apostles, and other teachers or ministers of the Gospel] to the Gentiles [or to the nations, as well Jews as Gentiles. See Rom. 1. 16. The meaning is, he shall propound and offer unto the Gentiles (or, unto all nations, both Jews and Gentiles) the true doctrine concerning the salvation of mankind by the preaching of the Gospel, and shall thereby bring them to obedience of himself, and to their own everlasting salvation.] See Mat. 12. 19.

2 He shall not cry, call, clamour, nor lift up (his voice), nor cause his voice to be heard in the street, [The meaning is, he will not boast or brag much, nor make a great noise with much tumult, as the princes of this world do: neither will he make any outward pomp or stir, but he will demean himself quietly, discreetly, and humbly, bearing graciously with all the infirmities and imperfections of his elect. See Mat. chap. 12. ver. 18, 19, 20. Luke 17. 20.]

3 The bruised reed shall be not break, and the smoking flax-wick, [That is, the wick, that is almost burnt out in the lamp, giving hereby any shining or light at all, but only yet smoking] he shall not quench it, [that is, he shall bear with the infirmities of poor sinners, and will refresh their dejected or wounded consciences, and comfort them with the promise of the forgiveness of their sins. See Psal. 34. 19. Mat. 11. 28.] he shall bring forth judgement in truth, [that is, uprightly, faithfully: for truth signifieth here fidelity or faithfulness, (he shall bring forth, &c.) or, execute, and consequently overcome, or conquer: as truth and judgement do overcome or conquer at last. See Mat. 12. 20.]

4 He shall not be darkened, [But he shall give light and shine clear and bright. Christs light is opposed to the smoking and smothering flax, and his power to the bruised reed. Others, he shall not faint, to wit, in the executing or performing of his office.

Mat. 26. 39. and Luke 12. 50. The same is straightway said in other words. Some understand this being darkened and broken (the purchase that immediately followeth) of the death and passion of our Lord Jesus Christ, which should not come to pass before he had preached the Gospel according to his Fathers counsel] neither shall he be broken, [that is, he shall not faint under the heavy burden of his function] till he shall have set judgement [that is, doctrine, as straightway followeth] in the earth: [to wit, by the preaching of the Gospel throughout the whole world: which could not be done until Christ was dead, and was ascended unto his Father in heaven, and had sent the holy Ghost upon the Apostles. See Job 16. 7.] and the Isles shall wait for his doctrine.] In these words the prophet doth shew the doctrine of the Gospel should not be alwaies shut up within the bounds of the land of Juda, Gen. 49. 10. Matth. 18. 19. (his doctrine) this is the same which he even now called judgement; namely the Gospel.]

5 Thus saith God the LORD, he that created the heavens, and spread them abroad, [Heb. the spred adrs abroad thereof, or those that spread them abroad. See Job 36. on 29.] he that stretched forth the earth, [to wit, in a circle,] and that which issueth out of it, [Heb. the issues thereof, that is, all that buddeth forth and growtheth out of the earth] he that giveth breath unto the people (that) are upon it, and spirit to them that walk upon it: [understand here by spirit the reasonable soul. See Numb. 16. on ver. 22.]

6 I the Lord have called thee [O my Son Jesus Christ, to wit, to be a mediatoe] in righteousness [or with righteousness]; that is, in due manner and form, for thou hast freely and willingly given thy self over to the office of a mediatoe. See Psal. 40. 9. Heb. 10. 7. Or, with righteousness; that is, according to my promises, which I have often made unto my people by the Patriarchs and Prophets] and I will hold (thee) by thine hand: [that is, I will assist thee, by giving thee necessary strength and ability for the executing of thy office of Mediatoe] and I will keep thee, [so that thou shalt not be oppressed before the appointed time, and also that thou shalt not faint in the exceeding great torment] and I will give thee for a covenant of the people, [that is, for a mediatoe of the covenant, namely of the covenant of grace which I made with Abraham and his seed. This covenant thou shalt ratifie and confirm, to wit, so as that by thee my people shall be reconciled unto me, and consequently all nations shall be united in one covenant; not only the Israelites, but also the Gentiles, as immediately followeth.] for a light of the Gentiles, [that is, that thou maist enlighten them with the saving knowledge of God, and of their Saviour, whereby the elect of all nations shall be made to rejoice. For as the light doth rejoice and comfort the bodies of men, so doth the knowledge of Christ rejoice the hearts and minds of the children of God inwardly. Compare above chap. 9. 1. and below chap. 49. 6. Luke 2. 32. Acts 13. 47, and 16. 34.]

7 To open the blind eyes: [To wit, by the preaching of the Gospel, and the enlightning of the holy Ghost. See Act. 13. 46, 47. and chap. 26. ver. 17, 18. (the blind eyes) to wit, the eyes of the understanding. See above chap. 35. 5.] to bring out them that are bound from the prison, [to wit, from the spirituall bondage of sin and of the Devil, so freeing and delivering the elect from the fear and terror of hel. See below chapter 49. 9. and 61. 1. Luke 4. 18. Heb. 2. 14, and 15.] (and) them that sit in darkness [understand here the darkness of ignorance

norance. See above chap. 9. vers. 1.] out of the pi-
son-house.

8 I am the LORD, [Heb. Jehovah, that is, the ever-
lasting, essential, unchangeable God] that is my name,
and my glory will I give to no other, neither my praise to
the carved images. [Compare below chap. 48. 11.]

9 Behold, the former things are come to pass; and
new things do I declare: before they spring forth I cause
you to hear them. [The meaning is, whatsoever I de-
clared unto my people in former time the same is
fulfilled: now I declare unto them some new thing,
which shall also assuredly come to pass, namely, the
appearance or coming of the Messiah in the flesh,
which shall be as exactly fulfilled in every point and
circumstance thereof, as I have foretold it by my
Prophets.]

10 Sing unto the Lord a new song, [That is, an ex-
cellent song. See Psal. 33. 3.] his praise from the
end of the earth: [that is, ye that dwell in the utmost
ends of the world, all men of whatsoever condition or
nation ye are:] forasmuch as the salvation which the
Messiah bringeth concerneth all kind of people and
nations, therefore all people and nations have just
cause to rejoice and to be glad in him] ye that go to
sea [Heb. that go over the sea; to wit, in the ships that
shall go up or sail upon the sea] and all that is therein,
the isles and the inhabitants thereof. [ye men alto-
gether that dwel in the isles, that lie round about
in the sea. Heb. the fulness thereof, as Psal. 24. 1.]

11 Let the wilderness and the cities thereof [That is,
the cities that lie in or neer unto it] lift up (their
voice) with the villages (which) Kedar inhabiteth: [that is,
the villages of the Kedarens; that is, the
Arabians, so called from Kedar the son of Ishmael,
Genes. 25. 13. Psal. 120. 5] let them shout that dwell
in the rocks. [Others, that dwelt at Sela, which is the
chief city of Arabia. See above chap. 16. vers. 1.] (and)
make a noise from the top of the mountains. [Heb.
from the head of the mountains.]

12 Let them give glory unto the Lord, and declare
his praise in the Islands.

13 The LORD [To wit, Jesus Christ] shall march
forth as a champion, [that is, he will make his divine
power appear when he shall conquer the Devil and
the world by his preaching, his death, his resurrec-
tion, ascension, sitting at the right hand of his father,
and coming again to judgement] he shall stir up
zeal like a man of war, he shall shout, yea he shall make
a great noise: [some conceive that the Hebrew word
signifieth crying, roaring, or bellowing like the Ele-
phants] he shall overpower his enemies.

14 I have of old held my peace, [These are the
words of God; as if he had said, this indeed hath been
my custome and course of old, that I did let my and
my churches enemies awhile alone] I have been still
(and) restrained my self: [or should I (longer) hold
my peace? should I (still) refrain my self?] I will
cry out like a travailing woman, I will waste, swallow
them up altogether.

15 I will make waste mounitains and hills, and I will
cause all their grass to wilber, [That is, I will destroy
the great & proud enemies of my Church, and I will
remove all impediments that may hinder or hurt my
believers from coming to me into heaven] and I
will make the rivers Islands, and (I will) dry up the
pools.

16 And I will lead [To wit, by my spirit and by
the preaching of the Gospel] the blind, [that is,
those that in former time knew not the true God,
but erred and went astray from him and his doctrine,
and stuck fast in great blindness of ignorance and

idolatry] by the way (which) they know not [that is,
by the way of heavenly and saving truth and piety]
I will cause them to go in the paths (which) they have
not known: I will make darkness light before their face,
and that which is crooked straight. [Compare above
chap. 40. 3, 4.] these things will I do unto them, and I
will not forsake them.

17 (But) they that rely on carved images, that say to
the molten images, ye are our gods, they shall turn back-
wards, and with shame be made ashamed. [That
is, be utterly confounded. Compare Psal. 7. 7. above
chap. 44. 11. and 45. 16.]

18 Hear ye deaf, and look ye blind, [Here the
Lord speaketh unto the Jews, that were wilfully deaf
and blind, not desirous to hear his word with atten-
tion, nor to consider his works and judgements] that ye
may see.

19 who is blind but my servants? [That is, the
people of Israel, to whom I have revealed my will,
and whom I have called to serve me according unto
it; as above chap. 41. vers. 8. and straightway again
in this verse] and deaf as my messenger [the Priests and
Levites, by whom God made his will known unto his
people] (that) I sent? [to wit, to teach and in-
struct my people] who is blind as the perfect one? [or
complete one: that is, the people of Israel, to whom
I have shewed many great mercies both spiritual and
corporal, so that they wanted nothing: whence
they ought to see and acknowledge how faithfully
and surely I meant it toward them] and blind as the
LORDS servant?

20 Thou seest (indeed) many things, [To wit, ma-
ny wonderful works of God which he doth for thy
good] but thou keepest them not: [Compare Rom. 2. 2.
etc.] (thought) he [to wit, the servant of the Lord,
that is, the people of Israel] open the ears, yet he heareth
not [that is, he mindeth it not. The meaning is, this
people doth outwardly so demean and carry them-
selves, as if they had a mind to hear my word, but they
mean it not in good earnest, they do not, nor are sei-
ously affected with, take to heart the things that they
hear. In the first member of this verse there is spo-
ken to the second person, but in the second clause of
the first person. This implieth some obscurity or dark-
ness in the sense.]

21 The LORD hid a delight (in him) [To wit, in
his servant; that is, in his people, or in them; to wit,
these men. Some apply it to the law and the ex-
ecution of Gods judgements upon this sinful people]
for his righteousness sake: [that is, by reason of his
truth and faithfulness, namely, because he promi-
sed the Patriarchs and the Prophets that he would
do good unto their seed. See Psal. 147. 19, 20.] and
be made (him) glorious.

22 But (now) it [To wit, the people of Israel,
Others, he, to wit, the Lords servant, as vers. 19.]
[is a rabbed and spoiled people: they are all of them snar-
red in holes, and hid in prison-houses: [Others thus,
and the people is robbed and swindled: all the young men
sigh, or they sigh all of them in dens or holes of the
earth. The meaning is, God hath delivered this
people into the hands of their enemies, because they
considered not his grace and mercy] they are become
a prey, and there is none that delivereth them: [Heb.
there is no d liverer] a spoil, and none saith, restore
(them). [that is, there is none that defendeth or
protecteth them, or that compelleth their enemies
to restore back that which they took away from
them.]

23 Who among you giveth ear to this? (who) con-
dereh and heareth what shall be hereafter? [For the
judgements and plagues of God, which do here in
this]

this life befall impenitent sinners, they are but beginnings of their sorrows, if they do not consider and repent in time, and with confession of their sins say, who gave Jacob, &c. ver. 24.]

24 who gave Jacob for a spoil, and Israel to the robbers? [By Jacob and Israel is meant here the posterity of Jacob, the Israelites] is it not the LORD? he against whom we have sinned? [that is, it is certain that the Lord for our sins hath delivered us and our estates into their hands] for they would not walk in his ways, they hearkened not unto his law.

25 Therefore he hath poured out upon them [Heb. upon him, and so in the sequel, to wit, upon Jacob, or upon Israel, as appeareth by vers. 24.] the fury of his anger, [that is, his judgements. See the Annotat. Psal. 79. on ver. 6.] and the strength of war: [the army of the Assyrians, and other enemies] and he hath set them on flame round about, but they perceived it not; [that is, the Israelites regarded not the judgements of God, and the causes thereof] and he set them on fire, [that is, he destroyed them by many smarting miseries and calamities] but they took it not to heart, [that is, they regarded not the judgements of God, and the causes thereof, as in the former verse.]

C H A P. XLIII.

The Lord comforteth his people, promising to deliver and protect them, ver. 1, &c. and to enlarge his Church from among the Gentiles: 5 and he proveth that the Gods of the Gentiles are vain, 9 but that he is alone the true and almighty God, 10, &c. who chose his people not because of their merits or deservings, but out of free grace, 21, &c.

But now, thus saith the LORD thy creator, [That is, he that created thee, made thee to be his people, and regenerated thee by his holy spirit, calling thee to his knowledge according to his good pleasure, that thou mightest be unto him a chosen people dedicated to his glory. See Eph. 2, 10.] O Jacob, [that is, my chosen people of Israel] and thy former, O Israel [the same that Jacob in the former clause] fear not, [though ye shall be constrained to be a while in captivity in Babylon, and in your enemies country] for I have redeemed thee [to wit, out of the power of the Devil by Christ; and I will redeem thee out of the Babylonish captivity] I have called thee by thy name, thou art mine.

2 when thou shalt pass through the water I will be with thee; and through the rivers, they shall not overflow thee: [That is, when thou art in distress and danger I will deliver thee, and will alwaies be thy protector and defender. See 2 Sam. 22, the Annotat. on ver. 17. also Psal. 16. 12.] when thou shalt pass through the fire, [to wit, the fire of affliction and adversity, as Job 15. 30.] thou shalt not be burnt, neither shall the fire kindle upon thee.

3 For I am the Lord thy God, the holy One of Israel, [That is, that holy God whom the Israelites ought to honour and serve in a holy manner, as their own God] thy saviour: I gave Egypt, Ethiopia, and Seba, [that is, the Sabeans that descended from Seba, See Genes. 10. 7.] (for) thy redemption-money, [or for thy ransom. See Job 21. on ver. 18.] in thy stead, [or for thee. See Prov. 11. 8] and the Annotat. there. The meaning is, I have spared thee, and have delivered up the Ethiopians, Egyptians, and Sabeans, as it were for thy ransom, or the price of thy redemption, and have suffered them to be destroyed instead of thee. See above chap. 20. 4, 5.]

4 From that time that thou wast precious in mine eyes, [To wit, from that time when I brought thee forth out of Egypt: (that thou wast precious in mine eyes,) [that is, that thou becamest my dear peculiar treasure. See Exod. 19. 5.] thou hast been honoured, and I have loved thee: [I have manifested my love toward thee by many and sundry mercies] therefore have I given men, [to wit, the Egyptians, Ethiopians, and Sabeans, ver. 3.] in thy stead, and nations instead of thy soul, [that is, for thy life.]

5 Fear not, for I am with thee: I will bring [Not only according to the flesh out, of the Babylonish captivity; but also according to the Spirit, out of the prison of hell] thy seed [that is, thy posterity; to wit, in faith, whom I will call to the communion of my Church] from the rising, [that is, I will gather me a Church from all parts and corners of the earth,] and I will gather [See the former note upon the word bring] from the going down. [See also the former not upon the word rising.]

6 I will say to the North, give up, & to the South, keep not back: bring my sons, [That is, the faithful, or believers from far, and my daughters from the end of the earth.]

7 Every one that is called by my name, [That is, all the children of God; for children bear their fathers name] and whom I have created for my honour, [as above ver. 1. whom I have formed, whom also I have made. [Or, whom I have made excellent and honourable. See the Annotat. Psal. 100 on ver. 3.]

8 Bring forth the blind people, [That is, the people that are blind by nature, and cannot see into divine matters] that have eyes: [to wit, fleshly, or bodily eyes, but have not spiritual eyes that are enlightened by the holy Ghost] and the deaf [to wit, that by nature cannot hear nor understand the word and will of God] that have ears [to wit, bodily ears, but not spiritual ears.]

9 Let all the heathen be gathered together, and let the nations be assembled, [These are the words of God] who among them [What God is there among them, and among all those that cleave and adhere unto Idols, that &c. [shall declare this? [to wit, that which I foretel you concerning the deliverance from the Babylonish captivity, and consequently concerning spiritual redemption by Christ] or let them [to wit, the Idols of the heathen] cause us to hear former things, [that is, the things that are past, much less can they foretel things to come. See above chap. 41. ver. 22.. The Lord proveth by thole words, that he alone is the true God.] let them bring forth their witnesses; [to wit, to prove and testify that they have foretold future things] that they may be justified, [that is, that it may appear that they do really & truly bear the name of gods] and (that) men may hear it, and say, It is truth [to wit, that they are gods.]

10 Ye are my witnesses, saith the LORD, [To bear witness that I am a true God, because I have done and foretold such things which no Idols can do, nor foretel,] and my servant whom I have chosen, [to wit, the Prophet Isaiah, and other Prophets that have from my mouth published or declared such things before. Some understand here by his servant Jesus Christ, as above chap. 42. 1.] that ye may know it, and believe me, and understand that I am he, (that) before me (there) was no God formed. [Understand withal, as Idols are, that are formed or made by mens hands, not subsisting of or by themselves, as I the true God do subsist from eternity] neither shall (there) be after me. [The meaning is, I alone am the only everlasting true God. Compare above chap. 41. 4. and below chap. 44. 8, and 45. 21, Hos. 13. 4.]

11 I am the LORD, [To wit, the true God, who hath an eternal being of himself. See above chap. 42. 4. Genes. 2. on ver. 4.] and before me there is no Saviour.

12 I have declared [To wit, unto my people, that I would help them] and I have delivered, and I have caused(it) to be heard, and (there) was no strange God among you : [To wit, that declared, or did that which I have done, and declared among you] and ye are my witness es, saith the LORD, that I am God.

13 Also before the day was, [That is, before that time when the first day was ; that is, before the beginning of the world] I am, and there is none that can deliver out of mine hand : I will work and what shall turn it ? [Or, turn it away : that is, who shall hinder me to do that which I have purposed to do. Job 9. 12, and above, chap. 14. 27.]

14 Thus saith the LORD your Redeemer, the holy One of Israel : [For your sake I have sent [That is, I will surely send. [The Prophets do often speak of a thing that is yet to be done, as if it were already done] to Babylon, [to wit, Cyrus with the Persians and Medes. These God sent to Babylon, and caused that City to be destroyed, that the Jews might be delivered out of the Babylonish captivity] and have caused them all to come down fugitives, [Others bars ; that is, the strength and power of the Chaldeans, that shut up and held fast the Jews, as it were with doores and baties,] to wit, the Chaldeans, in the ships wherein they shouted [Heb. in the ships of their shout, or, cry. So he calleth those great and goodly ships of the Chaldeans, wherewith they sailed on, and curbed Euphrates, Tigris, and other rivers : But afterward were fain to flee in and with them from the Persians and Medes, doubtless with a cry, and with weeping.]

15 I am the LORD, your holy One : the Creator of Israel, [As ver. 1.] your King.

16 Thus saith the LORD who made [Heb. gave] a way in the Sea. [See Exod. chap. 14.] and a path in the mighty waters. [Understand the red Sea and Jordan. See Exod. 14. Jos. 3.]

17 who brought forth charrets and horses, army and power, [That is, who by his divine providence caused Pharaoh with the Egyptians to follow the Israelites with their charrets and horses into the red Sea, where they were drowned, and perished altogether. See Exod. 14. 5, 4, &c. Others, who bringeth forth &c., applying it unto God, by whose power all that oppose the deliverance which he shall please to give unto his people, shall be confounded and destroyed together] they lay, down together, [to wit, the Egyptians. Others, they shall lie down, ; to wit, the Chaldeans and Babylonians,] they shall not rise again, [to wit, here in this temporal life] they are quenched, they are gone out like a wick of flax. [Compare above chap. 42. ver. 3.]

18 Remember not the former (things) neither consider the old things. [Intimating, that the Redemption by Christ, which was typified and represented by the deliverance from the Babylonish captivity, shall be so glorious and excellent, that the deliverance of the Israelites out of Egypt which was wrought in former time, should be no waies comparable to it. See Jerem. 16. 14. and 23. 7.]

19 Behold I will make some new thing, [That is, some rare notable thing ; something that was never heard nor seen before] now [that is, shortly, or in a short time] it shall spring forth, [that is, be put in practise. A phrase borrowed from herbs & flowers that sprout or spring forth out of the earth,] shall ye not know it? [that is, assuredly ye shall know it] yea I will

make a way in the wilderness, & rivers in the desert. [The meaning is, I will wonderfully preserve and deliver my Church, as I did in times past wonderfully lead my people thorow the wilderness, and gave them water out of a rock, Exod. 17. 6.]

20 The beasts of the field shall honour me, [As if he would say, All creatures, yea even the brute beasts, shall each of them according to their manner extoll and praise me for it. It is an improper and borrowed phrase, serving to set forth the exceeding great mercy and favour which God will shew unto his Effect in Christ] the dragons and the young ostriges : As above chap. 13. 21.] for I will give waters in the wilderness, (and) rivers in the desert, to give drink to my people, to my chosen.

21 This people have I formed for my self, they shall shew forth my praise. [See Luk. 1. 74, 75.]

22 But thou hast not called upon me, O Jacob, when thou hast wearied thy self against me, O Israel. [others, but thou hast been weary of me O Israel. The Lord doth intimate, that they had not deserved by their piety that he should deliver them, for they had not served him as they ought to have done. As if he had said, It hath not tended to mine honour, nor to my service, that ye have taken so much pains in killing so many sacrifices, observing very strictly the ceremonies of the law : as concerning the outward part of worship, ye have done this to make a fair shew, without faith, and consequently against me ; that is, by or with transgressions against me, and to my grief or sorrow. See ver. 24. Others, for my sake. See above chap. 1. ver. 11, and 1 Sam. 15. 22.]

23 Thou hast not brought me the small cattel [To wit, sheep and goats] of thy burnt-offerings, neither hast thou honoured me (with) thy slay-offerings : [to wit, when thou hast killed many sacrifices, and so seemest to serve me ; forasmuch as it was done without faith and hearty repentance.] I have not caused thee to serve (me) with meat-offering, [Heb. mincha. See Levit. chap. 2.] neither have I wearied thee with frankincense. [that is, in requiring many offerings of thee. See above chap. 1. 11. They were wont to use incense or frankincense in their offrings. See Levit 2.]

24 Thou hast bought me no Calamus (or sweet. cane) [This was used in the incense. See Jerem. 6. 20.] with money, neither hast thou watered me, [Or, moistened me, made me drunk] with the fat of thy slay-offerings : [that is, rejoiced and filled me with joy and delight : as Prov. 5. 19. Jerem. 31. 14.] but thou hast made me labour [or, made me trouble, Heb. made me to serve ; that is thou hast been burdensome to me. See above chap. 1. 13.] with thy sins, [that is, with thy hypocrisy, with the oppression of thy neighbour, &c. Compare above chap. 1. 15. &c.] thou hast wearied me with thine iniquities.

25 I am he that blotteth out thy transgressions, [Compare Psal. 51. 3.] for mine (own) sake, [not for your merits or deservings, but for my own honours sake, that I may be acknowledged to be a merciful and faithfull God. Compare chap. 3. 22. &c.] and I remember not thy sins.

26 Put me in mind, [Or cause me to remember ; to wit, if thou thinkest that it is not so, but thinkest that thou hast dealt well with me : Is this thy conceit ? then bring into my remembrance thy good deeds, or thy good works, which thou thinkest that I have forgotten. But it will be found that ye are poor wretched sinners, as your forefathers have been from the beginning] let us plead together. [Compare above chap. 1. 18.] declare thou (thy reasons) that thou maist be justified. [to wit, if thou carriest the cause against me.]

27 Thy first Father hath sinned: [To wit, Adam, by whom sin was entailed upon you] and thy ex-pounders [Meaning the Priests that were appointed to offer sacrifices, to pray for the people, and to instruct the people out of the Law. Others, thy mediators; that is, those that as advocates and intercessors set themselves between me and you, to reconcile me unto you, as were formerly Moses and Aaron, the high Priests, and other Priests and Levites] have transgressed against me.

28 Therefore wil I prophanie the Rulers of the Sanctuary. [That is, the Priests. See Jerem. 35. on ver. 4. or, I might indeed prophane, &c. to wit, when I should deal with you, and with them according to your and their desertings, and not according to my mercy and loving kindness] and give up Jacob to the ban, and Israel to reproches. [By Jacob and Israel here is meant the Jews, or the people of Israel.]

C H A P. XLIV.

A further promise concerning spiritual mercies, ver. 1 &c. The Lord proveth that he is true God, 6 &c. but that Idols are vain, and of no value, as also their makers, 9 and those that worship them. 17 Therefore God exhorteth the Jews to cleave only unto him, 21 turning unto him: 22 and the other creatures are exhorted to praise the Lord, 23 The Lord speaketh further of his power and works, 24 confirming his promises concerning their bodily and spiritual deliverance, 26.

But now hear, Jacob my servant, and Israel whom I have chosen. [By Jacob and Israel are meant here the Elect among the Jews. Compare above chap. 41. 8. and 43. 1. Jerem. 30. 10. and 46. 27.]

2 Thus saith the LORD thy maker, [See above chap. 43. on ver. 1.] and thy former from the womb, [as if he should say, from that very time when thou wast conceived in thy mothers womb: or, from the time that thou camest out of thy mothers belly into the world. See Judg. 13. on ver 5.] who helpeth thee: [that is, who is wont to help thee] Fear not, O Jacob my servant, and thou O Jesurun [See the Annotations. Deut. 32. 15. where Moses giveth this name to the people of God] whom I have chosen.

3 For I will pour water [That is, the holy Ghost, as is presently expounded] upon the thirsty, [that is, upon them that thirst after righteousness, Math. 5. 6.] and streams upon the dry ground: [this is the same that was said immediately before. Compare above chap. 35. 7. Joel 2. 28. Job. 7. 38. (upon the dry ground) that is, upon them that have neither saving knowledge, nor are able to perform any good work.] I will pour my Spirit upon thy seed, [that is, upon thy posterity, sons and daughters] and my blessing upon thy posterity. [Or of-spring. See Job 5. on ver. 25. See also above chap. 22. 24.]

4 And they shall spring forth between the grafts, [Or, as between the grafts] as the willows by the water-brooks.

5 This (man) shall say, I am the LORDS, and that (man) shall call himself by the name of Jacob: [The meaning is, both believing Jews and also believing Gentiles shall flock unto the Lord, acknowledging him for their Lord and master, and residing under him, as likewise appertaining to his Church. See Psal. 87. 4. &c.] and another shall write (with) his hand, (I am) the Lords, and shall name himself with the name of Israel. [that is, an Israelite, a believer, a

Christian, as believers are called in the New Testament: They are in a spiritual manner Israelites, and Children of Abraham. See Rom. 4. 11, 12. and chap. 11. ver. 26. also Galat. 3. 19. and 6. 16.]

6 Thus saith the LORD, the King of Israel, and his [To wit, Israels] Redeemer, the LORD of hosts; I am the first, and I am the last, [God is without beginning and without end. See above chap. 41. 4. and below chap. 48. 12. Revel. 1. 17. and 22. 13.] and besides me there is no God.

7 And who [What god among the gods of the heathen] like as I shall call, and declare it, [when God calleth a thing it is presently there; by his word he can bring forth even that which is not yet, he giveth a being to all creatures by his word, he also upholdeth and governeth all things by his almighty providence, yea he also whensoever he pleaseth foretelleth things to come] and set it in order for me, [to wit, as I have created them at first, and dispersed or spread them abroad in severall countreys] since I appointed an everlasting people [to wit, a chosen people, which shall live with me for ever, and without intermission be kept and preserved by me, and be called by the preaching of my word] and let them [to wit, those false gods] declare unto them [their ministers or servants] things that are coming, and that shall come.

8 Fear not, neither be afraid, [Or be not dismayed, O ye my people, but trust in me] have I not caused thee to hear it from that time, [to wit, from that time that I appointed me an everlasting people, ver. 7.] and declared (it) [to wit, that I am the onely everlasting true God, as I at all times have made it appeal] for ye are my witnesses: [as chap. 43. 10] is there also a God besides me? [Compare Deut. 4. 35, 39, and 32. 39. 1 Sam. 2. 2, below chap. 45. 21.] at least there is no (other) Rock [that is, no other God under whose protection one may safely dwell and hide himself. See Deut. 32. 4.] I know none.

9 The framers of graven images [Understand under this name or notion all kinds of Idolatrous images] are all of them vanity and, desirable things [that is, their fairest and costliest ornaments, wherewith they are beautified and adorned. Or, understand here by desirable things, their images which they eagerly desire, and wherein they take delight] profit nothing: yea they themselves [to wit, the Idols wherein Idolaters take delight] are their witnesses: [to wit, the witnesses of the Idolaters. That is, they convince them in their own consciences that they are vanities, and things of nought, in regard they see not, neither understand, as followeth in the text. See Psal. 115. 5.] they see not, neither do they know, therefore shall they [to wit, the Idolaters] be ashamed. Or that they may be ashamed. This cometh thus to pass by Gods Providence, that Idolaters might come to shame.]

10 Who formeth a God, and casteth an image that is profitable for nothing? [This seemeth to be a question propounded by Idolaters, which is answered in the next verses. Or, they may be taken for the words of God, that derideth the folly and madness of Idolaters. (who formeth a God,) that is, an Idol, which in the opinion of Idolaters is a god, but is not so indeed, and in truth,] and casteth an image,) See above chap. 40. ver. 19. (that is profitable for nothing?) or, that profiteth nothing: that is, which indeed and in truth is nothing but vanity.]

11 Behold, all their fellows [Or, their companions; To wit, the fellows or companions of Idolaters, or of those that make unto themselves images to represent God by them] shall be ashamed, [See Psal. 97. 7. above chap. 1. 29. and 42. 17. and below chap.

45. 16.] for the workmen are of men [Compare Heft. 8. 6. or, and the workmen more then (other) men. Or thus ; The workmen shall be men no more ; that is, they shall be taken away from among men] let them all [to wit, all the Idolaters, as above chap. 43. 9.] gather themselves together, let them stand up, they shall fear [to wit, when God shall visit them, and shall destroy their Idols] they shall be ashamed together.

12 The black-smith, (maketh an Ax, [Wherewith the Carpenter heweth down a tree to make an Idol of it] and worketh in the burning coles, [Others, in the coles] & fashioneth it with hammers, and worketh it with his strong arm, [or, laboreth about it with the strength of his arm, Heb. with the arm of his strength] he also suffereth hunger until he groweth feeble : he drinketh no water until he waxeth faint. [Or is weary. The meaning is, he is so eager, and so diligent in forging of his Idol, and he is so busied about it, as that he suffereth hunger and want thereby (neglecting his other business) or, so as that he alloweth himself no time to eat or drink.]

13 The Carpenter [Heb. the gyaver, or digger of trees] stretcheth out the line, [To wit, upon the tree whereof he intendeth to make an Idol] he marketh it [to wit, the wood, or the tree ; and so in the sequel] out with the thred, [to wit, which is chalked over. Others with a coloured thred. Others, with red earth or, oaker] he maketh it (smooth) with planes, [or, he beweth or, fashioneth it with the ax] and marketh it out with the compass, and maketh it after the figure of a man, according to the beauty of a man, that it may remain in the house. [Or, that it may dwell in the house. That is, that it may be placed in the Idols temple ; or else in a private house of a zealous Idolater.]

14 When he beweth him down Cedars, then he taketh a cypre β-tree, or an oak, & he strengtheneth himself among the trees of the forest : [Or, encourageth himself, or useth his strength, &c. To wit, to hew down the trees. Or, he lets the trees grow strong in the forest ; to wit, ere he cutteth them down and useth them to build therewith] he planteth an elm-tree [or, ash-tree] and the rain maketh (it) great.

15 Then it is for man to burn ; [That is, then these trees serve for fuel] then he taketh thereof and warmeth himself by it, he also kindleth it, and baketh bread by it : moreover he maketh a god [that is, an Idol, an Image, which he esteemeth and holdeth for his god] thereof, [to wit, of the tree, or of that piece of wood] and boweth himself (before it), he maketh a carved Image of it, and kneeleth down before it.

16 He burneth half thereof [To wit, the half part of the tree] in the fire, by (the other) half thereof he eateth flesh ; [The meaning is, he boileth or rosteth flesh by it, which he intendeth to eat : Or, he setteth by the fire and eateth his meat] he roseth a roast, and he is satisfied : also he warmeth himself, and he saith, Aha, I am grown warm, [or, Aha, I have warmed me] I have seen the fire. [That is, I have felt the heat or warmth of the fire. So it is said Job. 8. 51. to see death, for to feel or taste of death, &c.]

17 Now the residue thereof he maketh a god, his carved Image : he kneeleth down before it, and boweth himself, and worshippeth it, and saith, Deliver me, for thou art my god.

18 They [To wit, the Idolaters] know not, nor understand, for it [to wit, the Image, or the Idol] hath anointed their eyes, [to wit, with false opinions and belief, which do uttily blind their eyes. Others, for (God) hath shut their eyes, &c. as being an answer to the question of those that ask with admiration or wondring, how it is possible that any man should be so blind as to commit such abominable Idola-

try] that they see not, (and) their hearts, that they understand not.

19 And none of (them) bringeth it into his heart, and there is neither knowledg nor understanding, [The meaning is, the hearts of Idolaters cleaveth so fast unto their Idols, as that they seem to be dislacted and out of their wits] that he should say, I have burnt half of it [To wit, the half part of that tree whereof I have made this god] in the fire, yea I have also baked bread upon the coles thereof [Heb. upon his coles : That is, upon the coles that came from the wooden tree. See Job 41. on ver. 12.] I have rosted flesh (by it) and have eaten it : and should I make the residue thereof an abomination ? [that is, an Idol, which the true God loatheth and abhorreth] Should I kneel down before that which is come of a tree ? [that is, before the block, or bough, or stock of a tree.]

20 He [To wit, the Idolater] nourisheth himself with ashes, [Or, he feedeth himself with ash's ; That is, he seeketh comfort and refreihing in his Idols, but all in vain ; it is all one as if he should eat ashes, to be satisfied therewith. See Job 13. on ver. 12. and Hos. 12. 2.] the deceived heart hath led him (aside) [to wit, from the true God, service or worship of God. Others, the heart is deceived, it hath led him away] so that he cannot deliver his soul, [to wit, from error and false worship] nor say, is there not a lie [or falsehood, or deceit ; that is, a deceitful matter, or a deceitful thing] in my right hand ? [that is, in this false god with whom I deal or converse.]

