



THE PROPHET JEREMIA.

The Argument of this Book.

The Prophet Jeremia, hath by the command of God, and the inspiration of the Holy Ghost, set down in this Book: not only his own sermons and prophecies, which he made unto the corrupt people of the Jews, during the time of more then forty years, with an holy zeal, spe. i ill boldnesse, and an exemplary constancy under the reign of Josia, Joahus, Joakin, Joachin, (otherwise also called Jechonias and Conia) and Zedekia, but also divers histories, that in the mean while fell out, tending to the instruction of Gods Church, and the confirmation of his Prophecies. In his Sermons he reproveth and rebuketh the Jews thorowout very sharply and severly for their manifold grosse sins and abominations repugnant to the first and second Table of Gods Law, which daily bare sway and prevailed with great and small, in the Ecclesiastical, Political, and Civil estate: with most earnest and persuasive exhortations unto true repentance. But forasmuch as there was at present no appearance of repentance or amendment, but on the contrary all things grew from evil to worse, he threatneth and foretelleth them all manner of grievous plagues and judgements of God, especially the destruction of the City of Jerusalem, of the temple, and of the whole land, by the King of Babel, as also very exprestly the carrying away of the people into the seventy years captivity in Babylon, with all manner of insuing miseries, which he very lively represents unto them, as in a glasse; as well for the convincing of the unpenitent and obstinate, as for the instructing and admonishing of the godly, not onely by words of singular impression, but also by divers divine tokens, and testifieth and sealith it with his hearty pity, compassion, intercession with God, yea, bitter weeping and lamenting (as seeing all things before his eyes) as afterward to his great grief of heart he was constrained to behold it with his own eyes. On the other side, he comforteth and strengtheneth the residue of the sad, penitent, and believing souls with very plain and excellent Prophecies; partly, concerning their deliverance from the Babylonian captivity, their return to their own land, and other future mercies of God, which he likewise representeth unto them, with admirable Divine visions and tokens; Also concerning grievous judgements of God upon many, both near and remote heathenish hostile nations, that had plagued the people of God, especially upon that proud and tyrannical Babel, a type of the Antichristian Babel in the New Testament: Partly, and principally, with Prophecies of their spiritual deliverance by the M^{essias}, our Lord Jesus Christ, of whose person soul-saving office, Covenant of grace, Preaching of the Gospel, universal Church, both of Jews and Gentiles, and the abundant blessing and happiness of that Church, both militant and triumphant, he prophesith largely, most gloriously and sweetly.

The Argument of this Book.

Concerning the Histories, which the Prophet moreover relateth in this book, they concern partly his own person : as namely, what he was fain to suffer for his sharp Sermons and prophecies, of Kings, Princes, Priests, false Prophets, and the common people ; especially of his own country-men of Anathoth : how God did graciously strengthen him in his infirmity, wonderfully preserve him in dangers and cruel usages, and at length deliver him out of prison by means of the Babylonians ; and how afterwards being got among the captives to be carried away to Babel, he was fetc't out by the Captain General of the Babylonians, friendly and kindly used, and set at liberty ; and how he went & adjoined himself to Prince Gedalia, whom the King of Babel had made Governour and Ruler over the residue of the Jews that were left in Juda, and after that the said Gedalia was treacherously murdered, he with Baruch was carried away by these rebellious Jews that were left, into Egypt ; and conversed there among them to the very last with great grief and heaviness of heart, and prophesied unto them utter ruine and destruction, by reason of their desperate wickednesse. Where some ancient Writers conceive, that they also at least stoned him to death, for a reward of his faithfulness. Partly, he recordeth the actual fulfilling of his Prophecies ; as namely, the besieging of Jerusalem by the Babylonians, the miserable condition wherein the Jews were, by just judgement, while the siege lasted, the taking of the City, and the desolation of it, and of the Temple, and also of the whole Land, the carrying away of the people captive at several times, one after another, and what befell the residue of the Jews in Juda and Egypt.

The Prophet Jeremia began to Prophesie in the thirteenth year of King Jolia, (chap. 12.) who was the grandchilde of Manasseh, under whose reign some do write the Prophet Ilaia was sawn asunder, Amon having reigned alone between both, two years, so that Jeremia soon followed the Prophet Ilaia. How long Jeremia Prophesied after the destruction of Jerusalem, among the Jews that were left in Juda, and afterward in Egypt, is very uncertain. It is to be noted, that Jeremia Prophesied under the reign of Zedekia at Jerusalem among the Jews that were in Juda, and Ezechiel Prophesied in Babel, among the Jews that were carried away captive with Joachin ; both of them Prophesied the same thing, to wit, concerning the desolation of Jerusalem, and of the Land of Juda, at one and the same time, as they also both of them lived to see the accomplishment of their Prophecies. See Ezechiel, chapters 4,5,9,10, 24, and 33, 20, 21, &c.

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THE PROPHET JEREMIA.

CHAP. I.

Jeremia's pedigree, and the time of his Prophesying,
 vers. 1, &c. *God calleth him to the Prophetical office,*
and confirmeth him by a token, against his excuses, 4.
revealeth him the visions of an almond-rod, and a
seething pot, 11. giveth him a strict commission against
those of Juda, with a promise of his assistance, 17.

THE words [Oth. the acts] of Jeremia, [Hebr. *Yirmejahu*] the son of Hilkia: [Hebr. *Chilkijahu*] of the Priests, [He is not called an High Priest, as the other Hilkia was, that found the book of the law, 2 Kings 22. 8. and dwelt at Jerusalem] that were at Anathoth, [See 1 Kings 2. on ver. 26. 1 Chron. 6. 60. and below chap. 32. 8.] in the land of Benjamin:

2 To whom the word of the L O R D came, in the days of Josia, the son of Amon, King of Juda. [See 2 Kings 21. 26. and 22. 1, &c. 2 Chron. 34. 1, &c.] in the thirteenth year of his reign. [Properly, of his reigning]

3 It came also (to him) [To wit, the word of the Lord came to Jeremia, as appeareth ver. 2.] in the dayes of Josakim, the son of Josia, King of Juda. [See 2 Kings 23. 34. 2 Chron. 36. 4.] until the eleventh year of Zedekia, the son of Josia, [See 1 Chron. 3. 15, 16.] King of Juda was ended: [Hence may be gathered, that Jeremia prophesied above 40. years in Juda, and after that yet some time in Egypt. See chapters 43. and 44.] until Jerusalem [That is, the inhabitants of Jerusalem] was carried away captive, in the fifth month. [See 2 Kings 25. 8.]

4 Then the word of the L O R D came unto me, saying:

5 Before I found thee in (the mothers) belly, [Of the inserting of this word, see Judg. 13. on ver. 5. and Job 3. on ver. 10.] I knew thee, [See Exod. 33. on v. 12.] and before thou camest forth out of the womb, I sanctified thee: [Compare Gal. 1. 15. That is, I separated and ordained thee for this holy function. Compare Rom. 1. 1. Galat. 1. 15. and Exod. 29. 44.] I appointed thee [Hebr. properly gave] (to be) a Prophet unto the nations.

6 Then said I, Ab Lord L O R D , behold, I cannot speak; [Or, know not (how) to speak. See Exod chap. 3. and 4. and chap. 6. 12, 30.] for I am young. [Or, a childe, youth, young man, and consequently very unfit for this busyness, and without any esteem. Of the Hebrew word, see Genes. 22. on ver. 5. It is so used of children, and young men, opposed to the ancient, Jof. 7. 16. and 13. 18. and 3. 5. and 20. 4.]

7 But the L O R D said unto me, Say not, I am young: for every where where I shall send thee, thou shalt go, and all that I shall command thee, thou shalt speak.

8 Be not afraid of their face: [To wit, of the face of them, to whom I send thee. Compare Ezech. 3. 9.] for I am with thee, [Compare Genes. 21. on ver. 22. Deut. 31. 6, 8. Jof. 1. 5.] to deliver thee, saith the L O R D .

9 And the L O R D put forth his hand, and touched my mouth: [Compare Isai. 6. on ver. 7. This was a Divine token unto the Prophet, to confirm and strengthen him in his calling. Compare Ezech. 2. on ver. 8.] and the L O R D said unto me, Behold, I give my words in thy mouth. [See Deut. 13. on ver. 18. So below chap. 5. 14.]

10 Behold, I do set thee this day over the nations, and over the Kingdoms, to pluck up, and to break down, and to spoil, and to destroy: (also) to build, and to plant. [The meaning is, to tell them in my name, and to set lively before their eyes, that I will do it: and I will surely accomplish and ratify thy words, (which thou shalt thus speak unto them) for the punishment of the obstinate, and for the comfort of the penitent. Compare below chap. 5. 14. and 18. 7, 8, &c. Ezech. 24. 5, 9, 10, &c. Job. 20. 23. 2 Cor. 10. 4, 5. Compare further, Ezech. 3. on vers. 18. and 43. on vers. 3.]

11 Moreover, the word of the LORD came unto me; saying, What seest thou, Jeremias? and I said, I see an almond-rod. [Or, stick, twig]

12 And the L O R D said unto me, Thou hast well seen: [Hebr. done well, or, made good to see, or, by seeing, seeing. Compare Deut. 5. on vers. 28. Psal. 33. on vers. 3.] for I will be quick about my word, to perform it. [As the almond-tree buddeth and beareth fruit early, quickly, and speedily: so will I be quick, diligent, and ready to perform my word speedily upon the Jews. There is a word used in the Hebrew; which we cannot so well imitate in our language, as if it should be said, I will be quick almond-tree like; or as the almond-tree hath its name from thence, because it is nimble and quick, to bear fruit betimes; so will I, &c. Compare this vision with Amos 8. 2.]