21 Remember these things, O Jacob and Israel, for thou art my servant, [All men are created to honour and serve God, but God had especially chosen Abraham and his seed, and given them his Law for this very purpose, Luk. 1. 74, 75.] I have found thee, thou art my servant, Israel, thou shalt not be forgotten of me. [Others ; do not forget me, or, do not shew thyself forgetful of me.]

22 I blot out thy transgressions as a mist, and thy sins as a cloud : [Compare Psal. 51. 3. and above chap. 43. 25. That is, as I can make the thick clouds to vanish soon away, so will I also blot out your sins] return unto me, for I have redeemed thee.

23 Sing with joy, ye heavens, for the LORD hath done it : [Or, because the LORD hath done (it). To wit, because he hath redeemed his people, as immediately followeth. In this verse the Prophet converteth his speech to the insensible creatures ; as if he had said, The work which the Lord shall work upon his people shall be so great, that even the insensible and unreasonable creatures shall stand amazed at it. Compare Isa. 35. 1.] shout ye nethermost parts of the earth : ye mountains make a great noise with joyful song, ye woods, and all (or, every) tree thererin, for the LORD hath redeemed Jacob, and glorified himself in Israel.

24 Thus saith the LORD thy Redeemer, and he that formed thee from the womb : [See above ver. 2.] I am the LORD that doth [or, who do ; and so in the sequel of this verse, and ver. 25, 26.] all things, that spreadeth out the heaven [See Job 9. 8. Psal. 104. 2] I alone, and that stretcheth out the earth by it self. [See above chap. 40. 22. and 42. 5. below chap. 45. 12.]

25 That frustrateth the tokens of the inventors of lies [That is, of the Idolaters. Or, of the interpreters of tokens, prognosticators, &c. to whose vain predictions the Babylonians and all heathens gave great heed] and maketh the diviners [See Prov. 16. on ver. 10.] mad : that causeth the wise [That is, those that account themselves to be wise. See Job 5. on ver. 13.] to turn backward, [that is, that frustrateth

or disappointeth their enterprises] and (that) maketh their knowledge foolish, [or that turneth their art or skill into folly.]

26 That confirmeth the word of his servant: [Which he spake by the mouth of his servant Isaiah; to wit, that he would cause the city of Babel to be taken by Cyrus, and would bring his people again into their own country] and performeth the counsel [to wit, his counsel concerning the bringing of his people back again from the Babylonish captivity] of his messengers: [which his messengers the Prophets have declared unto his people, and shall yet declare] that faith unto Jerusalem, thou shalt be inhabited, and to the cities of Juda, ye shall be built again, [here the Lord declareth himself, shewing of what counsel he spake even now, (thou shalt be inhabited &c.) to wit, after the redemption or deliverance from the Babylonish captivity, after that they had layen threescore and ten years most miserably in sackcloth and ashes] and I will raise up the desolate places thereof, [to wit, the desolate and decayed places of the land of Juda]

27 That faith to the deep, be dry: and I will dry up thy rivers, [The meaning is, I am he that faith unto the deep, &c. That is, I will remove or take away all lets and hindrances that hinder the return of my people, being as great depths and rivers of waters, through which they might come to pass. Some are of opinion, that God hath respect here unto that which Cyrus did; as it he had said, I am he that will put it into the mind of King Cyrus, to cut off the River Euphrates from the city of Babel, and to turn it another way, that so he might enter into the city with his army]

28 That faith of Cores, [Otherwise called Cyrus, a famous King of Persia, who was born at least an hundred years after this prophetic] he is my Shepherd, [that is, he is appointed by me to shew and behave himself as a Shepherd (that is, as a gracious Prince) towards my people, especially to bring them out of the Babylonish captivity, and to settle them again in their own country. Compare Dan. 9. 25.] and he shall perform all my pleasure: [concerning the bringing of my people again from Babel into their own country,] saying also to Jerusalem, be built, and (to) the Temple, be founded.

C H A P. XLV.

A prophecy that King Cyrus should take the city of Babel, and should deliver the Jews out of captivity, ver. 1. &c. reproof of those that murmur against God, 9 who is almighty. 12 He promiseth assistance unto Cyrus. 13 A prophecy concerning the conversion of the Gentiles, 14 A threatening against the image-makers, 16 and Idol-worshippers. 20 The Gentiles are called and invited to turn unto Christ. 22 The Lord foretelleth that he should be acknowledged and honoured by all nations, 23.

THUS saith the Lord unto [Or of] his anointed, [that is, to or of that King whom God had chosen, anointed, exalted to be King in Persia, and also in Babylon, that he might deliver the Jews out of the Babylonish captivity] to [or of] Cores, whose right hand I do hold, to subdue nations [the Chaldeans and other nations] before his face, and I will loose the loins of Kings: [that is, the girdle wherewith their loins are girt about (of Kings) that is, of the King of Babylon, together with other Kings and Princes that adhere to him. I will loose their loins] that is, I will make them weak and unable to resist Cyrus, by depri-

ving them of all power and means to oppose him. See Job 12 on ver. 18.] to open the doors before his face, and the gates shall not be shut, [that is, he shall take all the cities and strong holds, especially the city of Babel; they shall not be able to hinder him from doing it]

2 I will go before thy face, [A speech of God [and I will make the crooked wais] [Heb. the corner, or the crookedness straight]: [that is, I will by my power remove all that may ly in thy way, or may any waies oppose or hinder thee] I will break in sunder the copper doors, and I will beat in pieces, [or cut down, hew down] the iron bars.

3 And I will give thee the treasures that are in darkness, [Heb. the treasures of darkness; that is, the treasures that lie hid in the dark] and the hidden riches [Heb. the treasures of hiding places; that is, which are stopt up and lie hid in holes and corners] that thou maist know that I am the LORD, which calleth (thee) by thy name, [that is, which have called and appointed thee to this work] the God of Israel:

4 For Jacob my servants sake, and Israel mine elect (sake): [That is, that thou maist deliver the posterity of Jacob out of captivity, and suffer them to return to their own country] yea I called thee by thy name, I surnamed thee, [that is, I have perfectly known thee (as we use to say) both by name and surname] though thou didst not know me [or when thou didst not know me. So likewise ver. 5.]

5 I am the Lord, and (there is) none more, there is no God besides me: I will gird thee, [That is, I will give thee strength and ability to fight against the Babylonians. See above chap. 22, on ver. 21.] though thou knowest me not:

6 That they may know from the rising of the sun, and from the going down (thereof,) that there is nothing without me: [That is, that there is no God besides me, neither can any thing else be or subsist without me. For we are in God, we live and move in him. Others, that there is none without or besides me] I am the Lord, and (there is) none more.

7 I form the light, [That is, I am he that causeth happiness and prosperity to happen unto men. Light for joy and prosperity. See Ezb. chap. 8. ver. 16. and the Annotations there. See also Job 18. on ver. 6, and Psalm 27. on verse 1.] and create darkness, [that is, misery and calamity. See Gen. 15. the Annotations, on ver. 12.] I make peace, [Compare Psal. 46. 10.] and create evil, [that is, plagues and punishments. See Gen. 19. on ver. 19, and Amos 3. on ver. 6. Lament. 3. 38.] I the Lord do all these things.

8 Drop down, ye heavens from above, and let the clouds flow with righteousness: and let the earth open it self, and let all manner of salvation grow forth, and let righteousness spring forth together: [That which God here commandeth heaven and earth, the same he promiseth likewise to give unto his people. To speak properly, neither the earth nor the heaven do understand that which God enjoyeth and commandeth them. God promiseth his people that he will abundantly bless and satisfie them with the joy of their deliverance from Babylon: (and let the clouds flow with righteousness) the deliverance from the Babylonish captivity is a work of the righteousness or justice of God, both in respect of his promises, and likewise in respect that it is just and right in the sight of God, that his people should receive comfort and refreshing, and the Babylonians judgement or punishment. And understand withal spiritual deliverance or redemption by Christ. And so oft in that which followeth, (and let all manner of salvation grow forth) that is, the deliverance or redemption of

my people, (and let righteousness spring forth together) Others, and let them (to wit, the clouds) bring forth salvation, and let it (to wit the earth) cause them to spring forth together] I the Lord have created it, [or have created him; to wit, Cores, that is, ordained him for that purpose; to wit, to deliver my people out of captivity.]

9 Wo unto him that striveth with his framer; as a potsherd (striveth) with earthen potsherds: [Here the Lord rebuketh and reproveth them that did murmur because he suffered them to remain so long in captivity in Babylon, and on the contrary, suffered their enemies to be all the while at ease and merry: he setteth before their eyes his own power and sovereignty which he hath over his creatures; and he saith that this murmurings is as if a potsherd should strive and contend with the potter, which is not seemly: one potsherd may indeed strive and contend with another as with its equal, but for a man who is but like a potsherd in comparison, to strive with God, is most unseemly and absurd. The following words are likewise thus intended by some, let a potsherd (strive) with earthen potsherds, or as (if) a potsherd (should strive) with earthen potsherds (wo unto him that striveth with his framer,) God in the beginning formed and created Adam, and all of us in him, out of earth] shall also the clay say unto his former, what makest thou? [Compare Jerem. 18. 6. Rom. 9. 20.] or (shall) the work (say) he hath no hands? [to wit, to make a thing well.]

10 Wo unto him that saith unto (his) father, what begettest thou? and to the woman, [To wit, to his fathers wife, that is, to his mother] what bringest thou forth?

11 Thus saith the Lord, the holy One of Israel, and his former: they [To wit, the wicked ones among the people, and in general all unbelievers] have asked me of things to come: [they are the words of God. They did this with profane boldness and impudency, as desiring to make trial of my divine knowledge] concerning my children, [Others thus: do ye aske me of things to come concerning have my children?] should ye give me a command concerning the work of mine hands?

12 I have made the earth, and I have created men upon it, I am he; mine hands have spread out the heavens, and I have given command to all their hosts, [To wit, to the Sun, Moon, and Stars. See Genf. 1. 1. As if God had said, I cannot want power to deliver you out of Babel, in regard I am that Almighty God that have created heaven and earth out of nothing]

13 I have raised him up [To wit, Cores mine anointed, ver. 1 to wit, to deliver my people out of Babel] in righteousness, and I will make all his paths straight: [to wit, all the waies that he shall march against the Babylonians. The meaning is, I will prosper him, and give him good success in his enterprises] he [to wit, Cores. See Dan. 9. 25] shall build my city, [to wit Jerusalem, which I have chosen to my self to dwell therein. See above chap. 31. 9. See also 2 Chron. 36. 22. Ezra 1. 1. above chap. 44. 28.] and he shall release my captives [the Jews that are my people, notwithstanding they are prisoners in Babylon. Heb. my captivity, he shall release them, to wit, that they may go to Judea their own country] not for price nor for gift, [but freely, and for nought, out of bounty and liberality, for my sake, who will give him such a great victory against the Babylonians. See below chap. 52. 3.] saith the LORD of hosts.

14 Thus saith the Lord, the labour of the Egyptians, [That is, the riches which the Egyptians have gotten and gathered together by their labour] and the merchandise of the Ethiopians, and of the Sabeans, [that is,

the money which they have gained and gotten by merchandise] men of great length [Heb. men of measure; that is, great strong men. See Numb. 13. ver. 32.] shall come over unto thee, [O Jerusalem; that is, unto thee my people, to wit, after they shall have embraced the Christian Religion] and they [to wit, those nations] shall be thine, they shall follow thee, in fitters shall they come over, [being conquered, not by sword, or spear, or by outward power, but being convinced in their own consciences by the power and efficacy of heavenly truth, and of the holy Ghost] and they shall bow themselves before thee, they shall make supplication unto thee, (saying) surely God is in thee, [Others, God is only with thee or in thee O thou city of God. Understand hereby, first Jerusalem, and secondly, the Christian Church] and there is no other God more. [See above ver. 5.]

15 Verily, thou art a God that keepeth himself secret: [That is, who art invisible and incomprehensible, and to whom one cannot come, as dwelling in an unaccessible light: and who hast kept secret from the Gentiles the mystery of redemption, which the Messias should bring both to the Jews and Gentiles, and consequently who keepest thy self secret, and as it were hidden, forasmuch as thou sufferest thy Church to be tempted, not rising up nor shewing thyself for her deliverance before the appointed time] the God of Israel, the Saviour.

16 They [To wit, all the makers of images, and Idolaters] shall be ashamed and also confounded all of them: they shall go away together with shame that make Idols, [Heb. torments, sorrows, distresses: such things do Idols bring unto those that worship them. Compare 1 Sam. 31. on ver. 9, and 2 Sam. 5. on ver. 21. Compare above chap. 44. ver. 11.]

17 (But) Israel [That is, the true Church of God] is delivered [or is saved, that is, shall be saved] by the Lord, (with) an everlasting deliverance: [Heb. with a deliverance, or salvation of eternities] ye [to wit, the Israelites my people, all believers, whether they be Jewes or Gentiles] shall not be ashamed nor confounded, unto all eternities world without end. [Heb. unto eternities of eternity.]

18 For thus saith the Lord that created the heavens, [Compare above chap. 42. 5.] that God that formed the earth, and that made it: he established it, he created it not that it should be empty, [Heb. emptiness, or vanity] (but) formed it that men should dwell in it: [and also especially for that end and purpose, that he might gather unto himself a Church from among men upon earth, wherein he might be acknowledged and confessed] I am the LORD, and (there is) none more. So ver. 5. and 14.]

19 I have not spoken in secret, in a dark place of the earth: [That is, the promises which I have made unto you are clear and plain, therefore ye have no cause to doubt of them. Others conceive that the Prophet here hath respect to the promulgation or publishing of the law by Moses, Exod. 19.] I said not unto the seed of Jacob, seek me in vain: [Others, seek me as if I were a thing of nought. Heb. (with) emptiness or vanity] I am the LORD that speaketh righteousness, that declareth right things, [the word of God is the rule of all righteousness, and whatsoever he promiseth his people is sure and stably.]

20 Assemble your selves, and come, approach hither [To wit, to the Church of God] together ye that are escaped of the heathen: [Heb. the escaped ones of the heathen] they know nothing that carry their wooden carved images, [as is done in processions: Heb. the wood of the carved image] and pray unto a God (that) cannot deliver,

21 Declare it, [Tell one another what ye have found or experienced concerning the great acts of God, and concerning his truth in his promises] and up way hither, [To wit, to the Church of God] yea take counsel together; [To wit, how ye shall bring one another to the Church of God] who hath caused it to be heard from ancient time? [To wit, from that time that the Lord revealed himself unto his Church: whether ye take it of the promulgation of the law, or whether it be meant of the Covenant which God made with Abraham, or with Adam the father of us all in Paradise] (who) hath declared it, [To wit, that which is mentioned in the former Annotation, and likewise that Christ should bring salvation unto believers, which was typified by the deliverance from the Babylonish captivity] from that time? [See above 41. 22, 26, 27, and 43. 9, 10.] Am not I he, the L O R D ? and there is no God more besides me, a just God, and a Saviour, there is none but I. [Compare above vers. 5, 14, 18.]

22 Turn yourselves towards me, [Or, look upon me] be saved, all the ends of the earth: [That is, all ye that dwell in the ends of the earth] for I am God, and (there is) none more.

23 I have sworn by my self, there is a word of righteousness gone out of my mouth, [Or, a word is gone out of my mouth (in) righteousness: that is, in fidelity and faith; that is, a word that is true, firm, and unalterable, that shall not fail] and it shall not return: [that is, it shall not be revoked, or called back] that unto me [that is, to my honour and glory Rom. 14. 11. Psal. 2. 10.] all (or every) knee shall bow, [The meaning is, All people and nations shall by the Messias be called to the true knowledge of God, and many shall be effectually brought unto it] all (or every) tongue shall swear (unto me). [That is, all nations shall know and confess me. That is, honouring and confessing of God, when men in judgement do swear truly and sincerely by his Name.]

24 They shall say of me, [To wit, every believer shall say of me] Surely in the L O R D are righteousnesses and strength: [That is, the Lord hath these goods or riches in himself, and he giveth them unto his elect. (in the L O R D are righteousnesses,) Or, all, or, perfect righteousness (and strength:) To wit, to preserve his Church, and to save it in righteousness. Others; Surely in the Lord (shall they say) have I righteousness and strength] they shall come unto him; [Or, before him: to wit, before his judgement-seat, to receive reward according to their works. Rom. 14. 11, 12, 13. [but they shall be ashamed, all that are incensed against him. [They: to wit, all wicked and ungodly men that murmur against him, and are incensed or kindled with wrath, or that rise up against him. Compare above chap. 41. 11.]

25 (But) in the L O R D [To wit, by the Lord Jesus Christ, who is our righteousness before God] shall all the seed of Israel [that is, all the children of Israel; to wit, the spirituall children of Israel: that is, believers both of Jewes and Gentiles. See above chap. 44. vers. 3. [be justified, and (shall) glory.

C H A P. XLVI.

A Prophesy of the ruine of the Babylonians, and their Idols, vers. 1, &c. God putteth the Jewes in mind of his love and faithfulness towards them, 3. And he exhorteth them to make no image of him, 5. Setting before their eyes the folly of Idolatry, 6. The Lord

prove's by his works which he did formerly, and now of late for his church, that he alone is the true God 8, &c.

BEl [Bel is the name of the chiefe Idole of the Babylonians. See Dan. 1. 2. in the Annotat.] is bended, Nebo [This is also the name of an Idole among the Babylonians] is bowed down, [when the city of Babel was taken by the Persians, then were also the Gods of the Babylonians destroyed, and as it were carried away captive to Persia] their Idols [to wit, the Idols of the Babylonians. Heb. their sorrows, because Idols occasion sorrows to those that serve and worship them] are become for the beasts and for the cattle; [that is, they are laden upon beasts and cattle, namely, that they might carry them into Persia] your packes loaden are a burden for the wearied beasts. [The meaning is, the burden-bearing beasts which the Persians shall make use of for the transportation and carrying away of your Idols, shall be so heavily laden therewith, that they shall grow weary of them.]

2 They are bowed down, they are bended: [The meaning is, they, to wit, the Idols of Babel, were not able to hinder the Persians from carrying away a great prey out of Babylon; yea they themselves must also go into captivity: such goodly powerfull Gods are they. Others understand it thus; The burden-bearing beasts that carried the Images, were so extremely laden therewith, as that they went crooked and bowed down,] they [to wit, the Idols, or the Babylonians] could not deliver the burden, but they themselves [Heb. their soul: that is, they themselves. So below chap. 47. verse 14.] are gone into captivity. [That is, they shall be carried away captive to Persia.]

3 Harken unto me, O house of Jacob, and all the remnant of the house of Israel, ye which are born (of me) from the belly, and taken up from the womb. [That is, for whom I continually take care, whose defence and protection I have alwaies been, See Exod. 19. 4. Deut. 1. 31. and 32. 11. Psal. 22. 11. and 71. 6. (which are born, or, carried of or by me from the belly,) or, from (the mothers) belly. The meaning is, I have been troubled with you, as a mother is troubled with her child, and have defended you and provided for you from your first originall, (and taken up from the womb.) That is, as soon as ye were born]

4 And unto old age will I be the same, yea unto hoariness, [That is, until ye shall be grown old and gray] will I carry (you): [As a mother or nurse carrieth her young babe; that is, I will provide well for you] I have done it, and I will take (you) up, and I will carry and deliver (you).] To wit, out of the Babylonish captivity; or, out of all trouble.]

5 To whom would ye liken me, and make (me) equal, and compare me, that we should be like one another? [Compare above chap. 40. 18, 25.]

6 They [To wit, Idolaters] lavish gold out of the bag, [Or, they waste and spend it unprofitably. The Hebrew word signifieth properly to lavish away money in great abundance, as making no spare of it, or making no account of it: So that here is set forth the folly and madnesse of Idolaters, and their senselessness] and weigh silver with the balance: [Or, beam of the balance, equal weight and price, or, tongue of the balance] they hire a goldsmith, [Heb. a melter, as above chap. 41. 7.] and he maketh it a God; [That is, an Idol] they kneel down, also they bow themselves (before it),

7 They

7 They take him upon the shoulder, they carry him, and set him in his place, [Heb. under himself] there he standeth, he removeth not from his place, yea if (any) cry unto him, he answereth not, he delivereth him not : [To wit, the Idolater] out of his distress.

8 Remember thus, and behave your selves valiantly, [Or, behave your selves manfully, be established, or, grounded : Take heed ye be not deceived, nor moved, or brought to serve and worship Idols through feare, or by the example of the Babylonians] bring it again to mind, O ye transgessors. [Or, bring it again to mind unto transgessors. (O ye transgessours) That forsake my covenant, and suffer your selves to be seduced by Idolaters.

9 Remember the former things [To wit, the mercies and miracles which I have formerly shewed unto you, or to my Church] of ancient times : [The sentence might be fuller and more perfect thus : which were done of ancient times, or, long agoe] that I am God, and there is no God more, and there is nothing like me : [Compare above chap. 45. vers. 5, 14, 18, 21, 22, and chap. 41. vers. 22.]

10 which declare the end from the beginning, and from off all those things which are not yet done : [That is, I that foretell future things a great while before they are done, making it thereby appear that I alone am the true God] who say my counsel shall stand, and I will do all my pleasure. [Compare Psal. 33. 11. Prov. 19. 21, and 21. 30. Heb. 6. 17.]

11 Who call a covetous fowl [Meaning Cores, who shall come as swiftly and speedily from Persia into Babylon, as if he were a bird of a swift flight, and flew] from the East, [to wit, from Persia, which lyeth Eastward off from the Babylonians] a man of my counsel [that is, a man that shall perform and execute my counsel, shall waste and destroy Babel, and shall deliver my people out of captivity] from a farre Country ; yea I have spoken (it), I will also cause it to come to passe, I have formed it, [To wit in my mind, or in my secret counsel, I have purposed it, I have resolved or intended it] I will also doe it.

12 Harken unto me, ye stiffe in heart : [Or, the stout, wilfull, stiffe-necked, obstinate in heart, the wicked perverse Jewes] ye that are far from righteousness. [As if God had said, ye that are altogether unworthy of my grace and favour, because ye do not (as ye ought to doe) seriously mind goodness, and true piety or godliness]

13 I bring [Or, I will bring, or, I have brought : and so often by the Prophets, who by reason of the certainty of their Prophecies do oftentimes speak of a thing that is to come, yet is to be done, as if it were already done and accomplished] neer my righteousness, [that is, the work of my righteousness] to wit, the deliverance of my people from captivity in Babylon, and consequently their redemption by Christ from spiittuall misery and thralldome. See above chap. 45. vers. 8.] it shall not be farre off, and my salvation [That is, the deliverance which I shall give unto my people, redeeming and delivering them out of Captivity] shall not tarry ; but I will give salvation in Zion, my glory unto Israel. [That is, such a deliverance whereby my people of Israel shall be greatly glorified. Others, (for) my glory ; to wit, which shall be published and extolled by this glorious work of redemption. Others, for Israels sake which is my glory.]

CHAP. XLVII.

A further Prophesy concerning the destruction of the Babylonian Monarchy, ver. 1, &c. for their cruelty and

unmercifulnesse toward the people of God, 6. their pride, 7. and other sins, 9. Their sorceries and Enchantments shall not be able to deliver them, 12.

Come down, [To wit, from thy roiall seat ; as if he had said, thy roiall seat, thy pomp, thy glory, shall be taken away from thee] and sit in the dust [Or, set thy self in the dust, as they are wont to do that mourn and grieve for some great evil or mischiefe that hath befallen them. See Job 2. verse 8, and 13. above chap. 26. 5.] thou Virgin, daughter of Babel, [Thou Virgin, so the Prophet calleth the kingdom of the Babylonians that then flourished exceedingly, or in the highest degree ; and because hitherto it had not been conquered and subdued by any enemies ; of which it was exceeding proud, being a type of the Babel of the New Testament, or of the kingdome of Antichrist. (daughter of Babel) That is, the people of Babel. See 2 Kings 19. on verse 21. [sit on the ground, there is no throne (more) [Or where no seat is ; To wit, no roiall seat or throne] thou daughter of the Chaldeans ; [That is, Babylon, which is inhabited by the Chaldeans] thou shalt be no more called tender, nor voluptuous, [the meaning is, thy pleasure, wantonnesse, and excesse shall soon be at an end, and be turned into a miserable and sad estate and condition. Heb. thou shalt not addle that thy shall call thee, &c.]

2 Take the mill, and grind mrale : [That is, put your hands to the handmills, &c. In these words the Lord threatneth & foretelleth the Babylonians that they should be bond-men and bond-women unto the Persians, being fain to do the great and hard labour of grinding corn with hand-mils. See Exod. 11. 5. Judg. 16. 21. uncover thy locks, [to wit, as women used to do, who in token of grieve and sorrow tare the haire off their head, and let it hang down over their face : or, make bare thine haire ; to wit, as bond-women do] make bare the ancles, [or, the legs, uncover thy shanks, [that is, tuck up your selves high] passe through the rives. [To wit, the rives of Peria : a threatening that they should be carried away captive.]

3 Thy shame [Heb. nakedness] shall be discovered, [Compare above chap. 3. 17. Nahum 3. 5.] also thy filthinesse shall be seen ; I will take vengeance, [that is, I will execute vengeance upon thee, thou daughter of Babel, because thou hast been so unmerciful towards my people, vers. 6. and I will not fall on (upon thee, as) a man. [But as God. The meaning is, I will shew my power upon thee, so that thou shalt utterly perish and be destroyed. Or, I will set upon thee not as a man, but as a Lion or Bear, or some other cruell devouring creature. So that from the greatness and grievousnesse of the judgements which I shall bring upon you, it may easily be gathered, that it is more then an humane strength or power that doth conquer or subdue you]

4 Our redeemer's name is L O R D of hosts, the holy One of Israel. [Heb. Our Redeemer, Lord of hosts is his Name, &c.]

5 Sit silent, and get thee into darknesse, thou daughter of the Chaldeans : [Hide thy self, as desolate men that can look for help and comfort no where. Or, be thou put in oblivion, as a thing of no value or esteem] for thou shalt no more be called the Queen, [Or, Lady, Regent, Soveraigne, Princesse, Supreme commander, or Governesse. See Jerem. 13. the Annotat. on ver. 18.] of kingdoms. [This was fulfilled when Cyrus brought the Babylonian Monarchy unto the Persians.]

6 I was very angry with my people, I prophaned mine

inheritance, [That is, my people of Israel. The meaning is, I suffered them to be destroyed and wasted, counting them no otherwise then profane, polluted, or an unhallowed thing, giving them over unto profane nations, as is intimated in the next words that follow] and I gave them over into thine hand: (but) thou didst show them no mercies, (yea even) upon the ancient didst thou make thy yoke very heavy. [That is, thou hast grievously afflicted and oppressed them, and dealt cruelly with them. Aged persons were wont sometimes to be pitied and spared by their very enemies themselves; but this mercy was not to be found with the Babylonians]

7 And thou saidst, [To wit, in thine heart; that is, thou thoughtest, as vers. 10.] I shall be a Queen [see vers. 5.] for ever: [See Rev. 18.7.] hitherto thou hast not laid these things to thine heart, thou hast not thought of the end thereof. [To wit, what the end would be, after that I should have chastised my people in my just judgment. Heb. of the last.]

8 Now then hear this, thou voluptuous one, that dwellest so securely, [See Prov. 1. the Annotat. on ver. 33.] that saiest in thine heart, I am, and none more than I: [O! I am he: and is there any more besides me? or I am he, yea I alone] I shall not sit a widow, nor know [that is, experience] the bereaving of children, [that is, I shall not be bereaved of the King, who is as mine husband, nor of my citizens or subjects, which are as my children. The meaning is, I shall alwaies continue in the royal dignity or glory, it shall be never taken away from me]

9 But both these things shall come upon thee in a moment in one day, the bereaving of children and widowhood: [Compare below chap. 51. 19.] they shall come upon thee perfectly, [Heb. in or according to their perfection] by reason of the multitude of thy sorceries, by reason of the multitude of thy enchantments, [or for the great abundance of thine enchantments.]

10 For thou hast trusted in thy wickedness, thou hast said, none seeth me: thy wisdom and thy knowledge [That is, thy sorcery and Astrology, whereon the Chaldeans relied greatly, as if it had been the greatest wisdom and knowledge in the world. See Dan. 2. 2. and 5. 7.] it hath made thee averse: [to wit, from the right way, from doing any thing that is good] and thou hast said in thine heart, I am, and none more than I.

11 Therefore there shall come upon thee an evil, thou [hast not known the morning thereof]: [That is, its rise, original, beginning. Thus he derideth the Babylonians that gave heed to the course of heaven; that is, to the rising and setting of the stars, to prognosticate somewhat from thence] and there shall fall upon thee a destruction which thou shalt not be able to oppose: [that is, out of which thou shalt not know how to rid and rescue and deliver thy self. Or thou shalt not be able to mitigate it] for there shall come upon thee suddenly a tempestuous desolation, (so) that thou shalt not know it.

12 Stand now with thine enchantments, and with the multitude of thy sorceries, wherewith thou hast laboured from thy youth, [Others, wherewith thou hast wearied thy self, &c.] if perhaps thou mayest be able to make profit, if perhaps thou (mayst be able) to strengthen thy self. [this is spoken in a jeeling way to discover the vain hope of the Babylonians]

13 Thou art grown weary in the multitude of thy counsels: let now them that observe the heaven, that gaze on the stars, that foretel according to the new Moons, [Or that prognosticate monthly, or according to the months. Heb. tel, or certifie; making men believe that by looking on the stars they are able to foretel

things to come] stand up, and let them deliver thee from those things that shall come upon thee.

14 They shall be as stubble, [Heb. they were &c. signifying the certainty of this Prophecy] the fire shall burn them, they shall not be able to rescue themselves [Heb. their soul, as above chap. 46. ver. 2.] from the power [Heb. from the hand] of the flame: [that is, of the hostile invasion and inrade of their enemies the Persians and Medes. And if they be not able to deliver themselves, much less will they be able to deliver others from the miseries that shall come upon Babylon] it shall not be a cole to warm (at) (nor) fire to sit down before it, [the meaning is, that the flame-mentioned in the former words, shall surely consume and destroy them, being no fire to warm at, but to consume and devour. Or as others, as stubble giveth no lasting heat nor warmth; so neither is there any help or lasting comfort to be sought or found by sorcery or star-gazing. Others, it shall not be a cole unto their meat, that is, to dress their meat with]

15 Thus shall they be unto thee, with whom thou hast laboured, [That is, with whom thou hast toiled and taken great pains such a long while, asking them about things to come so long, as that thou art grown weary of them at last: he meaneth the star-gazers] thy dealers from thy youth [with whom thou didst deal and trade daily. Meaning the Astrologers] every one shall wander his (own) way, [or his (own) pace, his (own) going] none shall deliver thee.

C H A P. XLVIII.

The Lord complaineth of the Jews hypocrisy, ver. 1 obsecrancy, 3 and contempt of his prophecies, 5, &c. yet he spareth them for his names sake, 9 that they may learn to know him aright. 12 He promiseth his blessing unto Cores, 14 and exhorteth the Jews to the keeping of his commandments, with a promise of his blessing, and with a promise of a happy deliverance out of Babylon. 20 The condition of the wicked, 22.

Hear this, ye house of Jacob, which are called by the name of Israel, and are come forth out of the waters of Juda, [That is, which are sprung from the tribe of Juda as from a fountain. See Deut. 33. 28. Psal. 68. 27. and the Annotat. there] which swear by the name of the LORD, [testifying thereby that they acknowledge the Lord for the true God: for a just and lawful oath is to call upon God for a witness] and make mention of the God of Israel, [to wit, when they swear by him. See Exod. 23. 13.] (but) not in truth nor in righteousness, [that is, not sincerely, as the Lord requireth, but hypocritically. See Jeremiah 4. 2.]

2 Yea [Or though] they are called of the holy city [to wit, Jerusalem. Heb. the city of holiness, that is, they boast that they are citizens and inhabitants of the holy city of Jerusalem] and they stay themselves upon the God of Israel: [to wit, as much as concerneth the outward appearance. But though they boast hereof in words, yet it is not so with them indeed and in truth, but their heart is far from him] the Lord of hosts is his name.

3 I have declared the former things, [To wit, both blessings and punishments] from that time, [to wit, from that time that I took you to be my people. Or from that time that I brought you forth out of Egypt, and gave you my law. So likewise ver. 5.] and they

they went forth out of my mouth, and I caused them to be heard : I did them suddenly, and they came to pass.

4 Because I knew that thou art hard, [See the Annotat. Exod. 32. 9. and 33. 3. and Deut. 9. 13. and 21. 27. and 32. 5.] and thy neck is an iron sinew, [that is, as hard as an iron sinew] and thy forehead copper : [that is, hard and impudent]

5 Therefore have I declared it to thee from that time, before it came to pass I caused thee to hear it : lest perhaps thou shouldest say, mine Idol [Heb. my Jorrow] hath done those things, or my carved image, or my cast image [Heb. my casting] hath commanded them.

6 Thou hast heard (it) [To wit, that which I declared heretofore, and that which also afterward came to pass] observe all that [Heb. behold or see it. That is, lay it to heart, consider it well] will not ye al, o declare it ? [that is, extol and praise it (will not ye &c.) you that boast your selves to be my people whom I have chosen, that ye as Prophets should publish and declare these things, to wit, that I have dealt so fatherly and so lovingly and friendly with you] from this time I do cause thee to hear new things [to wit, the ruine and destruction of the Babylonians, and thy deliverance from the Babylonian captivity by Cores] and hidden, [Heb. secured, kept] things, and which thou knowest not.

7 They are created now, and not from that time, neither hast thou heard them before (this) day : [That is, it is now first revealed by the Prophets, and brought to light, that which was formerly as it were hidden in my secret counsel] lest thou perhaps shouldest say, Behold, I knew them.

8 Also thou hast not heard them, [To wit, of thy star-gazers and soothsayers] also thou hast not known them, also from that time was thine ear not opened : for I knew that thou wouldest deal very unfaithfully, [Heb. that thou dealing unfaithfully wouldest deal unfaithfully; to wit, with me, or towards me] and that thou art called a transgressor from the womb. [that is, from that time that thou wast conceived and born ; and further also from that time that I called and received you to be my people, (and that thou art called a transgressor, &c.)] Understand withall, and thou hast also been such an one indeed and in truth. Or, thou hast so behaved and carried thy self, that they may justly call thee so]

9 For my Names sake will I defer my wrath longer, [Or, prolong, adjourn, delay, put off, &c.] and (for) my praise (sake) will I refraine (my self) [Others, seal up (my self), that is, curb, bridle, keep back my self] for thy good : [or, for thy sake. Others towards thee,] that I cut thee not off. [As a tree is cut off, or cut down, which they intend to destroy].

10 Behold, I have refined thee, [To wit, by affliction, misery, and adversity] but not as silver, [to wit, not so often, nor so narrowly as silver is refined, that thou perish not utterly. Or, not with silver ; that is, I will not try thee together with silver in the refining-pot, as false and counterfeit silver is tried together with the good metall in one and the same refining-pot. The meaning is, I will indeed visit thee with affliction, but I wil moderate it. See 1 Pet. 1. 7.] I have chosen thee in the refining-pot of misery. [To wit, as purified, refined, and chosen gold or silver, which is refined in the furnace. See Prov. 7. 3. and 27. 13. The meaning is, when by my grace and mercy I shall have suffered thee to continue so long in trouble and affliction, until thou turn to me by true and hearty repentance, I will then shew thee favour and kindness again.]

11 For mine (own) sake, will I do it : for how should it [To wit, my Name, vers. 9.] be pro-

pahed ? [that is, be mocked and reproached, as if I had not dealt faithfully with my people, but had utterly forsaken them, whereas I had otherwise promised] and I will not give my honour unto another. [Compare above chap. 42. 8.]

12 Hearken unto me, O Jacob, and thou Israel my called : [That is, the offspring, or posterity of Jacob, whom I have chosen and called to be my people] I am the same, I am the first, I also am the last. [See above chap. 41. 4. and 46. 6. Revel. 1. 17. and 22. 13.]

13 Mine hand also hath founded the earth, and my right hand hath measured the heavens with the palm : [Heb. hath palmed, or spanned the heavens. See above chap. 40. 12.] when I call them, they [to wit, the heavens, and all the creatures. See Psal. 147. 4.] stand there together. [That is, they appear, and stand forthwith ready to serve me. A phrase borrowed or taken from the servants of Kings and Princes. See 1. Kings 10. 8. Or thus : when I called them they stood there together ; to wit, in the creation]

14 All ye assemble your selves, and hear : who among them [To wit, the Idols of the heathen, whereof mention is made above ver. 5.] hath declared these things ? [See above chap. 41. 22, 23.] the L O R D loveth him, [to wit, Cores. Namely so far, that he will give him his blessing and good successe against the Babylonians. See above chap. 45. 1.] he [to wit, Cores] will do his pleasure [to wit, the Lords pleasure] against Babel, [the meaning is, Cores shall according to the pleasure of God, destroy Babel, and deliver the Jews out of the Babylonian captivity] and his arm shall be against the Chaldeans, [His, to wit, Gods arm, that is, Gods power. Or, his, to wit, Cores his arm. Others, though the Chaldeans have been neer his arm. The meaning is, though God used the Chaldeans to chasten and correct his people, and to cause his power to appear, yet notwithstanding he will break them in pieces as a rod or stasse wherewith he beat his people, and will punish and oppresse them by Cores]

15 I, I have spoken (it) also I have called him, [To wit, Cores, as above chap. 45. 1. That is, I will call him in due time : for Cores was not born, when Isaiali prophesied this of him. See the Annotat. above chap. 44. on ver. 28.] I will cause him to come, and he shall be prosperous (in) his way.

16 Come ye near unto me, hear this, [The Prophet speaketh this unto the Jews, calling them to him, to confirm and establish them more and more in that which he preached and declared unto them before] I have not spoken in secret from the beginning, [Heb. from the head. As if the prophet had said, I have not concealed ought from you of that which the Lord commanded me to preach unto you : But I have plainly and clearly told you all] (but) from that time that it was done, [that is, that the Lord revealed it unto me] am I there : [Others, that it was there, am I, or, was I ? That is, I waited diligently and carefully on my Prophetick office. See above chap. 21. 8.] and now the Lord L O R D and his Spirit hath sent me, [In regard I am an Ambassadour of our great God, men ought to honour me, and give credit unto me]

17 This saith the L O R D thy Redeemer, the holy One of Israel : I am the L O R D thy God, which teacheth thee what is profitable, which leadeth thee in the way (that) thou must go.

18 O that thou hadst hearkened to my commandments ! [See Deut. 32. 20. Psal. 81. 14.] then had thy peace [that is, thy prosperity. See Psal. 37. on vers. 11.] been as a river, [that is abounding, and alwayes lasting, as a River floweth continually] and

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thy righteousness [that is, the fruit of thy righteousness, that is, the blessed and happy estate of thy government, which should have followed, if thou hadst applied thy self unto righteousness. See Psal. 24. the Annotat. on ver. 5.] as the waves of the Sea, [that is, abundantly, exceedingly.]

19 Thy seed [That is, thy children] also had been as the sand, [to wit, multitude] and they that come forth out of thy bowels [that is, out of thy body, that is, the children that should issue from thee. See the Annotat. Job chap. 5. on ver. 25.] like as the little stones; [Others, gravel, or flint-stones] thereof: [to wit, of the sand] his name should not be cut off, [See above ver. 9.] nor destroyed from before my face.

20 Go out of Babel, [See below chap. 52. 11. Jerem. 50. 8. and 51. 6, 45. Revel. 18. 4.] flee from the Chaldeans [that is, get ye away speedily, as it were fleeing, that ye be not also involved in the severe judgment which God would bring upon the Babylonians. See Jerem. 51. 6. Revel. 18. 4.] declare it with the voice of shouting, cause it to be heard, *utter it even to the end of the earth*; say, The LORD hath redeemed his servant Jacob, [to wit, out of the Babylonian Captivity, and out of many other miseries besides.]

21 And, [To wit, say also] They [to wit, the Jews that should go from Babel to Judea through the wilderness] were not thirsty (when) he [to wit, the Lord] led them through desert places: [The Lord did formerly provide for his people, and furnished them with all things necessary, when he led them through the wilderness toward the land of Canaan: In like manner the Lord promiseth here, that he would also provide for his people when he should bring them again from Babel into the land of Juda, and consequently that he would spiritually deliver and save his Church. See above chap. 43. ver. 19, 20.] he caused water to flow out of the rock for them: when he clave the rock, then the water gushed out. [See Exod. 17. 6. Numb. 20. 11. Psal. 105. 41.]

22 (But) the wicked [That is, unbelievers, Idolaters, whether Babylonians or Jews] have no peace, [that is, no prosperity, neither in soul nor in body. See above ver. 18. and below chap. 57. ver. 21]

C H A P. XLIX.

Christ declareth unto all nations his calling, ver. 1 He complaineth of the Jews unbelief, 4 and speaketh of the calling of the Gentiles, 6 and comforteth the prisoners and afflicted ones, 9 He promiseth to remove all things that may binder their coming to him, 11 He comforteth the dejected Jews, 14 with a promise of increasing their spiritual feed, 18 and that Kings should be their Nursing-fathers, 23 And he promiseth that he will deliver them from the hand of their enemies, both temporal and spiritual, 24.

Hearken to me, [Christ speaketh this] ye Isles, [See above chap. 41. ver. 1.] and listen ye nations from far, the LORD hath called me [to wit, to be a Mediator and Saviour of his people] from the womb, from the bowels of my mother [that is, as soon as my mother conceived me, and brought me into the world. See Math. 1. 20, 21. Luke 1. 31. and 2. 9.] hath he made mention [to wit, to his chosen people in Juda. See Luke 1. 70.] of my Name. [that is, of me.]

2 And he hath made [Heb. set] my mouth like a sharp sword, [That is, he hath commanded me to preach repentance and forgiveness of sins, and he

worketh by my sermons, as that they cut and pierce through the hearts of the hearers. Compare Luke 24. 32. Act. 2. 37. Heb. 4. 12. Revel. 1. 16.] under the shadow of his hand [Or, or with the shadow of his hand, &c. See below chap. 51. 16.] hath he covered me: [that is, he hath kept and protected me against the wiles and subtleties of the Scribes and Pharisees, that they could not apprehend and kill me against my own will, and before my time was come] and made me a pure arrow, [a pure smooth arrow pierceth easier through any thing, then a rusty one doth. Arrow or shaft signifieth here as much as sword a little before. See Psal. 45. 6.] in his quiver hath he hid me.

3 And he said unto me, Thou art my servant Israel, [See above chap. 42. 1. and below chap. 51. 16. The meaning of these words is, O Christ, thou art not only my servant, but thou art also the true Israel, who striving and wrestling with God and with his mighty anger, shalt obtain the victory, whereof Jacob was but a type, when wrestling with the Angel, he overcame him, from whence he got the name of Israel [Or, in whom] I will be glorified. [Others, Israel (is he) of whom I will glory by thee. The meaning is, I command thee that thou first of all offer and tender my glorious word unto the Israelites, or that thou first of all preach and publish my glory among them. See Math. 10. 6. and 15. 24. Acts 13. 46. and 28. 25, &c.]

4 But I said, [I, to wit, the Lord Christ, who complaineth here of the unbelief and wickedness of the greatest part of the Jews] I have laboured in vain, [to wit, with my sermons preached to the obstinate and hardened Jews] I have spent [Heb. wasted; that is, used] my strength unprofitably [Heb. in waste] and in vain surely [or yet] my judgment [that is, my reward, which doth of right belong unto me] is with the LORD, and my wages [Heb. properly work, or labour, and it is properly taken for reward, or wages of ones labour, or which a man hath deserved by his labour. See Jerem. 22. on ver. 13.] is with my God. [As if Christ had said, Although my labour hath not produced such fruits and effects as I indeed desired, yet I do comfort my self therewith, that I have done true and faithful service unto my heavenly Father in the office and duty which he hath imposed upon me, and he also knoweth it well. Compare Math. 23. 37.]

5 And now saith the LORD that formed me from (my mothers womb) to be his servant, that I might bring Jacob [That is, the Jews] again to him: but Israel will not suffer himself to be gathered: [turning unto me. Math. 23. 37. Joh. 1. 11. Others, Israel gathereth not himself. Others, and Israel shall be gathered unto him] yet shall I be glorified in the eyes of the LORD, [the meaning is, Notwithstanding the impenitency of the greatest part of the people of Israel, yet my faithful labour and diligence in the execution of my ministerial office is and shall be accepted and highly esteemed of my heavenly Father] and my God shall be my strength. [Or, is become my strength [that is, God doth comfort me by his holy Spirit against the unthankfulness of the Jews. Compare Math. 11. ver. 25, 26. Joh. 6. 36, 37, and chap. 10. ver. 26, 27. Others read the context, and Israel that is not gathered that I may be glorified in the eyes of the Lord, and that my God may be my strength. Israel that is not gathered; that is, the dispersed or scattered Israel. See Math. 23. 37.]

6 Moreover he said, It is too mean (a thing) that thou shouldest be my servant, to raise up [To wit, by the preaching of the Gospel] the tribes of Jacob, and to bring back the preserved in Israel: [that is, these whom

whom hitherto I have kept and preserved with great care and diligence, they being as it were mine inheritance, yea the apple of mine eye, Deut. 32. 10.] I have also given thee for a light of the Gentiles, [this is a clear and plain prophetic concerning the conversion of the Gentiles unto Christ. See above chap. 42. 6. Luk. 2. 32. Acts 13. 46, 47. and 26. 17, 18.] to be my salvation [that is, a salvation of the Gentiles, appointed and ordained by me] unto the end of the earth. [It is too mean (a thing) &c. Heb. It is too light. As if he had said, The dignity or worthiness of thy person, thou being the eternal and only Son of God the Father; as also the high office whereunto I have called thee, requireth somewhat more, & more excellent things, then that thou shouldest only raise up & restore the people of Israel to their right; I have also appointed and ordained thee for a Saviour of all the world. Therefore though the greatest part among the Jews will not know nor receive thee; yet there shall be many found among the Gentiles that shall do it: And the Christian Church shall not be the less or fewer for it; but shall be thereby much more increased and enlarged.]

7 Thus saith the LORD, the Redeemer of Israel, his holy One, [That is, he that is the holy One of Israel, as above chap. 10. ver. 17.] to the despised soul, [Heb. to the despised in soul: That is, to Christ, who was despised in this world by all wicked ones, who were at all times by far the greatest part of the world. Others, to him whom every one despiseth. Others, to (him) whom the soul (that is, almost every man, the greatest and chiefeft part of the Jews,) despiseth. See below chap. 53. 3. Job. 7. 48. Math. 27. ver. 22, 23. 29, 40.] to him whom the people [to wit, the wicked people of the Jews] abhorreth, to the servant [that is, to Christ, who came into this world in the form of a servant] of them that rule; [to wit, at Jerusalem, as Herod, Pontius Pilate, &c.] kings shall see it; Or, shall see thee; that is, shall know and honour thee for the Saviour and redeemer of the world. See Psal. 72. 10, 11.] and arise up, [to wit, in token of reverence, as Levit. 19. 32.] (also) Princes, and they shall bow themselves (before thee): [Or, and shall worship thee] for the LORDS sake, [honouring God the Father in the Son] and he is faithful, [who will faithfully keep his promise concerning the sending of his Son Jesus Christ in the flesh] the holy One of Israel, [that is, for his sake who is the holy One of Israel. See above in this verse] that hath chosen thee. [To wit, for his servant, and to be the Mediator of the Elect. Here is a change or alteration of the person; for before he spake of Christ in the third person, here he speaketh to him in the second person.]

8 Thus saith the LORD, [To wit, God the Father] In the time of acceptance [that is, in the time when I would manifest my grace and mercy by the preaching of the Gospel, and I sent thee for a Saviour of the world, to suffer for the sins of my people. 2 Cor. 6. 2.] have I heard thee, [O Christ. This is spoken as of a thing past, but it is to be understood as to come] and in the day of salvation [This is the same in other words that was said immediately before] have I helped thee: [that is, I have upheld and supported thee when thou wast in the torments of hell, and have kept thy body from corruption when thou layest in the grave: yea I have raised thee from the dead, and set thee at my right hand. See 2 Cor. 6. 2.] and I will preserve thee, [to wit, against all thine enemies, that thou be not overcome by any of them] and I will give thee for a covenant] that is, for a Me-

diator of the Covenant, as above chap. 42. 6.] of the people, [to wit, of the people of God] to raise up the earth, [that is, the inhabitants of the earth; to wit, the elect. The meaning is, That thou, Jesus Christ, maiest raise up again and restore thy Church which is thine inheritance, and dwell in it [to cause to inherit the desolate heritages. By the desolate heritages may here be understood the land of Canaan, which was made desolate in the time of the Babylonian Captivity; (see ver. 12.) and consequently salvation, of which the Devil endeavoured to bereave and disinherit the elect, and to make it waste and desolate unto them.]

9 To say to them that are bound, [That is, to the prisoners, as above chap. 42. 7.] Go forth; to them that are in darkness, [that is to say as to live in ignorance, and spiritual sorrow or heaviness] come into the light: [Or, come forth, shew your selves. Heb. properly be discovered, or, revealed] they [to wit, those that shall be effectually called by thee] shall feed in the vines, [that is, in all corners and places] and their pasture shall be in all high places. [The meaning is, after they are redeemed from the spiritual captivity & thralldom of sin and Satan, they shall be richly and abundantly blessed both in soul and body, and they shall enjoy those blessings in all places.]

10 They shall not hunger, nor thirst, neither shall the heat nor the sun scorch them: [Heb. smite them. That which God faith or promiseth here, the same shall be fulfilled in heaven. See Rev. 1. 7. 16. The meaning is, that the elect shall suffer no sorrow nor affliction in heaven, but shall be perfectly and absolutely happy, whereof the enjoying of Manna, and of water out of the rock in the wilderness, was a type] for he that hath mercy on them shall lead them, [that is, the Lord Christ shall lead them as a shepherd leadeth his sheep; as above chap. 40. 11.] he shall lead them gently to the spring of waters. [that is, he shall comfort and refresh them by the comfort of the holy Ghost, using besides the comfortable promises which God maketh unto those that belong unto him.]

11 And I will make all my mountains a way, and my paths shall be exalted. [That is, I will remove all lets & hinderances out of the way: and will on the contrary use all helps and means that mine elect may from all corners and quarters of the whole world, be brought to the fellowship and communion of the people of God. They are the words of God the Father.]

12 Behold, these shall come from far, and lo, these from the North, and from the west, [Heb. from the Sea. See the Annotations Genes. 12. 8.] and others from the land of Sinaim. [Or, of the Sinites. Mention is also made of these Genes. 10. 17. Some conceive that these nations might perhaps be the Sineses, or Chinese.]

13 Shout ye heavens, and rejoice thou earth, [See Rom. 8. 19.] and ye mountains make a noise with shouting. [See above chap. 44. 23. and 35. 1.] for the LORD hath comforted his people, and will have mercy upon his afflicted.

14 But Zion saith, The LORD hath forsaken me; and the Lord hath forgotten me. [Zion, That is, the believing Jews, who speak this being sore pressed by the great and manifold miseries that befel them.]

15 Can also a woman forget her sucking? [Or, her sucking child, or, her little child; as below chap. 65. 20. [that she should not have compassion on the son of her womb] See the like phrase Prov. 31. 2.] though these] or, yea the same, to wit women.]

20.] that she should not have compassion on the son of her womb? [see like the phrase, Rom. 3. 1. 2.] though these [For ye, the same, to wit, women] should forget [To wit, their child, or children. See Psal. 27. 10.] yet will not I forget thee. [O Zion, O Jerusalem; that is, O my Church, my people. Understand this not so much of a corporal, as of a spiritual redemption, Rom. 9. ver. 6. 7. [Others read, yet these may forget, or, but though they forget, yet will not I, &c.]

16 Behold, I have graven [Or, written, pouitrayed] thee upon both the palms of (my) hands; [That is, I will alwayes be mindful of thee, and take care for thee] thy walls [O Jerusalem] are continually before me. [As if the Lord had said, As I will repair and build up again the walls of Jerusalem that are ruined and broken down by the Chaldeans; so will I also build up again and protect the spiritual Jerusalem, my Church, which is now small, yea almost utterly decayed.

17 Thy sons shall make haste: [Thy Sons, &c. Or, children; that is, the Elect, that in thee shall be born by the seed of the word of God, they shall come speedily with a great desire to the fellowship of the Church] (but) thy destroyers, and thy masters [that is, false teachers and heretics, as Scribes and Pharisees, together with all those that by their false doctrine and scandalous life, hurt thee, and occasion tents and divisions in thee] shall go forth of thee. [Or, from thee.]

18 Lift up thine eyes round about, and behold, all these gather themselves together, they come to thee: [Or, for thy sake, (all these) Meaning the converted Gentiles, which shall increase and adorn the Church, uniting and joining themselves together under one shepherd] (As true as) I live, saith the LORD, surely, thou shall clothe thee with all these, [To wit, all the Elect, whom the Lord shall bring under his obedience and subjection, both from Jews and Gentiles] as with an ornament, [The great number of believers in Christ is the beauty and ornament of the Church] and thou shalt bind them upon (thee) like a bride. [That is, as a bride putteth on her ornaments, and fasteneth them on about her, when she trimmeth, or trickeleth her self up.]

19 For (in) thy waste, and thy solitary places, and thy land destroyed, [The land of Juda was destroyed both by the Babylonians, and by the Romans, and other nations] surely thou shalt now [that is, then, or soon. See the Annotat. Hos. 10. on ver. 3.] be straightened [Or, be thronged, pressed] of inhabitants: [to wit, when the elect Gentiles shall come in unto thee, and shall joyn themselves to the Church. The meaning is, the number of them that shall joyn themselves to the Christian Church, shall be so great, as that the Church, which was before like a waste and solitary place, shall be filled, yea shall be almost too straight and narrow to contain all Christian believers that come to it from the Gentiles: for believers shall be spred throughout the whole world] and they that devoured thee, [that is, they that formerly seemed to have a desire to devour and swallow thee up by their tyrannical persecution, and doctrine, such as were the Scribes and Pharisees, tyrants, &c.] shall get them far away from thee.

20 The children of whom thou wast bereaved, [Heb. the children of thy luck, or loss of children; that is, of thy barrenness, namely the Gentiles, which indeed properly are not thy children, as being not bodily begotten or born of thee, but are now by faith become children of the Church; after that ye Jews, for your unbelief and impenitency, are for the most part to be accounted childless and barren] shall say before

thine ears: [Others, render this verse thus: The children which thou shalt get, when thou wast bereaved of thy children, shall yet say before thine ears; that is, so as that thou shalt hear it] The place is too narrow for me: [This signifieth the great increase and augmentation of the Christian Church] give way to me, [Or, give me place] that I may dwell.

21 And thou shalt say in thine heart, who hath begotten me these? seeing I was bereaved of children, and solitary: [That is, thou Jewish Church, shalt admie with thy self, and be amazed at the great multitude of Gentiles that shall be joyned to the Church of God] I was gone into captivity, [to wit, into the Babylonian captivity] and gone away: [to wit, out of mine own country] who then hath brought up these for me? behold, I was left alone; where were these?

22 Thus saith the Lord LORD, Behold I will lift up mine hand to the Gentiles, and I will set up [Or cast up, or lift up] my standard to the nations: that is, I will effectually call the Gentiles by the preaching of the Gospel, and inward working of the holy Ghost] then shall they bring thy sons in (their) arms, and thy daughters shall be carried upon (their) shoulders. [That is, both young and old, men and women shall come and joyn themselves to the communion of saints, and they shall go one before another with good admonitions and instructions, and also with good example. Below chap. 60. 4. and 66. 12.]

23 And Kings shall be thy nursing fathers, [The meaning is, that Kings shall not onely joyn themselves to the Church of Christ; but they shall also use their power and authority for the increase and defence of it] their princesses [that is, the wives of Kings] thy nursing women: [or milk-nurses] they shall bow (down) before thee with their face towards the earth, [that is, they shall shew civil respect unto thee, they shall humble themselves before thee, and submit themselves unto thee. This they shall do for Christs sake, who is the head of his Church] and they shall lick up the dust of thy feet: [the meaning is, they shall bow down so low unto thee, that their mouth shall almost touch the very ground, as if they intended to lick up the dust of the earth. See Psal. 72. 9.] and thou shalt know that I am the LORD, that they shall not be ashamed that wait for me.

24 Should the prey be taken from the mighty? or should the captives of a just man [That upon just ground, whether of war or otherwise keepeth any man close Prisoner] escape? [This the Church, persecuted and oppressed by tyrants, uttereth in respect of the violence and cruelty of her persecutors.]

25 But thus saith the LORD, Yea the captives of the mighty shall be taken away (from him), and the prey of the tyrant shall escape: [Or he released and set at liberty. Understand this to be spoken not onely of the captive Jews in the Babylonian captivity, (whom the mighty Kings of Babel by might or force of arms had so brought under their subjection and dominion, that it seemed a thing impossible to deliver them from thence;) but also to be spoken under a type and figure of the Devil, hel and death, into whose power God, in his just judgement, had delivered us up for our sins: but Christ hath redeemed us from their power, making satisfaction to God his heavenly Father for us: he is stronger then all our enemies] for I will contend with thy contenders, [See Psal. 35. on ver. 1.] and I will deliver, [or preserve, save] thy children.

26 And I will feed thine oppressours with their own flesh, and they shall be drunk with their own blood, as with sweet wine: [That is, I will make thine enemies and persecutors (to wit, the enemies of my Church,) shall say before

Church) eat their own flesh, I will cause them to tear and devour one another, I will deal with them as I have formerly dealt with the Midianites, and other enemies of mine. See Revel. 16. 6.] and all flesh [that is, all men of what state or condition soever they be] shall perceive, that I the LORD am thy Saviour, and thy Redeemer, the Mighty one of Jacob.

CHAP. L.

The Lord testifieth that he is not the cause of the rejection of the Jews, but their own sins, ver. 1, &c. with a relation of his power, 2. Christ relateth how faithfully he hath executed his office, 4 even with reproach and sufferings, 6 by the help of his heavenly father, 7. He exhorteth the believing Jews to trust in the Lord, 10 and threateneth the wicked with hell torments, 11.

THUS saith the LORD, where is the bill of your mother's divorce, wherewith I have sent her away? [that is, have left her: that is to say in this place, have caused her to be carried away captive. God speaketh here to the wicked Jews, with whom it was a custome in time past, to give their wives a bill of divorce, when they liked them not, Deut. 24. 1. So did not God deal with the people of the Jews, as that he should send them away to Babel without some great and special cause, given on their part, for they did often most grievously and abominably sin against him. Concerning the giving of a bill of divorce, see Deut. 24. on vers. 1.] or which of my creditors is it, to whom I have sold you? [It was wont to be a lawful and usual thing among the Jews, that a father that was in debt, and had not wherewithal to pay, or give satisfaction to the creditor, might sell his daughter for a bond-woman, Exod. 21. 7 and 2 Kings 4. 1. although the children had not deserved it: but so did not God deal with the Jews, but he sold them for their iniquities; that is, delivered them into the hands of the Babylonians for their sins and transgressions, as followeth in the next words of the text] behold, for your iniquities are ye sold, and for your transgressions is your mother sent away.

2 Wherefore came I, and there was no man? [To wit, that heard, and obeyed my word, when I called you to repentance, and offered you my grace by my servants the Prophets] (wherefore) called I, and none answered? is mine hand grown so extreme short, [Heb. growing short grown short] that it cannot redeem? or is there no power in me to deliver? [as if the Lord had said, is it therefore that ye would not hear nor obey me, because ye doubted of my omnipotency, as if I were not able to deliver you out of your misery?] behold, at my rebuke I dry up the sea, I make the rivers a wilderness, [as appeared in the red sea, Exod. 14. 21. and in the river Jordan, Jos. 3. 16. As if the Lord had said, Inasmuch as I am able to do this, I want no power to deliver you. Of Gods rebuking, see Psal. 9. on ver. 6. and 18. 16. and 104. 7.] (so) that their fish stinketh because there is no water, and dieth for thirst.

3 I clothe the heaven with blackness, [That is, darkness: that is, I cover the heaven with dark clouds whensoever I please. See Exod. 20. 21.] and make a sack [that is, a dark cloud, as a sack of hairy garment] the covering thereof.

4 The Lord LORD hath given me the tongue of the learned, [That is, of them that have diligently learned the word of God, and are led and governed by his spirit. See Mat. 10. ver. 19, 20. The Lord Christ, or the

Prophet in Chists name speaketh this: and understand here by the Lord LORD, God the Father] that I should know to speak a word in due season [The Hebrew word that is here used, signifieth as much as to speak or do a thing in due time] to the weary one: [that is, to poor dejected souls or drooping spirits, them do I comfort and cheer up. See Mat. 11. 28.] he wakeneth every morning; [Heb. in morning in morning. That is, he maketh me continually mindful of mine office by the inward working of his holy spirit, and he maketh me willing and ready to do his will] he wakeneth mine ear to hear, as those that are taught. [that is, to hear with diligence and attention, as those do, that wish and desire to be taught. The meaning is, he maketh me to hear his word willingly, and to understand it aright: he instructeth me diligently as a master doth his scholar, making me apt to learn and obedient.]

5 The Lord LORD hath opened mine ears, & I am not rebellious, I turn not back. [That is, he made me willing and apt to do that which he commanded and enjoyned me. See Job. 14. 31. Phil. 2. 8. Heb. 10. 5, &c.]

6 I give my back to them that smite (me) and my cheek to them that pluck out (mine) hair: [Or, to them that plucked out (mine) hairs, or played me, plucked off (my) skin. The meaning is, I suffer all harm, shame and reproach, that is offered unto me, with patience and contentment. See Matt. 26. ver. 27, 67, &c. and chap. 27. vers. 20.] I hide not my face from reproaches, [or from minfold reproach] and scolding. See the Annotat. 10b chap. 30. on ver. 10.]

7 For the Lord LORD helpeth me, therefore I am not confounded, therefore have I set my face like a flint-stone; [That is, I overcome all wrong, that is offered unto me, with patience and constancy. See the like phrase, Jerem. 1. 18. and 25. 20. Ezech. 3. veris. 8, 9.] for I know that I shall not be ashamed.

8 He is near that justifieth me, who will contend with me? let us stand together: [As if Christ had said, God my heavenly father will bring mine innocency to light, to wit, partly by the miracles that shall be wrought in my death, partly in my resurrection from the grave, and exaltation at his right hand. Others take the first words of this verse thus: as if Christ had said, he assisteth me, and defendeth me against mine adversaries. Compare Rom. 8. 32.] who hath a controversy against me? [or, who hath cause to plead with me? Heb. who is a Lord of my judgement? See Gezes. 14. on ver. 13.] let him come hither to me. [or let him come near to me. As if he had said, let him joyn and come up close to me.]

9 Behold, the Lord LORD helpeth me, who is he (that) shall condemn me? [To wit, justly. Heb. shall make me wicked: [to wit, all mine adversaries] shall wax old as a garment, the moth shall eat them (up).]

10 Who is there among you that feareth the LORD, [here Christ speaketh to the godly and believing Jewes] that holpeneth to the voice of his servant? [that is, to my voice, who am the Lords servant, as above chap. 42. 1. and 49. 5.] when he, [or that] walketh in darkness, and hath no light; [that is, though he live in misery. See Psal. 23. 4. See also above chap. 9. 1.] let him trust in the name of the LORD, and stay upon his God. [that is, let him rely upon that God, that hath made a gracious covenant with him.]

11 Behold, all ye that kindle a fire, that gird your selves about with sparks: [That is, which utter wisdom come out of your own hearts, without the word of God, which alone is the light of our feet: Thinking by your own wisdom to prevent and turn away misery and calamity. Here Christ speaketh unto false

Teacheis, to wit, to the Scribes and Pharisees] walk in the flame of your fire, and in the sparks (which) ye have kindled; [The meaning is, do whatsoever you will or may, use all the tricks & devices that ye can invent, walk on after your own fancy and imagination, seeing ye will by no means walk in the light of Gods word, which I tender and preach unto you] that [or this] hapeth to you of mine hand, ye shall lie (down) in sorrow, [that, or this cometh to you of mine hand; whereby I do justly give you up to such perverseness and blindnesse of heart; therefore shall ye neither be able to escape judgement (ye shall lie (down) in sorrow) to wit, in hell torment, in sorrow and trouble of conscience. A bad conscience is a gnawing worm that never dieth.]

C H A P. LI.

The Lord comforteth his people, and exhorteth them to faith and patience, verse 1, &c. promising to deliver them 4 and that speedily, 5 and that his salvation shall be constant and permanent, 6 but that men are corruptible and transitory. 8 A prayer of the afflicted godly for help and deliverance, 9 which the Lord promiseth them; 11 reproving likewise the weakness of their faith, 12 A description of the power of God, 15 to help them, 16 taking the bitter cup away from them, 17 and 22 and giving it to their enemies, 23.

Harken to meye that pursue after righteousness, ye that seek the Lord: look unto the rock (whence) ye are hewn, and to the hollowness of the wall (whence) ye are digged. [These are the words of God unto his Church, comforting her in her grief and heaviness, wherewith she was possessed when she beheld and considered the small number of believers, (look unto the rock) that is, unto Abraham, whose body was dead by reason of old age, when he received the promise that he should beget Isaac, Rom. 4. 19. See Psal. 90, the Annotat, on ver. 2, (whence ye are hewn,) that is, brought forth by my power, (and to the hollowness of the pit (whence) ye are digged.) Understand here Sarah that was barren, and whole body or womb was dead by reason of old age, when she conceived Isaac, Rom. 4. 19.]

2 Look unto Abraham your father, and unto Sarah (that) bare you: [This is an exposition of the words immediately foregoing] for I called him when he was (yet) alone, [or when he was (yet) onely, Heb. when he was one; that is, when he yet had no children, yea had no hopes of getting children. See Rom. 4. 19.] and I blessed him, and I multiplied him. The meaning is, as I made Abraham and Sarah, though they were both old and decrepit, to be a great nation: so will I also wonderfully increase and augment my Church, though the Jewes at the present are a contemptible and sore afflicted people]

3 For the Lord shall comfort Zion, [That is, his people, the Christian Church: or those that shall return out of the Babylonian captivity] he shall comfort alther desolate places, [to comfort here is as much to say as to build up, and to restore; all her, to wit, Zions desolate places. Heb. her desolations. The meaning is, the Lord shall call the Gentiles instead of the unbelieving Jewes. Compare Rom. 11. 11. Gal. 4. 27.] & he shall make her wilderness [that is, the small number of believing Jewes] like Eden, [that is, like the garde of Eden, which is called Paradise. See Gen. 2. 2, the Lord shall by his efficacious & powerful calling plant the elect Gentiles in his Church] and her desert like the garden of the Lord: [that is, like Paradise. Or understand hereby the garden of the Lord, an exceeding fair garden. It is the same that was said immediately

before in other words] joy and gladness shall be found therein, [to wit, in the Churh of God] thanksgiving and a voice of singing.

4 Harken unto me, my people, and my men, incline (your) ear unto me: for a law [Or doctrine; to wit, the doctrine of the Gospel, as above chap. 2. vers. 3.] shall proceed from me, and I will make my judgement] confuting therein, that all that believe in Christ are justified, and obtain pardon of all their sins. Others my judg'ment; that is, my doctrine, which I prescribe as a law, or judgement, or statute unto my people] to rest [to wit, in my Churh which is the pillar and ground of truth. 1 Tim. 3. 15.] for a light of the nations, [that is, for that end and purpose that it might shine unto the elect of divers nations, enlightening them with the saving knowledge of God. Compare Luke 2. 32. Act. 13. 46, 47.]

5 My righteousness [That is, my gracious redemption, which I will work for my people by their Saviour Jesus Christ, according to my promise] is near, my salvation goeth forth, [or, shall appear. That is, my salvation which I shall give unto mine elect is made manifest] and mine arms shall judge the nations: [that is, I will by my divine power bring the nations to obedience] the Isles [that is, the strange, or foreighn nations. See above chap. 41. 1. and 42. 4. and 60. 9.] shall wait upon me, and on mine arm [that is, on my help and assistance. See below chap. 53. 1.] shall they hope.