13 And the word of the L O R D came unto me the second time, saying: What seest thou? and I said, I see a seething pot, [Hebr. a pot blown up, blown on. Understand by this pot, the City of Jerusalem, and the land of Juda, (as Ezech. 11. 3, 7. and 24. 4, &c.) wherein God would as it were seethe & boil the Jews in his wrath, by the fire of the Babylonians, whose country lay Northward off from Canaan] whose fore part is toward the North. [Hebr. face from, or, toward the face of the North, or, from toward the North. Meaning that this seething pot and burning, signified the mischief that should come from Chaldea and Syria]

14 And the L O R D said unto me, From the North shall this evil [Of punishment] open it self, upon all the inhabitants of the Land. [See below chap. 4. 6.]

15 For lo, I call all the families of the Kingdoms of the North, [That is, I will by my divine providence ordain, that they shall come, as by special command. Compare below chap. 25. 9. and there on vers. 29. See likewise chap. 5. 15. and 6. 22. and 10. 22. (the families of the Kingdoms of the North) Hebr. toward the North, north-ward] saith the L O R D: and they shall come, and set every one his throne (before) the door of the gates of Jerusalem, and against all the walls thereof round about, and against all the Cities of Juda. [See below chap. 52. 4. 5.]

16 And I will utter my judgement against them, [Heb. with them] touching [Or, for, because of] all their wickedness: [That is, I will set before them my doom or sentence, concerning the punishments, which they by their wickedness have deserved. Compare below chap. 4. 12. and 39. 5. and 48. 21. and 49. 12. and 52. 9.] (in) that they have forsaken me, and (have) burnt incense unto other Gods, and have bowed themselves (down) before the works of their (own) hands. [Meaning the idolatrous images]

17 Thou then, gird up thy loins, [That is, prepare thyself, to execute thy office and calling, nimbly, readily, and boldly. Compare Exod. 12. on vers. 11.] and get thee up, and speak unto them all that I shall command thee: be not dismayed at their face, lest I slay thee [Or, bruise thee to shivers, break thee in pieces, or, smite thee, that is, kill thee. It is the same Hebrew word that is used in the former words in the signification of being affronted, dismayed, affrighted. See the like elegance in the various use of a word, below chap. 12. 14.] before their face.

18 For behold, I make thee this day a defenced City, and an iron pillar, and copper walls [Hebr. a City of defence, also, a pillar of iron, walls of copper; That is, an unconquerable Fort, which is expounded in the next verse. Compare below chap. 15. 19, 20, 21.] against the whole land: against the Kings of Juda, against the Princes thereof, against the Priests thereof, and against the people of the land.

19 And they shall fight against thee, but not prevail against thee: for I am with thee, saith the L O R D, to help thee out.

C H A P. II.

God setteth before the eyes of his people, in a serious manner, the mercies which he had bestowed on them from the beginning, and complaineth vehemently of their abominable, continual, and most unreasonable idolatrous unthankfulness, vers. 1, &c. The like was not to be found among the heathen, 10. and their horrible and double wickedness, 12. whereby they themselves are the cause of their miseries, 14. An upbraiding of their running in vain to Egypt and Assur, 18, 36. also of their loose, impudent, stiff-necked, manifold, and more then heathenish idolatry, and shameful forgerfulness and forsaking of God, 20. also blood-shedding, and hypocrisy, 34.

A Nd the word of the L O R D came unto me, saying:

2 Go, and cry before the ears of Jerusalem, [That is, of the inhabitants of Jerusalem, as above chap. 1. 3, &c.] saying: Thus saith the L O R D; I remember the kindness of thy youth, [Hebr. I remember thee, &c. See Psal. 79. on vers. 8. (the kindness of thy youth) That is, the kindness, or, mercy, which I shewed thee in thy youth] and love of thine espousals, [That is, the love which I bare unto thee, when I married thee; that is, when I first accepted you to be my people in Egypt, and afterward made my covenant with you in Horeb. Compare Ezech. 16. 8, 22. and see concerning the phrase, Psal. 59. 11. and 106. 4. Ijai. 26. 11. also below chap. 51. 35. Joel 3. 19. Obad. vers. 10. Jona 2. 9. with the annotat. &c.] when thou walkedst after me in the wilderness, in an unknown Land. [Compare below vers. 6.]

3 Israel was holiness unto the L O R D, the first-fruits of his increase: [Hallowed by him to be his people, and separated from all other nations: as the first-fruits were hallowed unto him. See Exodus 19. 4, 5, 6.] all that did eat him up, [That is, sought to eat him up; that is, to destroy him; that wronged or hurt him. Compare Nebhem. 6. on vers. 9. and Psal. 14. on vers. 4. and 79. on vers. 7.] were counted guilty, [And punished as such, as the following words shew] evill came upon them, [To wit, the evill of punishment; that is, misery, destruction: as appeared in the Egyptians, the Amalekites, the Kings Sihon and Og, the Medianites, and the Canaanites] saith the L O R D.

4 Hear the word of the L O R D, ye house of Jacob; and the families of the house of Israel.

5 Thus saith the L O R D, What iniquity have your fathers found in me, that they are turned away far from me? [Compare Mic. 6. 3, 4.] and have walked after vanity? [That is, after Idols, that are nothing but vanity, and make Idolaters vain in their imaginations, and deceive them in their hope and expectation. Compare 2 Kings 16. on v. 15. Psal. 62. on vers. 11. and below vers. 8. 11.] and they are become vain?

6 And said not; [To wit, with themselves; that is, thought not. So vers. 8.] Where is the L O R D, that brought

brought

brought us up out of the land of Egypt? that led us in the wilderness, in a land of deserts and pits, [Hebr. of the desert, and of the pit, or, of the ditch; that is, waste, and full of pits; that is, rugged, uneven, or, untrdden. Some understand by the pit, the grave; That is, such a land, where, in regard of the want of all things, the passengers could look for nothing but death, and the grave, unless God did extraordinarily provide other wayes] in a land of drought, and of the shadow of death, [See Psal. 23. on vers. 4.] in a land that no man passed thorow, and where no man dwelt?

7 And I brought you into a fruitful land, [These are again Gods words. (into a fruitful land) Hebr. Carmel. See 2 Kings 19. on vers. 23. So below chap. 4. 26. and 48. 32, &c. Meaning Canaan] to eat the fruit thereof, and the good thereof: but when ye entered into it, ye defiled my land, and made mine heritage [See Psal. 68. on vers. 10.] an abomination. [Committing therein all manner of idolatry, as followeth]

8 The Priests said not, Where is the LORD? and they that handled the law, [As the Priests, Levites, Scribes, that were to teach and expound the law of God, or the Scripture unto the people. See Malach. 2. 6, 7. also Ezra 7. 6. Nehem. 8. 1, 3, 7, 8, &c.] knew me not; [See Rom. 2. 20.] and the shepherds transgressed against me: [Oth. revolted from me. See 1 Kings 8. 50. and 12. on vers. 19.] and the Prophets prophesied by Baal, [That is, in Baals name. See Judg. 2. on vers. 11.] and walked after things that do no profit. [That is, after Idols, and traditions of men. So vers. 11. Which above vers. 5. are called vanity, and below vers. 13. self-hewen cisterns, that hold no water]

9 Therefore I will yet contend with you, saith the LORD: yea with your childrens children will I contend.

10 For passe over into the Isles of the Chittites, [See Genes. 10. on vers. 4. and Numb. 24. on vers. 24.] and behold, and send (unto) Kedar, [See Genes. 25. on v 13. and below chap. 49. 27. Psal. 120. 5, 6. Cant. 1. 5] it is held to be a countey in the desert and stony Arabia. Compare Ezek. 27. 21.] and consider it well: [Hebr. greatly and see if the like hath been done.

11 Hath also a nation changed (their) Gods, though they are no Gods? yet my people have changed their glory, (into that which) doth not profit. [That is, the true God, and the true Religion, into Idols, and Idolatry. See Psal. 106. 20. with the annot.]

12 Be astonished here at, ye heavens, [See Deut. 4. on vers. 26.] be affrighted, [Properly, let your hairs rise up: or, be moved] be very desolute [By withdrawing, or loose of the heavenly light] saith the LORD.

13 For my people have committed two evils; they have forsaken me, the fountain of living water, [The authour and original of true happiness, of all blessed and permanent help, of saving comforts, and of eternal life. Compare Joh 4.14, &c. (of living water) See Gen. 26. on vers. 19. and compare Psal. 36. on vers. 10.] to hew themselves out cisterns [Or, troughs. Compare above on v. 8.] broken cisterns, that hold no water.

14 Is Israel then a servant? [That he is so ill dealt withal by enemies, as if so be he were a servant and a slave] or is he an inborn of the houses? [That is, a slave, servant, who is also called a son of the house. See Genes. 15. on vers. 3. and 17. 13.] why is he (then) become a prey? [God speaketh of the approaching judgements, as if they had already lighted upon his people, because of the undoubted certainty thereof. So in the sequel, and elsewhere often]

15 The young Lions [That is, the enemies; To wit, the Babylonians] have roared upon him, [See Isa. 5. 29. below chap. 4. 7.] they have lift up [Hebr. given] their voice: [That is, made a sound, cry, as a wilde beast doth

upon his prey] and they have made his land a desolation, his Cities are burnt, (so) that no man dwelleth in them.