6 Lift up your eyes to the heaven, and look upon the earth beneath: for the heaven shall vanish away like smoke, and the earth shall wax old like a garment, and the inhabitants thereof shall die in like manner: [To wit, as smoke and a garment do perish and decay] but my salvation shall be [that is, abide. See Psal. 37. on ver. 18.] for ever. [So below vers. 8, &c. my righteousness shall not be broken, [or shall not fail. So below ver. 8, &c. The meaning is, heaven and earth shall indeed perish, but the Gospel, and the salvation of the people of God shall abide firm and constant for ever. Some take it thus, though such great and horrible changes and alterations shall happen in the world, as if heaven and earth should perish, yet notwithstanding I will keep and preserve my Church, and give her that which I have promised her. Compare Psal. 102. 27. and above chap. 34. 4.]

7 Harken unto me ye that know righteousness, [That is to say here, vertue and godlinesse (ye that know righteousness,) that is, ye that love it, and imploy or busie your selves in it, as Psal. 1. 6.] the people in whose heart is my law: [as being the rule and square according to which men are to order and regulate their lives] fear not the reproach of men, [that is, the reproch which is offered you by men. Compare Psal. 118. 6. below ver. 12.] neither be affrighted at their revlings [to wit, at the revlings of mortal men; that is to say here, of the wicked that are your enemies.]

8 For the moth shall eat them up like a garment, [See above chapter 50. 9.] and the little worm shall eat them up like wooll: [That is, like a woollen cloth or garment. This little worm called in Latine *Blatta*, is a sort of little worms that are frequently in wool] but my righteousness shall be for ever, [as above vers. 6.] and my salvation from generation to generation. [Heb. for generation of generations. See above ver. 6.]

9 Awake, awake, [Or rise up, rise up] put on strength thou arm of the LORD: awake as in the former dyes, (as) in the generations of old: [this the people of God speak, beseeching God that he would manifest his power, and deliver them as he had formerly delivered their fathers out of Egypt, as is further exprest in the

the following words] art thou [thou mighty arm of God] not it that hast hewn out Rahab? [as a stone is hewn out of the rock; that is to say here, hast violently pluckt up Rahab out from the number of the living. By Rahab is meant Egypt. And understand here Pharaoh with all his host. See Psal. 87. 4. and 89. 11.] that hast wounded the sea-Dragon? [Or whale; that is, King Pharaoh. See Psal. 74. 13, 14. above chap. 27. 1. Ezek. 29. 3. (that hast wounded &c.) or hast afflitted, grieved and plagued him, to wit, when thou did cast him and drown him in the red sea; Exod. 14. 21.]

10 Art thou not he that hast dried the sea, the waters of the great deep? that hast made [Heb. hast set] the depths of the sea for a way that the redeemed [that is, the children of Israel that are redeemed and delivered from the hands of the Egyptians] pass through it?

11 So shall the redeemed of the LORD [Or the ransomed of the Lord; that is, those for whom the Lord hath paid a ransom, and so delivered them. Some understand this of the redemption or deliverance from the Babylonian captivity; others, from the power of the Devil; some of both. See above chap. 35. 10. where the same words are mentioned that are mentioned here] return and come with shouting unto Zion, and everlasting joy shall be upon their head: [to wit, as a beautifull crown or garland. See above chap. 35. 10. 2 Tim. 4. 8.] they shall take hold of [or, overtake, joy and gladness], sorrow and sighing shall flee away.

12 I, I am he [Heb. the Lord speaketh again] that comfort you,] To wit, O Zion, ye Church of believers] who art thou that thou shouldest be afraid of man that shall die? [or, must die. As if the Lord had said, Wherefore then are ye so faint-hearted my people? Surely ye know not the Lords power, that defendeth and protecteth you, seeing ye are so fearefull and afraid of mortall men] and of the (child) of man (that) shall be made hay? [Heb. (that) shall be given, or set (as) hay; that is, that shall be cut down, and that shall wither and fade as hay doth. See above chap. 40. 6. and 1. Pet. 1. 24.]

13 And forgettest the L O R D that made thee, [To wit, his people and honourable. Compare Psal. 100. ver. 3.] that hath spread out the heavens, [See Job 9. 8. Psal. 104. 2. above chap. 40. 22. and 42. and 44. 20.] hath founded the earth? and art afraid continually all the day, because of the fury of the distresser, [of wicked men, of the Tyrant, of the persecution, and also of the devil] when he prepareth himself to destroy: where is then the fury of the distresser? As if he had said, the persecutors [even the devils themselves] shall not prevail any more against thee. This shall not be fully accomplished until the day of judgement. Others take these words thus, as if the Prophet had said, Seest thou not how, that all the threatenings of thine enemies are come to nought? therefore thou hast had no cause to be so sore afraid. Of the word distresser, see the former note]

14 The wandring captive shall basly be loosed; [Oth. he that goeth about in exile shall be quickly delivered; to wit, as well from the bands of Tyrants, as from the bands of the devil; that is, from sins. Some understand this also of the deliverance from the Babylonian captivity:] and he shall not dye in the pit. [that is, in the Babylonian captivity: or, in the den or pit of misery [nisher shall his bread [that is, his necessary food] fail (him).]

15 For I am the L O R D thy God, that cleaveth [Or, renteth, divideth. Others moveth. See Job 26. 12. Je. 31. 25.] the sea, (so) that the waves thereof roar, the L O R D of Hosts is his Name.

16 And I put my words in thy mouth, [Some con-

ceive that this is spoken to Christ; (Compare above chap. 49. 2, 3.) Others, that it is spoken to his Church] and cover thee under the shadow of mine hand: [That is, I take thee under my protection] to plant the heaven, and lay the foundation of the earth, [to wit, by the doctrine which I have put in thy mouth. That is, to comfort the elect with the hope of eternal life, which they shall possesse and enjoy in the new world. Compare herewith, below chap. 65. 17. and 66. 22. 2 Pet. 3. 13.] and to say unto Zion, [that is, to the universall Church] Thou art my people.

17 Awake, awake, stand up, Jerusalem, [O ye people of God. See Gal. 4. 26. Heb. 12. 22.] As if he had said, lift up your eyes unto God, and take courage, and put your confidence in his gracious promise. Compare below chap. 52. 1. thou that hast drunk at the hand of the Lord the cup of his fury, [that is, that hast been sorely afflicted and chastened by the means of Tyrants. See Job 21. on ver. 20. See likewise Psal. 60. the Annotations on ver. 5. and Psalm 75. 9. Jeremiah 25. 15, 16. (that hast drunk at the hand of the Lord &c.) that is, the cup which thou hast received at the hand of the Lord. (the cup of his fury,) that is, the judgements which thou hast received at the hand of an angry God] thou hast drunken the dregs of the cup of trembling, [See Psal. 60. on vers. 5.] (yea) sucked (them) out. [Heb. wrung, or crunst (them) out]

18 There is none of all the children [That is, of all the Jews that were born and bred up in Jerusalem] (whom) she [to wit, the City of Jerusalem; that is, the Congregation, or Church, or captive Jews] hath brought forth, that leadeth her gently, neither is (there) any of all the children that she hath brought up, that taketh her by the hand, [here the Lord relateth the miserable condition of his Church, before he had appeared unto her with his grace and help, and had sent Christ into the world: as likewise the state and condition of the Church under the dominion of Antichrist and cruel persecution of Tyrants. Compare Mat. 9. 36, &c. 2 Thes. 2. 11. Revel. 12. 3. (there is none of all the children (whom) she hath brought forth that leadeth her gently) to wit, with true comfortable doctrine. Here the Lord complaineth of false teachers, that had gotten the upper hand both in the time of the sad estate of the Church, and in the time when Christ came in the flesh, as also afterward in the time of Antichrist] (neither) is (there) any of all the children that she hath brought up, that taketh her by the hand) that is, that ffordeth spirituall help and comfort unto her. Or that undertaketh to deliver her from the Babylonian captivity]

19 These two things are come unto thee, [To wit, that thou hast been persecuted by enemies, and hast received no comfort at the hand of thy rulers, as is said ver. 18. but others are of opinion, that it sitteth better with that which followeth ver. 20. Compare above chap. 47. 9.] who hath compassion on thee? [or who lamenteth thee? that is, who comforteth thee] as Job 2. 11.] there is desolation, and breaking, and famine, and the sword; (by) whom shall I comfort thee? [the meaning is, whose example shall I alledge to compare thy misery unto? making it appear unto thee that there have been others that have been as sorely plagued and punished as thy self?] Others, wherewith. Others by whom shall I cause thee to be comforted?

20 They children [O Jerusalem, that is, thy inhabitants or thy citizens] are fallen into a swoon, [forasmuch as they are smitten down by their enemies] they lie before in all the streets; [Heb. at the head of all the streets, that is, at the entry of all the streets] as a wild

wild ox or bullock in the net, [Heb. of the net, or of the snare, that is, which is snared in the net, and which therefore cannot help nor deliver himself] they are full of the fury of the LORD, [that is, of judgement which proceedeth from the wrath and fury of the Lord. This is the cause of their trouble and misery] of the rebuke of thy God, [that is, of judgement or punishment; as above chap. 50. ver. 2.]

21 Therefore bear now this, thou afflicted; and thou drunken, but not with wine. [But with adversity and misery. Or understand withal, but with the cup of the Lord's fury or indignation, as ver. 17.]

22 Thus saith thy Lord, the LORD, and thy God, (who) will plead the cause of his people, [Heb. who will plead his people's cause. The meaning is, the Lord will undertake to maintain and defend the cause of his people against their enemies] behold I take the cup of judgment out of thine hand, the dregs of the cup of my fury, thou shalt henceforth drink it no more. As if the Lord should say, seeing no man is able to help thee, therefore I will help thee.]

23 But I will put it into the hand of them that grieved thee, [Or caused sorrow unto thee. Others, that afflicted thee] that said unto thy soul, bow down that we may go over (thee): [that is, that boldly and presumptuously oppressed thee, seeking to bow thee down to the very ground, and utterly to destroy thee] and thou didst lay thy back down as the ground, and as a street to them that went over it. [Figurative kind of speeches.]

CHAP. LII.

The Prophet speaketh in this chapter of the deliverance of the people of the Jews out of the Babylonian captivity, which is a type of the spirituall redemption of the Church by Christ ver. 1. &c. The grace and acceptableness of the preaching of the Gospel, 7. A promise that the Lord will protect his Church. 10 After this is shewed that Christ shall be exalted, 13 after he shall have humbled himself to the utmost, 14. A Prophesy concerning the calling of the Gentiles, 15.

Awake, Awake, put on thy strength [That is, be bold, or, courageous; see above chap. 51. ver. 17.] O Zion, [that is, the citizens and inhabitants of the temporall, and especially of the spiritual Jerusalem] put on thy beautifull garments O Jerusalem, thou holy city: [Heb. thou city of holiness] for henceforth (there) shall no more come into thee the uncircumcised, and the unclean. [that is, thou shalt henceforth be no more over-powered by wicked and heathenish tyrants, whether Babylonians or others. This is chiefly and principally to be understood of the heavenly Jerusalem, as Rev. 21. 27.]

2 Shake thy self from the dust, [That is, be joyfull, and mourn no more] loose thy self (from) the bands of thy neck, [That is, serve God in holiness and righteousness now thou art delivered from the hands of thine enemies. See above chap. 42. 7. Luke 74. 75.] thou captive daughter of Zion. [That is, the people of Zion, that is, of Jerusalem.]

3 For thus saith the L O R D , Ye were sold for nought, ye shall also be redeemed. [To wit, from the Babylonian thralldome or bondage. See further on ver. 1. As if the Lord should say, the Babylonians gave me nothing, that I should deliver you unto them as servants and bond-men for ever: Therefore I am at liberty when I please, to redeem you out of their hand without any ransom at all. See Psal. 44. 13. and compare above chap. 45. 13.]

4 For thus saith the L O R D , In former times [Or, formerly, aforetime, heretofore, Heb. that first] my people went down into Egypt, to sojourn there: and Assur oppressed them for nought. [Or, without cause. The meaning is, I have sorely plagued the Egyptians, because they had grievously afflicted my people, which notwithstanding voluntarily and of their own accord went down into Egypt: how much more will I grievously plague the Assyrians and the Babylonians that have carried them away out of the land of Canaan, which I gave them for an inheritance, and have dealt so cruelly and barbarously with them? See Gen. 46. 6.]

5 And now what have I here (to do)? saith the L O R D , [Heb. what unto me here? that is, what have I here to do, or what am I to do now? as if the Lord had said, I will stay here no longer, but I will forthwith go to Babylon, to deliver my people, seeing the Babylonians have now filled up their measure. It is spoken of God after the manner of men] seeing my people is taken away [that is, is carried away captive by the Babylonians. Here for brevity sake one word is used for two, taken away, for is taken away and carried away] for nought, (and) they that rule over them, make (them) to howl, saith the L O R D , [in regard they plague them so heavily and so unmercifully. Others, (and) their rulers howl; as if he had said, the Babylonians do not spare even the rulers of the Jews themselves, much less do they spare the common sort of people] and my name all the day continually is blasphemed [as if I were not able to defend and protect my people against their violence and cruelty, and were not able for the present to deliver them out of their hands. See Ezek. 36. 20, 23. Rom. 2. 24.]

6 Therefore (ball) my people, therefore shall they know my name [That is, me. See Psal. 9. on ver. 11.] in that day, [to wit, when I shall deliver them from the Babylonian captivity, corporally: but it is also especially to be understood of the spiritual deliverance or redemption from the power of the Devil] that I am he that do speak, [that is, that my promise concerning their deliverance is true] behold (here) am I.

7 How pleasant [Heb. how beautiful] upon the mountains are the feet of him that declareth good, that causeth peace to be heard: of him that bringeth good tidings of good, that causeth salvation to be heard, of him that saith unto Zion, thy God is King? [they are words of admiration, with joy and gladness, looking not so much at the publishing and proclaiming of deliverance from the Babylonian captivity, as at the preaching of the Apostles and other teachers of the New Testament, that should publish and preach both to Jews and Gentiles the spiritual redemption from the power of the Devil. (upon the mountains) understand the mountains of the mountainous or hilly country of Judea: and by them the Church of God both within and without Jerusalem and the land of Juda (of him that declareth good) that is, they that bring glad tidings, namely first, the deliverance from the Babylonian captivity, and secondly, the spiritual redemption by Jesus Christ. Compare Rom. 10. 15. (that causeth peace to be heard) that is, that preacheth or publisheth peace. So that causeth salvation to be heard; that is, that preacheth or publisheth salvation. In this veise the Prophet relateh often one and the same thing sundry waies, as being not able to find out words sufficient to express that exceeding great mercy and benefit of God shewed to us in Christ. (of him that saith unto Zion,) that is, unto the Church of God (thy God is King) to wit, Christ Jesus, who is our everlasting King, and doth govern

govern his Church with his word and Spirit. See *Psal. 93.* the Annotat. on ver. 1. Others, *Thy God reigneth as King.*

8 There is a voice of thy watchmen; [That is, of thy Prophets and Apostles, &c.] they lift up the voice, they shout together: for they shall see [to wit, with delight] eye to eye [that is, distinctly, plainly. Compare *Numb. 14. 14.* Or, eye by eye; that is, all eyes] when the *LORD* shall bring again Zion [From the Babylonian captivity: as also from the power of the Devil and of sin. Others, shall convert Zion.]

9 Make a sound, shout together: ye wast places of *Jerusalem*: [Understand here those places, that about Jerusalem and elsewhere in the land of Juda had now lain a good while waste, having been wasted by their enemies; and by them the waste and desolate condition of the Church, when Christ gathered it] for the *LORD* hath comforted his people, he hath redeemed *Jerusalem*.

10 The *LORD* hath made bare his holy arm [That is, hath stretched it forth, to smite the Babylonians, and to redeem and deliver his people out of their hand, and the Christian Church from their spiritual enemies. (*his holy arm*) *Heb. the arm of his holiness* [that is, his divine omnipotency, or almighty power, which he manifested in delivering of his people. Compare herewith *Luk. 1. 68.*] before the eyes of all the heathen; and all the ends of the earth [that is, all men dwelling in the utmost ends of the world] shall see the salvation of our *God*. [This came to pass when Christ sent forth his Apostles to go and preach the Gospel throughout the whole world, *Math. 28. 19.* See *Psal. 98. 2. Luk. 3. 6.* (*the salvation of our God*) that is, the salvation which our *God* shall effect and work for us.]

11 Depart, depart, go out from thence, [An exhortation unto the people of God, to depart speedily out of corporal & spiritual Babel. (*from thence*) From Babel in Chaldea; as above chap. 48.20. & also from spiritual Babel, namely, from the kingdom of the Devil, and of Antichrist] touch not the unclean thing: [Understand withal, But give thy self to all manner of holiness. See ver. 1. Compare *2 Cor. 6. 17. Revel. 18. 4.*] go out of the midst of her; cleanse your selves, ye that bear the vessels of the *LORD*. [That is, ye Priests and Levites: And in the New Testament, all the believers, as being spiritual Priests. See *1 Thess. 4. 4. 2 Tim. 2. 21. 1 Pet. 2. 5. Revel. 1. 6.*]

12 For ye shall not go out with haste, nor depart by flight: for the *LORD* will go before your face, and the *God of Israel* will be your reward. [A description of the departure or going forth of the people of God, and the grace and favour which God would shew them in it. (*ye shall not go out with haste*) To wit, as your fathers were fain to do, when they went forth out of Egypt, from whence they were as it were driven forth, *Exod. 12. 33.* Understand withal, But ye shall go out with ease, and without fear, yea with joy. See the accomplishment thereof, *Ezra chap. 1.*] (*nor depart by flight*) to wit, out of corporal and spiritual or mystical Babel, (*the God of Israel will be your reward*) Or, be your hinderguard, or, your rear. *Heb. will assemble you, or, gather you together:* That is, he will defend and protect you on every side. See *Psal. 10.* on ver. 25.]

13 Behold, my servant [To wit, Christ, God the Father speaketh this, Some begin the 53. chapter here] shall deal understandingly: [Or deal happily, prudently, prosperously: that is, he shall well and duly perform and execute the office that I have imposed upon him] he shall be exalted and lifted up; yea be very high. [See *Phil. 2. 9*]

14 Like as many were astonished [Or, were amazed or, became amazed] at thee, [O Jesus Christ] his visage [or, his face] to wit, my servant Jesus Christ's face] was so marred, [or, his visage shall be so horribly deformed, namely, by reason of the crowning with a crown of thorns, the scourging and crucifying, whereof is spoken more at large in the next chapter. See *Phil. 2. 7.* They are the words of God, speaking in the third person, wherein he sheweth a reason why many should be amazed or astonished at Christ. Some conceive that they are the Prophets words inserted here. See below chap. 53. 3.] more then any mans: and his form more then of (other) children of men:

15 So shall he] To, wit, Christ] sprinkle [To wit, with his blood-shed, and with the sending forth of the gifts and graces of his Spirit by the preaching of the Gospel, and by the use of the holy Sacraments] many heathen, (yea) the kings shall shut and stop their mouth at him: [Or, before him, or, for him; that is, for his sake] To wit, when he shall by the preaching of the Gospel be published and preached in their presence, and in their Kingdomes and dominions; and when they shall hear and understand that he is King of all the world] for they to whom it [Or, wherof, as the Apostle Paul expoundeth it, *Rom. 15. 21.*] was not declared [that is, the Gentiles, from whom the mystery of Salvation had formerly been kept secret. See *Rom. 15. 21.*] they shall see it: and they which have not heard it, they shall understand it.

C H A P. LIII.

First in this chapter is spoken of the infidelity or unbelief of the Jews, at the time of Christ's coming in the flesh, ver. 1. Secondly of the humiliation, passion, and death of Christ, as also of his exaltation and glory, and of the fruits and benefits which the Church receiveth and enjoyeth thereby.

V V Ho [To wit, among the Jews. It is as much as if the Prophet had said, There are very few, almost none at all. In these phrases, *Joh. 12. 38. Rom. 10. 16.* is the word, O *LORD* added in the beginning, to shew that it is a complaint unto God] bath believed our preaching? [*Heb. our bearing*; that is, our sermons, as *Rom. 10. 16.* They are the words of the Teachers of the New Testament; to wit, of Christ and his Apostles, as may be gathered from the words of Christ, *Joh. 12. 37, 38.*] and to whom is the arm of the *LORD* revealed? [that is, how few Jews are there in whose hearts the holy Ghost worketh effectually by the preaching of the Gospel, namely, so as to endue them with true faith in Jesus Christ.]

2 For he is grown up as a young branch before his face, and as a root out of the dry ground: [As if he had said, From the lowness, and from the base and contemptible estate wherein Christ came into the world, they take occasion to condemn and despise him. For the Jews did fancie to themselves such a Messias as should come and appear in royal pomp: but this Christ cometh mean and lowly, as a young sprig or tender branch. See above chap. 4.2. and 11. 1. (*he is grown up*) to wit, according to his humane nature. (*before his face*) to wit, before the face of God his Father. Some understand it, before the face of this unbelieving people of the Jews, who never thought that this young branch or twig would grow up in time to be a great and tall tree, and

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(and as a root out of a dry ground;) Heb. *out of a land*, or *ground of drought*, or *driess*. This may be applied to the low and contemptible estate of the house of David, when Christ issued or sprung from thence; or to the small beginnings of his kingdom, in respect whereof it could not be believed that he should ever grow up to be a great and fruitful tree; but either that he should be kept under, as seed that is cast into a dry barren ground withereth for lack of moisture: Or, as the root of a tree that is planted in a dry ground, cannot grow up, the tree being cut down] he had no form nor beauty: [Because of his low estate, the wounds and sore swellings, the blood and sweat-drops, as also divers other miseries that disfigured his countenance] when we [to wit, we Jews] looked upon him, there was no form [Or, beautiful countenance] that we should have desired him. [to wit, according to carnal eyes, and humane judgment or understanding.]

3 He was despised, and the unworthiest among men, [So unworthy, that he was continually rejected of men. Or, he was contemptible, and rejected of men; to wit, of such men as were advanced to honour and dignity. Compare Psal. 22. 7, 8. above chap. 49. 7. and 52. 14. Mark 9. 12.] a man of sorrows, [Or, a man full of sorrows] that hath experience of sickness in sickness [Heb. or a known one of sickness; that is, that hath had experience what sickness is. Heb. 4. 15. Or, who was famous by his misery and grief; being grown quite faint and weak by reason of the torments inflicted upon him. The Hebrew word that is here rendered *sickness* signifieth also generally sorrow, or misery, as Eccles. 6. 2. Jerem. 10. 19. and so it may be taken throughout this chapter] and (every one) as it were hiding then his face from him; [Others, and as it were hiding the face from us] he was despised, and we esteemed him not. [We Jews, we mocked and derided him, or set him at nought. See Mat. 27. 39, &c. The meaning is, By reason of his miserable and contemptible estate, he was not only denied his due honour, but also utterly vilified and despised.]

4 Verily he hath taken our sicknesses upon him, [Paying as our surety the debt that we had made, or had run into, (Verily, &c.) Or, yet; as if he had said, But to speak the truth, we have done him wrong, and we are in a great error: For thus standeth the case with the *Messias* for our sakes, he hath taken all our spiritual maladies, that is all our sins, upon him, to make satisfaction for them, whereof the bodily cure or healing was a type and figure, Math. 8. 17.] and our sorrows them bath he carried: [or, laden them upon him, and carried them as a heavy burden] yet we esteemed that he was plagued, smitten [or was touched]. See Job 19. on ver. 21.] of God and humbled. [That is, we Jews being in a great error, or being greatly mistaken, and judging according to our corrupt and perverse judgment, we thought that he suffered all this, because he had deserved it by his own sins and transgressions: But it is quite otherwise, as appeareth ver. 5. Heb. we esteemed him a plagued one, a smitten one of God, and an afflicted one.]

5 But he was wounded for our transgressions, he was bruised for our iniquities: [Compare Rom. 4. 25. and 1 Cor. 15. 3.] the punishment that bringeth peace unto us, was upon him, [Heb. the punishment of our peace, &c. That is, he was punished, that we by him might obtain perfect peace of God, who was at enmity with us because of our sins. Understand withal, And the chastisement continued still upon him, until he had fully satisfied for us] and by his stripes healing is made unto us. [So that we are freed from sin and

punishment. See 1 Pet. 2. 24.]

6 All we like sheep went astray [That is, all we have as it were gone astray from the way which God did prescribe us in his law, that we should walk in it] we turned every one to his (own) way; [Not to the way which the LORD had prescribed us, but walking in the way which every one had chosen for himself. See 1 Pet. 2. 25.] but the LORD hath caused the iniquity of us all to run upon him. [Or, to meet him, or, he (to wit, the Father) drove upon him (to wit, Christ) the iniquity of us all; because that he freely and willingly became a surety for us.]

7 (When) the same was required, [To wit, our iniquity; that is, the punishment of our iniquity was required of Christ] then he was afflicted: yet he opened not his mouth: [Testifying by his silence, that he endured all things willingly for our sakes, not opening his mouth to confute the slanders and false accusations of his enemies: Also not uttering any thing to the prejudice of them that put him to death, but to our benefit and profit: and praying for them that crucified him, Luk. 23. 34. See Math. 26. 53. and 27. 12, 14. Mark 14. 61. and 15. 5.] he was led as lamb to the slaughter, and as a sheep [Properly an ew-lamb, or she-lamb] that is dumb before the face of her shearers, [A lamb doth not bite nor push him that is going about to kill it, but followeth gently his slayer that leadeth it to the slaughterhouse] so he opened not his mouth. [Compare Act. 8. 32.]

8 He is taken away out of the strait, [Or, out of the prison, or, out of this violent distress. Heb. out of the shutting up; to wit, from the pangs of hell, which Christ felt in the garden of Gethsemane (where he sweat blood) but especially on the cross, when he cried, my God, my God, why hast thou forsaken me? Understand this likewise of his raising up from the dead, & when he ascended into heaven unto his heavenly Father] & out of the judgment: [to wit, the judgment of God: that is, from damnation, which he suffered a while for us, being become a curse for us, Galat. 3. 13. But some do understand here by judgment, the death of the cross, whereunto he was adjudged and condemned by the Jews and Pilate. In this sense, though the *Messias* was sentenced to a shameful, yea cursed death, yet notwithstanding, doth the Prophet imply, he shall at last be taken up into heaven, after he shall have made satisfaction for our sins] and who shall declare his life-time? [Or, the continuance of his life, or his age. Understand here, besides the eternity of his divine essence, also the everlasting continuance of his kingdom; forasmuch as God having raised him up and set him on his right hand in heavenly places, he liveth and reigneth for ever, and death hath no more power or dominion over him, Luk. 1. 33. Rom. 6. 9. (or his generation,) that is, his children which shall be spiritually begotten by him] for he was cut off [that is, he was taken away by a violent death, as a tree is hewn down with violence] out of the land of the living: [that is, of them that live in the world. See the Annotat. Job 28. 13. Psal. 27. 13. above chap. 38. 11. The meaning is, he was put to death, and laid in the grave] for the transgression of my people was the plague upon him [that is, by reason of the sins both of Jews and Gentiles was he thus smitten and afflicted, who otherwise must have justly been punished themselves. They are the Prophets words. Heb. the plague (was) unto him. To wit, that punishment that he was nailed to the cross. So the Hebrew addition *me*, is also taken in the singular number, Genes. 9. 26, 27. Job 20. 23. and 22. 2. Psal. 11. 7. above chap. 44. 1.]

9. And they [Or, which ; To wit, people of Jerusalem] appointed [or ordained] his grave, [Or, burial] among [or, with] the wicked, [that is, they appointed his grave with the wicked, that should watch and guard it. See *Math. 27. 63, 64, 65, 66*. Others take it in this sense, the wicked Jews indeed conceived that the body of Christ should be put away with the bodies of the theives that were crucified with him, for which with other reasons they desired Pilate to put him to such a kind of death : but the providence of God had ordained it otherwise : for Christ was buried in Josephs of Arimathea, a rich and honourable counsellour, *Math. 26. 60.*] and he was among the rich in his death, [Heb. in his deaths, in the plural number ; that is, according to his violent death. Compare *Exod. 28. 10.* with the Annotat. Of deaths, because Christ suffered not one, but as it were many deaths for us] because he had done no wrong, [or, nor violence : but on the contrary had dealt and walked uprightly, justly, and sincerely, both in words and deeds] neither was (any) deceit in his mouth. [See *1 Pet. 2. 22.* and *1 Joh. 3. 5.*]

10 Yet it pleased the L O R D to bruise him, [To wit, Jesus Christ, our Redeemer : and that for our sins, which lay upon him, and were to be punished in him] he made (him) sick ; [that is, he put him to many great griefs and sorrows, and laid as it were manifold sicknesses and infirmities upon him. See above on vers. 3.] when his soul shall have made it self a trespass-offering, then shall he see his seed. [The meaning is, when Christ shall have delivered his soul (that is, his person) for a trespass-offering, unto death (*2 Cor. 5. 21.*) then shall he see his seed increase and multiply, that is, he shall see that believers shall greatly increase and grow by the preaching of the Gospel, namely then especially, after that he being ascended into heaven, shall have sent down the holy Ghost upon his Apostles, and other teachers of the Gospel. Others, when thou shalt have made thy soul a trespass-offering, (or, an offering for sin) then he shall see seed ; that is, a great number of faithful or believing children, begotten of the immortal or incorruptible seed of the word of God, *Psal. 110. 3.* and *1 Pet. 1. 23.*] he shall prolong (his) dayes : [As if he had said, the fruit and benefit that Christ shall reap from what was said before, it shall not be short, nor soon past away, but it shall last and continue for ever. See *Psal. 23. 6.*] and the pleasure of the L O R D shall go on successfully by his hand, [And the pleasure of the L O R D, &c. To wit, the work of our redemption, and the gathering of the elect out of all nations by the preaching of the Gospel, which was then chiefly set on foot, after Christ was ascended into heaven, *Math. 28. 19.* (by his hand) that is, by his ministry, or by his power. See *Eph. 4. 11, 12, &c.c.*]

11 For the travail of his soul he shall see it, [To wit, seed. The meaning is, Christ shall see (that is, get and behold with joy and delight) seed, that is, children; to wit, spirituall children) for, or because of his travell and labour. Understand thereby those sorrows which he felt and suffered both in soul and body, when the heavy wrath of God for the sins of mankind lay upon him. Others, he shall see of the travail of his soul (fruit or his delight). See *Psal. 22. and vers. 18.*] and be satisfied : [that is, he shall enjoy his labour and trouble in the highest degree, and fully to his own satisfaction and contentment : for it is just and equall, that a faithfull labourer should enjoy the fruits of his own labour. This shall be done there in his own person, when Christ shall be taken up into the glory of his Father, and shall be

exalted at the right hand of his Father. It shall also happen unto his members, when he shall make them partakers of his glory] by his knowledge understand that knowledge whereby he should be acknowledged and received as a Saviour and mediato[r] between God and man] shall my servant, [God the Father speaketh this. Compare this with above chap. 42. 1. and 52. 13.] the righteous, [to wit, he the just, or righteous; suffering for the unjust or unrighteous, *1 Pet. 3. 18.*] justify many. [to wit, all those that believe in him. See *Rom. 5. 19.* purchasing and procuring for them pardon of sin and righteousness which will stand before God] for he shall bear their iniquities. [To wit, on the tree of the cross, *1 Pet. 2. 24.* as being the lamb of God that beareth the sins of the world, *Joh. 1. 29.*]

12 Therefore will I give him a portion of many, [As if God the Father had said, seeing he hath done and suffered so much for mankind (as is related above) I will communicate and distribute unto him (of many) that is, I will give him many spirituall children, and gifts. Others, therefore will I give him a portion among the great ; so that he may be compared with the great and mighty ones. Others, therefore will I give him the mighty for a portion ; namely, the evil spirits. See *Colo. 2. 15.*] and he shall divide the mighty as a prey, [to wit, death, sin, the devil, and hell, which prevailed and had the upper hand over men, them shall he divide as a prey, that is, conquer them, and deliver his elect out of their hand. Others take it of Christs dominion over the mighty of this world, that shall be converted and serve him. Compare above chap. 52. 15.] because he hath poured out his soul unto death, [that is, because he suffered himself willingly to be taken, misused, and killed,] and was numbered with transgressours : [So that he was not onely crucified between two theives, but Barrabas, who for murder and sedition was cast into prison, was preferred before Jesus Christ the Son of God. See *Mar. 15. 28.* *Luke 22. 37.* and he bare the sin of many, [See above vers. 11.] and prayed for the transgressours. [Saying, Father forgive them, for they know not what they do, *Luke 23. 24.*]

CHAP. LIV.

The benefits which the Lord would bestow on the Church of the new Testament, and a prophesy that he would greatly increase and enlarge the same, ver. 1, &c. embracing her as his loving spouse with everlasting grace and favour, 5. adorning her most gloriously with the gifts of the holy Ghost ; 11 ana that he would protect her against her enemies, 14. It is God that governeth all things, 16 for the good of his elect, 17.

Sing cheerfully thou barren, (that) didst not bear, make a sound with joyful singing, and shout, thou (that) hadst no travelling pangs : [Here the Prophet speaketh to the Church of believng Jews, that should live at the time when the Gospel should begin to be preached, as may be gathered from *Gal. chap. 4. vers. 27.* where these words are quoted, (thou barren) so he calleth the Church that was in the world, when Christ came in the flesh, in regard of the small number and increase of believers, (that didst not bear) That is, didst bear very seldom, or few children ; to wit, children of God, of the seed of the word of God. Compare *Joh. 1. 12, 13.* and *1 Pet. 1. 23.* The number of believing Gentiles was much greater, then the

number of believing Jews. See Job. 1. 11. Rom. 9. 27, &c.] for the children of th: solitary [or, of the desolate, that is, of the Jewish Church, which in Christ's time was small in number, in comparison of the great number of the Jews that were released] are more than the children of the married (wife), [that is, of the ancient Church of the Jewes, whom God first called, and took her as it were in marriage unto himself] saith the L O R D .

2 Enlarge the place of thy tent, [To wit, that those that are converted of the Gentiles may find room with thee. This is spoken according to the manner or custom of the ancients in the land of Canaan, that dwelled in tents; intimating that the Church of the New Testament should greatly increase, and spread it self wide abroad, multiplying exceedingly on all sides. See above chap. 49. 19, 20.] and let them spread out the curtains of thine habitations, [or, tabernacles] hinder it not : [or, keep them not back, or restrain them not] make thy cords long, [or, ropes, where-with the tents were stretched out] and put thy stakes [or, nails, whereunto the ropes were fastened] fast in. [Or, strengthen thy stakes.]