16 Also the children of Noph and Tuckphanes [That is, the Egyptians. See of both these Cities, Isa. 19. 13 and 30. 3, 4. also below, c. 43. 7, 8. also Ezek. 30. 18. with the annot. the words are somewhat otherwise written in the Hebrew] have eaten up [Oth. broken, bruised in pieces] the crown of thy head. [Wheras thou thinkest to be holpen by them, they shall spoil thee, especially in the South-borders lying towards Egypt]

17 Dost thou not do this to thy self? (in that) thou forsayest the L O R D thy God, in the time when he teadeib thee in the way. [When he leadeth thee the right way, or, in his way, by the Destances and exhortations of his servants]

18 And now, what hast thou to do [Hebr. what is it to thee, or, what hast thou to wit, to do? Compare Judg. 11. on vers. 12. 2 Sam. 16. on vers. 10.] with the way of Egypt, to drink the waters of Sihor? [See Jos. 13. on vers. 3. Isa. 23. 3.] and what hast thou to do with the way of Assur, to drink the waters of the River? [Euphrates. The meaning is, To what purpose doest thou thus run and travel into Egypt, or into Alyria for help, as if I were not able to help thee? Compare below vers. 36.]

19 Thine (own) wickednesse shall chasten thee, [That is, thou shall be punished for thy wickednesse: Or, let thy wickednesse correct thee; that is, let the fruits of thy wickednesse instruct and convince thee, that thou hast offended] and thy back-slidings shall reprove thee: know then and see, that it is evil and bitter, that thou forsayest the L O R D thy God, and (that) my fear is not with thee, speakerb the Lord, the L O R D of boits. [See 1 Kings 18. on vers. 15.]

20 When I of old [Or, because I, &c. (of old) Or, in former time. So the Hebrew word olam (which otherwise signifieth eternity, also a long time to come, also the time of mans life) is likewise often taken for a long while ago, for things of old, &c. See Genes. 6. 4. Deut. 32. 7. Isa. 57. 11. and below chap. 6. 16. and 18. 15. and 28. 8. Ezek. 26. 20, &c.] had broken thy yoke, [Meaning, the yoke of bondage and thralldom in Egypt] (and) burnt [Or, pulled off, pluck off] thy bands, then thou saidst, I will not serve: [To wit, Idols. Oth. I will not transgresse. Compare the promises which they made unto God, Exod. 19. 8. and 24. 3. Jos. 24. 16, &c.] but upon all (or, every) high hill, and under all (or, every) green tree thou runnest about, playing the harlot [As if the Lord should say, But ye have not kept your word: for upon every high hill, &c. (thou runnest about) Compare this signification of the Hebrew word, with Isa. 51. 14. and 63. 1, and below cha. 48. 12. Oth. thou liest, or, thou layest thy self down, thou rollest thy self. (playing the harlot) Compare below vers. 23. That is, committing idolatry. See Lev. 17. on vers. 7. and Deut. 12. on vers. 2, 3. Or, thou harlot]

21 Yet I had planted thee a noble vine, [See Exod. 15. 17. Psal. 44. 3. and 80. 9.] a wholly faithful seed: [Heb. seed of truth, or, faithfulness; that is, a true good stock, a right plant, that bringing forth good seed, that is, good fruit, that beareth seed in it. Compare Isa. 1. 22. and 5. 2. Oth. whose whole seed (should be) truth; in one and the same seife] how art thou then turned to me (into) degenerate [Hebr. properly declining. That is, degenerate, bastard] branches of a strange [or, outlandish] vine?

22 For though thou shouldest wash thee with salt peter, [Hebr. Neiter; that is, nitre, salt-peter, salt digged out of the ground] and shouldest take thee much sope, (yei) thine iniquity is signed [Or, marked] before me, saith the Lord L O R D. [So that it cannot be hid or obscured from

from me, as fine gold hath its mark. The Hebrew word is only found so here, being derived from another, which signifieth *fine gold*, and is likewise taken by the Hebrews for a *mark*, *token*, or *spot*, whereby a thing may be known and discerned. Some render it, *glistreth*, or *shineth*, like gold; also, *spot ed.* (*Though thou shouldest wash thee, &c.*) that is, all thy hypocritical pretences, excuses, fig-leaves, wherewith thou seekest to cover thy wickedness, cannot help thee.]

23 *How saiest thou, I am not polluted, I have not walked after the Baals?* see thy way [That is, thine Idolatrous nature and practice] in the valley, [this may be understood of valleys in general, Isa. 57. 5. 6. or in particular, of the valley of Hinnom that lay near Jerusalem, where they committed their abominable Idolatry with Moloch. See 2 Kings 23. 10. and below, ch. 19. 2, &c.] know what thou hast done, thou light swift she-camel, [I. is conceived, that the Hebrew word *Bicbra* signifieth a certain kind of small, or young she-camels, that were very swift in running, as post-horses are, and so run before others, as the first-born (from whence the word *Bechor* is used) came before the other children, Compare Isa. 60. 6.] Therefore such a she-camel was called by a Greek word *Dromas*, that is, *she-runner*; the word *Dromedary* is also used in our own language. Hereunto God compareth Israel, by reason of their fiery disposition to run into all manner of Idolatry] that traverseth her wayes. [the Hebrew word rendered here *traverseth*, is only found in this place, being derived from another word, which signifieth a shoe-latchet. God doth intimate hereby, that Israel ran up and down, to and fro in Idolatry, as a shoe-latchet is often variously turn'd and shaken to and fro.]

24 *She is a wilde ass,* [Heb. *taught*, that is accustom'd, exercised, and experienced, as below, chap. 13. 21, 23, and 31. 18. Hos. 10. 11.] in the wilderness, [the meaning is, that she is no lesse to be restrained or tamed in her hot disposition, than a wilde ass is. See Job 39. 8.] according to the delight of her soul she draweth the winde, who should turn away her meeting? [She draweth in the winde; or, swalloweth in the winde. Compare below, chap. 14. 6. That is, she cheereth and delighteth herself upon all occasions (which she herself seeketh and pursueth after in her spiritual whoredom) being so impudently hot, as that none can restrain or beat her off from it. Oth. she snuffeth up and draweth the winde according to her occasion, who should turn her away?] all that seek her will not grow weary; in her moneth they shall finde her. [the Idolaters that desire to commit fornication with her, need not to take great pains, she is easie to be found. Compare Ezech. 16. 33. 34. and 23. 40. (they shall finde her in her moneth) The New Moon, or monethly courses, for she hath laid aside all modesty. See Levit. 20. 18. Some understand this of the Idolatry, which they committed on every new moon.]

25 *With-hold thy foot from being unshod, and thy throat from thirst:* [These are the words of God, who calleth Israel away from their impudent heat] but thou saiest, *It is past hope, No:* [It is in vain, it is lost labour, I will not do it] for I love strangers, [to wit, Idols] and I will walk after them.

26 *As a thief is ashamed,* [Hebr. according to the shame of a thief. Compare below, chap. 48. 27.] when he is found, [that is, is taken and apprehended in the very act] so are they of the house of Israel ashamed: [or, shall be ashamed. Oth. they have made the house of Israel ashamed, that is, they shall make ashamed, &c. they shall be made ashamed; that is, they shall be surely ashamed] they, their Kings, their Princes, and their Priests, and their Prophets.

27 *That say to a tree, Thou art my father, and to a stone, Thou hast begotten me.* [Or, brought me forth] for they turn (their) neck unto me, and not (their)

face; [that is, they have revolted from me, and have been refractory and rebellious. See below, chap. 7. 24. and 32. 33. And compare Exod. 32. 9.] but in the time of their evil [to wit, the evil of punishment, when miseries threatened come upon them. So in the next verse] they say, *Arise and deliver us.*

28 *Where are then thy gods that thou hast made thee?* let them arise, if they shall deliver thee in the time of thy evil: [Compare Deut. 32. 38. Judg. 10. 14.] for (according to) the number of thy cities are thy gods, O Jud. [that is, thou hast as many several Idols as thou hast cities. Therefore let us once see, whether all of them together be able to help thee.]

29 *Wherefore do ye contend against me?* ye all have transgressed against me; [See above, verf. 8.] speaketh the L O R D.

30 *In vain have I smitten your children:* [See Isa. 1. 5. below, ch. 5. 3.] they received not correction; [See Prov. 1. on v. 2.] your own sword hath devoured your Prophets, like a destroying [or devouring. See of the Hebrew word, Judg. 20. on v. 21.] Lion. [the meaning is, it is so far from thence, that ye should have received my reproofs, as that on the contrary ye have like raging wild beasts destroyed the Prophets, that disswaded you from Idolatry; as came to passe in the time of Asa, Joram, and Manasseh. See also Mat. 23. 29, &c. Luke 11. 47, &c. and 13. 34.]

31 *O generation! consider [Heb. see] (now) the word of the L O R D: have I been a wilderness unto Israel?* or a land of utter darknesse? [Have I led and dealt so ill with Israel, or have they fared so ill by me, as men that faint and perish in a wilderness, and in dark unfrequented wayes, for hunger, grief, sorrow, and want?] Surely (will the Lord say) the contrary is most true. Such interrogatives imply a strong denial. (or a land of utter darknesse) Heb. obscurity of the L O R D. The Hebrew particle *I A H*, (according to the opinion of most Expositours, being added thereunto for the exaggeration or aggravation of the thing. Compare Genes. 13. on v. 10. Oth, a land that casteth down, or causeth to fall the inhabitants thereof, that is, causeth them to faint and perish for want; the sense being all one] wherefore then say my people, *We are Lords,* [or, we bear rule] *we will come no more unto thee?* [that is, our affairs go well, we have strengthened our Kingdome by foreign aid and covenants, we have now no more need of thee, we need not seek any more unto thee.]

32 *Doth also a Virgin forget her ornaments?* (or) a bride her bindings? [Wherewith she tieth her attire fast to her head. Some take it to be the attire of the head, or of the neck, or throat] yet my people have forgotten me [who am their glory and onely ornament, see 2 Sam. 1. on verf. 19. See also below, chap. 3. 21.] dayes without number. [A very long time]

33 *Why doest thou make thy way good, whereas thou seekest dallying?* [Heb. proper'y love. The meaning seemeth to be, Why wilt thou yet hide thy Idolatrous condition and practise, whereas indeed thou doest nothing else then to seek occasion every where to get acquaintance and society with other Idolaters, and to commit Idolatry with them. Some understand this of her constant running and travelling, to get favour among heathenish Idolatrous Nations, and to make covenant with them: whereof, v. 36. They did both, and the one depended upon the other] therefore hast thou also taught the most wicked (harlots) thy wayes. [or, whereby, so that thou also, yea, thou hast also, &c. That is, thou art so vile an harlot, as that thou surpassest the very worst outlandish or heathenish harlots that be, because by thy practise thou makest them worse then they are of themselves.]

34 *Yea, the blood of the souls* [That is, persons, compare

pare Prov. 28.17. with the annotat.] of innocent needy ones is found in thy skirts : [to wit, of thy garments] I have not found it by digging up, but upon all these. [to wit, skirts of thy garments (I have not found it, &c.) it, to wit, the blood. The Hebrew noun that signifieth blood is indeed in the former words used in the singular number, but is joyned with a verb of the plural number, as if one should say, *The blood are found*, that is, the *bloods*, as the Scripture often useth the word *bloods* so ; or it may be understood of much innocent blood, wherewith they were defiled. See v. 30. This was so manifest, as that it needed not to be found out by any strict search, neither needed the blood to be digged up, as if it were hid in the earth, but it was publickly to be seen, sticking yet (as we may say) upon the skirts of their garments. Some take it thus, thou, because the Hebrew verb may be taken in the first person of the masculine gender, and in the second of the feminine) *bast not found them* (to wit, the innocent poor) *digging thorow*, (that thou mightest have killed them as guilty night-thieves, Exod. 22.2,3.) *but* (thou hast killed them) *for all those things* ; to wit, for all thy fore-mentioned Idolatries, which they reproved. See on verse 30.]

35 Yet thou saiest, *Surely I am innocent, surely this anger*, [To wit, the Lord's anger] *is turned away from me* : [As if they had said, We are sufficiently sure of it, that the Lord is not wroth with us. Oth. let only his anger turn away from me] That is, I will sufficiently prove that I am innocent, if so be he will but deal kindly with me, and not be so rigorous and severe, as hypocrites do always excuse themselves, and blame God] behold I will plead with thee, [or, submit my self with thee to judgement, as elsewhere. See Ezech. 17. 20. and 20.35. Joel 3.2, &c.] because thou saiest, I have not sinned.

36 Why travellest thou much [Heb. greatly] abroad, changing thy way ? [travelling sometimes to this, sometimes to that party for help] Thou also shalt be ashamed of Egypt, [compare Isa. 30.3,4,5. and below, chap. 37. 7. Hos. 5.13, &c. By Egypt is meant here the Egyptians, so in the following clause, by Assur the Assyrians] as thou wast ashamed of Assur. [See 2 Chron. 28. 20, 21. As if the Lord should say, As thou hast been deceived by the one, so shalt thou likewise be deceived by the other.]

37 Thou shalt also go forth from hence [Because thou doest thus travel forth from hence, therefore thou shalt, &c. Or, from this (man) to wit, the Egyptian. Oth. for that cause] with thine hands upon thine head, [that is, with mourning, shame, and disgrace, See 2 Sam. 13. 19. with the annotat.] for the L O R D hath rejected all thy confidence, [Hebr. thy confidences, in the plural number ; that is, all thy vain refuge, which thou seekest out of God] so that thou shalt not prosper in it.

C H A P. III.

Gods great forbearance with the wicked and obstinate Idolatry of Juda, and an invitation to repentance, v. 1, &c. A comparing of the wickedness of Israel and Juda, who took no warning by Israels sinning, but exceeded them in wickedness, 6. Israel is also invited to repentance, 12. with fair Evangelical promises, concerning the gathering of the elect Jews and Gentiles unto the Church of Christ, the ordaining of the office of Preaching, the repealing of the ceremonies, and the setting up of a new form of worship : also concerning the Spirit of adoption, of prayer, and of true repentance (whereof God giveth his elect a pattern) and the inheritance of the heavenly Canaan, 14, &c.

T Hey say, [Heb. to say, or, saying ; that is, they say commonly, to say so, in a manner of speaking, suppose that, &c.] If a man leave his wife, and she go from him, and become another mans, shall he also yet return unto her again? [that is, may also the first husband take her again] should not that same land [wherein such an abomination should be committed. See hereof, Deut. 24.4.] be greatly profaned ? [Heb. being profaned be profana] thou now hast plaid the harlot with many lovers, [Heb. companions, friends] yet return again unto me, speaketh the L O R D. [the Lord doth intimate hereby, that he will notwithstanding graciously receive his people, if they shall seriously repent of all these abominations and breaches of covenant.]

2 Lift up thine eyes unto the high places, and behold, where hast thou not been licen with ? [That is, there are no high places, but thou hast committed Idolatry upon them] thou hast sate for them in the wayes, [to watch for the lovers, as a common impudent strumpet. Compare Gen. 38.14. Ezech. 16. 24, 25.] as an Arabian in the wilderness : [As thieves and robbers watch for passengers in desert places] so hast thou profaned the land with thy whoredomes and with thy wickednesse.

3 Therefore the drops of rain [Or, showers of rain] have been with-held, [to wit, by me, according to my threatenings, Levit. 26.19. Deut. 28. 23, 24.] and there hath been no latter rain : [see Deut. 11. on vcl. 14] but thou hast an whores [Heb. a womans, a whores : as often] forehead, thou refusest to blush. [that is, thou wilt not be ashamed, which thou indeed oughtest to be, when thou seekest my judgements, which I bring upon the land.]

4 Wilt thou not from this time cry unto me ? [Hebr. doest thou not cry unto me, or, doest thou not call me, &c. as if God should say, Wilt thou not now yet return again unto me ? repent yet from this time] My father, thou art the guide of my youth, [that hast led and guided me from the beginning with instruction, counsel, action, as a good husband doth his wife. Compare Prov. 2.17.]

5 Will he reserve (anger) for ever ? [Compare below, v.12. and Psal. 103. 9. also Levit. 19.18. Nahum 1. 2. in which places the word anger, for the clearing of the sense, is to be understood. These and the words that follow may yet be taken as the words of the people, which God prescribeth unto them, to move him thereby in a penitent and humble manner to have compassion on them : or, as the words of God, or of the Prophet, shewing that God will turn away his anger, if they do repent] will he keep (it) continually ? Behold thou spekest, and doest those wickednesse, [Which are related above. These are the words of God unto Israel] and doest prevail. [that is, thou doest obstinately break thorow with thy wickednesse, as if God should say, It's but in vain for me to call thee to repentance, thou carest not for it, thou goest but the more wilfully on in thy wickednesse.]

6 Moreover the L O R D said unto me, In the dayes of King Josia ; [When the ten tribes of Israel were carried away into Assyria] hast thou seen what the back-sliding Israel hath done ? [Heb. properly overfesse, or back-sliding. Oth. the back-sliding, in the feminine gender, agreeing to the following text, where Israel is compared to an harlot] she went up into all (or every) high mountain, and under all (or every) green tree, and there played the harlot.

7 And I said, after she had done all this, Turn thou unto me, but she returned not : This the treacherous (one) her sister Juda saw. [The treacherous (one.) So doth God call them of the tribe of Juda, by reason of their Idolatry, whereby they had broken the spiritual bond, and faith of marriage, that was between God and them, as well as the other ten tribes of Israel had done, which

which were all kinsmen of Juda , as being all descended from the Patriarch Jacob : therefore they are called sisters. Compare *Ezech. 16.46.* and *23.2,4, &c.* So in the sequel]

*8 And I saw , when because of all , wherein the back-sidden Israel had committed adultery , I had forsaken her , and given her her bill of divorce , [Delivering her into the hand of the Assyrians , who carried the ten tribes away captive , as from the face of God , and out of their own Land] that the unfaithful , her sister Juda , feared not , [Stuck not , or , was not afraid to follow the evil example of Israel , notwithstanding that she had , as it were beheld with her eyes all those judgements that had lighted upon Israel . Compare below chap. 44.10. and *Prov. 28.* on vers. 14.] but went her wayes , and played the harlot herself also .*

*9 Yea it came to passe , by reason of the fame of her whoredom , [Hebr. voice , &c. which may be also so taken , as that it was a crying voice , as the Scriptur elsewhere speaketh , *Genes. 4.10.* with the annotat. Oth. lightnesse] that she perfumed the Land : [Some apply this still to Israel , by comparing the following verse] for she committed adultery with stone , and with wood . [That is , with stone and wooden Idols . So *Ezech. 20.32.* See there]*

10 And even in all this , [Or , for , or , by all this ; that is , though she had seen all this , that was beforerelated concerning Israel] her unfaithful sister Juda hath not turned unto me with her whole heart ; but falsely , [Heb. in , or , with falsehood ; that is , deceitfully , hypocritically] faith the LORD .