3 For thou shalt break forth [To wit, into a multitude of children] on the right hand, and on the left : [the meaning is, there shall be found even among the Gentiles, and in those places where there were no Churches in former time, many believers and true members of the Christian Church] and thy seed [that is, thy offspring, or posterity ; to wit, thy spiritual children] shall inherit the Gentiles, [that is, the land of the Gentiles. That is, the Gentiles shall also by the Gospel, which shall go forth from Zion, be made the children of God, and shall be added unto thee] and they [to wit, thy posterity] shall make the desolate cities [That is, those Cities wherein formerly no children of God dwelt] to be inhabited.

4 Fear not, [To wit, because of thy barrennesse, which was counted in former time a great reproch] for thou shalt not be ashamed; neither blush, for thou shalt not be put to shame : but thou shalt forget the shame of thy youth, and thou shalt not remember the reproch of thy widowhood any more. [Thou shalt forget the shame of thy youth, &c. That is, the ignominy and reproch that befell thee in times past; to wit, when thou for thy sins wast delivered up to bondage unto the Egyptians. Others take it in this sense, as if the Prophet had said, the glory and happiness whereunto thou shalt be advanced, shall cause thee to forget all the misery and sorrow that thou didst formerly endure, when thou wast as it were a desolate virgin, or poor widow]

5 For thy maker is thine husband, [Heb. thy maker is thine husband. Compare this phrase with Gen. 23. on ver. 13.] The L O R D of hosts is his Name : and the holy One of Israel is thy Redeemer, [undestand with-all, and also he shall be called indeed] God of the whole earth. [Not onely the God of the Jewes, but also of all other Nations, yea, of the whole world, i Job. 2. 2. in regard that his Church should be spread abroad and dispersed throughout the whole world]

6 For the L O R D hath called thee [First, out of the Babylonian captivity ; Secondly, out of the spirituall kingdom of Sin and Satan, unto his own kingdom] as a woman forsaken, and grieved in spirit : yet thou art the wife of youth, [that is, as a wife whom a man hath married in his youth, as Prov. 5. 18. That is, thou wast very dear and precious to me aforitime, and art so still for the Patriarchs sake] though thou wast despised, saith thy God.

7 For a small moment have I forsaken thee : [Understand withall the last words of the next verse, saith

the Lord thy Redeemer] but with great compassions will I gather thee.

8 In a little wrath I have hid my face from thee, [See of this phrase Job 13. the Annotat. on vers. 24.] for a moment : [See the Annotat. Psal. 30. on vers. 6. That is, in a wrath that did not last long. Others, I hid my face from thee for a little season, in the moment of mine ang'ry] but with everlasting kindness will I have mercy on thee, saith the L O R D thy Redeemer.

9 For that shall be unto me as the waters of Noah, [The meaning is, that which I now speake concerning my grace and mercy towards thee, it shall be as sure and certain, as that which I heretofore speake after the universall deluge which was in Noahs time. See Gen. 9. 11.] when I sware, [o:, to whom I swear] that the waters of Noah [that is, the waters that came in his time] should no more go over the earth : so have I sworn that I will be no more angry with thee, [to wit, so grievously, as that I should utterly reject thee, and wholly bereave thee of my grace and favour. This is to be understood of the elect children of God, who are the true members of the Church] nor rebuke thee, [To wit, so sorely, that I should utterly destroy thee]

10 For the mountains shall depart, [Or may, or can depart. Others, for though the mountains should be removed, &c.] and the hills be removed, but my kindness shall not depart from thee, [the meaning is, my mercy and kindness towards my Church shall last for ever, and remain constant and immutable, though in the world all things should be turned upside down] neither shall the covenant of my peace [that is, the covenant whereby I have promised peace, (that is, eternall salvation) unto thee] be removed. Compare this with the words of Christ, Matth. 24. 35.] saith the L O R D that hath compassion on thee.

11 Thou afflicted, tossed with tempest, [Understand here by this tempest ; first, the Babylonian captivitie : and secondly, the great desolation by Antiochus in the time of the Machabees ; and further, the spirituall combate, affliction, and persecution of the Church in general. Rom. 11. 28, 29.] disconsolate : or, comfortesse] behold, I will lay stones most beautifuly, [that is, I will build thee again far more gloriously then thou wast before. This must be understood of a spirituall reparation or building up of the elect, which is begun in this life by the preaching of the Gospel, and the glorious gifts of the holy Ghost, Eph. 4. 11, &c. and shall be finished and perfected in the life to come, Revel. 21. 10, &c. Heb. cause thy stones to lie down with, or in ornament] and I will lay thy foundation on Saphirs.

12 And I will make thy glasse-windows chrystral (windows), [Or, I will make thy windows of chrystral, or, of Agates, or, of Pearls] and thy gates of rubies ; [or, of carbuncles] and all thy borders of pleasant stones. [Or, of del ghtfull, acceptable stones. [Heb. of stones of delight or of acceptance]]

13 And all thy children shall be taught of the L O R D , [All the children of the Church are taught outwardly by the word, and inwardly by the holy Ghost ; Jerem. 31. 34. See Job. 6.45.] and the peace [that is, happiness, salvation, as ver. 10.] of thy children shall be great. [Or manifold]

14 Thou shalt be established by righteousness : [To wit, by the righteousness of God, whereby he defendeth and protecteth his children, Or, understand here that righteousness wherewith God endueth and adorneth his children, and which flourisheth and aboundeth among them] be far from oppression, for thou shalt not fear : [that is, thou shalt not be oppressed,

pressed, and shall have no cause to fear oppression, which thou mightest suffer at the hands of thine enemies] and (far) from terror, [or from destruction] for it [to wit, fear, or terror; that is, those things that might frighten thee, or make thee afraid] shall not come near thee.

15 Behold, they shall surely gather themselves, [Others, (but) who so gathereth himself against thee in thee; that is, in thy land; meaning the traitours of the land. Others, behold there shall (some) sojourn [with thee] (but) not by me [that is, without my command] whosoever shall gather himself against thee, he shall fall for thy sake, [or shall fall before thee, that is, shall perish or be confounded. Others (but) whosoever shall sojourn with thee against thee, he shall be to fall; or he that gathereth himself with thee, being against thee, shall fall.]

16 Behold, I have created the smith (that bloweth up the coales in the fire, and that bringeth forth the instrument for his work: also I have created the destroyer to destroy. [The meaning is, I govern all things by my providence. No smith were able to make any weapons or instruments of war, nor were any enemy able therewith to destroy the land, unless I had so decreed and ordained it before, (that bloweth up the coales in that fire) or that bloweth up the coale-fire (and that bringeth forth the instrument for his work;) to wit, for the destroyers work, who intendeth somewhat against thee, or hath some plot or design against thee. Others, for his work; to wit, the smiths work, (also I have created the destroyer to destroy) to wit, I that suffer him to destroy, or as far as I suffer him to destroy, or to cut off.]

17 All (Or every) instrument that is prepared against thee shall not prosper, and all (or every) tongue (that) shall rise up in judgement against thee, thou shalt condemn: [The meaning is, none shall be able to hinder or hurt thee, but thou shalt overcome and conquer all through Christ that loveth thee, Rom. 8. 37. All (or every) instrument that is prepared against thee) to wit, by the enemies of the Church (and all (or every) tongue that riseth up in judgement against thee, to wit, to contend, or plead with thee, thou shalt condemn) that is, convince, that they have wronged thee and falsely accused thee] thus is the heritage of the LORDS servants, and their righteousness is of me, saith the LORD, [righteousness is here as much to say, as judgement, or defence and protection, which is a fruit of the righteousness of God. See above chap. 48. 18. Others understand here by righteousness, the reward of righteousness, or the right that belongeth to the Lords servants, which is this, that I do defend and protect them against all unjust power and violence.]

C H A P. LV.

Christ inviteth all wounded and dejected spirits to the enjoyment of his benefits and favours, ver. 1. God the father declareth for what end and purpose he sent Christ, & namely to all the Gentiles. 5. What the duty of all converts is, 6. God promiseth that he will give them his grace and blessing in a plentiful manner, 10. to the joy and rejoicing of all creatures 12.

Q[The Hebrew particle *hoi*, which elsewhere is as much as wo, is here a word of excitement or stirring up] all the thirsty, [all ye that greatly long after righteousness, being sensible of your own sins and miseries, Psal. 42. 3. Mat. 5. 6. Job. 7. 37.] come to the waters, [that is, unto me, or to the sea-

venly goods which I offer unto you by the Gospel; namely forgiveness of sins and righteousness, which are given us of God in Christ for nought, and without any merits or deserts of our own, as followeth in the text: also the gifts of the holy Ghost, and lastly life eternall, whereunto we must come by faith, Joh. 7. 37.] and he that hath no money; [that is, ye that in or of your selves have no worthiness or merits] come buy, and eat, [that is, enjoy. So likewise verse 2. eating for enjoying is very usuall and common among the Hebrews. See Job chap. 21. the Annotations on ver. 25.] yea come, buy wine and milk [wine and milk signify here the same which was intimated even now by water, to wit, all things requisite and necessary for the spiritual life] without money and without price, [that is, receive them for nothing]

2. Wherfore do ye weigh out money for that which is not bread, & your labour for that which cannot satisfy? [That is, wherfore are ye at great costs and charges in vain, and take pains and toil to no purpose in committing your idolatry and superstition, whereas indeed by such kind of means no life nor sound comfort is to be had? wherfore do ye weigh out mony for that which is no bread? Heb. for not bread. So he calleth false doctrine and superstition, which cannot feed or satisfy the hearts of men; as for example, the doctrine of the Scribes and Pharisees concerning a mans own righteousness without Christ and his righteousness. (and your labour) that is, that which ye have gotten and gained by your labour, (for that which cannot satisfy) Heb. not to satisfy] hearken attentively unto me [Heb. hearken hearkening, &c. that is, hearken attentively, diligently, or earnestly unto me] and eat that which is good[this is also to be understood of a spiritual eating, as also that which followeth] and let thy soul delight in fatuities.

3 Incline your ear and come unto me, [God the Father speaketh this] hear and your soul shall live: [that is, it shall have comfort and joy when it heareth me] for I will make an everlasting covenant with thee, [See Gen. 15. on ver. 18. and Jerem. 34. 18, 19.] (and give thee) the sure mercies of David, [these words and give thee are here inserted from the words of Paul, Acts 13. 34. where it is said thus, I will give you those holy and faithful (promises) of David (the sure mercies of David) that is, the mercies which I have promised unto David. See 2 Sam. 7. 13. and Psal. 89. 29. For the accomplishing of these mercies, it was requisite and needful that Christ should rise from the dead, and so enter into his everlasting kingdom: for which end the Apostle rehearseth this passage of the Prophet, Acts 13. 34. to prove the resurrection of Christ. Some understand here by David the Lord Christ; so that by the mercies of David should be meant the mercies which Christ should purchase for and give unto the people of God. So likewise Jerem. 30. 9. Ezek. 34. 29. &c.]

4 Behold I [To wit, God the Father] have given him [to wit, Christ, the son of David, who was also Davids Lord and redeemer] (for) a witness of the nations, [that is, for a Prophet and Teacher that should witness the heavenly truth, or that should give testimony concerning my will] a Prince and Commander [to command and enjoyn whatsoever he pleafeth] of the nations. *

5 Behold, thou [O Jesus Christ] shalt call a people that thou knowest not [that is, for whom thou didst not care, but didst suffer them to walk in their own waies. See Acts 14.16. or whom thou didst not know and take to be thy people] and the people that knew not thee, [Heb. a people or nation that knew (in the plural number) thee not; that is, that cared not for thee, nor acknowledged

ledged thee for their Saviour] shall run unto thee, [that is, receive and embrace thy doctrine with great zeal and desire] for the LORD thy God's sake, and for the holy One of Israels sake [or, and unto the holy One of Israel. See Psal. 71. on ver. 22.] for he hath glorified thee. [or when he shall glorify thee, O Christ; namely by the resurrection from the dead, Rom. 1. 4. and by the exaltation on his right hand in the heavens, from whence he should send the holy Ghost upon the Apostles, Acts 2, doing great miracles and wonders by his power, Acts 3. 3. and 4. 10.]

6 Seek the LORD while he is to be found : call upon him while he is near. [That is, while he offereth his mercy unto poor sinners, calling and inviting them to repentance and conversion. See Psal. 32. 6. they are the words of the Prophet]

7 Let the wicked forsake his way, and the unrighteous man [Heb. the man of wickedness, or of iniquity] his thoughts : and let him turn unto the LORD, then will he have mercy upon him ; and to our God, for he pardoneth abundantly. Heb. he increaseth to pardon, or with pardoning]

8 For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD. [Here God speaketh again, and it is as much as if he had said, ye men are of such a nature and disposition that ye will not easily forgive and forget when any one offendeth you, especially when he exceedeth therein : but I do soon forgive all those that are sorry that they have offended me, and pray unto me for pardon and forgiveness. Neither am I wavering or unfaithful as men are, but whatsoever I promise I do surely perform].

9 For (as) [Or (as much as) the heavens are higher than the earth, so are my thoughts higher than your thoughts, and my ways than your ways. [Compare herewith Psal. 103. ver. 11.]

10 For as the rain and the snow cometh down from heaven, and returneth not thither ; but it moisteneth thereby, [to wit, the earth] and causeth it to bring forth and bud, to give seed to the sower, and bread to the eater :

11 So shall (also) my word be [That is, the word of my promise] that goeth forth out of my mouth, it shall not return unto me empty : [that is, without doing something] but it shall do that which pleaseth me, and it shall be prosperous [or have good success, prosper (n.) that whereto [or for which, or whither] I send it.

12 For ye shall go out [To wit, out of the spiritual captivity of the Devil, after ye shall be redeemed by Christ, whereof the Babylonian captivity was a type] with joy, and be led forth with peace : the mountains and hills shall make a sound (with) joyful singing, before thy face, and all the trees of the field shall clap (their) hands together. See Isa. 35. 1. 1 Chron. 16. 33. The meaning is, that all creatures, though they be insensible, yet they shall help to advance and further the work of God with joy. See the Annotat. Psal. 93. on verse 8.]

13 For a thorn (there) shall come up a fir-tree ; for a thistle (there) shall come up a myrtle-tree : [That is, they that were formerly like briars and thorns, that is, unfruitful and unfit for any good work, they shall become fruitful, and grow up like fair and goodly trees, after they shall be renewed and born again by the holy Ghost. See the like phrases above chap. 41. 19.] and it shall be to the LORD for a name, and for an everlasting token, [to wit a memorial] (that) shall not be cut off. [the meaning is, by the redemption and sanctification of the Church, God will especially manifest his goodness and omnipotency, for which he shall be praised and magnified for ever]

The Lord exhorteth every one to godliness, verse 1, &c. promising to the converted Gentiles that their worship & service should be also well-pleasing & acceptable unto him. 5 The Lord calleth the tyrants to come and destroy the blind and hypocritical watchmen, whom he calleth dumb dogs, 9.

T HUS saith the LORD, keep judgement and do justice : [Under the name of judgement and justice he comprehendeth all that we owe unto God and to our neighbour] for my salvation is at hand to come, [herewith doth agree the beginning of Christ's and John the Baptist's sermons, saying, repent, for the kingdom of heaven is at hand. (my salvation) to wit, that salvation which Christ the Saviour of the world shall bring unto me. Or if these be the words of Christ, then this is the meaning, my salvation whereby I will preserve or save mine elect] and my righteousness to be revealed. [the righteousness of the Lord is revealed in the Gospel, Rom. 1. 17.]

2 Blessed is the man (that) doth this, [That keepeth judgement and righteousness, ver. 1.] and the child of man (that) layeth hold on it : that keepeth the Sabbath, [under the Sabbath must be understood the whole worship of God, which ought to be especially practised on the Sabbath, a part being taken for the whole. See ver. 7.] so that he doth not profane it ; and he that keepeth his hand from doing any evil.

3 And let not the stranger [Heb. the son or child of the stranger ; that is, the strangers, as verse 6. and below chap. 60, 10.] that hath joined himself to the LORD, speak, saying, the LORD hath utterly separated me from his people : [Christ hath abolished the difference and distinction between people and nations ; before him there is no distinction between Jew and Gentile, master and servant, Gal. 3. 28.] neither let the eunuch say, I am a dry tree. [that is, I am like a dry tree : for as that hath no fruit, so have I no children.]

4 For thus saith the LORD of [Or unto] the eunuchs that keep my Sabbaths, and chuse the thing that I delight in, and take hold of my covenant :

5 I will also give unto them [To wit, unto those strangers and eunuchs, of whom mention is made verse 3, and 4.] in mine house [that is, in the Christian Church] and within my walls [to wit, within the spiritual City of Jerusaleni, that is, in my Church] a place [or room. So also below chap. 57. 12. Heb. a hand] and a name better then of sons and of daughters : [or which is better then &c. what kind of name is that ? that they shall be called the children of God, Job. 1. 12. and 1 Job. 3. 1. which is a far more excellent name then the name of son or daughter, which men have or bear by their carnal birth] I will give every one of them [Heb. him] an everlasting name that shall not be cut off.

6 And the strangers [See above ver. 3.] that joyn themselves to the LORD, to serve him, and to love the name of the LORD, to be servants unto him, all (or every one) that keepeth the Sabbath, [See ver. 2.] (so) that he profane it not, and they that take hold of my covenant,

7 Them wil I also bring to mine holy mountain, [Heb. to the mountain of my holiness : that is, to my Church, to the assembly of mine elect, as above chap. 2. 2.] and I will make them joyful in mine house of prayer ; [Heb. in the house of my prayer ; that is, in the temple, which is ordained and set apart for an house to worship me in, and consequently the Church of God in general] their burnt offerings and their slay-offerings [understand

derstand here principally according to the phrase of the old Testament) by burnt-offerings and slay-offerings, the thanksgivings, and the reasonable service and free resignation or giving up of our selves freely and willingly to obey and serve God. These are the spiritual sacrifices and offerings of believers in the new Testament, whereof prayer is the chiefest. Compare herewith Malach. i. 11. Rom. 12. 1. Heb. 13. 15.] shall be accepted upon mine altar: [that is, because of the Mediator Jesus Christ, who was typified and represented by the altar. See Heb. 13. 10.] for mine house shall be called an house of prayer [and it ought likewise to be such indeed. See Math. 21. 11. Mark 11. 17. Luke 19. 46.] for all nations [not for the Jews only, as in the old Testament, but even the believing Gentiles shall as well as the believing Jews, worship God in spirit and in truth in the Christian Church, which was typified and figured out by the Temple]

8 The Lord LORD which gathereth the out-calls of Israel, [That is, of the people of Israel] speaketh, I will gather unto him, [to wit, unto Christ. Others, unto it, to wit, to the people of Israel, or to the house of prayer in my Church: and so in the end of this verse] more besides those [or unto those] that shall be gathered unto him.

9 All ye beasts of the field come to eat, (yea) all the beasts in the forest. [Here divers interpreters begin the fifty seventh chapter. By the beasts of the field, and of the forest must here be understood all the cruel Tyrants and persecutors of the people of the Jews. These God calleth here together against them, that the wicked and the hypocrites might be cut off and destroyed by them]

10 Their [Heb. his, to wit, the peoples] match-men] to wit, the Priests, and also the Rulers of the people. See Jerem. 6. 13. and 8. 10. Ezek. 3. 17.] are all blind, [that is, ignorant, unexperienced in my laws] they know nothing, they are all dumb dogs, they cannot bark: [that is, they are like unto dumb dogs, they do not reprove the sins of the people, neither do they warn them of Gods wrath, fearing to incur their displeasure] they are sleepy, they lie down, they love slumbering.

11 And these dogs are strong in desire, [Heb. strong in soul; that is, in desire, in lust, in appetite, or glutinous, or greedy and unsatiable, that cannot be satisfied with money and revenues. See Job 39. the Annotat. on ver. 1. Others, strong in body] they cannot be satisfied, [or they know not to be full, or they know not how to be satisfied] yea they are shepherds that cannot understand: they all turn them to their (own) way, every one to his gain, [or to his covetousness] (every one) from his end. [that is, from one end to the other. Others, (every one) in his quarter. Others, the chiefest of them. As if he had said not only the meanest among the Priests, but also the highest & chiefest of them. Others of his (to wit, the peoples) chiefest: then the meaning would be, not the poorer sort, but of the chiefest, and wealthiest persons, that were able to bring the greatest offerings and gifts, do they enquire and exact their filthy lucre. See the Annotat. Gen. 19. on verse 4. and 47. on verse 2. Jud. 18. on ver. 2.]

12 Come hither (say they) I will fetch wine, and we will carouse strong drink: [Compare above chap. 22. 13. and 1 Cor. 15. 32.] and to morrow shall be as this day, (yea) greater, much more excellent. [Heb. great, exceeding, abundant. As if they had said, we will be merry and jovial to morrow as we have been to day; yea we will be more merry and more jovial. These words may also be taken in this sense, as if they had said, though we drink till we be drunk and stark mad,

yet no great punishment shall befall us, we shall fare no worse to morrow than we have done to day; God doth not heed these things.]

C H A P. LVII.

The Lord upbraideth the Jews with their excessive heedlessness, because they regarded not the death of holy and godly men ver. 1, &c. as also because they derided the Prophets, 4 and committed Idolatry, 5 and because they trusted to humane help, 9 Therefore he threateneth to punish them, 12 yet he comforteth the penitent, and promiseth to shew them grace and mercy: 13 But the wicked have no peace, 20.

T He righteous perisheth, [That is, such kind of religious and godly persons as have in their life-time been diligent and careful to keep the law of God, they die] and there is no man that layeth it to heart; and merciful men are snatched away, [Heb. are gathered, or taken away; that is, they are taken away out of this life. See Deut. 32. 5. Jud. 18. 25. Psal. 26. 9. and the Annotat. there] without any mans considering that the righteous is snatched away before the evil. [Heb. before the face of the evil. That is, before the miseries and calamities come which the Lord hath determined to send into the world. Or from the society or company of wicked men. See 2 Kings 22. 20, and Wisd. 4. 10.]

2 He [Understand here every righteous person whom God calleth unto himself] shall enter (into) peace; [that is, into the joy of heaven, into celestial bliss, to partake of eternal joy and salvation. Or in peace, that is, in quietness and with a good conscience. Compare Luk 2. 29.] they shall rest in their sleeping-places, [or beds, or bed-chambers, or couches, and so hereafter often; that is, in their graves, where they shall rest till their resurrection at the last day] each one that hath walked (in) his uprightness, [or straightness, namely without declining from the right way either to the right hand or to the left. The meaning is, he that ordereth and regulateth his whole life and conversation in the strictest manner according to the laws and commandments of God. Or he that hath walked aright, or in the right (way). Or, he that hath walked rightly before him; to wit, before the Lord. See Genesis 5. on verse 22.]

3 But draw ye near hither, the children of the juggling [That is, ye that practise witchcraft and juggling] ye adulterous seed, [that is, the seed or children of adulterers, or children of those that are given to adultery. So he calleth the Jews, because of their spiritual adultery, that is, their Idolatry; as may be gathered from the next following verses. See Ezek. ch. 16. Christ likewise calleth the Jews an adulterous generation, Matth. 22. 29, because they often revolted from the true God and served the idols of the Gentiles] and ye that commit fornication.

4 On whom do ye sport your selves? [Or on whom have ye your will and pleasure? that is, by mocking of whom do ye take your pleasure and pastime? in these and the following words the Lord doth shew, how the idolatrous Jews carried themselves towards the Prophets of the Lord, when they preached the word of God unto them] at whom, [or against whom] do ye make a wide mouth? (and) put out the tongue a great way? [As if he had said, do ye not this to spite me? See Job 16. 10. Psal. 35. 21.] are ye not children of transgression, [that is, wicked valets, that have wholly given up you-

selves

selves to transgresse] a seed of falsehood? [That is, men addicted to falsehood; that is, to a false worship]

5 That are hot [That is, ye go a whoring and commit Idolatry] in the oke-groves, [wherein they committed Idolatry. See above chap. i. 29. Others, ye are hot upon the Gods; that is, Idols] under all [or, every] green tree: [or, leafy tree] slaying the children by the brooks, [Compare Ezek. 16. 21, 26. and 23. 39. and 24. 7. and compare further 2 Kings 16. 3. and 2 Chr. 28. 3.] under the corners of the rocks. [Or, under the rocks that stuck out]

6 By the smooth (stones) of the brooks is thy portion, [Others, by the smooth brook-stones is thy portion. Heb. by the smoothnesses (of the stones) of the brook is thy portion. That is, thou art diligent to chuse out fair, smooth stones, to set up an Idol, or an altar to the honour of Idols. (is thy portion) That is, thou lovest it as well as if it were thy portion that is fallen to thee by lot. The contrary is, Psal. 16. 5. See the Annotat. there] they, they are thy lot: [or, thy portion] also thou pourest out a drink-offering unto them, [to wit, to the Idols, which thou settest up in those places. Or, in those (places) thou pourest, &c.] thou offrest a meat-offering unto them: Should I suffer my self to be comforted concerning these things? [The meaning is, Is it possible that I should forget the grief and sorrow that I have had, and still have, because of your Idolatry? It is spoken of God after the manner of men. See Gen. 24. 67. and 2 Sam. 13. 39. The question denieth and threatneth. As if he had said, I will by no means forget your Idolatry, but I will sorely punish you for it. See above chap. i. 24. Ezek. 5. 13.]

7 Thou settest thy couch [That is, thy alcars, or chappels, to commit spirituall whoredome there wth Idols, as an harlot doth on the bed. See Ezek. 16. 24.] upon the high and lofty mountain: also thither goest thou up, to offer sly-offering. [To wit, to the honour of Idols]

8 And behind the door and posts dost thou set (up) thy memoriall: [Heb. thy remembrance. Some take these words thus, Thou settest thy memorials behind the door; that is, every where in all the corners of your houses do ye set an Idolatrous Image, being a token of your abominable spirituall Idolatry. Others understand here by the memorials, or remembrance, the law of God, which ought not to be set behind the door, but God commandeth, that they should write it without upon their doors, or upon the posts of their doors, Deut. 6. 9. and 11. 20.] for (departing) from me thou uncoverest thy selfe, [The meaning is, For forsaking me thy lawfull husband, thou uncoverest thy selfe, as an unchaste wife, unto others. He continueth still in the same allegory of spirituall whoredome, to wit, Idolatry] and goest up, [to wit, into an high tree, as vers. 7. Others thou goest up to it, to wit, to thy bed, as vers. 3. and understand the bed of spiritual fornication or whoredom] thou dost enlarge thy couch [that is, thou committest fornication with many Idols] and makest (a covenant with some) of them, [to wit, especially with some of the heathenish Idols, though thou art in love with them all. Others, and makest (a covenant) more than they: to wit, then the heathen, of whom thou hast learnt this. Others, and hewest thee down (trees) more than those. Thou hewest thee down (trees) to wit, to make room in the grove, for to set up Images and altars of Idols, or to make Idols of them. Compare above chap. 44. 14.] thou lovest their couch, [to wit, the couch of Idols. That is, thou committest Idolatry with delight] (in) every place [Heb. band, as above chap. 56. 5.] that thou seest. [Others, In the place that thou hast looked out for thy self.]

9 And thou goest to the King with oyl, [That is, thou sendest thine Ambassadors when thou art in trouble, to ask help. (with oyl to the King) to wit, with precious, sweet, balsom=oyl (as Hos. 12. 2.) for a present (as some conceive) to Tiglath-Pilneser, king of Assyria, 2 Kings 16. 7.] and thou multipliest thy sweet smelling ointments: [that is, thou preparest great store of this oyl or ointment, to present the King abundantly therewith] and thou sendest thine Ambassadors far off, [to wit, int. Assyria] and abapest thy self to hell. [That is, to the end that thou maist obtain help from him, thou humblest thy self before him, even unto hell; that is, in the lowest manner or degree, as Mat. 11. 23. It seemeth that the Prophet hath here respect to the words of King Ahaz, when he sent word to the King of Assyria, laying, I am thy servant, 2 Kings 16. 7.]

10 Thou art wearied by thy great journey, (but) thou sayest not, It is without hope: [The meaning is, though thou hast made a long and tedious journey to Assyria, to seek for help there, yet thou art not frightened away by it. (by thy great journey) Into Assyria. Heb. in the greatness, or, multitude of thy way. (It is without hope) It is labour lost, or, It is desperate work; therefore I will let it alone] thou hast found the life of thine hand, [that is, which was able to keep thee alive, or to preserve thy strength and vigour. Others, thou hast found (that is, thou didst hope to have found) a band (or company or multitude) of thine hand; that is, thou conceivest to have ready at hand, or at thy command; to wit, the Assyrians. Others, a strengthening of thine hand; that is, a comfort of help, whereby thine hand shall be strengthened. Others, the virtus of thine hand] therefore thou becomest not sick. [That is, thou growest not weary, faint; thou art not discouraged, thou faintest not in thy design or purpose. The meaning is, because thou hast found comfort by the Assyrians, and they do promise to strengthen thine hand with help and assistance, therefore it doth not repene thee that thou hast gone such a long journey, but thou art rather hardened and strengthened by it in thine Idolatry, and thou goest still to Assyria, to seek for help there]

11 But of whom hast thou been afraid or feared? for thou hast lied, [The meaning is, when my Prophets do reprove thy sins, thou disownest them, and coverest them with lies. Compare below chap. 59. 13. Thou art not afraid nor fearest any man, yea not thy God himself, because he suffereth thee to go so long unpunished] and hast not remembred me, [that is, thou hast not thought on my vengeance, nor feared that I would punish thee for thy lies] thou hast not laid me to thine heart: is it not (because) I hold my peace, [that is, because I do not straightway punish thee, as soon as thou didst sin against me?] and that of old, [Heb. from eternity. See Job chap. 22, on vers. 15.] and thou fearest me not? [Others, have I not held my peace; or been quiet, suffered thee to go unpunished, for a long while together, and yet thou hast not feared me? Or thus, do I not also hold my peace of old, and wilt thou not fear me?]

12 I will make thy righteousness known, and thy works, [That is, I will conceal them no longer. (thy rightounesse &c.) That is, thy seeming holiness, thy hypocrisy, wherewith thou makest a shew as of good works, but indeed and in truth it is iniquity. For we must know, that this is spoken ironically, and in a deriding or scoffing manner: soasmuch as they would be esteemed and counted for true godly and righteous people, but were not so indeed and in truth] that they shall not profit thee. [Understand withall, but on the contrary they shall greatly hurt thee]

13 When thou shalt cry, [To wit, being in trouble and requiring help of me] then let those that are gathered of thee, deliver thee: [As if the Lord had said; I will not deliver you, let us see whether the Assyrian soldiers whom ye have gathered for your help, will be able to deliver you] but the wind shall carry them all away, vanity shall take them away: but he that putteth his trust in me, he shall inherit the earth, and possess mine holy mountain hereditarily. [That is, he shall be here on earth a member of my Church, and after this life inherit eternal life. Heb. the mountain of my holiness. Compare herewith above chap. 2. 2. and 56. 7. and Psal. 37. ver. 9.]

14 And they shall say, Exalt (the path,) prepare the way: take the stumbling-block out of the way of my people. [And they shall say, &c. Or, he shall say; to wit, the crier, or king Cyrus, who caused proclamation to be made that all the people should return to their own country, and that no man should hinder or prejudice them. See above chap. 40. 3. and below chap. 62. 10. whereby is further typified the redemption of Jesus Christ.]

15 For thus saith the high and lofty One that inhabiteth eternity, and whose Name is holy: I dwell (in) the high, and (in) the holy place, and with him that is of a bruised and humble spirit, [See Psal. 34. the Annotation on ver. 19.] that I may revive the spirit of the humble, and that I may revive the heart of the bruised ones.

16 For I will not contend for ever, [Or, unto the end] neither will I be continually wroth: [Compare Psal. 103. 9.] for the spirit [that is, the heart, the mind of all men] would be overwhelmed from before my face, [when I should alwaies contend with them, or should be at all times alike angry with them. See of the word to be overwhelmed, Psal. 61. on ver. 3. and Psal. 102. on ver. 1.] and the souls [to wit, would be overwhelmed, or fall into a swoon] (which) I have made.

17 I was wroth for the iniquity of their covetousness, [Heb. of his covetousness. So this 17. ver. and also the 18. and 19. verses are continually put in the singular number] and smote them; I hid me, [that is, I withdrew my grace and help from them] and was wroth: yet they went on averyly in the way of their (own) heart, [That is, in the way which their own heart invented and devised.]

18 I see their waies and I will heal them: [Others, (but) but when I beheld their waies, then I healed, or cured them. The meaning is, when I saw that they were wholly corrupted, and were not able to help themselves, then I helped them of meere grace and mercy] and I will lead them, and restore comforts unto them, namely to their mourners. [to wit, to those that are grieved because they have provoked me to anger.]

19 I create the fruit of the lips, Peace, Peace [That is, I will raise and produce much peace and joy, much comfort and thankfulness by the lips of my ministers that preach peace. Others, I create that which hath been brought forth, or, is brought forth by the lips] to them that are far off, and to them that are nere, [that is, to all the Elect, whether they be Jews or Gentiles. See Ephes. 2. 17.] saith the LORD, and I will heal them.

20 But the wicked are like a sea that is driven on, [As the Sea, or great waters that are moved, stirred, & troubled by the mighty winds: So are the wicked driven on to all manner of wickedness, both by their own evil consciences, and by other wicked men] for that cannot rest, and her waters [Or, waves, or, billows] cast up [or forth] mire and dirt. [So the wicked]

cast up and bring forth all manner of filthiness and corruption out of their corrupt hearts and minds.]

21 The wicked have no peace, [To wit, no peace of conscience, or of mind. See Job chap. 18. on ver. 11.] saith my God. [See above chap. 48. 22.]

C H A P. L V I I I .

The LORD commandeth the Prophet to upbraid the Jews with their hypocrisy, especially in their fasts, ver. 1, &c. and to teach them what a true fast is, which he requireth, & promising all prosperity and blessing to them that serve him in uprightness of heart, and lay aside wickedness; especially to them that keep his Sabbaths uprightly, 8, &c.

Cry out of the throat; restrain not, [Cease not, or restrain not thy voice] lift up thy voice like a trumpet, and declare unto my people their transgression, and to the house of Jacob their sins.

2 Though they seek me [Or, for they seek me, &c. That is, come unto the Temple, to bring their offerings to me, and to make their prayers there: but its not from the heart, its done onely in hypocrisy] daily, [Heb. day, day. See Psal. 61. on ver. 9.] and have a delight in the knowledg of my ways,] that is, make a shew as if they had a true delight in it, to hear the Priests read and expound the law] as a people that doth righteousness, and forsaketh not the judgment of their God; they ask me [to wit, by the Prophets] for the judgments of righteousness, they have delight to approach unto God. [Heb. they have a delight to the approaching of God. That is, they behave themselves outwardly so, as if they took delight in it, and as if they had a true earnest desire to know my commandments, and to order their life accordingly.]

3 (Saying) wherefore do we fast, & thou seest it not? [These & the following words are the words of hypocrites, that think to deserve much at the hand of God by their hypocritical and outward worship] (wherefore) do we vex our soul, [to wit, by fasting & suffering hunger. See Levit. 16. 29.] and thou knowest it not? [that is, demeanest thy self as if thou didst not know it] behold, in the day when ye fast ye find (your) pleasure, and require strictly all your labour. [This is the answer of God to the former question of the Jews; as if he had said, will ye know the cause why your fast pleaseth me not? behold, I will tell you: your hypocrisy is the cause of it; for while ye fast, ye cease not to commit gross sins. (ye find your pleasure) that is, ye do whatsoever ye please; as ver. 13. Or, ye are diligent to find and enjoy that wherein ye take pleasure and delight, (and ye require strictly all your labour) Heb. sorrows; that is, labour, which your men-servants and maid-servants are constrained to do with pain and sorrow. Others, all your labour; that is, all your wealth, which ye have gotten by your labour, and consequently ye exact strictly your debts that are owing you abroad. See Prov. 5. 10.]

5 Behold, ye fast for strife and debate, [That is, to contend with your men-servants and maid-servants, debtors, and others] and to smite wickedly with the fist: [Heb. to smite with the fist of wickedness: (to wit, your men-servants, and maid-servants)] fast not as to day, [Heb. as to day, or, according to this day:] which some expound, as this day (doth require) wherein God doth shew that he is incensed against you] to cause your voice to be heard on high. [that is, that your prayer may be heard in heaven of God.]

5 Should it be such a fast, that I should choose [That D d d d d d.]

is, that should be acceptable unto me] that a man should afflict his soul for a day? [to wit, outwardly, without being inwardly touched with true sorrow and repentance for his sins, and to humbling himself uprightly in the sight of God. Others, a day for a man to afflict his soul] that he should bow down his head as a bulrush, and spread a sack and ashes under (him?) shouldest thou call that a fast, and a day acceptable to the LORD? [Heb. a day of acceptance of the Lord, or to the Lord.]

6 Is not this the fast that I do choose? That ye loose the knots of wickedness, [That is, the sore bondage of your brethren, that by reason of poverty have sold themselves unto you, and whom ye unmercifully compel to undergo hard labour, as if they were forein slaves and bondmen, which God forbiddeth, Levit. 25. 39. See the Annotat, there] that ye undo the bands of the yoke, [to wit, of the yoke or bondage which ye lay upon your impoverished brethren, oppressing them by your usury, & wicked practices] and thus ye let the bruised ones [Or, broken ones: that is, brought to destruction, or to nothing] go free, and break all (or every) yoke, [that is, heavy and intolerable burdens. In brief, The Lord teacheth in this and in the following verse, that if a man should keep a true and right fast, he must abstain not only from corporal food, but he must do also works of light.]

7 Is it not that thou communicate thy bread to the hungry, [The Hebrew word rendered here communicate, signifieth properly to divide into pieces, as if a man should cut a loaf of bread in the midst, and give half of it to his needy brother] and that thou bring the poor that are driven away [the meaning is, that as rebels are expelled and banished out of their own country. Others, the miserable oppressed: to wit, by the violent dominion of great men] into thine house? when thou seest one naked, [that is, one ill clothed. See Job 22. on vers. 6.] that thou cover him, [to wit, with clothes] and that thou bide not thy self from thine (own) flesh? [understand withall, but that thou be moved to pity and compassion by the poverty and misery of thy brethren, (from thine (own) flesh) from thy neighbour, that hath one kind of flesh and blood with thy self. See Nehem. 5. the Annotat, on vers. 5.]

8 Then shall thy light [That is, thy prosperity and joy. See Esth. 8. on vers. 16. and Job 18. on vers. 6.] break forth as the morning, and thine healing shall spring forth sp. edify: and thy righteousness [that is, the fruit of thy righteousness, to wit, thy happiness, which the Lord shall give thee of free grace. See Psal. 24. on vers. 5. Others understand hereby the righteousness of the Lord Christ himself, as Jer. 23. vers. 6. I shall go before thy face: and the glory of the LORD [that is, the blessedness, which hath its original from the goodness and power of the Lord, who there by declarereth his glory] shall be thy reward. [Heb. shall gather thee. See the Annotat. Numb. 10. on vers. 25. and above chap. 52. on vers. 12.]

9 Then shalt thou call, and the LORD shall answer; [That is, he will hear thee] thou shalt cry, and he shall say, Lo, (here) I am; if thou remove away from the midst of thee the yoke, [see above vers. 6.] the putting forth of the finger, [that is, threatening; when thou threatenest any one with thy finger, or when thou by putting up of thy finger, or by lifting up of thy hand discoverest thy intention to put thy power in practise] and the speaking of iniquity: [or vice, vanity; to wit, when thou revilest and reprochest thy neighbour.]

10 And if thou open thy soul [Or, bring forth thy soul; That is, thy heart, thy self, thy hearty good-

will and affection] to the hungry, [the meaning is, if thou open thine heart to the hungry, and out of compassion shalt do good to the poor and hungry] and satisfy the afflicted soul: [or, the afflicted men] then shall thy light rise in darkness, [understand here by light blessing and prosperity, (See above vers. 8.) as by darkness all kind of adversity. See Genes. chap. 15. the Annotat, on vers. 12.] and thy darkness shall be as the noon day, [that is, thy miseries and troubles shall be turned into joy.]

11 And the LORD shall lead thee continually, [As a shepherd leadeth his sheep] and he shall satisfy thy soul in great droughts, [Heb. in dryness; that is, in dearth and famine] and make watry [or make fat; that is, strengthen. See Prov. 15. 30.] thy bones: and thou shalt be like a watered garden, and like a spring; [Heb. going forth] of waters, whose waters fail not: [Heb. lie not. That is, which never want water; and therefore no man cometh in vain to draw water out of it. Compare Job chap. 6. on vers. 15. and 40. on vers. 28.]

12 And they that (proceed) from thee [Heb. they of thee; that is, thy posterity that shall be born of thee] shall build the old waste places: [Heb. the desolations, or, dry waste places of eternity; that is, those places that haue lain a long while waste; to wit, the ruinous houses in Jerusalem, and whatsoever thereabout lay a long time ruined, untilled, waste and void. See below chap. 61. 4.] thou shalt set up [Heb. raise up, or, cause to rise] the foundations (wasted) from generation to generation: [that is, for many years together] and thou shalt be called, he that mendeth the breaches, he that repaireth the paths to dwell in. [Heb. a mender of breaches, or, of ruinous walls, a restorer of paths that men may dwell again in the land.]

13 If thou turn away thy foot from the Sabbath (from) doing thy pleasure on mine holy day: [That is, if thou restrain thy foot on the Sabbath, so as that thou do not whatsoever pleaseth thee; or, for the sabbaths sake] and (if) thou call the sabbath a delight, [that is, if thou take delight in keeping it according to the law and will of God] that the LORD may be hallowed, who is to be honoured; [Others, the hallowed (day) of the Lord, the glorified One] and (if) thou honour him, that thou do not thine (own) maies, [that is, not doing thy usual works] (nor) find thine (own) pleasure, [See ver. 3.] nor speak a word (of it): [Others, nor speak anything. To wit, that is unmeet and unbecoming, as ver. 9.]

14 Then shalt thou delight thy self in the LORD; [That is, then shalt thou enjoy his mercy and blessing] and I will cause thee to ride upon the high places of the earth: [that is, I will highly exalt and promote thee, as Deut. 32. 13. See the Annotat, there. Others take it thus, Thou shalt overcome all that may lie in thy way, and might hinder thy prosperity] and I will feed thee with the inheritance of Jacob thy father: [Or, I will give thee to eat of the inheritance of Jacob thy father. That is, thou shalt dwell in the land which I have given to Jacob thy father, where thou shalt have meat and drink in abundance] for the mouth of the LORD hath spoken it.

CHAP. LIX.

The Prophet sheweth that the cause was not in the Lords hand, that the Jews were not delivered, but that their sins did hinder it, ver. 1, &c. which sins are related from ver. 3 to ver. 9. They confess their sins, ver. 9 wherupon followeth a promise that God would deliver his people, and punish their enemies; that he would send

send the redeemer unto them, and govern them for ever by his spirit and word, 16. &c.

Behold the L O R D S hand is not shortened, that it should not be able to deliver : [Compare Num. 11. 23, above chap. 50. 2.] neither is his ear grown heavy, that it should not be able to hear.

2 But your iniquities make a separation between you and between your God, and your sins hide (his) face [That is, cause him to hide his face] from you that he doth not hear, [to wit, your prayers, that is, that he doth not help you]

3 For your hands [Heb. your palms. See above chap. 1. 15.] are defiled with blood, and your fingers with iniquity : your lips speak falsehood, [or lies] your tongue deviseth [or uttereth wrong.]

4 There is none that calleth for justice, [Namely so as to defend them that deal unjustly; or to defend the innocent, or to maintain a just cause and the truth to the utmost of his power, as followeth] nor any that appeareth in judgement for the truth : they trust in vanity, and speak lies, they conceive trouble [which they would fain practise against their neighbour] and they bring forth iniquity, [or vanity : and so ver. 6, 7. Compare Job 15. 35. Psal. 7. 15.]

5 They hatch Cockatrice eggs, [Heb. they split out Cockatrice eggs. That is, they have venomous and mischievous plots in hand : as the cockatrice cannot hatch any thing but that which is venomous and and poisonous ; so there cometh nothing from the wicked but that which is hurtful] and they weave spiders webs : [that is, they lay plots to catch and devour others, as a spider catcheth flies and gnats with her web, and afterward killeth and eateth them up. See Job 8. 14.] he that eateth of their eggs, [that is, he that is partaker of their plots ; or he that keepeth acquaintance, or is familiar with them] must die ; when it is crushed in pieces, there breaketh forth a viper, [to wit, when the egg is crushed in pieces. Others, if any one be sprinkled therewith, or if any spread it abroad ; that is, if any one wil not eat it, but casteth it down, that it be spread upon the ground, then there breaketh forth a viper ; that is, if any one discover and hinder the plots of wicked men, they are incensed again him, and seek to do him a mischief.]

6 Their webs are not for good garments, [Heb. shall not become garments. [that is, their plots shall bring them no profit] neither shall they be able to cover themselves with their works : [that is, not be able to defend themselves in time of trouble] their works are works of iniquity, and a work of cruelty [or of violence] is in their hands.

7 Their feet run to evil, [That is, they are so prone to wickedness, that when they know of any mischief to be done any where, they do not go, but run to it. These words the Apostle quoth, Rom. 3. 15, to prove that the Jews are sinners, and are corrupt by nature as well as the Gentiles] and they make haste to shed innocent blood : their thoughts are thoughts of iniquity, destruction and breaking is in their paths, [That is, they endeavour after nothing else, then to hurt and disgrace their neighbour.

8 The way of peace they know not, & there is no judgement in their goings : [That is, there is no truth nor equity to be found in them. See Job 34. on ver. 4.] their paths they make perverse for themselves, [that is, they make unto themselves crooked paths] whosoever goeth therein [that is, whosoever converseth with them, or followeth their wicked practise] the same doth not know peace.

9 Therefore is judgement far from us, neither doth justice overtake us : [That is, therefore God doth not

execute judgement or vengeance upon our enemies, but suffereth them yet daily to oppress and afflict us. So that judgement here signifieth as much as help or deliverance, as ver. 11, and 14.] we wait for light, see above chap. 58. the Annotat. on verse 8.] but los there is darkness, [that is, sorrow and adversity] for great brightness, (but) we walk in darkness.

10 We grope for the wall like the blind. [See Job 5. on ver. 14. and chap. 12. ver. 25. and compare Deut. 28. 29.] and we grope like those that have no eyes : we stumble at noon day as in the twilight, we are in desolate places as dead men. [Others, in fatness, or fat places ; whereof the meaning would be, we are indeed in prosperity, and in plenty of all things, in a good and fat land, yet we are as dead men in the midst of blessings, we cannot enjoy the rich blessings of God, in regard we are so distressed by our enemies.]

11 We roar all like bears, we sigh continually [Or peep, mutter, as above chap. 38. 14. Heb. sighing we sigh] as doves : we wait for judgement, [See above on ver. 9.] for salvation, (but) it is far from us.

12 For our transgressions are many before thee, and our sins testify [Heb. our sins testifeth ; that is, every one of our sins,] against us : for our transgressions are with us, [that is, within us in our consciences, we cannot deny them, they accompany and follow us every where] and our iniquities we know them.

13 Transgressing and lying against the L O R D, and turning backward from our God : [See above chap. 57. 11.] speaking of oppression and revolt, [how they shall oppresse their neighbour, and how they shall depart away from God] conceiving [to wit, in our hearts, as in a womb] and imagining [as above verse 3.] of false words from the heart.

14 Therefore judgement is turned backward, and justice standeth afar off : [See above ver. 9. But others thus, and judgement is driven backward : in this sense, as being a confession and a further relation of their sad condition, as if they had said, all things are amiss with us, there is neither judgement nor justice, nor truth to be found with us] for truth stumbleth in the street, [that is, truth is oppressed, no man is troubled about it, nor defendeth it] and that which is right [or equity, or uprightness] cannot enter.

15 Yea truth faileth, [That is, it is no more to be found] and he that departeth from evil maketh himself a prey : [Others, maketh himself to be accounted an unwise man] and the L O R D saw it, and it was evil in his eyes, that there was no judgement.

16 Because he saw that there was no man, [To wit that helped us, or besought God for the people, or (as many understand it) that any one being but a meere man, should be able to be a mediator between God and man] he was amazed, because there was no intercessor : therefore his arm brought salvation unto him, and his righteousness it sustained him. [The meaning is, Christ by his divine power wrought salvation for his Church. See below chap. 63. 5.]

17 For he [To wit, the Lord] put on righteousness as an habergion, and the helmet of salvation (he set) upon his head, and he put on the garments of vengeance (for) clothing, and he put on [Heb. he wrapped himself] zeal as a cloke. [It is spoken of God after the manner of men ; as if he had said, that which moveth the Lord to redeem his people, is first, his justice or truth, and the salvation which he had promised his people. Secondly, his wrath and vengeance against his enemies. See Ezech. 6. 17. 1. Thess. 5. 8.]

18 Even according to works [Or according to deeds, or deserts] even according to them will be recompence fury to his adversaries, recompence to his enemies : to the Islands [that is, to them that dwell in the Islands]

that is, to foreign nations that lie far off, to wit, those that persecute the people of God. See above chap. 41. 1.] will he recompense (the) reward.

19 Then shall they fear the name of the LORD, [To wit, when they shall see this redemption of the people of God [from the going down, and his glory from the rising of the sun : when the enemy shall come like a stream, [the meaning is, the enemies of the Church shall indeed bring all the forces they are able to make, to ruin and destroy the people of God, falling upon the children of God like an overflowing river : but they shall be beaten back, yea smitten down to the ground by the power of our Saviour. See Psal. 124. 4. Rev. 12. 15.] the spirit of the LORD shall set up the banner against him, [that is, shall come against him with exalted banner, or shall chase him away.

20 And there shall come a redeemer [To wit, Christ Jesus] unto Zion, [or for Zion, that is, for the elect Jewes, for the true Israelites, for the faithfull and penitent. Compare Rom. 11. 25, &c.] namely for them that turn from the transgression in Jacob, [that is, among Jacobs posterity. See above chap. 10. ver. 21, 22.] saith the LORD.

21 As for me, this is my covenant: with thee saith the LORD, my spirit that is upon thee, [To wit, upon thee, O Christ, as head of the Church, from whom spiritual gifts, as a precious balsom, run down upon all the members of thy body. Compare Psal. 133. 2.] and my words which I have put in thy mouth, they shall not depart out of thy mouth, nor out of the mouth of thy seed, [that is, of thine elect which are thy spiritual children. Compare Romans 9. verse 6, 7, 8.] nor out of the mouth of thy seeds seed, saith the LORD; from henceforth for ever.

C H A P. LX.

The Lord exhorteth his Church to rejoice because of the blessedness purchased for her by Christ, verse 1, enlightening her with the true knowledge of God, 2 which the Gentiles should likewise enjoy, 3 which should join themselves unto it, whereby it [should be adorned, beautified, and enriched, 15 and the Lord should protect her, and be her light, 16.

Get thee up, [Or arise: To wit, out of darkness and misery, wherein thou hast layen so long. Compare above chap. 52. 2. The Lord speaketh here to Jerusalem, or Zion: that is, to his Church, as appeareth below ver. 14.] be enlightened, [to wit, with more perfect knowledge than thou hast had hitherto; as the brightness of the day is enlightened, or increased, when the sun riseth] for thy light cometh: [to wit, Christ Jesus, who is the light of the world, which enlightneth the hearts of the elect with the true knowledge of God. See Luke 2. 32. Joh. 1. 9. and 8. 12. and Eph. 5. 14. or the time of the redemption is come] and the glory of the LORD [Compare herewith Revel. 21. 11.] riseth upon thee. [like a bright shining sun, which spreadeth her light abroad in all places both far and near]

2 For behold darkness [That is, ignorance or want of knowledge and understanding. Compare Eph. 4. 18. and 5. ver. 11. Revel. 16. 10. Men are full of blindness and ignorance, and know not their God and Saviour, til the Lord do enlighten them] shall cover the earth, [to wit, all the inhabitants of the earth, and all those nations that continue in the darkness of their ignorance, rejecting the grace of the preaching of the Gospel] and gross darkness the nations: [the same with the former clause] but the

LORD [that is, the knowledge of the Lord Jesus Christ] shall arise [like a sun. See Psal. 84. 12.] upon thee, and his glory shall be seen upon thee [or shine upon thee.]

3 And the Gentiles shall go to thy light, [Or in, or by the light. The meaning is, the Gentiles shall be also enlightened with the true knowledge of God, by the Gospel which shall be preached among you. Compare Revel. 21. 24. See likewise above chap. 49. 6.] and Kings to the brightness that is risen to thee, [Heb. of thy rising]

4 Lift up thine eyes round about, and see, all they are gathered toge ther, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at (thy) side. [This the Prophet speaketh as it were wondring at the great number of men that should come from all parts of the world unto Christ. See above chap. 49. 18, 22, 23. (all they, &c.) to wit, Gentiles and Kings. (they come unto thee) or for thy sake. (thy sons shall come. &c.) that is, believers among the Gentiles, that appertain to the Church of God (and thy daughters shall be nursed &c.) or be nursed, or brought up, above chap. 49. ver. 22. See Numb. 11. 12.]

5 Then thou shalt see it, [To wit, with admiration] and flow together, [that is, flock together in great multitudes through admiration. Others, break forth, to wit, as a stream, or as the light, or as the sun. Others, shine, lighten, be enlightened. See Psal. 14. the Annotat. on ver. 6.] and thine heart shall be afraid, [not as fearing any evil, but through admiration at such an unexpected thing; to wit, when thou shalt see such a great multitude of divers people and nations come to the Lord Christ. See Jerem. 33. 9. Hos. 3. 5. See likewise Act. 2. 7.] and be enlarged, [to wit, being full of joy and gladness] for the multitude of the sea [that is, the multitude of them that dwell by the sea side. Others, the riches of the sea. The Hebrew word may be taken here in both significations] shall be converted unto thee, [or be changed, againſt thee, or towards thee, namely so, as that those that were thine enemies shall become thy friends] the host of the Gentiles [or the riches of the nations. See Revel. 21. 26.] shall come unto thee. [to wit, to be friends with thee, embracing thy religion.]

6 An heavy multitude of Camels shall cover thee, [That is, thy land. In this and some verses following is foretold in borrowed words that all nations shall submit themselves to the obedience of the Gospel] the swift Camels [See Jerem. 2. on ver. 23.] of Midian [that is, from the land of the Midianites, where there were great multitudes of Camels and Dromedaries. See 1 Chron. 5. 21. See likewise Judg. 6. 3. and 5.] and Hepha, [Hepha was the son of Midian, Gen. 25. 4. his posterity dwelt among the Midianites, yet keeping the name of Hepha their forefather] all they [that is, a great number of them, as Matt. 3. 5. [from Sheba, [that is, from the land of the Schabeans, the posterity of Sheba, the son of Radma, the son of Cush, the son of Cham, Gen. 10. 6, 7. [shall come: [to wit, to the fellowship of the Church. This is also affirmed of their Kings, Psal. 72. 10.] they shall bring gold and frankincense, [that is, they shall use their riches for the service of God, and for the maintenance of the Ministers of the Church, as also of the poor members of the congregation] and they shall publish [that is, pray, declare, as glad tidings] the abundant praise of the LORD, [that is, the mercies of God, that are worthy of praise and glory.]

7 All the Sheep of Kedar [That is, of the Kedarenes. See of these nations Psal. 120. the Annotat. on ver. 5. they were Ismaelites in Arabia, Abrahams posterity by Kethura. See Isa. 21. 13, 17. Jerem. 48. 28,

29,32.] shall be gathered unto thee; the rams of Nebajoth [that is, of the Nebathites in the stony Arabia, they were the off-spring of Nebajoth the son of Ismael, Genes. 25. 13.] shall serve thee: [here it is prophesied that Abrahams seed according to the flesh, should become likewise his children according to the faith, and should serve God with the spiritual service of the new Testament. Compare *Milach.* 1. 11.] they shall come up [that is, be offered] with acceptance, [or with favour, with good will; so as that their service shall be acceptable unto me] on mine altar, [the meaning is, that those nations should willingly present themselves on the altar Christ Jesus, a living sacrifice, holy and acceptable unto God, as the Apostle speaketh, Rom. 12. 1.] and I will glorify the house of my glory. [or my glorious house, that is, my Church, or congregation of believers, built of living stones, 1 Pet. 2. 5.]

8 Who are these (that) come flying as a cloud, and as doves to their windows? [The Church wondreth at her sudden great increase. See above chap. 49. 21. (who are these (that) come) that is, that come in heaps, and from the Gentiles joyn themselves to the Christian Church. (flying) the Prophet useth the word flying, to shew, that those that should be converted to the Lord Christ, should be so willing and eager to come to him, as that they should seem rather to fly very swiftly, then to go to him. (as a cloud) that is, openly and swiftly, and also in great quantity. So it is said Heb. 12. 1. a cloud of witnessess, that is, a great number of witnessess. (and as doves to their windows) or to their holes or houses wherein they dwell and have their nests.]

9 For [Or surely] the Isles [that is, the inhabitants of the Isles; that is, those that dwell in far countries. See above chap. 42. 4. and 51. 5.] shall wait for me, and the ships of Tharsis, [that is, those that sail in the ships of Tharsis. See of *Tharsis* the Annotat. 1 Kings 10. 22. See also *Psal.* 48. 8.] first, to bring thy children [that is, those that shall be born of thee as of a mother, by the seed of the word of God, as above ver. 4.] from far, their silver and their gold with them, unto the name of the LORD thy God, and to the holy One of Israel, [or because of the name of the Lord, and because of the holy One of Israel. The name of the Lord signifieth here the Lord himself. See 2 Sam. 7. 13. compared with 1 Chron. 17. 12. See also *Acts* 9. 15.] because he hath glorified thee. [or shall have glorified thee, or because he hath beautified thee, or shall beautifie thee, to wit, by the preaching of the Gospel which shall be heard in thee, wherein and whereby the true heavenly wisdome is propounded, tending to a glorious ornament unto thee].

10 And the strangers shall build thy walls, and their King shall minister unto thee: [This was partly fulfilled when Cyrus and Darius assisted the Jews in the repairing of the city of Jerusalem, and of the Temple: but it was especially fulfilled in the New Testament, for many among the Gentiles being converted unto Christ, have likewise given their assistance towards the building up of the spiritual Jerusalem] for in my wrath I smote thee, but in my favour [or in my mercy, which may be understood of the time of favour. See *Psal.* 69. on ver. 14] I had compassion on thee.

11 And thy gates shall stand open continually, [This is to be understood of the condition of the Church in this world, signifying that the entrance into the Christian Church should be open unto the godly, above chap. 26. 2. the Apostle John applyeth this to the heavenly Jerusalem, or triumphant Church, Revel. 21. 25.] they shall not be shut day nor night, that

men might bring unto thee the best of the Gentiles, and (that) their Kings may be brought unto (thee).

12 For the nation and the kingdom that will not serve thee, [That is, which will not submit themselves to the kingdom of Christ] they shall perish: [for there is no salvation out of the Church of God. They that are saved are said to be added unto the Church, *Acts* 2. 47. *Revel.* 21. 24.] and those nations shall be utterly wasted, [or shall utterly perish. *Heb.* wasting be wasted, to wit, those that will not serve thee. Compare *Psal.* 37. 23.]

13 The glory of Lebanon shall come unto thee, the fir-tree, the Beech-trees [Or pine-trees] and the box-tree together, to beautifie the place of my Sanctuary, [that is, the glorious high trees, the fairest that grow on mount *Lebanus*, *Psal.* 29. 5. as these were used toward the building of the Temple of Jerusalem, 1 Kings 5. 6, 9, 14. so rare and excellent men, endued with special gifts of the holy Ghost, shall be used toward the building up of the Church of Jesus Christ: yea even Kings, Princes, and great men of the world. Below chap. 61. 3. the godly are called trees. (to beautifie the place of my sanctuary) that is, the sanctuary; for there the Lord did sit upon the Ark of the covenant: but here is spoken of the Christian Church, wherein God dwelleth by his spirit. 2 Cor. 6. 16.] and I will make the place of my feet [so the Church of God is elsewhere called, See *Ezek.* 43. 7.] glorious.

14 The children also of them that oppressed thee shall come bending unto thee, [That is, with great submission. See *Revel.* 3. 9. See likewise *Psal.* 22. 28, 30. and above chap. 45. 14. and 49. 23.] and all they that reviled [or despised] thee shall bow themselves down at the soles of thy feet: [that is, they shall honour thee, because of, and in the name of thy head Jesus Christ] and they shall call thee the City of the LORD, [built and inhabited by the Lord, *Psal.* 147. 2, 9, 12. *Ezek.* 48. 35.] the Zion of the holy One of Israel. [So the Church of God under the Gospel is called, *Heb.* 12. 22. *Revel.* 14. 1. from mount Zion which was a figure of the Church of Christ. See *Psal.* 2. 6.]

15 Whereas thou hast been forsaken, hated, [To wit, of God as of thy lawful husband. Understand here, as to the outward appearance; for God doth never hate and forsake the Church of the elect] so that no man went through (thee), [he compareth the people of God unto a city that lieth waste and uninhabited] I will make thee an eternal glory, [or highness, excellency] a joy from generation to generation. [that is, I will make thee such a one, as that all the saints shall continually rejoice because of thee. See *Psal.* 12. the Annotat. on ver. 8.]

16 And thou shalt suck the milk of the Gentiles, and thou shalt suck the breasts of Kings: [That is, the Gentiles, and the Kings that shall be converted unto Christ, they shall sustain thee, and be helpful unto thee. See above chap. 49. 23. (the breasts of Kings) *Revel.* 21. 24. it is said the glory and honour of Kings] and thou shalt know that I am the LORD, thy Saviour and thy Redeemer. [Compare above chap. 43. 3.] the mighty one of Jacob, [Jacob was the first that gave God this title, *Genes.* 49. 24. See *Psal.* 132. 2, 5.]

17 For copper I will bring gold, and for iron I will bring silver, and for wood copper, and for stones iron: [A prophesy of the happy change of the condition of the Church, being renewed by Christ, that instead of carnal ceremonies and a worldly sanctuary, they shall enjoy spiritual and heavenly ordinances. See *Heb.* 9. 1, 9, 10, 11, 12, 23, &c. and 12. 13, 22, 28.] and (I) will make thine overseers [or defenders, *Heb.* over sight] peacable, *Heb.* peace, that is,

men of peace, that preach or publish peace, Rom. 10. 15. or they that are inclined to peace. See Psal. 120. 7. and 109. 4. See also Job 35. on ver. 13.] and thy drivers [this is the same word that is used Exod. 3. 7. and it signifieth here as well those to whom is committed the care of souls, as Christian magistrates that press people to the practise of justice, and hold them to it] righteous [Heb. righteousness]

18. There shall be no more violence heard in thy land, destruction nor breaking in thy borders; [all this and the former shall be fully accomplished in the life to come. Compare Ezek. 45. 8.] thou shalt call thy walls salvation, [that is, thy walls (which shall be great and high, in whose foundation are the names of the twelve Apostles, Rev. 21. 12, 14) shall defend thine inhabitants, as if they dwelt in a strong and well walled city] and thy gates [whereof there be twelve, each of several pearls, Revel. 21. 21.] praise. [the meaning is, thou shalt alwaies have cause and ground to praise God within thy gates. See Psal. 9. 15.]

19. The sun shall be no more thy light by day, neither for brightness shall the moon lighten thee: but the LORD shall be unto thee an everlasting light, [That city hath no need that the sun or moon should shine in it, for God shall be all in all in it, 1 Cor. 15. 28. Compare Revel. 21. 23: and 22. 5. Some understand here by the sun and moon, all worldly excellency and glory, as the kingdome, the sanctuary, ceremonies &c. (the LORD shall be unto thee for an everlasting light) for the Lord, it is said Revel. 21. 23. the brightness of thy God] and thy God [that is, the lamb Jesus Christ, who is the light or candle of that city, Revel. 21. 23.] thy beauty.

20. Thy sun shall no more go down, [That is, thy God (who will be thy sun, Psal. 84. 12.) shall no more take away the light of his countenance from thee] neither shall thy moon withdraw her (light): [Heb. thy moon shall not be gathered, that is, not restrain, or withhold her light: or not be taken away, not be removed. Compare Joel 2. 10. for the LORD shall be unto thee for an everlasting light, [Heb. for a light of eternity] and the daies of thy sorrow [or of thy mourning, or of thy grief] shall have an end, [or shall be ended, Heb. shall be perfect. Compare Rev. 21. 4. See likewise below chap. 61. 2, 3.]

21. And thy people [To wit, all the true members of the Christian Church] shall be altogether righteous, [to wit, by faith in Christ Jesus, who giveth unto them his righteousness, and communicateth his holy Spirit unto them, that they should endeavour after righteousness and holiness. Rom. 1. 17. and 5. 19.] they shall hereditarily possess [or possess as an inheritance] the earth for ever: [the meaning is, they shall in this life abide in my Church, & shal hereafter inherit the everlasting kingdome of heaven; of both which the land of Canaan was a type. See the like promises, Ps. 37. 29. above chap. 57. 13. Revel. 21. 7.] they shall be a support of thy plantings, [that is, thy people shall be a plant or sprout planted by God as the husbandman, into Christ the true vine, Job. 15. 1, 2. Compare Matth. 15. 13.] a work of mine hands [created in Christ Jesus unto good works, Ezek. 2. 10. See above chap. 29. 23. and 45. 11.] that I may be glorified.] Or to glorifie my self. Some, that I may glorifie him]

22. The least [To wit, heape] shall become a thousand, [that is, shall greatly increase, as Gen. 24. 60. The meaning is, the Church of Christ in the new Testament shall exceedingly grow and increase, even unto admiration. Others understand these words thus; even those that shall have but small gifts, they shall

by their instruction bring many others to the Church or Congregation of God] and the smallest a mighty nation; I the LORD will cause it to come speedily [or cause it to hasten] in his time, [namely, in due time, or in the appointed time which I have determined in my counsele, which is not fit for us to know. See Acts 1. 6, 7. But others conceive that this is to be understood of the time of the new Testament,

C H A P. LXI.

Christ sheweth that he is anointed, and wherefore; as also what excellent mercies he would bestow upon his Church, verle 1. and he likewise speaketh again of the calling of the Gentiles, 5. of the mercies which God will bestow upon his people. 6. The joy that there ariseth unto the Church of God, 10.

The spirit of the Lord LORD is upon me, [This Christ speaketh, as may be gathered from Luke 4. 17, &c. See Job. 1. 33.] because the LORD hath anointed me [by this anointing is meant, that Christ according to his humane nature was endued and adorned with the gifts of the holy Ghost without measure, and according to his whole person was ordained by God the father to be our King, Priest, and Prophet. See Heb. 1. 9] to bring glad tidings [or, to publish or preach good tidings. What tidings or message is that? concerning the foigiveness of sins. See Ps. 40. 10. and 96. 2.] unto the meek: [or lowly. In Luke 4. 18, where these words of the Prophet are quoted, it is said unto the poor; to wit, unto the poor in spirit, Matth. 5. 3. for unto such is the Gospel preached, Matth. 11.] he hath sent me to binde up the broken in heart, [Understand this in a spiritual way, namely of comforting the soul, which is done by the preaching of the Gospel. (the broken in heart) these are those that are grieved and wounded in heart, by reason of their manifold sins and transgressions. See Psal. 34. on vers 19. and 51. 19. and above chap. 57. 15.] to proclaim [or to preach, to publish liberty to captives, [that is, to them that are held captive under the power of the Devil, or his adherents, for their sins committed, Rom. 7. 23. and 2 Tim. 2. 26. and 3. 6. see above chap. 42. 7.] and to them that are bound to the opening of the prison. [This is that which was said immediately before in other woids]

2. To proclaim the year of the LORDS pleasure, [That is, the time, or the year, wherein it shall please the Lord to manifest and declare his grace and mercy unto troubled and grieved consciences, to wit, by the preaching of the Gospel. See above chap. 49. 8. 2. Cor. 6. 2. Tit. 3. 4.] and the day of vengeance of our God: [that is, that day which God hath ordained or appointed, wherein he will cast all infidels, impenitents, and enemies to his Church, together with the Devil into eternal damnation. See above chap. 34. 8. and 63. 4. Luke 18. 7. and 2 Cor. 10. 6] to comfort all sorrowful ones, [to wit, those that mourn and grieve for their sins whereby they have provoked God to anger, 2 Cor. 7. 10, 11. Jam. 4. 9. or those that grieve for the miseries of the Church, below chapter 66. 10. for unto such Christ promiseth comfort, Matth. 5. 4.]