*11 Therefore the LORD said unto me , The back-sidden Israel hath justified her soul ; [That is , her self , her person , as often . See *Genes. 12.* on vers. 5.] more then the unfaithful Juda . [The meaning is , Israel may boast of it , that she hath not done yet so wickedly , as Juda hath . See *Ezech. 16.51,52.* and *23.11.*]*

*12 Go thy wayes , and proclaim these words toward the North , [Toward Assyria and Media , whijther the ten tribes were carried] and say : Repent , thou back-sidden Israel , saith the LORD , then I will not cause mine anger [Hebr. face ; that is , mine anger , or , my angry countenance , whereby is meant Gods severe judgements . See *Psal. 21.* on vers. 10. and below chap. 4. 26. *Lev. 17.* on vers. 10.] to fall upon you : [Oth. I will not cast down my face against you : that is , I will not look upon you with an angry and stern countenance : (Compare *Genes. 4. 5,6.*) but will shew mercy and favour to you] for I am gracious , [See *2 Chron. 6.* on vers. 41.] I will not keep (anger) for ever . [See above on vers. 5. Compare *Psal. 86. 15.* and *103. 8,9.* and *145. 17.*]*

*13 Only know . [Or , acknowledge] thine iniquity , that thou hast transgressed against the LORD thy God ; [See above chap. 2. on vers. 28.] and hast scattered thy wayes to the strangers , under all (or , every) green tree , [That is , hast run hither and thither to and fro , like a light impudent harlot , to commit idolatry with strange idols , as above ver. 2. 6. See also *Ezech. 16.24, &c.* and *23.5, 6,7, &c.*] but ye have not been obedient to my voice , saith the LORD .*

*14 Return , ye back-siding children , speaketh the LORD , for I have married you : [Having the authority of an husband over you] and I will take you , one of a City , and two of a Family , and will bring you to Zion . [I will in mercy save a remnant , and bring them to the fellowship of my Church , represented by Zion . See *1 Chron. 9. 3.* and *Rom. 11. 5.* For this hath principally respect to the time of Christ , and of the New Testament]*

*15 And I will give you Pastours , [That is , Teachers , Preachers] according to mine heart ; they shall feed you (with) knowledge and understanding . [See further concerning this promise , below chap. 23. 4. *Ezech. 34. 23.* and Compare *Eph. 4.11.* and *1 Sam. 13.14.*]*

*16 And it shall come to passe , when ye shall be multiplied and become fruitful in the Land , [To wit , by the preaching of the Gospel , as came to passe in the time of our Saviour Christ , and his Apostles . See some beginning hereof , *Acts 1. 15.* *1 Cor. 15. 6.* and afterward , *Acts 2. 41.* and *4. 4, &c.*] in those dayes , saith the LORD , they shall say no more , The Ark of the covenant of the LORD , [That is , the Ceremonies of the Old Testament (among which the Ark was likewise a chief part) shall cease , as being shadows and types of the Messiah Jesus Christ , who being then come shall accomplish all things , and cause his Church to worship God in Spirit , and in truth , in all places . See *Joh. 4. 21, 23.* *1 Tim. 2. 8, &c.*] neither shall it come to minde : [This is expounded by the following words . Compare *Isai. 65. 17.* and below chap. 7. on vers. 31.] neither shall they remember it , [To wit , not so , as in former time , and for the use of Gods worship . Compare below chap. 16. on vers. 14.] nor visit (it ,) neither shall it be made [Or , be repaired] again . [Or , (that , or , all those things) shall come to passe , or , be done no more . Oth. it shall be no more magnified ; that is , be highly esteemed and praised : because the Son of God shall be manifested in the flesh ; as the word made , is likewise so taken by some , *Deut. 32. 6.* and *1 Sam. 12. 6.* and elsewhere]*

*17 At that time they shall call Jerusalem , the throne of the LORD , and all the heathen shall be gathered unto it , because of the Name of the LORD , [Or , to the Name of the LORD ; that is , to the Lord himself , who shall be manifested in the flesh , and unto his Church , as it were by Name] to Jerusalem : and they shall walk no more after the opinion [Or , imagination , speculation , thought . Oth. hardnessse . So *Deut. 29.19.* *Psal. 81.13.* and below chap. 7.24. and 9.24. and 10.8. and 18.12, &c.] of their evil heart .*

*18 In those dayes the house of Juda shall go to the houses of Israel : and they shall come together out of the Land of the North , into the Land that I have given for an inheritance unto your Fathers . [See above on vers. 14. They that formerly were separated from one another , and were at oddes and enemies to each other , shall live in peace and unity together , here in the Church of God , by one Spirit of faith , as members of one body under one head Jesus Christ , and shall hereafter possess the inheritance of God in the heavenly Canaan . Compare *Isai. 11.13.* *Ezech. 37. 16, &c.* and *Heb. 11.14,15.* and *12.22.* and below chap. 50.4. (and they shall come together out of the Land of the North) That is , of their captivity : this being a figure of the spiritual captivity , and deliverance out of it by Christ . (into the Land that I have given unto your fathers for an inheritance) Or , which I cause them to inherit , or , possess hereditarily]*

*19 I said indeed ; How shall I put thee among the children ? and give thee the desired Land [Heb. the Land of desire , of wish ? See *Psal. 106.* on vers. 24.] the beautifull inheritance , [Hebr. the inheritance of beauty . So was Canaan called , being a type of the heavenly Canaan . See *Ezech. 20. 6.* *Dan. 8. 9.* and *11. 16, 41,45.*] of the armes of the heathen ? But I said ; Thou shalt cry unto me , [Or , call me ,] My Father , and thou shalt not turn away from after me . [I said ; &c.] That is , I thought , as straight way again ; Spoken of God after the manner of men , as it were considering and advising thus with himself , to expresse the unworthiness of this people (whereof further vers. 20.) and the greatness of his mercy : as if God should say : But how shall I attain to it , to make me a Church of such a wicked nation , and to adopt them for my children , and heirs of the heavenly and glorious Canaan , with the multitude of the Gentiles ? Whereunto God thus maketh answer within himself : I will by my Spirit of conversion and adoption cause them to return (as followeth) and to cry unto me in faith , Abba , Father , and not to depart from me . So *Rom.**

Rom. 8.15. Jerem. 32.40. Some take this verse as a consequent of the former promise, and render it thus, *Also I said, or For I said, how shall I, &c. by way of admiration: and in the sequel, also I said, Thou shalt cry unto me, &c.*

20. *Verily (as) a woman unfaithfully departeth from her friend;* [Or, companion; that is, husband. Compare Hos. 3.1.] *so have ye dealt unfaithfully against me, ye house of Israel,* saith the L O R D .

21. *There is a voice heard* [That is, there shall be heard] *upon the high places, a weeping (and) supplications* [or, a weeping of supplications] *of the children of Israel, because they have perverted their way, and have forgotten the L O R D , their God.* [here beginneth a prophecie and description of the conversion of the Israelites.]

22. *Return, ye back-sliding children, I will heal your back-slidings:* [This is the voice of God] *Behold (here) are we, we come unto thee, for thou art the L O R D our God.* [This is the answer of the weeping and supplicating penitent Israelites.]

23. *Truly in vain (is it expected) from the hills, (and) the multitude of the mountains: truly in the L O R D our God is the salvation of Israel.* [Compare Psalm 121.1.]

24. *For the Shame* [That is, the Idol Baal, of whom indeed we may be ashamed, for he is a filthy and shameful Idol, and hath made us ashamed and confounded. So below, chap. 11. 13. Hos. 9.10.] *bath eaten up* [that is, devoured] *the labour of our fathers,* [that is, that which they had gotten by their labour, as is expounded in the words following] *from our youth: their sheep, and their oxen, their sons and their daughters.* [this shameful Idol Baal had consumed the labour of their fathers, both in respect of the costliness of the Idolatry, and of the just judgements that came upon them for it.]

25. *We lie (down) in our shame, and our confusion covereth us, for we have sinned against the L O R D , our God, we and our fathers from our youth unto this day: and we have not been obedient unto the voice of the L O R D our God.*

CHAP. IV.

An exhortation to true repentance, v.1, &c. A large declaration and representation of the future destruction of the land of Juda by the Babylonians, for their sins, contrary to the prediction of the false Prophet, 5. 27. Whereat the Prophet bitterly lamenteth, 19. In the meanwhile God promiseth a gracious moderation of the plagues, 27.

IF thou wilt return, Israel, saith the L O R D , return unto me: [As if God should say; If thou at any time art minded to return, as thou oftentimes pretendest thou hast a mind to do, then do it now, and do it sincerely without hypocrisie and mixture of any Idolatry, as is shewed in the sequel] *and if thou wilt put away thine abominations* [that is, thy abominable and horrible Idolatries, or dung-gods, which are joyned with the abominations, Deuterom. 29.17. See 2 Chron. 15. on verse 8.] *from my face, then wander not about.* [Upon mountains and hills, to commit Idolatry. See above, chap. 2.20. and 3. 6,13. Or, then thou shalt not wander about; that is, go into exile; and in the sequel, And thou shalt swear.]

2. *But swear, (As true as) the L O R D liveth* [Shewing thereby that thou knowest and honourest

me as thine onely God, and that sincerely, without falsehood or hypocrisie, as followeth. Compare below, chap. 5. 2.] *in truth, in judgement, and in righteousness:* [These three things comprehend all that is requisite to an holy oath and worship of God, in respect of God, a mans self, and his neighbour, both in his general and particular calling. Compare the former annotat. and Genes. 18. on verse 19. 1 King. 10. on verse 9.] *so shall the heauen* [that now mock both at you and me, because you behave your selves so shamefully as that I am fain to punish you by the heathen themselves for the honour of my Name] *blesse themselves in him, and glory in him.* [Namely, the L O R D ; beholding your piety, and thereupon Gods promised blessing upon you, they will be invited to turn unto the true God, and to seek their happiness onely in him, to ascribe it to him alone, and to account themselves blessed and happy in him. Compare Genes. 22. on vers. 18. Deut. 29.19. Psal. 10.3. and 49.19,20.]

3. *For thus saith the L O R D to the men of Juda,* [Heb. the men, &c. that is, the men, or every man, or those of Juda. So veri. 4. and chap. 11.9 and 17. 25. and 18.11. and 32, 33, &c.] *and to Jerusalem:* [that is, the inhabitants of Jerualem, as verse 4.] *Break up unto your selves a fallow ground:* [As a fallow ground must be well ploughed up, and cleansed anew, that it may be fit to receive good seed, and to bear good fruit: so purge your selves thoroughly from all uncleanness, and be renewed as new creatures, and put on the new man, &c. Compare Heb. 6.7. Gal. 6.15. Eph. 4. 22, 23, 24.] *and sow not among thorns.* [Compare Marth. 13. 7,22.]