3. To appoint unto the mourners of Zion, [That is, of the Church of God [that unto them may be given ornament; [that is, beautiful garments, or glory which word is used, Matth. 6. 29. for goodly apparel, Heb. to give them ornament, &c.] for ashes, [which they were

were wont to strew upon their heads, and to sit in them when they mourned] the oyl of joy, [they were wont in ancient times to anoint their faces with oyl in time of joy. But here is spoken of the joyful oyl of the holy Ghost; Job. 14. vers. 26, 27, and 15. 11. Compare with the words of the Prophet, that which is written Heb. 1. 9.] for mourning the garment of praise, [that is, a garment that is worthy of praise by reason of its beauty and comeliness. Oi, a garment that was worn on a festival day, when the congregation met together to praise God for mercies received. But understand here by the beautiful garment, the gifts and graces of Gods Spirit] for a troubled spirit: [that is, mind, or, distressed spirit. Heb. spirit wrung together, which is as it were contracted together through grief and heaviness] that th. y may be called oak-trees of righteousness, [by these trees are meant those that are ingrafted into Christ by faith, and that bring forth fruits of righteousness, that is, good works. See above chap. 60. 21, the oak trees of righteousness are opposed unto the oak-trees which they had abus'd unto Idolatry: and believers are called oak-trees in regard of their strength in Christ] a planting of the LORD, that he might be glorified.

4 And they shall build the old waste places, [See above chap. 58, the Annotat. on vers. 12. This being taken in a spiritual way, signifieth, that they shall convert the unbelieving Gentiles unto God, that have layen a long time as it were dead in their sins, Eph. 2. vers. 1 and vers. 5.] raise up the former desolations, and renew the waste cities that were destroy'd from generation to generation] that is, many generations ago.]

5 And foreigners [Those that were converted of the Gentiles] shall stand and feed [to wit, with the word of God] your flock: [or sheep; that is, Churches or congregations: the meaning is, God will also from among the Gentiles raise up Pastours and Ministers of the word, for the building up of his Church in the New Testament, Acts. 20. 28. 1 Pet. 5. 1, 2.] and strangers [Heb. the children of the stranger] shall be the husbandmen, and your vine-dressers. [That is, shall be your teachers; Matth. 21. 33, &c. 1 Cor. 3. 9.]

6 But ye shall be called the Priests of the LORD. [To wit, spiritual Priests, to offer up the calves of your lips, and to present your bodies as a reasonable service unto God. See Exod. 19. 6. Rom. 12. 1. Heb. 13. 15. 1 Pet. 2. 5, 9. Revel. 1. 6, and 5. 10.] they shall call you the ministers of our God: [or, and it shall be said unto you, O ye ministers of our God] ye shall eat the wealth of the Gentiles, [that is, ye shall enjoy the goods which the Gentiles shall communicate unto you, when they shall be converted unto Christ. See above chap. 60. 5.] and in their glory [that is, riches] shall ye boast your selves.

7 For your double shame and reproch, [Which ye have suffered at the hand of the enemies of the Church] thy [to wit, the godly Israelites, or the children of God] shall shew [or, cry aloud] in their portion: therefore in their land [to wit, as well their own land, as that which they had gotten of their enemies, by whom they had been persecuted aforetime] they [to wit, they that had formerly suffered such shame and disgrace, and had been persecuted] shall hereditarily posse the double, they [to wit, the godly] shall have everlasting joy.

8 For I the LORD love judgement, I hate robbery in burnt-offering, [That is, I hate those burnt-offerings which are done by iniquity, serving me outwardly, but in the mean while oppressing their neighbour. See Prov. 15. 8, and 21. 27.] and I will grant that their

work shall be in truth: [that is, the service which they perform to mine honour and glory, shall be done in spirit and in truth, Job. 4. 24. Others, their waives] and I will make an everlasting covenant with them. [See Jerem. 34. 18.]

9 And their seed shall be known among the Gentiles, [That is, their posterity, or those that belong unto them; to wit, those that belong to the Church of God, they shall be no more confined to one certain nation, but they shall spread themselves abroad among all the Gentiles] and their posterity [Heb. their offspring] in the midst of the nations: all that shall see them shall know them, [as well by their holy and godly conversation, as by the blessing of God, which will be apparently with them] that they are the seed which the LORD hath blessed.

10 I am very joyful in the LORD, [This is spoken by the Christian Church, and by every member thereof, praising the Lord for his mercies manifested unto them. Heb. Being joyful I am joyful] my soul rejoiceth in my God, for he hath clothed me with the garments of salvation, he hath put the cloak of righteousness about me: [or, he hath covered me with the cloak of righteousness; that is, with righteousness, as with a garment, meaning with his own righteousness, which he hath imputed unto me] as a bridegroom adorneth himself with a Priestly ornament, [that is, a glorious ornament, for the Priests were gloriously and beautifully arrayed. See Exod. 28. Others, Princely ornament: for the Hebrew word signifieth the one as well as the other] and as a bride adorneth herself with her furniture. [that is, ornament, dressing, trimming, attire. Heb. vessels, or instruments.]

11 For as the earth bringeth forth her bud, and as a garden causeth that which is sown in it [Or, his sown (things) or, her sown (things)] to spring forth: so the LORD will cause righteousness and praise to spring forth before the nations, [that is, the Lord shall make that the Church of Christ being gathered out of all the heathen shall grow and increase in true righteousness, and shall praise the Lord more and more.]

C H A P. LXII.

The Prophet foretelleth the happy and glorious state of the Christian Church, ver. 1 &c. which shall be married unto Christ, 4 and he will furnish her with faithful watchmen, 6 and give her rest and peace, 8 and increase her by the conversion of the Gentiles, 10.

For Zions sake I will not hold my peace, and for Jerusalems sake I will not be quiet: [Or, not rest] until the righteousness thereof come forth as brightness, and the salvation thereof as a torch that burneth. [These are the words of the Prophet Isaiah, both in his own name, and in the name of other Prophets and Ministers of God.] (for Zions sake) that is, for the Churches, or the people of Gods sake, which is straight-way called Jerusalem, a type of the Church of the New Testament, Heb. 12. 22. Revel. 14. 1. and 21. 2. (I will not hold my peace) that is, I will not cease to preach unto his Church the comfortable promises that God hath revealed unto me. See Psal. 122. 6. and 2 Tim. 4. 2. (until the righteousness thereof) to wit, of the city of Jerusalem; that is, of the Church, (come forth as a splendour,) Or, arise, Heb. go forth; to wit, as the Sun goeth out of his chamber when he ariseth. See Psal. 19. 6. (and the salvation thereof as a torch that burneth) The meaning is, until Christ, who is our righteousness, and

our Saviour, be revealed unto the world.]

2 And the Gentiles shall see thy righteousness, [To wit, that righteousness, O Zion, or O Jerusalem, wherewith thou shalt be adorned by thy bridegroom Christ Jesus] and all kings thy glory: and thou shalt be called by a new name, [that is, thou shalt be renewed and brought into a better estate than thou wast in before, and this new and better estate shall be the cause of the new name. They that are by nature children of wrath, Ephes. 2. 3. shall by grace be called children of God, 1 Joh. 3. 1. and such in whom he taketh pleasure or delight, ver. 4. This new name no man knoweth but he that receiveth it, Revel. 2. 17.] which the mouth of the LORD shall expressly name. [See of the Hebrew word, Genes. 30. on ver. 28.]

3 And thou shalt be a beautiful crown in the hand of the LORD, [That is, thou shalt be most dear and precious unto the Lord. See Exod. 19. 5. (in the hand of the LORD) that is, thou shalt be preserved and protected by God. See Duet. 33. 3. Joh. 13. 28, 29.] and a royal diadem in the hand of thy God. [Understand here by the royal diadem, or miter, the Royal Priesthood whereof Peter speaketh, 1 Pet. 2. 9.]

4 It shall no more be said unto thee, the Forsaken one [To wit, of God her Bridegroom, as if thou were no more his Bride, or his people. See above chap. 60. 15.] neither shall it be said any more to thy land, the Desolateness; [Heb. desolation; that is, desolate. See Hos. 1. 10. 1 Pet. 2. 10.] but thou shalt be called, My delight is in her, [that is, God hath a delight in her, to wit, in Jerusalem] and thy land, [which the Lord had given thee to dwell in. Or, thy land; that is, the inhabitants of thy land] the betrothed: [that is, inhabited] for the LORD hath a delight in thee, and thy land shall be betrothed. [that is, thy land shall be inhabited, as a wife dwelleth with her husband.]

5 For (as) a young man marrieth a virgin, (so) shall thy children marry thee: [To wit, O thou land. Or, among you with thee, O thou Church] and (as) the Bridegroom rejoiceth over the Bride, (so) shall thy God rejoice over thee. [Christ is often in Scripture called a Bridegroom, and his Church a Bride, Joh. 3. 24. Revel. 21. ver. 2, 9. whose mutual love and joy is related, and 4. 1, &c.]

6 I have set watchmen upon thy walls, O Jerusalem, [This the Lord speaketh. (Watchmen) that is, Prophets, Shepherds, Teachers, such as have the care of souls. See above chap. 21. 11. Ezek. 3. 17. and 33. 7. Revel. 21. 12. and 18. 14.] which all the day and all the night continually shall not hold their peace: [But they shall continually preach the word, and hold forth the promises of God. See ver. 1.] O ye that cause the LORD to be remembred, [Or, O ye mention-makers, or, O ye mentioners of the LORD. This the Prophet speaketh unto the Teachers of the Gospel] let no silence be with you. [But witness constantly, and preach boldly the truth.]

7 And keep not silence before him, [To wit, the Lord. Heb. give him, or, before him no silence] until he make Jerusalem a praise upon earth. [The meaning is, Give not over preaching and entreating, but persevere in prayer, yea be urgent and importunate with God, until thou be heard, until God send forth labourers into his harvest, Matth. 9. 38. and until he bless their labour, 1 Cor. 3. 6. (until he make Jerusalem a praise upon earth) that is, put her in such a condition, that every one must praise her.]

8 The LORD hath sworn by his right hand, [That is, by his own power; that is, by himself, having no greater to swear by, Heb. 6. 13. These are now again the Prophets words] and by the arm of his strength:

[that is, by his strong arm] If I shall any more give [O Jerusalem] thy corn to be (for) meat for thine enemies, and if the strangers [Heb. the children of the stranger] shall drink thy new wine for the which thou hast laboured: [The meaning is, Surely I will not deliver thee up to the will of thine enemies and persecutors. See of this kind of oath, Numb. chap. 14. the Annotat. on ver 23.. (If I shall any more give thy corn (for) meat for thine enemies) God doth often threaten that strangers and the enemies of his people should for his peoples sins eat the fruits of their land, as Deut. 28. ver. 30, 33, 51. which oftentimes happened so indeed, Judg. 6. 3, 4. Eccles. 6. 1, 2. This must be understood to be likewise contained among the curses of the law, which are taken away by Christ, Galat. 3. 13. See likewise Psal. 128. 2. and 1 Cor. 15. 58.]

9 But they that shall gather it in, [Heb. the gatherers in of it; to wit, of the corn] they shall eat it, and they shall praise the LORD: and they that shall gather it, [Heb. the gatherers, or bringers of it together; to wit, of the new wine] they shall drink it in the courts of my Sanctuary. [That is, with publick thanksgivings, which they shall perform unto the Lord in his Church for his mercies. A phrase borrowed from the Priests, that did eat the hallowed flesh in the Court of the Tabernacle, and afterward in the Court of the Temple. See Levit. 6. 16. and 10. 18. Ezek. 42. 14.]

10 Go thorow, go thorow, thorow the gates, prepare the way of the people: exalt, exalt a path, remove the stones, lift up a standard unto the nations. [This is a speech made to the inhabitants of Jerusalem, exhorting them to set the City-gates wide open, and to make the waies fair and clean, that the Gentiles, that should in great multitudes joyn themselves unto the Church of Christ, might find an open and clear path. See above chap. 51. 14.. Others, prepare the way for the people, (exalt, exalt a path) Whereby they may be brought, and enter in unto you, O ye Citizens of Jerusalem; that is, unto the Christian Chuich. See above chap. 40. 3. (take away the stones) Or, cleanse from stones. See above chap. 57. 14. The meaning is, remove all impediments and stumbling-blocks out of the way, Rom. ch. p. 14. ver. 13, 21. (lift up a standard unto the nations.) that is, preach the Gospel openly. See above chap. 11. 12. and 49. 22.]

11 Behold, the LORD hath caused to be heard [To wit, by the preaching of the Gospel. See Rom. 10. 18. and he hath caused to be heard; to wit, that which followeth here, Say, &c.] unto the end of the earth, Say unto the daughter of Zion, [that is, to the people of Zion; that is, to the Church of God, as Zach. 9. 9. Math. 21. 5. Joh. 12. 15.] Behold, thy salvation cometh: [that is, thy deliverance and redemption cometh. Or, thy Saviour and Redeemer, to wit, Jesus, that delivereth his people from their sins, Matth. 1. 21. Luke 2. 30. cometh] behold his reward [which he will give to all them that serve him faithfully. Above chap. 40. 10. Revel. 22. 12. See Psal. 127. on ver. 3.] is with him, and his wages [Heb. his work; that is, his wages. See above chap. 40. on ver. 10. and Lev. 1. 19. 13.] is before his face,

12 And they shall call them [To wit, the faithful that shall joyn themselves to the Church of Christ, both from the Jews and from the Gentiles] the holy people, [Heb. The people of holiness] the redeemed of the LORD: [that is, those that are redeemed of the Lord] and thou] O Zion, thou Church of God] shalt be called the sought one, [The Hebrew word, which some do put in the text, signifieth the sought one, or, sought

sought after, or, cared for. To wit, whom God of his grace and mercy hath visited and gathered again, whereas she had been before forsaken and scattered a while for her sins. See above chap. 54. 6, 7. and the Annotat. Deut. 11. on ver. 12.] the City which is not forsaken. [Or, the unforsaken City.

C H A P. LXIII.

The Prophet describeth the glorious victory of Christ over the enemies of his Church ver. 1, &c. The praise and commendation of Gods great goodness, 7 and a confession of the peoples sins, for which God was offended, 10 but had compassion again, calling to mind his former mercies, 11 A prayer for further grace and protection, 15.

VW Ho is this that cometh from Edom, with sprinkled garments from Bozra? [Some take these to be words of the Prophet Isaiah, who seeing in a vision the just judgments of God upon his enemies, wondereth greatly, and standeth as it were amazed: But others are of opinion, that the Church speaketh here wondering at the great power of Christ against his enemies, in his death and resurrection from the dead. (*Who is this, who is this that cometh from Edom?*) that is, from the land of the Edomites, or from the Edomites. Understand this of the enemies of Gods people in general, but especially of their spiritual enemies; to wit, the devil and the ministers of Antichrist, as above chap. 34. 5. (*With sprinkled garments*) Heb. leavened of garments. See the Annotat. Psal. 71, on ver. 4, and 73, on ver. 21. The Greek Interpreters, and others, with red died garments, signifying his wrath against his enemies, with whose blood his garments were sprinkled: Compare Revel. 19. 13. (*from Bozra?*) This was the chief City in the Land of the Edomites, whereof also mention is made above chap. 34. 6, and Jerem. 49. 13, 22. And here by Bozra may be understood the chief City of all the enemies of the Church of God] this that is adorned in his apparel [Understand here by the ornament the holiness of Christ, and his Royal glory in his triumph over his enemies] that marcheth forth [The Hebrew word signifieth as much as to march up and down in a strange countrey, as Jerem. 48. 12.] in his great strength? [to wit, in the strength of his Godhead] I am he that speak in righteousness, [Here Christ the great Prophet that should come into the world, as was promised, Deut. 18. 15. maketh answer. (*that speak in righteousness*) Or, that speak with, or, of righteousness; that is, that threateneth the enemies of Gods people with the just judgment of God] that am mighty to deliver. [Or, that am sufficient to deliver: for unto him is given all power both in heaven and on earth; he is an Almighty God with the Father and the holy Ghost.]

2 Wherefore art thou red in thine apparel? [Here the Church speaketh again, or the Prophet, unto Christ, saying, Wherefore art thou, &c. The meaning is, wherefore are the garments which thou hast on, red? Compare Rev. 19. 13.] and thy garments as of one that treadeth in the wine-press? [Understand withal, and whose garments are sprinkled with red wine. This similitude is elsewhere used, signifying vengeance, Lament. 1. 5. Revel. 14. 19, 20.

3 I have trodden the press alone, and there was none of the nations with me; [Here Christ speaketh again, answering the former question concerning his power in subduing his enemies, and redeeming his elect. (*I have trodden the press alone,*) to wit, the press of Gods wrath, as may be gathered from Revel. 14. 19. and 19. 15. The meaning is, I have alone, without the help of man, executed the will and command of my heavenly Father, concerning the punishing and

destroying of the enemies of his Church] & there was none of the nations with me] Or, there hath been none of the nations by me, to help me to fight against the enemies and to conquer them. Understand here both spiritual and corporal enemies] and I have trodden them in mine anger, and have trampled them in my fury: and their strength is sprinkled upon my garments, [Their power; that is, their blood, wherein the strength of men consisteth. Or, their blood; that is, the blood of their strong champions, others, & their victory is sprinkled upon my garments; that is, their blood, a token of my victory over them] & I have stained all my raiment.

4 For the day of vengeance [To wit, that day which was ordained by God for vengeance, to punish the enemies of the Church, and to deliver the elect. See above chap. 34. 8. and 61. 2.] was in my heart: and the year of my redeemed was come, [that is, the year, or, the time of those that should be ransomed or redeemed by me. It seemeth that the Prophet hath respect to the spiritual year of Jubile.]

5 And I looked, and there was none that helped; [Or, wh: n I looked about, and that there was no helper &c. Christ alone is our helper, Saviour, and Redeemer, who hath delivered us from the power of the devil, and of eternal death. See above chap. 59. 16. and 61. 2.] and I was astounded, [to wit, according to my humane nature. See Math. 26. 38.] and there was none that supported, therefore mine (own) arm brought salvation unto me, [that is, my Divine power sustained me in my sore passion, that I fainted not under the heavy burden of Gods wrath, but bare the same, and delivered my people from it, and conquered all their enemies] and my fury [to wit, the fury wherewith I am incensed against the enemies of my Church] it upheld me.

6 And I have trod n down the nations in mine anger, [That is, I have conquered the spiritual enemies, being moved thereto by my zeal for Gods glory, and for the salvation of his elect] and I have made them drunk in my fury: [to wit, with the cup of my wrath, to their destruction. See this similitude likewise Psal. 60. 5, and above chap. 24. 20. and 49. 26. and 51. 17, 21. Jer. 51. 57. & elsewhere] & I have caused their strength. [See above ver. 3.] to fall down to the earth.

7 I will mention the loving kindnesses of the LORD, the manifold praise of the LORD, according to all that the LORD hath shewed us, and the great goodness towards the house of Israel, which he hath shewed them, according to his mercies, and according to the multitude of his loving kindnesses. [This the people of God speaketh, being now instructed concerning Christ, and his great acts, praising him withal for the mercies which they had received of him, wishing and praying that they might be continued unto them. (*the manifold praise of the LORD*) Or, various praise of the Lord: to wit, the praise for the good which the Lord hath done unto me. (*according to all that the LORD hath shewed unto us*) Heb. as according to all; to wit, according to all the good. Of the signification of the word shewing, see Psal. 13. on ver. 6.]

8 For he said, [To wit, when he made a covenant with our forefathers] surely they are my people, children (that) will not lie: [Or, that will not be false. God speaketh here after the manner of men, that hope the best of their children. And understand withal, but they will serve me sincerely, as true Israelites in whom there is no guile. Others, they will not degenerate, or grow out of kind; to wit, after I shall have begotten them again by mine holy Spirit] so he became their Saviour. [That is, he delivered them from their enemies.]

9 In all their distress he was distressed, [That is, he was distressed or grieved, because of the miseries

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Chap. lxiii.

which they endured in Egypt. Thus Christ is persecuted in his holy members, *Acts* 9. 4. See also *Mat.* 25. 45, and *Zach.* 2. 8. Others, in all their distress was no distress. Understand wthal, but a gracious fatherly chastening. Others, In all their distress he was no enemy or adversary, but the Angel of his face saved them; as followeth in the text. The meaning is, he distressed them indeed, but not as being their enemy] and the Angel of his face [that is, the Angel that is before his face, that taketh care of their salvation; to wit, Christ. See *Exod.* chap. 23. the Annot. on ver. 10.] saved them; by his love and by his grace he redeemed them. [That is, he redeemed them because he loved them, *Deut.* 7. ver. 7, 8.] and he took them up, and he carried them [As if he had said, he laid them on his back, and carried them, as an Eagle carrieth her young ones. Compare this with *Deut.* 32. 11, and see likewise above *chap.* 46. 4.] all the daies of old. [Heb. all the daies of antiquity, or, age; as ver. 11, and 20, &c. That is, from that time that I called them to be my people. See of the Hebrew word, *Jerem.* 2. the Annot. on ver. 20.]

1 But they waxed rebellious, [Or, but they rebelled. In *Numb.* 14. 22. it is said that they tempted the Lord ten times. See the Annot. there. See likewise *Psal.* 78. ver. 40, 57. and *Psal.* 95. 9.] and occasioned grefs unto [Others, grieved. See *Genes.* 6. on ver. 6.] his holy Spirit: [Heb. the Spirit of his holiness. This Spirit they grieved, in regard they wilfully resisted the will of God, which the holy Ghost had revealed unto them by the word. See *Ephes.* 4. 30.] therefore he was turned into an enemy unto them, He himself fought against them. [That is, he behaved himself as if he had been their enemy when he smote them in the wilderness. See *Psal.* 78. 31, 33, 59, 60, &c.]

11 Nevertheless he remembered the daies of old [Wherein he indeed he smote them for their sins, but yet had compassion again on them, so that he did not utterly destroy them] Moses, (and) his people: (but now) where is he that brought them up out of the sea. [These and the words following the Church of God seemeth to speak unto God by way of complaint. Others take them to be the words of God: as if God had said, Whereby should the glory of the Lord appear? to wit, if I would so proceed to punish my people according to their deservings. So the Prophet should here bring in God, as it were disputing with himself about his own honour. Compare *Exod.* 32. 11, 12. (where is he that brought them up out of the sea,) To wit out of the red Sea, *Exod.* 14. 21, &c.] The meaning is, how can that be, that I should now cast them off or forsake them, whereas I have heretofore so faithfully brought and delivered them out of all trouble and danger?] with the shepherds of his flock? [Thus he calleth Moses and Aaron, that led the people of Israel thorow the wilderness, as shepherds do their sheep. See *Psal.* 77. 21. (of his flock) that is, of the children of Israel] where is he that put his holy Spirit in the midst of them? [To wit, of the people, as ver. 14.]

12 That caused the arm of his glory to go on the right hand of Moses: [Or, that led them on the right hand of Moses (with) his glorious arm. That is, who assisted Moses in his hard task, by his glorious power, and divine help] that cleave the waters [to wit, of the red Sea, *Exod.* 14. 21, and afterward of Jordan. *Jos.* 3. ver. 15, 16.] before their faces, that he might make himself an everlasting Name?

13 That led them thorow the Abysses, [See *Exod.* 15. 9. *Psal.* 6.] as an horse in the wilderness, [To wit, softly, and gently, as a man leadeth a horse by the bridle] therefore they stumbled not. [Others, that they should not stumble.]

14 As a beast (that) goeth down into the valleys, did the Spirit of the LORD give them rest: So didst thou lead thy people, that thou mightest make thy self a glorious Name. [Here the people of God speak again. (as a beast, &c.) whether horse or cow. (did the Spirit of the LORD give them) to wit, the people, (rest) or, lead them softly (So didst thou) O Lord, (lead thy people,) that thou mightest make thy self a glorious Name.] The Church now directeth her speech unto God, & intreateth him to proceed in his wonted goodness.]

15 Look from heaven, and behold from thine holy and glorious habitation: [That is, from heaven, which is also called the habitation of his glory, *Deut.* 26. 15.] where are thy zeal, [For thy people, and against thine enemies. It is spoken of God after the manner of men. See above *chap.* 9. ver. 6.] and thy strengths? [Or, thy powers; that is, thy mighty works, or miracles, as *Matth.* 13. 59.] the sounding [Or, the stirring, the sound. Others, the multitude] of thy bowels. [that is of thine heart] and of thy mercies? they are restrained towards me. [Or, they are shut up against me, That is, they do not appear towards me as in former time. Others, art they shut up against me?]]

16 Yet thou art our Father, [Or, Verily thou art our Father] for Abraham is ignorant of us, and Israel doth not know us: Thou, O LORD, art our Father, our Redeemer, of old is thy Name. [that is, thou hast been our Redeemer of old, or, from everlasting]

17 LORD, why doest thou make us err from thy ways? (why) doest thou harden [The Hebrew word is only found here, and *Iob* 39. 9.] our heart that we should not fear thee? [Heb. from thy fear. The faithful speak here of the greatest part of the people. It is said of God, that he maketh men to erre, and that he hardeneth their hearts, not that he infuseth any errore into them, but that he justly giveth men up to their perverse mind, and to a spirit of errore, which maketh their heart fat and hard, *Job.* 12. 39, 40. *Rom.* 11. 8. 2 *Thef.* 2. 11. but men do harden their own hearts, and do erre from the way, by committing sins. *Psal.* 95. 8, 10.] return [that is, do us good again] for thy servants sake, [that is, for our sake, whom thou hast chosen for thy servants. Or, who are thy servants, in respect of the covenant which thou hast made with Abraham, Isaac, and Jacob, promising them, that thou wouldest be the God of their seed] the tribes [to wit, the twelve tribes, into which the people of God was divided] of thine inheritance. [That is, which thou hast taken for thine inheritance, and doest possesse them as thine inheritance: as *Deut.* 32. 9.]

18 Thine holy people have possessed (it) [To wit, thy land, the Land of Canaan, which thou hadst given them. Or, thy sanctuary, as here immediately followeth: both the one and the other being tokens of Gods favour] (but) a little while: [Understand this thus, that they possessed it but a short time in rest and in peace. Whereof their sins were the cause, as appeareth, *Deut.* 11. ver. 8, 9, 17.] our adversaries [to wit, the Babylonians] have troden down thy sanctuary, [that is, thine holy temple, consisting (besides the Courts) of the holy place, and the holy of holies. Compare *Psal.* 74. 7.]

19 we [To wit, thy people, or they over whom thou bearest rule] are become [to wit, by reason of our sins and transgressions] (as they) over whom thou didst not bear rule of old, and which were not called by thy name. [Or as the Hebrew words run, upon whom thy name was not called. See this phrase, *Deut.* 28. 10. above *chap.* 4. 1. *Dan.* 9. 19.]

C H A P. LXIV.

The people of God go on in their prayer which they began in the end of the sixty third chapter, verse 1 beseeching God to deliver them as he had done formerly; 3 confessing and acknowledging their abominable sins, 6 and their own unworthiness, 8 praying especially for the building up of Jerusalem, 10.

OH that thou wouldest rent the heavens that thou wouldest come down, [This dependeth yet on the last verse of the sixty third chapter, being a continuation of the prayer of the Church, that God would manifest his help from heaven, for the destruction of their enemies, and for the redemption of his Church, especially by the coming of the Messiah in the flesh, whereunto respect is had verse 4. (oh that thou wouldest rent the heavens,) to wit, being kindled with zeal and indignation, as the words next following do further shew, all tending thereunto, to intreat God, that he would be pleased to manifest himself in glory and power as he did when he gave his law, Exod. chapter 19.] that the mountains might flow at thy face, [that is, that they might melt and flow away like water, being as it were astonished at the presence of thy majesty. See the like allegorical phrase, Deut. 32. 2. Judg. chap. 5. verse 4. 5. &c. Psal. 18. 8. and 97. 5.]

2 As a melting fire burneth, (and) the fire causeth the waters to bubble up, [Heb. a fire of melting; that is, as a fire causeth a thing to melt, which men intend to cast: and as the fire causeth the water to bubble up] to make thy name [that is, thy power, whereby thou avengest thy self on thine enemies] known to thine adversaries! [that is, to the persecutors of thy Church whom thou holdest for thine enemies. Compare Act. 9. 4.] let the heathen (so) tremble at thy face.

3 When thou didst terrible things, [To wit, in the time of our fathers both in Egypt and in the wilderness] (which) we looked not for: thou camest down, the mountains flowed away at thy face, [Others, that thou mightest come down, & the mountains might flow down at thy face]

4 Yea of old men have not heard it, nor perceived (it) with (their) ears, neither hath any eye seen it, besides thee, O God, (what) he will do for him that waiteth upon him. [This is principally to be understood of the mysteries of the Gospel, unknown and incomprehensible to the wisdom and understanding of men, save to those, to whom God revealeth them by his spirit, as the Apostle Paul flieth from this place, 1 Cor. 2. ver. 9, 10. (neither hath any eye seen it) yea it never entered into the heart or thought of any man, as the Apostle testifieth, 1 Cor. 2. 9. (what he will do) for what thou wilt do, that is, what mercies thou wilt bestow. The Apostle saith what God hath prepared; to wit, the Kingdome of heaven, which is so great a glory, that it far excelleth all humane understanding. (for him that waiteth upon him) the Apostle expoundeth these words thus, for them that love him. For to wait upon God is a fruit of love. Compare with this place Psal. 13. 20.]

5 Thou meetest him that is joyful, and that doth righteousness, [To wit, with thy grace and mercy, and help of them, as the Angels met Jacob, Gen. 32. In other places it signifies a meeting for damage and hurt, as Exod. 5. 3. (him that is joyful) them that apply themselves with joy to thee, or them that rejoice in thee] those that remember thee in thy ways: [that is, those that praise and glorifie thee forthy wonderful providence and protection] behold thou wast wroth [and consequently thou hast smitten us] because we have sinned in them; [to wit, in thy waies, lawes, & will, or in thy grace and mercy which thou continually shewest unto thy people] is eternity that we may be saved [that is, if we had walked in them we should have been saved. Others, behold thou wast

wroth, because we always sinned against those (to wit, waies) yet we are saved.]

6 But we are all as an unclean person, (thing) and all our righteousnesses [That is, all our best works, or whatever good we might have done] are as a cast garment: understand wirthal, if thou shouldest examine them according to the rigour of thy justice, beholding us in our own nature out of Christ. See Ph 1. 3. 8. Heb. as a garment of casting away, or as a filthy stained garment: or a garment made up of rags and patches. See on the contrary what we are in Christ Jesus, Revel. 19. 8.] and we do all fall off, or we wither or fade, [to wit, by reason of the anger kindled against us, which we have occasioned by our sins. See Psal. 90. 5, 6.] as a leaf, [compare this place with Jude ver. 12. The contrary is, Psal. 1. 3.] and our offences, [This word comprehendeth not onely the offences, but also the punishment of them] like a wind carry us away.

7 And there is none [That is, very few] that calleth upon thy name, [to wit, with true faith and repentance, at it becometh them to do] that stirreth up himself to take hold of thee: [to wit, to keep thee back from going on to punish us in thine anger. Others, that holdeth fast on thee] for thou hiddest thy face from us, See Deut. 13. 17] and thou causest us to melt by the means of our iniquities, [or by the strength of our iniquities. Heb. by the hand of our iniquities. The meaning is, our sins have kindled the fire of thy wrath, whereby we are melted and consumed]

8 But now, LORD, thou art our father! [God is the Father of all men in regard that he hath created them. But he is the Father of his elect for this cause also, because he hath adopted them as for children by grace. See Rom. 8. 15, 16.] we are the clay and thou art the potter, [or former, or he that formed us, forming our hearts as a potter formeth a vessel of clay or earth] and we all are the work of thine hands.

9 LORD, be not so exceedingly wroth, neither remember iniquity for ever: [Compare Psal. 79. 8.] lo, behold, we beseech thee, we all are thy people.

10 Thy holy cities [Heb. the cities of thy holiness, to wit, Zion and Jerusalem. And understand here by Zion the city of David, which was the upper part of the city of Jerusalem, built upon mount Zion: and by Jerusalem is understood the lower part of the city. Or by the holy cities may be understood in general the cities of Juda, as being cities of the holy land, and of the holy people of God; and consequently Zion and Jerusalem as followeth] Zion is become a wilderness, Jerusalem, a desolation, [that is, Jerusalem is made desolate. See Psal. 79. 1.]

11 Our holy and our glorious house, [To wit, the Temple wherein the holy service of God was performed, and where God manifested his glory and presence. See 1 Kings 8. 13, &c.] wherein our fathers praised thee is burnt with fire: [to wit, by the Babylonians. For it seemeth that this prayer was prescribed by the Prophet unto the people, to be used in the time of the Babylonian captivity. Others, is dedicated) to the fire. Heb. is become a burning of fire. The first Temple was burnt by Nebuchadnezzar, 2 Kings 25. 9. the second by the Emperour Titus. See Matth. 24. 2.] and all our desirable things are become a desolation.

12 LORD shouldst thou refrain thy self [Or cease; to wit, without executing vengeance upon our enemies, and without bringing us again to Jerusalem, to build up the Temple again and to restore thine holy worship] at these things? [to wit, at this sad condition of thy Church] shouldst thou hold thy peace, and affl. it [or cast down] as so sore?

C H A P. LXV.

A Prophesy of the calling of the Gentiles, verse 1 and rejection of the Jews for their rebellion and Idolatry, 2 and other sins, 4 But the penitent are promised that they shall be delivered, 8 but the forsakers of God are sorely threatened, 11 and the servants of God comforted, 13 especially with the promise of eternal life, 17 Typified by the new Jerusalem, 18 and other types 20, &c.

I am found [Heb. properly sought. Understand with-all and sound, as it is said Romans 10. 20. See this phrase; to wit, seeking for seeking and finding, Eccles. 3. 6. and compare Gen. 12. on ver. 15] of them, that asked not (for me) Heb. that asked not. This the Lord speaketh: and it is a prophesy concerning the calling of the Gentiles, and the rejection of the Jews] I am found of them that sought mee not: [that is, of the Gentiles, that were aliens from the common-wealth of Israel, &c. See Eph. 2. 62.] I said unto an union that was not called by my name, [Understand here also the Gentiles that were in times past were not called the people of God. See Romans 9. 24, 25, 26. [Behold, (here) am I, behold, (here) am I, [that is, I offer myself for your good; to wit, in and by the preaching of the Gospel]

2 I have spread our mine hand all the day unto a rebellious people, [That is, I have caused the Jews to be continually called and instructed by the preaching of the prophets, and afterward by the Apostles, but they laid it not to heart. When the Scripture saith that men spread forth or stretch out their hands, it signifieth praying, as Exod. 9. 29. and 1 Kings 8. 22. See the Annotat. there. But when it is said, that God spreadeth forth his hands, it signifieth preaching, as here, and Prov. 1. 24. See the Annotat. there (unto a rebellious people) See above chap. 1. on verse 23. The Apostle Paul following the Greek interpreter rendreth it unto a disobedient and gainsaying people; and he saith that this is spoken to Israel, Rom. 10. 21] which walk in a way that is not good, [As Psal. 36. 5. The word way is used sometimes in Scripture for religion, as Act. chap. 18. ver. 25, 26. and chap. 22. verse 4.] after their (own) thoughts. [It is said, Psal. 94. 11. that the thoughts of man are vanity it self. See likewise Psal. 81. 13.]

3 A people provoking me continually [To wit, by their idolatry and abominations. See 32. 16. to my face: [that is, openly, boldly, impudently, contray to Gods commandment Exod. 20. 3. See above chap. 1. verse 11.] offering in gardens, [to wit, under green trees, after the manner of Idolaters. See above chap. 1. 29. and below chap. 66. 17.] and burning incense upon bricks. [that is, upon idolatrous alters, that were made of bricks, despising Gods golden alter which Solomon had caused to be made, 1 Kings 7. 48.]

4 Siting by the graves, [To enquire of the dead for the living, above chap. 8. 19. which is abomination in the sight of God. Deut. 18. 11, 12. See above chap. 2. 6. and 8. 19.] they overnight with them that are kept, [that is according to the opinion of some among the Idols or images of false Gods, which kept and protected nothing, but were to be kept and watched lest they should be stolen; but others understand it of dead bodies, which those that had skill in the magick art, were wont to keep and to tarry with them in the night time, to ask counsel of them. Others, they overnight in the desert places, or in mountains] eating swines flesh, [against the express command of God to the contrary, (as being an unclean thing) Levit. 11. 7. Deut. 14. 8.] and there is broth of abominable things in their vessels. [that is, broth of the flesh of beasts that were forbidden, which were an abomination unto the Lord, when a man did eat

them. Others, pieces of unclean, or sinking, or rotted (flesh) is in their vessels. See the Annotat. Levit. 7. 18. but under the above recited abominations must here be understood all manner of transgressions against the law of God]

5 Which say, [To wit, to the Prophet, that goeth about to reprove them, and to exhort them to repentance] keep thee to thy self and come not near to me, [that is, tarry away from me, come not near me: trouble thy self with thine own self] for I am holier than thou: [or holy in comparison of thee. they are the words of boasters & hypocrites, disdaining others, as if they themselves were very holy men, whereas indeed they were most unclean. See Prov. 30. 12. Luk. 18. 11. Rom. 2. 17, &c.] these are a smoke in my nose that is they are very loathsome unto me, therefore I will consume them in my wrath. Others, they are a smoke in mine anger, that is, they deserve a great punishment which shall also beset them in mine anger. Thus smoke is taken for great punishment, above chap. 14. 31 Revel. 18. 9, 18 and 19. 3. and elsewhere besides] a fire burning all the day, [that is, burning continually. So that this is to be understood of hell fire that burneth alwaies, Mark 9. 45, 46, 48.]

6 Behold u, [To wit, the idolatrous disposition of the Jews, whereof is spoken immediately] is written before my face: [to wit, that it may not be forgotten; I will surely punish it in due time. See Exod. 17. 14. Deut. 32. 34. See the Annotat. there, and Jerem. 17. 1] I will not keep silence, [understand this keeping of silence, not so much of being silent in words, as to keep one self quiet in deed, as Judg. 82. 9. See the Annotat. there. See also the Annotat. 1 Kings 22. on ver. 3.] but I will recompense, yea I will recompense unto their bosome, [that is, abundantly in full measure, as Psal. 78. See the Annot. there on ver. 12.]

7 Your iniquities, and the iniquities of your fathers together faith the LORD, which have buried incense upon the mountains, and have reproached me [or have defied me] upon the hills: [to wit, by their false worship. See Psal. 106. 20, 21.] therefore will I measure back their former wages [or their first wages; to wit, which they have deserved by their evil deeds. See above chap. 40. on ver. 10 and 62. 11.] into their bosome.

8 Thus saith the LORD, as when new wine is found in a cluster of grapes, they say destroy it not, [to wit, the grape] for a blessing: [that is, good wine proceeding from the blessing of God, and for which he is to be blessed and praised] is in it: so will I do it for my servants sake, [that is, because of the godly among the Jews which serve me faithfully] that I may not destroy them all, [that is, that I may not destroy all the people. Others, that I may not destroy all. Here the Lord sheweth that when any man is minded to pluck up a vine, because it beareth not good fruit, yet he spareth it, if he findeth but some good grapes upon it: so will the Lord likewise spare the small remnant of Israelites, because of the small number of his elect. Compare herewith above chap. 17. on ver. 6. and Rom. 11. 5.]

9 And I will bring forth [Or bring out; to wit, first out of the Babylonian captivity, and secondly, out of the spiritual captivity of the Devil] seed [that is, some few, as Rom. 9. 29. See above chap. 1. 9. with the Annotat.] out of Jacob, [the meaning is, I will increase and bless my Church] and out of Juda an inheritor of my mountains: [that is, a small company that shall possess and inherit the mountains (of my mountains) that is, of the land of Juda which was mountainous. The Churches or Congregations of believers, and likewise the kingdom of heaven, are typified by the mountainous land of Canaan, especially by mount Zion. See Ezek. 36. 1, &c.] and

mine elect shall hereditarily possess it, [to wit, the land, as Matth. 5. 5. or Jerusalem, as below ver. 19.] and my servants shall dwell there.

10 And Sharon shall be a sheepfold [That is, their flocks shall feed in fruitful places; by which words is signified the abundance of blessings which the Church and every member thereof should receive at the hand of God. For Sharon was a fruitful and pleasant valley. See 1 Chron. 5. 16. and 27. 29. Cant. 2. 1. above chap. 33. 9.] and the valley of Achor [this was also a fruitful valley lying hard by Jeticho. See Jos. 7. 26. Hos. 2. 15.] a resting-place for Oxen, or a place where cattle shall lie down and rest] for my people that have sought me.

11 But ye forsakers of the LORD, the forgetters of the mountain of my holiness, [Or ye that forget my holy mountain, that is, my Temple, and the true worship of God, which ought to be exercised in my Temple. He speaketh to the unbelieving Jews. See Rom. 10. 21. See also Psal. 106. 21.] the preparers of a table for that band, [the meaning is, after ye have performed your idolatrous offering, ye sit down at the table and eat of such offerings. The Hebrew word rendered here band, signifieth a band, a troop, an heap, or host. See Gen. 35. 11. Some understand the host of heaven, the sun, the moon, and stars. Compare Jeremiah 7. 18. and 8. 2. and 19. 13. Others retain the word God in the Text, and understand hereby, some Jupiter, others Mars, others Fortune, others the Sun, others the whole company of false Gods] and the fillers up [or the minglers; as Prov. 23. 20.] of drink for that number.] That is, to the honour of the stars, that are many in number, Heb. Lameni. Some retain this word in the text, as if it were the name of some Idol. Others take it to be a certain number of stars altogether, and render it, for as many as may be numbered; to wit, unto as many idols as it is possible for any to number; that is, unto a very great number. Some understand by this word the Moon]

12 I will also number you to the sword, [Or go to, I will number you, &c. this hath respect to the word number, ver. 11. The meaning is, go to, inasmuch as ye trespass in number, I will likewise punish you in number, and as many as I do number shall perish by the sword] (so) that ye shall also bow down to the slaughter, [that is, ye shall be fain to bow down and stretch out your necks unto those that shall kill you] because I called, [to wit, by the mouth of my Prophets, by whom I caused my will to be declared unto you. Compare herewith Proverbs 1. 24. Jeremiah 7. 13. 27. below chapter 66. 4. and Matthew 23. 34.] but ye did not answer; I shake, but ye heard not, but did that which was evil in mine eyes, and did choose that wherein I took no delight.

13 Therefore thus saith the Lord LORD, Behold, my servants shall eat, but ye shall be hungry: behold, my servants shall drink, but ye shall be thirsty: [Understand here by eating and drinking, the enjoying of the good gifts of God. See Psalm 36. on verse 9. See also Leviticus 26. 10.] behold my servants shall rejoice, but ye shall be ashamed.

14 Behold my servants shall shout for good heart, [Heb. for goodness of heart; that is, for joy. See Jud. 16. on ver. 25.] and ye shall howl for breaking of spirit.

15 And ye shall leave your name for a curse, [or for an oath. Oftentimes oaths were made of wishing of evil, or with cursing. In Numbers 5. 21, it is said an oath of cursing. See the Annotations there. The form of such oaths of cursing was, the Lord make thee as this or that man, as appeareth Jeremiah 29. 22. that is, let those plagues and curses light upon thee, which have lighted on this or that man by the just

judgement of God. See on the contrary the form of blessing of this or that man, Genesis 48. 20.] and the Lord LORD shall slay you, [that is, every one of you] but he shall call his servants by another name. [that is, they shall be no more called Israelites, but Christians, Acts 11. 26. See Genesis 32. 28. Also a new name signifieth sometimes a new and better condition, as above chapter 62. 2. See the Annotations there]

16 So that whosoever shall bless himself [That is, whosoever shall wish all good things, happiness, and prosperity to himself. See Genesis 29. on verse 19.] on earth, the same shall bless himself in the God of truth: [that is, in the true God. Others, in the God Amen, or in the God of Area: whereby is meant our Lord Jesus Christ who is the true God and eternal life, 1 John 5. 20. and he is called the Amen, Revel. 3. 14. and in him shall all the kindreds of the earth bless themselves] and whosoever shall swear on earth, [swearing is a part of Gods worship. See Psalm 63. on verse 12.] the same shall swear by the God of truth, [see the former note on the words, the God of truth] because the former troubles [that is, as well the miseries that my people have endured, as the causes thereof, to wit, their sins] shall be forgotten, and because they are hid from mine eyes.

17 For behold I create [Heb. I am creating; that is, I am ready to create. See also ver. 18.] a new heaven, and a new earth: [The meaning is, I will renew all things in Christ; Or, I will so renew and repair the whole state of the Church, as if so be I created a new heaven and a new earth. This indeed was presently performed at the first coming of Christ, by the preaching of the Gospel, and the working of the holy Ghost, who was richly imparted unto the faithful of the New Testament: But it shall not be fully accomplished until the second coming of the Lord, when he shall take up his Church into the kingdom of heaven. See below chap. 66. 22. 2 Pet. 3. 13. Revel. 21. 1. (and anew earth) that is, the earthly Gentiles shall be as it were made new by their calling to the knowledge of the Gospel. See Psal. 97. 1. and 98. 3, 4. Revel. 21. 2.] and the former things shall be no (more) remembered, neither shall (thy) ascend into the heart. [That is, come into mind, or in remembrance. See the Annotation, Jeremiah 3. on ver. 16. and chap. 7. on ver. 31.]

18 But be you glad, and rejoice for ever (in) that which I created: [Or, (our) that which I create. Others, rejoice for ever, ye whom I create now; to wit, in Christ Jesus. See Psal. 102. 19. Ephes. 2. 10.] for behold I create Jerusalem a rejoicing, [that is, I will fill my Church and all the members thereof with everlasting and heavenly joy; for here mention is made of the heavenly Jerusalem] and her people [to wit, the people of the City of Jerusalem] ajoy.

19 And I will rejoice over [That is, because of. Compare Deut. 28. 63.] Jerusalem, See above chap. 62. 5.] and be joyful over [that is, because of, as before] my people: and the voice of weeping shall be no more heard in her, [that is, in Jerusalem; to wit, in the heavenly Jerusalem] nor the voice of crying. [For all tears shall be wiped away from their eyes. See above chap. 25. 8. and 30. 19. and Revel. 7. 17. and 21. 4.]

20 (There) shall be no more thence [Or, from thence [To wit, from Jerusalem] a sucking, [Or, a sucking child, as above chap. 49. 15.] of (few) daisies, Heb. a sucking of daisies; that is, an infant, or a child that dieth when its but a year old: for daisies do sometimes signify a year: as 1 Sam. 2. 19. it is said the offering of daisies, for the yearly offering] nor an old man, that shall not fill his daisies. [To wit, those daisies, which belong to a common age] for a young man shall

whilst they are yet children: Others, when they are somewhat old, as at 60, or 70 years of age, but few that live out their full age, and attain to an hundred years: But then it shall happen to the one as to the other, to the young as to the old. They shall all fill up their daies. This he confirmeth thus, *For a young man being an hundred years old, shall die; that is, a child shall not die a child, but it shall fill up the full time of its life, but a sinner of an hundred years shall be accursed; that is, a child shall be happier in the kingdom of Christ, than an old man in the kingdom of the world; for a child shall in the kingdom of Christ attain to a happy perfection of life: but in the kingdom of the world, a sinner when he shall seem to have attained to the perfection of life, shall be accursed.* Others take it and expound it thus: (*There shall be no more thence a sucking (or infant) of daies, nor an old man, whose daies shall not be filled: but a sinner of an hundred years shall be accursed: that is, the longer he shal live, the more curses he shal be subject unto.*)

21 *And they [To wit, my servants, ver. 13.] shall build houses, and inhabit (them): and they shall plant vineyards, and eat the fruit of them. [That is, they shall be made to rejoice with all manner of blessings of God. Compare Deut. 28. 33, &c. and Levit. 26. 4, to 16. Howbeit under temporal blessings, which God promiseth in the law, must here and elsewhere be understood spiritual and eternal blessings.]*

22 *They shall not build, that another may inhabit it; they shall not plant, that another may eat it: [This verse sheweth, that they shall be freed from those curses which the law threatneth to the disobedient, Deut. 28. 30.] for the daies of my people shall be as the daies of a tree, [that is, firm, stable, permanent. See Psal. 52. 10. and 92. 13.] and mine elect shall wear out [Or, make old, or, make perpetual] th: work of their hands. [That is, they shall long enjoy the work of their hands, because they shall live long.]*

23 *They shall not labour in vain, [Or, for vanity. See Levit. 26. 16, to 20.] nor bring forth for trouble: [Namely so, as that their children should be slain by the enemies, or, be carried away captive. See Deut. 28. ver. 32, to 41.] for they are [or, but they shall be the seed] that is, the children] of the blessed of the LORD, and their posterity [that is, their childrens children. See above chap. 44. 3.] with them.*

24 *And it shall come to pass, that before they call I will answer: [For God knoweth what we have need of before we pray, Math. 6. 8. Ps. 145. 18. And see an example, Genes. 24. 15.] whiles they yet speak I will hear.*

25 *The wolf and the lamb shall feed together, [Heb. as one] and the Lion [The Hebrew word signifieth properly a *renting lion*] shall eat straw as an ox, that is, cruel wicked men shall be changed, and become as little children. See Math. 18. 3, and above chap. 11. ver. 6, 7, 8, 9.] and dust shall be the serpents meat: [Heb. her bread. The meaning is, the serpent shall lie hid in her holes, and shall not seek to hurt any, but shall be contented to eat dust, as God had appointed, Genes. 3. 14.] they shall do no hurt, nor destroy in all my holy mountain, saith the LORD.*

C H A P. LXVI.

The Lord reproveth the Jews that relied on the outward Temple, ver. 1 And sheweth who they are that please him, 2 A threatening against the rebellious. 4 Afterward he comforteth the godly. 24.

T *Hus saith the LORD, The heaven is my throne, and the earth is the footstool of my feet: [See the Annotat. 1 Kings 8. 27. and 2 Chron. 6. 18. Acts 7. 48, 49. and 17. 24] where should that house be that ye should build unto me? [As if he had said, ye must not think that I can be shut up in a Temple. Many Jews in those times thought that they did enough, when they worshipped God in the Temple (whereunto they held themselves especially tied) with the outward worship that was enjoyned them, although they did not live according to all his commandments, but lived wicked lives. But this reproof of the outward worship of the Jews, must be so understood*

as that under it is likewise prophesied of the disanulling of the ceremonys of the Old Testament] and where is the place of my rest? [Or, which is the place of my rest? as Acts 7. 49.. The Tabernacle and the Temple are called the rest of the Lord., 1 Chron. 28. 2. and 2 Chron. 6. 41, and Psal. 132. 8. See the Annotat. there. But of the new heavenly Jerusalem it is said, Revel. 21. 22. I saw no Temple therein, for the Lord the Almighty God is the Temple of it, and the Lamb. And now is the time that the true worshippers shall worship the Father in spirit and in truth, being tied to no certain house or place, Job. 4. 21, 24.]

2 *For mine hand [That is, power] hath made all these things, [this is set down by way of question, Acts 7. 50. hath not mine hand made all these things?] and [or, so therefore] all these things have been, [That is, subfist, to wit, by my power. See Psal. 119. 91. and Job 41. 2. Or, to be signifieth to continue, as Exod. 24. 12. Ruth. 1. 2. Psal. 64. 8. Dan. 1. 21. See Psal. 37. on ver. 18.] Speak to the LORD, but to this (man) will I look, [Or, upon whom shall I look? That is, unto whom shall I be gracious? that is, whom shall I cause to enjoy my favour and help?] to him that is poor, [And he that acknowledgeth his poverty, namely his spiritual poverty; that is, the want of righteousness] and contrite in spirit. [By reason of the sense or knowledge of his sins. See Psal. 34. on ver. 19. and Psal. 35. on ver. 15. and 51. 19. and above chap. 57. 18. Compare Math. 5. 3. and 1 Pet. 3. 4.] and that trembleth at my word. [That is, that so highly regardeth my Majesty & excellency, as that he feareth and trembleth at my commandments, receiving them, and submitting himself unto them with a child-like fear and reverence. Compare Eze. 9. 4. and 10. 3, below ver. 5. Hos. 11. 10, 11. See also, Exod. 19. 16. Job 37. 1.]*

3 *Who so killeth an ox, [Heb. throateth &c. To wit, for an offering; to wit, without acknowledgment of his sins, and without faith; or, also he that doth it outwardly in the time of the new Testament. See above chap. 1. 11. Heb. 10. 1, 4, 11.] smiteth [or, slayeth] a man: [that is, killeth a man. The meaning is, it is as displeasing unto me, yea he doth as exceedingly provoke me to anger, as if he slew a man] who so offereth a lamb, breaketh a dogs neck: [that is, he is like one that breaketh a dogs neck, or, beheadeth a dog, or cutteth off his neck; to wit, to offer it unto me, as Deut. 21. 4. And understand here under the name of dog all kinds of unclean beasts, which were forbidden in the law to be offered] who so offereth a meat-offering, is (as he that offereth) swines blood: See Levit. 11. ver. 7, 8, 29. Deut. 14. 8. where not onely swines flesh is forbidden to be eaten, but the Jews were not allowed to touch it without defiling themselves therewith] who so burneth frankincense for a remembrance-offering, [to wit, for a memorial. See the Annotat. Levit. 2. on ver. 2. Heb. he that maketh a remembrance of incense, or frankincense] is (as he that blesseth an idol: [Or, praiseth an Idol: that is, giveth thanks, as if he were a true God. See of the Hebrew word rendered an Idol, 1 Sam. 15. on ver. 23.] The also choose their (own) waies [The meaning is, they walk not in the waies that have prescribed unto them, but they choose waies unto themselves; that is, waies and manners of worship; or their own wicked lusts, & evil concupiscences] & their soul delighteth in their abominations. [That is, in their idolatries and ceremonies, which are an abomination to me. See 2 Chron. 18. 8. Ezeb. 20. 7. with the Annotat.]*

4 *I will also choose (the reward) of their dealings, [As if God should say, have they chosen their own waies, and walked in them? I also will choose the thing that I will do] Others, I will also choose their mutabilities; that is, I will also punish them for their hypocrisy, and will make them to trot up and down, and to go into captivity [Others, for their delusions; that is, I will discover their wickedness, and hypocrisy, whereby they mean to blind mine eyes] and I will cause their fears] to wit, the power of*

the Chaldeans and other enemies, which they are afraid of.] See Job chap. 39. on ver. 25.] to come upon them; because I called, and none did answer; [See Prov. 1. 14. above chap. 50. 2. and 65. 12. and Jer. 7. 13.] but did that which is evil in mine eyes, [see above chap. 65. 12.] and chose that in which I delighted not.

5 Hear the word of the LORD, ye that tremble at his word: Your brethren hateth you, that separate you far off for my Name's sake, [Here now God or the Prophet speaketh to the godly Israelites that lived in the time of the Prophets, and which afterwards in the time of Christ should believe in him, and should therefore be hated and persecuted of their brethren according to the flesh (your brethren) to wit, false brethren, hypocrites, (that separate you) or, sever you, are a curse from you, counting you unworthy of their company. See above chap. 65. 5. (for my names sake) that is, because you profess the true religion, which I have given you to observe to the honour of my name] say, [to wit, mocking at the threatenings which the Lord causeth to be denounced by his Prophets] Let the LORD be glorious: [As if they had said, Let the Lord shew his power on us by his judgments, wherewith thou dost threaten us. This those wicked men speak in a scoffing way, profanely rejecting all the threatenings and promises which the Lord made by his Prophets. Compare above chap. 5. 19.] but he shall appear to your joy, they on the contrary shall be ashamed, [Or, verily, be (to wit, the Lord) shall appear (that is, he shall surely come) to your joy (to wit, to the joy of the godly) but they (to wit the wicked) shall be ashamed; that is, I will plague them and bring them to shame: neither shall their false gods in whom they put their confidence, be able to deliver them.]

6 There shall be [That is, be heard] a voice of a great rumour [Others, the sound of a noise] from the city, [to wit Jerusalem] a voice from the Temple, the voice of the LORD, that recumpe nseith desert to his enemies. [Some understand the words of this verse thus, There shall be heard an alarum and lamentation, when the Chaldeans shall come to destroy the city of Jerusalem and the temple: this shall be the voice of the Lord, who shall call, or stir up the Chaldeans, to punish the wicked Jews. Others take these words thus, the voice of the teachers of the Gospel, that shall lift up their voice like a trumpet, shall go forth from Jerusalem, and be heard from the temple, above chap. 2. 3. being a gracious voice unto the elect, but displeasing unto the enemies of God, 2 Cor. 2. 15, 16.]

7 Before she [To wit, Zion, ver. 8. that is, the Church of God] travailed, [Or, had pangs, sorrows] she brought forth; [that is, the Church of Christ shall suddenly and unawares increase, in regard that suddenly and beyond expectation, many of the Gentiles shall declare the Gospel, which as children of God shall be born unto her. See Acts 2. 41, 47. and chap. 12. ver. 24. The Gentiles came in great multitudes, in stead of the wicked and unbelieving Jews, to the Church of Christ. See Acts 11. ver. 18. and ver. 23.] before her pain came upon (her) she was delivered of a manchild, [that is, a great and mighty people, which ver. 8. are called her sons, And Exod 4. 22. Gods people are called Gods sons: and his first-born. Compare with Revel. 12. 5.]

8 who hath ever heard such a thing? who hath seen the like? is it possible that a land [That is, the inhabitants of a land, a land full of people] should be born in one day? is it possible that a people should be borne at once? [that is, suddenly in a short time] but Zion was in pangs, and she brought forth her sons. [that is, Zion brought forth her children as soon as her pangs and travail came upon her. This came to pass when the preaching of the Gospel was speedily embraced (and she brought forth her sons) Understand this of a great number of Gentiles which were by faith gained unto Christ. See ver. 7.]

9 Should I break open the womb and not beget? [Or, thus, should I break open the womb (of others) and not

cause (Zion) to bring forth? or thus, should I bring to the birth & not cause to bring forth? that is, should I prepare a people for the Gospel, and give no grace to receive it, profess it, and live according to it? Compare above chap. 37. 3.] saith the LORD: should I that beget, henceforth shut up? [that is, remain, or cause to remain barren. See Genes. 16. 2. and 20. 17, 18.] saith thy God.

10 Rejoice ye [O ye faithful children of God, ye new-born Christians, of whose birth is spoken ver. 8.] with Jerusalem, [that is, with the Church of God, the spiritual Jesus Iesu, whch the Lord hath built up again, and greatly increased by the calling of the Gentiles] and be glad over her, [or with her, or in her, that is, for her sake] all her lovers, be joyful with joy [that is, be heartily joyful, as Matth. 2. 10.] over her all ye that mourned for her, [to wit, not only for the destruction of the earthly Jerusalem, but much more because the Church of God is almost utterly oppressed by the enemies]

11 That ye may suck, and be satisfied with the breasts of her consolations: [That is, that ye may be partakers of the gifts which the Lord shall abundantly pour out upon his Church. See the Annotat. Psal. 36. on ver. 9. (with the breasts of her consolations) that is, of her manifold comforts, wherewith the doth comfort wounded consciences. See 2 Cor. 1. 3, 4.] that ye may suck out & delight your selves with the brightness of her glory. [Or, with the abundance of her glory.]

12 For thus saith the LORD, Behold, I will extend peace [The word peace is diversly taken in Scripture; First, for spiritual peace arising from faith in Christ, Rom. 5. 1. Secondly, for brotherly peace, which one man hath with another, as Job. 14. 27. Mark 9. 50. Thirdly, it signifieth likewise besides rest from war, all manner of health and prosperity both in soul and in body. See Psal. 37. on ver. 11] over her, [Or, incline, or bow it to her; to wit, to Zion; that is, to my Church] like a river, [See above chap. 48. on ver. 18.] and the glory [that is, riches. See above chap. 61. on ver. 6. and Revel. 21. 26.] of the Gentiles like an over-running brook: then shall ye [to wit, the godly Jews] suck, [to wit, the sincere milk of the word of God] ye shall be carried upon (her) side. [Or, upon (her) armes] and be friendly dandled upon the knees. [The meaning is, The Christian Church and the Ministers thereof shall deal very friendly & courteously with you, as a mother doth with her tender babes, not omitting any thing that might tend to your instruction and piety. See above chap. 49. 22. and 60. 4, 16. and Numb. 11. 12. and 1 Thess. 2. 7. Gal. 6. 1, 2. Rom. 15. 1, 2.]

13 As one whom his mother comforteth, so will I comfort you: [That is, I will shew all fatherly and motherly affection towards you, and I will embrace you with loving kindness. See above chap. 40. 11.] yea, ye shall be comforted at Jerusalem. [That is, in the Church of believers.]

14 And ye shall see (it), and your heart [That is, your inward mind, or, inward man. Psal. 22. 27. and 69. 33.] shall rejoice, and your bones shall flourish like the tender grape: [that is, ye shall be made hearty and lively by the power of Gods spirit, whereas ye were before as it were dried up, and withered through grief. The word bones signifieth sometimes all the members of the body. See Psal. 35. the Annotat. on ver. 10. and Psal. 51. on ver. 10. See the contrary of this clause, Prov. 17. 22. (like the tender grape) which seemeth to be dead in the cold winter-season, but is revived again when the spring cometh] then shall the hand of the LORD [that is, the strength and power, or the help of the Lord] be known towards his servants, [that is, towards all the godly] and he shall be angry [Or, shew anger. The Hebrew word signifieth also loathing, detesting, as Numb. 23. ver. 7, 8.] with his enemies.

15 For, Behold, the LORD will come with fire, [Or, come in, or, as fire. This is a description of vengeance which the Lord shall exercise: and it may be understood of the corporal punishment which God shall bring upon his enemies here in this life,

as likewise at the day of judgment, 2 Thess. 1.8, 9. See also Jerem. 5. 14.] and his charers [Understand here warlike charers. Compare this with Psal. 68. 18.] like a whirlwind : to turn [Or, to employ] hither his anger [that is, his judgments] with fury, and his rebuke [that is, his wrath, his Judgments. See Psal. 9. on ver. 6.] with flames of fire.

16 For with fire, [Understand here the fire of divine wrath and vengeance. See Job 22. on ver. 20.] and with his sword [Some thus, that is, with the sword. Here some do understand the sword of the Chaldeans, and of other enemies, which the Lord would send against the Jews; therefore he calleth them his sword. But others understand here by the sword, the word of God; as Eph. 6. 17. Heb. 4. 12.] will the Lord enter into judgment with all flesh : [that is, with all wicked men, that shall have been disobedient and rebellious against him] & the slain of the LORD shall be multiplied.

17 They that sanctifie themselves, and purifie themselves in the gardens, after one in the midst (thereof) : that eat swine's flesh, and the abomination and mice : shall be consumed together, speaketh the LORD. [A narration what manner of enemies they were whom the Lord should destroy ; to wit, such as honour idols, and lead not their lives according to the law of God. (They that sanctifie themselves, and purifie themselves [to wit, after the maner of Idolaters, to please their false Gods. (in the gardens) Or, For the gardens that is, to go and offer in the gardens of Idols; See above chap. 1. 29. and 65. 3. (after one) that is, one after another, or, after one another. Some under flood here by one, a well, or pool lying in the gardens, by or behind which they washed themselves with the water thereof, that they might so cleanse and purifie themselves. Others, behind one (tree) that is, behind a close row of trees dedicated to some Idol. Others, behind the temple of the one; to wit, God, who is called One Deu. 6. 4. also some among the heathen call God the One. Others, behind the temple of Achad, which Achad they conceive to be an Idol among the Aslyrians, representing the Sun. (in the midst thereof) that is, openly (that eat swine's flesh, &c. See above ver. 3. and Levit. 11. 7, &c. (they shall be consumed) that is, be cut off or be destroyed]

18 Their works and their thoughts ! [Others, But as for me, O their works, &c. As if so be God after he had in the former verse reproved the abominable idolatry of the wicked Jews, should add a threatening here, speaking as one provoked to anger, with short abrupt words. Of these words may be thus placed, should I (bear with) their works and (with) their thoughts ; as if he had said, I will by no means bear with them ; but I will forthwith gather all the heathen, &c. as followeth in the text] it cometh, [that is, the time cometh] that I shall gather all the heathen tongues ; and they shall come, and they shall see my glory. [that is, in stead of the wicked and ungodly Jews, I will call the Gentiles, and I will manifest my glory unto them, (all the heathen tongues) that is, all manner of nations that speak divers languages. (and they shall see) that is, be made partakers of (my glory) which God revealeth in the Gospel, redeeming mankind by Jesus Christ.]

19 And I will set a mark upon them, [Whereby the converted Jews may be known to be my children and servants. This mark is the profession of the doctrine of the Christian faith, and the use of the holy sacraments, and inwardly the holy Ghost, whereby they are sealed, Ezek. 1. 13.] and I will send those that shall escape of them, [to wit, from the refection, of the greater part from the ruine and destruction of the Jews] unto the Gentiles, [this was fulfilled in the Apostles & others, that preached the Gospel among the Gentiles] (to) Tharsis, [to wit, unto those that dwel in Tharsis, & so in the sequel of Tharsis. See the Annotat. 1 Kings 10. on vers. 22.] Pul [it is conceived that this word signifieth the Africans : Pul was also the name of one of the Kings of Africa. See 1 Kings 10.

19, 20, and 1 Chron. 5. 26.] and Lud, [See Gen. 10. on ver. 13, and 22.] the bow-shooters, [Heb. the bow-drawers, or the bow-benders ; that is, those that shoot with the bow. Compare Jer. 46. 9.] (to) Tubal. See Gen. 10. on ver. 2.] and Javan, [that is, the Grecians. See Gen. 10. ver. 2.] to the Isles lying afar off, that have not heard my fame, [Heb. my hearing ; that is, which have not heard of me, which as yet had not heard the preaching of the Gospel. See Rom. 10. 16, 17. Others, that as yet had not heard the fame concerning my great power] neither have seen my glory : and they [or the same, to wit, whom I shall send unto the Gentiles, namely the Apostles, and other teachers, as Barnabas, Silas, Timothy, Titus, Luke, &c.] shall declare my glory among the Gentiles.

20. And they shall bring all your brethren, [To wit, your brethren in Christ, or believers, the elect Gentiles, which being converted by the preaching of the Gospel shall be made the children of Abraham, and consequently shall be the brethren of the Jews] (for) a meat-offering unto the LORD, [or for a sacrifice to be offered unto the Lord. Others, for a gift, or present. See Rom. 15. 16. so likewise below in this verse] out of all the Gentiles, upon horses, & in charrets, and in horse-litters, [or cove red charrets or coaches] and upon mules, and upon swift runners, [or upon swift beasts, or upon post-horses. that is, with all diligence and helps or means] unto my holy mountain, [that is, to the communion of Saints. See above chap. 2. 2.] (to) Jerusalem, [from ver. 23. may be gathered, tht this is not to be meant of the material Jerusalem ; for it is impossible that all flesh should come thither every month or every week, to worship there] saith the LORD, like as the children of Israel bring the meat-offering in a clean vessel into the house of the LORD.

21 And I will also take of them [To wit, of the converted Gentiles] some for Priests, (and) for Levites, [that is, for teachers and for preachers of the Gospel. See Rom 15. 16. Phil. 2. 17] saith the LORD.

22 For like as that new heaven, and that new earth, which I will make, [See above chap. 65. on ver. 17. and 2 Pet. 3. 13. Rev. 21. 1.] shall stand before my face, saith the LORD, so shall (also) your seed and your name stand. [that is, there shall be and remain alwaies a Church and company of believers in the world. The kingdome of Christ is called, Heb. 12. 28. an immovable kingdome]

23 And it shall come to pass, that from one new moon to another [Heb. from (the time of) the new moon to his new moon] and from one Sabbath to the other, [Heb. from Sabbath to his Sabbath. That is, continually, from time to time, without distinction of daies that were in the old Testament. Compare Coloss. 2. 28.] all flesh, [that is, all manner of nations upon earth, both Jews and Gentiles. See Joel 2. 28. Acts 2. 17. See also above on ver. 20.] shall come to worship before my face, saith the LORD.

24 And they [To wit, the true members of the Church, the faithful] shall go forth, and they shall see the dead bodies of the men that have transgressed against me ; [this may indeed be taken according to the letter, as above chap. 34. 3. and elsewhere : But it may be also taken here for such as are dead in sins, though they be alive according to the body, as 1 Tim. 5. 6. and Revel. 20. 5. (they shall see &c.) and rejoice because of the righteous judgement of God upon the wicked, as well in this life as in that which is to come. Compare Revel. 12. ver. 10, &c. and chap. 19. ver. 12, &c.] for their worm shall not die, neither shall their fire be quenched, [Christ applieth these words to the damned in hell, where the worm of conscience never dieth, but alwaies gnaweth, and where the fire of Gods wrath is never quenched, Mark 9. 44] and they shall be an abhorring [or an abomination, or a curse. The Hebrew word is found onely here, and Dan. 12. 2. In both places is spoken of stiffnecked obstinate sinners which are loathed and abhorred of all good and godly people] unto all flesh. [to wit, to all the

children of God, or to all other creatures]