4. *Circumcise your selves to the L O R D ,* [See Deut. 10. on verse 16. and 30. on vers. 6. and further Genes. 17. also below, chap. 9.26.] *and put away the fore-skins of your heart, ye men of Juda, and inhabitants of Jerusalem: lest my wrath come forth like a fire,* [compare Deut. 4. on v. 24.] *and burn, that none can quench (it) because of the wickednesse of your dealings.*

5. *Declare it in Juda, and cause it to be heard at Jerusalem, and say, yea blow the trumpet in the land: cry with a full (voice,)* [Heb. cry, fulfill. Of such a connexion of two words, see Psal. 45. on verse 5. The meaning is, cry out to the full, every where, let all places be filled with proclamation. Others, cry, gather together, lay, make a full Congregation, that every one may hear, and know it; for it shall be a general calamity thorowout the whole land] *and say, Assemble your selves, and let us go into the defenced Cities.* [Against the enemies coming. Hebt. Cities of defense.]

6. *Set up the standard towards Zion,* [For a token, that they must all flee to Jerusalem, as a Royal Fort] *flee in heaps,* [or, mightily strengthen your selves for the flight. So below, chap. 6. 1. and Isa. 10. 31. Oth. heap your selves together, gather your selves together, flock together (as we say) as Exod. 9.19. to wit, to flee all together. The Hebrew word (that is found in the fore-mentioned places) hath the signification of fleeing, departing, returing to some other place, and of gathering together] *stay not; for I bring evil* [that is, great mischief, milery, and calamity, as the last words of this verse do shew] *from the North,* [from Chaldea, or Babylon] *and a great breach,* [or, breaking; that is, misery, calamity, destruction, desolation, as below, vers. 20. and chap. 6. 13,14. and 6. 11, 21. and 10. 19. & 14. 17. Compare also, chap. 17. 18. and 22. 20. and 48.3,4,5; and elsewhere often in this Book. So Isa. 1.28, &c.]

7. *The Lion is come up from his thicket,* [Nebuchadnezar, King of Babel with his host, will break forth as a Lion out of his den, or cave. Compare Isa. 11.12.]

Isaia 5. 26, 27, 28, 29.] and the destroyer of the Gentiles is marched up, he is gone forth from his place ; to make thy land [O Zion or Jerusalem, as may be gathered from what goeth before] a desolation ; thy cities shall be destroyed, (so) that none shall dwell in them. [Compare Isaia 5. 29. above, chap. 2. 15. and below, chap. 5. 6.]

8 For this gird on sacks, [See Genes. 37. on verse 34.] lament and howl ; for the heas of the L O R D S anger is not turned away from us.

9 And it shall come to passe at that time, saith the L O R D , (that) the heart of the King, and the heart of the Princes shall perish : [That is, all their courage shall fail. See 2 Kings 25, &c. and below, chap. 39. and 52.] and the Priests shall be astonished, and the Prophets shall wonder. [to wit, the false Prophets. See the following annotat. on v.10.]

10 Then said I, Ab Lord, L O R D , Truly, thou hast greatly deceived [Heb. deceiving deceived] this people, and Jerusalem, saying ; Ye shall have peace ; whereas the sword reacheth unto the soul. [Compare below, verse 18. The meaning is, Thou hast greatly deceived, &c. To wit, by the false Prophets, whom thou sufferest to promise falsely unto the people, under the pretence of thy Name and Service, all happiness and prosperity, whereas indeed utter misery and destruction is at hand. Compare 1 Kings 22.21,22,23, and the annotat. there; also Ezech. 14.9. and below, chap. 6.14. and 7.4,10, and 23.1.]

11 At that time shall it be said to this people, and to Jerusalem ; A dry wind from the high places in the wilderness, by the way of the daughter of my people ; [That is, toward the land of Juda, and Jerusalem] nor to fan, nor to cleanse : [But to waste, will the Lord say ; A dry, or thin, oth. smooth wind. That is, that will go thorow smoothly, and without opposition, to cast all things down to the ground : Meaning the Babylonians that should come from the North, upon the mountain of Libanus. See below, v. 15.]

12 There shall come unto me a wind that shall be too strong for them. [Hebr. full ; that is, too strong, so that they shall not be able to endure and with-stand it. Hebr. fuller then they. Oth. a full wind from those (places) to wit, that are described before] Now will I also utter judgements against them. [that is, passe my doom or sentence upon them. That is, I will hold a Court for the trial of them. See above, chap. 1. 16. Another use of this phrase is below, ch. 12.1.]

13 Behold, he cometh up as clouds, [The Babylonians shall come as swiftly against thee, as clouds, &c.] and his charers are as a whirl-winde, his horses are swifter [Heb. lighter] then eagles : Wo unto us, for we are wasted. [they are the words of the Jews, as being sensible of feeling Gods judgement : or, the words of the Prophet, as lamenting the misery of the people.]

14 Wash thine heart from wickednesse, O Jerusalem, [Compare Isa. 1.16.] that thou maiest be saved : how long wilt thou suffer the thoughts of thy vanity [that is, thy vain thoughts, whereby thou relieft on vanity and falsehood, or iniquity] to over-night. [or, to lodge, to abide] in the innermost (parts) of thee ?

15 For a voice declareth from Dan, {The coming of the Babylonians, that march from thence thorow Israel toward Juda. Dan was the outermost border of Canaan in the North] and causeih misery to be heard from moun Ephrasm. [The innermost border of Israel in the North of Juda.]

16 Make mention to the Nations, behold, cause it to be heard against [Or, unto, or from] Jerusalem ; there come watchers [that shall besiege and environ Jerusalem, and shall take diligent heed that none escape. See 2 Kings 25. 4, 5.] from a farre Country ; [to wit, from Ba-

bylon] and they lift up their voice [Heb. give their voice ; that is, make a noise, as above, chap. 2. 15.] against the cities of Juda.

17 As the watchmen of fields [That beset the fields on every side, that the wilde beasts that are hunted may no where escape] are they round about against her : [besieging Jerusalem on every side, 2 Kings 25. 1, &c.] because sho [to wit, Jerusalem, as appeareth, vers. 14.] hath been rebellious against me, saith the L O R D .

18 Thy way, [That is, thy bad condition and practice, see Genes. 6. on verl. 12.] and thy dealings have done these things unto thee ; [Occasioned and caused all these plagues] this is thy wickednesse, [that is, the fruit and reward of thy wickednesse] that it is (so) bitter : [Oth. therefore it is so bitter ; to wit, the suffering that is nigh at hand. Oth. that he (to wit, the enemy) is so bitter, and seeketh thy life, and utterly to undo thee. Compare v.10.]

19 O my bowels, my bowels ! [These and the rest that follow in this verse are the words of the Prophet, who is exceedingly troubled in the presence of God, as if he beheld these miseries with his own eyes. Compare Isa. 15. 5, and 16.11. and 21.3.] I am in travel, O the walls of mine heart ! [Or, (in) the walls of mine heart ; that is, in my midriff, heart-covering, in my inner parts in my heart] mine heart maketh a noise in me, I cannot hold my peace : [Or, be still] for thou, my soul, hearrest the sound of the trumper, and the cry of war.

20 Breach upon breach is cryed out ; [That is, one misery or destruction is no sooner gone, but we presently hear tidings of another. Compare, Psal. 42. 8. and see above, verl. 6.] for the whole land is destroyed : suddenly are my tents [that is, the habitations of my people] destroyed, my curtains in a moment. [that is, very suddenly.]

21 How long shall I see the Standard? hear the voice of the trumpet ?

22 Surely, my people is foolish, they do not know me ; they are foolish children, and have no understanding : they are wise to do evil, [Crafty and well versit in evil. Compare 2 Samuel 13. on verse 3.] but to do good they know not. [Compare Amos 3.10.]

23 I beheld the land, [To wit, the land of Juda] and lo, it was waste and void : [See Genes. 1. on verse 2.] This is a figurative description, and a lively portraiture of an universal and terrible desolation and ruine of the land of Juda.] also the heaven and its light was not. [that is, the heaven was dark and black. Compare Isaia 5. 30. and 50. 3. and below, verl. 28.]

24 I beheld the mountains, and lo, they trembled : and all the hills shaked. [Hebr. made themselves light, or swift ; that is, moved themselves swiftly.]

25 I beheld, and lo, there was no man : and all the birds of the heaven were fliwen away. [Hebr. properly swerved away, or fled away. See below, ch. 9. 10. and 50.3.]

26 I beheld, and lo, the fruitful land [Hebr. Carmel. See above, chap. 2. on verse 7.] was a wilderness, and all the Cities thereof [to wit, of the fruitful land that lay in it] were broken down, because of the L O R D , [Hebr. because of the face of the Lord] which some take to be his anger, his angry face. See above, chap. 3. on verl. 12.] because of the heat of his anger.]

27 For thus saith the L O R D , This whole land shall be a desolation : [That is, every where exceedingly wasted] (yet will I not make a full end.) [or destruction, consumption. Compare below, chap. 5. 10, 18. Ezech. 11. 13. and 20. 17. That is, I will not make an utter desolation, but yet inter-mingle my mercy with

with my wrath, and reserve me a remnant, and a seed in Jacob. See below chap. 30. 11. and 46. 28. This God interteth her, among these terrible threatenings, for the comfort of the elect and believers. Some conceive that the meaning of these words is: 'There shall not be an end for all this; my wrath and judgement shall not yet cease for all this, but shall still go on, and continue a long while upon this Land: Whereunto they apply the mourning of the earth and of the Heaven, whereto mention is made in the sequel. This phrase is used in another sense of sinners, that have exremely offended, and filled up the measure of their sins. See Genes. 18. on vers. 21.]

28 For this shall the earth mourn, and the heaven above be black: [As weareing mourning-apparel. See Psal. 35. on vers. 14.] because I have spoken it, I have purposed it, and it shall not repent me, neither will I turn back from it.

29 All the Cities flee [Hebr. all the City, or, the whole City is fleeing; that is, the citizens, or, the inhabitants of the cities (as the following words shew) shall flee: and so in the sequel] for the cry [Hebr. voice] of the horsemen, and they go into the clouds, [That is, up to the tops of mountains, that reach to the very clouds, for to hide themselves there. Oth. into thick, or, close places, as thickets, &c.] and climb up upon the rocks: all the Cities shall be forsaken, so that no man dwell therein.

30 What wilt thou do then, thou wasted one? [To wit, Daughter of Zion, as in the following verse. That is, thou that shalt be wasted or destroyed] though thou shouldest clothe thy self with scarlet, though thou shouldest adorn thy self with golden ornaments, though thou shouldest rent thy face with paining, [Though thou shouldest attire and paint thy self so much, and so often, as that thy face and checks should come to split, and rent by it: To wit, in an idolatrous and heathenish manner, to please and mitigate thine enemies: as harlots do trick up themselves, to please their lovers] (yet) shouldest thou trim thy self in vain: the lovers [To wit, the Babylonians, that seek to master thee] despise thee, they will seek thy soul. [That is, seek thy life. See 2 Sam. 4. on vers. 8.]

31 For I hear a voice as of a (woman) that is in travail, an anguish as of one that is in pain of the first childe, the voice of the Daughter of Zion, she draweth breath painfuly, [Oth. sigheth, lamenteth, by reason of her burden and distresse] she spreadeth forth her hands, [As those are wont to do, that mourn exceedingly, and are in extreme pain] (saying) O wo (is) me now, for my soul is weary because of the murderers. [The Babylonians]

C H A P. V.

A complaint of the sad and fearful condition of Jerusalem and Iuda: as that there were no godly men more to be found among small or great, verl. 1. 4, 5. That all grosse sins were rife among them, as, false and hypocritical swearing, 2. Obstinacy and hardness of heart, 3, 21, 22, 23, 24. Idolatry, 7, 19. Adultery and whoredom, 7, 8. Contempt of Gods Word, and of his Prophets, 11, 12, 13. Rubes gotten by wicked and treachery devices, 26, 27. Injustice in judgement, 28. Prevailing of false Prophets, and wicked Priests, 31. For all which sins God threateneth to punish them by the Chaldeans, 9, 14, 15, &c. yet without destroying them utterly, 10.

O about thorow the divisions of Jerusalem, and be hold now, and enquire, and seek in the streets there-

of; if ye can finde any man, if there be one that doth judgment, that seeketh truth, or, faithfulness, faulth. The Lord intimateth, that all places were full of hypocritie] then will I be gracious unto her. [Or, pardon it. That is, I will spare the whole City of Jerusalem for the godly mans sake. Compare Genes. 18. 24, &c.]

2 And though they say; (As true as) the L O R D liveth; [When they do sometimes swear by my Name for a cloak and covering of their Idolatrous swearing, wherof below. verl. 7.] yet [Or, surely, so. Oth. therefore] they swear falsely. [To wit, because they seek not judgement, nor faithfulness, or truth]

3 O L O R D, do not thine eyes (look) after the truth? [That is, it is doubtless true, that thou regardest faith and truth, without which thou hatest all outward shews, as mere hypocritie] thou hast smitten them, but they have felt no pain; [That is, thou hast plagued them in divers manners, and at sundry times consuming a great part of them, as felloweth, but they have not been bettered by it, but have remained as obstinate and hardened as they were before. Compare 1. 5. and 9. 13. above chap. 2. 30.] thou hast consumed them, (but) they have refused to receive correction: [See above chap. 2. 30.] they have made their faces harder than a rock, [So that they are exceeding impudent. Compare above chap. 3. 3.] they have refused to return.

4 But I said: [To wit, with my self: that is, I thought] surely, these are poor: [A company of poor, ignorant people] they deal foolishly, because they know not the way of the L O R D, the judgement of their God.

5 I will go [Hebr. I will go me; according to the Hebrew phrase] to the Great ones, and speak with them; for they know the way of the L O R D, the judgement of their God: but they had altogether broken the yoke, (and) burst the bonds. [Compare Psal. 2. on vers. 3.]

6 Therefore a Lion out of the forest hath slain them; [That is, shall slay them. Spoken in a Prophetic manner of the future invasion of the Babylonians] a Wolf of the deserts [Or, of the entrails] shall waste them, a Leopard watcheth against their Cities, who so ever goeth out thence shall be torn in pieces: [See of the Hebrew word, Psal. 50. on vers. 22.] for their transgressions are multiplied, their back-sidings are grown exceeding many.

7 How should I pardon thee [O Jerusalem] for this? thy children forsake me, and swear by them that are no Gods; when I have satisfied them, then they commit adultery, and assemble by heaps in the harlots house.

8 (Like) well-fed stony Horses, they are up betimes; they neigh [Through lustfulnes, like wanton Horses. Compare below chap. 13. 27.] every one after his neighbours wife. [Compare Ezech. 22. 11.]

9 Should I not visit [To wit, by punishment. See Genes. 21. on vers. 1.] for these things, saith the L O R D? or should not my soul be avenged on such a nation as this is? [Compare below vers. 29. and chap. 9. 9.]

10 Climb up upon her Walls [To wit, Jerusalems walls. It is spoken to the enemies] and destroy her, (but make not a full end) [Compare above chap. 4. on vers. 27.] take away her tops, [Or, sicklings out, pinnacles, battlements. Oth. plants, branches, foundations] for they are not the L O R D S. [They to wit, the people, or, the walls and battlements pertain not to the Lord, who will now no more own Jerusalem with all her fair forts and strong holds for his, because of the wickednesse of the inhabitants thereof]

11 For the house of Israel, and the house of Juda, have dealt very unfaithfully [Hebr. dealing treacherously dealt treacherously] against me, [Compare above chap. 3. 20.] saith the L O R D .

12 They deny the L O R D , and say, It is not he : [It is not the Lord, by whose command the Prophets do threaten us all manner of evil] neither shall evil come upon us, [Compare Isai. 25. 15.] neither shall we see [That is, we shall not finde, nor feel. See Job 7. on vers. 7.] sword nor famine.

13 Yea those Prophets [The true Prophets. These are yet the words of the people] shall become winde, [Their Prophecies shall not be accomplished, nothing will come of it, it's but winde. Compare Mich. 2. 11, and Job 6. on vers. 26.] for the Word is not with them : [They have not the Word of the Lord : he doth not speak such things by them. Compare 2 Chron. 36. 16.] thus shall it come unto them. [That which they threaten us, shall light upon themselves]

14 Therefore thus saith the L O R D , the God of Hosts ; [See 1 Kings 18. on vers. 15.] because ye speak this word : Behold, I will make [Hebr. give] my words in thy mouth, [Here God speaketh to Jeremias. Compare above chap. 1. 9, 10. where God also ascribeth his own work to the Prophet, because he would confirm the word of his servant. See there on vers. 10.] fire, and this people, wood ; and it shall consume them.

15 Lo, I will bring a nation upon you from far, [From Babylon. See Isai. 5. 20. and Deut. 28. 49. above chap. 1. 15. and below chap. 6. 22.] O house of Israel, saith the L O R D : it is a strong [Or, rough, hard] nation, it is a very ancient nation, [Hebr. a nation of antiquity, eternity, or, age ; That is, a mighty nation of old, ever from Nimrods time. See Genes. 10. 8, &c. and above chap. 2. on vers. 10.] a nation, whose language thou shalt not know, neither hear [That is, understand. See Genes. 11. on vers. 7.] what they shall speak.

16 Their [To wit, this nations, whereof in the former verse] quiver is as an open sepulchre. [That is, they shall kill, and bring to the grave, multitudes of you with their arrowes] they [To wit, the Babylonians] are all champions.

17 And they [To wit, that strange nation] shall eat up thine harvest, and thy bread, [Compare Levit. 26. 16. Deut. 28. 31, 33.] (which) thy sons, and thy daughters shouldest eat, [Oth. they shall eat up thy sons, and thy daughters ; that is, consume them. Compare below chap. 8. 16.] they shall eat up thy sheep, and thine oxen, [Thy small and great cattle] they shall eat up thy vine, and thy fig-tree : [That is, the fruit of thy vines and fig-trees] they [To wit, the Babylonian soldiery] shall impoverish thy fenced cities, wherein thou trustedst, with the sword.

18 Nevertheless, in those dayes, saith the L O R D , I will not make a full end with you. [See above chap. 4. on vers. 27.]

19 And it shall come to passe, when ye shall say; Wherefore hath the L O R D our God done all these things unto us ? [Compare below chap. 16. 10.] that thou shalt say unto them ; [To wit, in my Name, with my words, as appeareth by that which followeth] Like as ye have forsaken me, and served strange Gods in your Land, so shall ye serve foreigners, in a Land, that is not yours.

20 Declare this in the house of Jacob, and let it be heard in Juda saying :

21 Hear now this, ye foolish, and heart-less people : [That is, which have no understanding : no eyes nor ears of the soul, to consider and obey the Word of God. Compare below chap. 6. 10.] which have eyes, but see not, which have ears, but hear not.

22 Will ye not fear me, saith the L O R D ? will ye not tremble before my face ? I that have placed the sand, for a

bound unto the sea, by an everlasting statute, that shall not passe over it : though the waves thereof toss themselves, yet shall they not prevail, though they roar, yet shall they not passe over it. [Compare Job 38. 10, 11. Psal. 33. 7. and 104. 9.]

23 But this people hath a revolting and rebellious heart : they are revolted and gone away.

24 Neither say they in their heart : Let us now fear the L O R D our God, that giveth rain, both the former rain and the latter rain, [See Deut. 11. on vers. 14.] in its season : [See Psal. 1. on vers. 3.] who reserveth unto us the weeks, the appointed times of the harvest. [Some understand hereby every seventy year, where they were to let the Land rest, and to lie untilled, in which years God had promised them a singular blessing. See Levit. 25. 4, &c. and vers. 20, &c. Oth. the set, or, appointed weeks of the harvest. See Levit. 26. 2, 10. Oth. the oaths of the appointed times]

25 Your iniquities turn away those things, [To wit, the blessing mentioned in the former verse] and your sins hinder that good from you.

26 For among my people are found wicked ones : every one of them layeth wait, [Hebr. be layeth wait ; that is, every one of them] as the fowlers do order themselves. [That lie down, bow, bend, and frame themselves, to catch birds with all the craft and policy that may be. Oth. as the fowlers do set (snakes)] they set a destructive snare [Hebr. destruction, or, something that destroyeth ; that is, that destroyeth men] they catch men.

27 As a cage is full of birds, so are their houses full of deceit : therefore they are grown great and rich. [That is, full of wealth, which they have gotten by deceit]

28 They are fat, [Compare Deut. 32. 15.] they are smooth, yea, they surpass the deeds of the wicked, [That is, they are worse in their practices, than the most wicked of all are wont to be. Compare above c. 2. 33. Oth. they transgresse (by) wicked facts. Hebr. they surpass, or, exceed the words, things, matters, or, dealings of the, or, of a wicked man : or, thus, they go thorow, by wicked devices : That is, commit all manner of wickednesse boldly.] they judge not the cause, (even) the cause of the fatherlesse, [Compare Isai. 1. 23. Zeph. 7. 10.] yet they are prosperous ; [That is, they prosper, grow rich, fat, and well liking, as was said in the former words] neither do they judge the right of the needy.

29 Should I not visit for those things, saith the L O R D ? should not my soul be avenged on such a nation, as this is ? [See above vers. 8. and below chap. 9. 9.]

30 A terrible and horrible thing is done in the Land. [Compare below chap. 18. 13. and 23. 14. Hos. 6. 10.]

31 The Prophets [To wit, the false Prophets] prophesie falsely, [Hebr. in, or, with falsehood, or, lying. Compare below chap. 14. 18. and 23. 25, 26. Ezech. 13. 6.] and the Priests bear rule by their hands, [That is, by the help and service of the false Prophets. The one helpeth and strengtheneth the other. Oth., they bear rule on their sides. Oth. take in their hands, to wit, gifts] and my people are willing (to have) it so : [Hebr. love it so] but what will ye do in the end thereof ? [Hebr. in the hindmost, last, or uttermost thereof ; or, of her ; to wit, of Jerusalem, or, of the Land ; that is, how will ye fare with it at last, when I shall visit it, to wit, either Jerusalem, or the Land ? Compare Deut. 32. 20. Oth. what would ye do at last ? what grosse abominations would ye not commit at last ?]

C H A P. V I.

God representeth lively before the eyes of the people the neer approach of the Babylonians, the besieging and taking of Jerusalem, and their carrying away of them into captivity, v. 1, 11, 12, 21, 22, &c. He exhorteth them to repentance, 8, 16. But forasmuch as all manner of wickednesse is cruelty, oppression and violence, 7, hardness of heart, rebellion, obstinacy, 10, 16, 17, 29, 30. Covetousnesse, 13. Backbiting, 28. Falshood and flattery, both of Priests and Prophets, 13, 14, 15. Contempt of Gods word, and following their own imagination, 19, 28. Hypocritical worship, 20 prevailed; he foretelleth them that they shall all, one after another, be thrust forth out of the land, 9, and he strengtheneth the Prophet against the wickednesse of the people, and the fruitfulness of his ministry among them, 27, 29.

Flee in troops, ye children of Benjamin, [See above, chap.4.on v.6. &c understand by the children of Benjamin, the inhabitants of Jerusalem, as the sequel sheweth. See Judg. 1. 21. with the annotat.] out of the midst of Jerusalem, and blow the trumpet at Thekoā, [see 2 Sam 14. on v.1.] and lift up a token of fire, [as by such kinde of tokens they are wont to adverteise the inhabitants or citizens, in time of danger, of the enemies approach. Oth. tokens of smoke, or beacons. Hebr lifting up. Compare Judg. 20. 38, 40.] at Beish-Cherem, [See Numb. 3. on v.9. Some are of opinion, that this place lay between Jerusalem and Thekoā] for there looketh [that is, sheweth it self, breaketh forth] evill out of the North, [see above, chap 1.on v.13.] and a great breach, [as above, ch.4 6.]

2 I have (indeed) likened the daughter of Zion [That is, Jerusalem, and consequently the inhabitants thereof. Or, I had made the daughter of Zion like, &c.] to a beautiful & voluptuous (woman.)

3 (But) there shall come shepherds [The Princes of the Babylonians. Compare below, chap. 49. 19.] unto her with their flocks: [that is, armies. Compare below, chap. 49. 20.] they shall pitch [Heb. saſten, fix] tents round about against her, [Understand hereby the besieging of Jerusalem] they shall eat up every one his place, [Heb. hand, that is, place, as elsewhere. See Job 1. on vers 14.]

4 Hallow the war against her, [That is, trim your selves, prepare your selves for war, order the war, proclaim it, let them march up against Jerusalem, as followeth. Compare below, ch. 12. 3. and 22. 7. and 51. 27, 28. These are the words of the Babylonians, whom the Prophet bringeth in, speaking in this manner, as also vers. 5.] get you up, and let us march up at noon, [as below, chap. 15. 8. That is, at bright day-light, without dread, publickly] O wo unto us, for the day is gone away, [that is, our good dayes are past, aduersity and misery is at hand: if they be taken for inserted words uttered by the Jews. Otherwise, they may be also the words of the Babylonians, that complain of themselves for neglecting time and opportunity, being greedy after the prey, as eager souldiers are wont to do] and the shadowes of the evening are declined, [Or, are spread, stretched out; that is, become great; it beginneth to wax dark, whereby sorrow and misery may be understood. See Gen. 15. on v.12.]

5 Get you up, and let us march up by night, and destroy their Palaces.

6 For thus saith the L O R D of hosts; [See 1 Kings 18. on v.25.] Hew down trees, [to make a fort. See

Deut. 20.10.] and cast up a wall against Jerusalem: [as Judg. 20.15. see there] She is the city that shal be visited; [compare above, chap. 5 9, 29] in the midſt of her is meer oppression. [Heb. She wholly, oppression is in the midſt of her. That is, concerning this whole city, there is nothing more iſe in it every where, then oppressing with delight and violence; she is full of deceivers and oppreſſors.]

7 As a well giveth up, [Or, casteth up] her water, so she giveth up her wickednesse, violence and deſtruſion is found in her, torment and plauging [which they cruelly offer unto their neighbours, causing the oppreſſed every where to lament and cry] is continually before my face.

8 Suffer thy ſelf to be corrected, Jerusalem, leſt my ſoul be drawn away from thee. [Or, be looſed, depart, be diſ-membred from thee, as one member from another; a very pathetical phraſe, having reſpect to Gods favour and loving kindneſſe, which he had boſt and ſhewed to this City, as a husband to his wife. Compare above, ch 2. 2. 3.] leſt I make thee a deſolation, a land not inhabited.

9 Thus ſaith the L O R D of hosts; They [The Babylonians] ſhall diligently glean, [Heb. gleaning glean, to that nothing that is worth any thing ſhall remain, but all ſhall be carried clean away, as grapes are thorowly gleaned in the vintage. Compare 2 Kings 24. 15, 16. and 25. 11, 12. and below, chap. 52. 28, 29. 30. And ſee of this ſimilitude, Judg. 8. on v.2. and 20. on ver. 45.] the remnant of Israel as a vine: Bring back thine hand as a wine-gatherer, into the baskets. [Or, as a grape-gatherer, who filleth one basket after another full with grapes, and carrieth them away; ſo ſhall the Babylonians ſay to one another, Ye muſt go back again, to fetch away Jews, ſome at one time, and ſome at another. Some hold these to be the words of God, as giving that enemy charge to do it.]

10 To whom ſhall I ſpeak, and make profeſſation, that they may hear it? Behold, their ear is uncircumcized, [As it were covered with a foreskin, ſo that they are un-fit to hearken or attend, or conſider, as followeth. Compare Lev. 26. 41. Acts 7. 51. and above, chap. §. 21.] that they cannot hearken: behold, the Word of the L O R D is unto them a reproach, [they despile it, and mock at it] they have no delight in it. [to wit, in the word of the Lord: or, in him, to wit, the Lord.]

11 Therefore I am full of the fury of the L O R D, [That is, with denouncing, declating, and prophesyng the fury of the Lord] I am grown weary with holding in; I will pour it out, [oth. pour out; as if the Lord, or the Prophet by the Spirit of the Lord had ſaid; I have waited long enough, tell them in plain terms, that Gods wrath ſhall be pouied out without pitying or ſparing any] upon the little children, [Heb. the little child, ſee of the Hebrew word, Psal. 8. on v. 3.] in the ſtreet, and upon the assembly of young men together: for even the husband with the wife ſhall be taken prisoners, the aged with him that is full of dayes. [that is, very old, ſtricken in years, decrepit.]

12 And their houses ſhall be turned over unto others, with (their) fields and wives together: [That is, they ſhall be taken from you, and given to others that shall poſſeſſ them, as Numb. 36. 7.] for I will ſtrech our mine hand againſt the inhabitants of this land, ſaith the L O R D.

13 For from the leaſt of them unto the greatest of them every one of them practiſith covetouſneſſe: [Heb. as if one ſhould ſay, is coveting covetouſneſſe; that is, hankereth after filthy lucre] and from the Prophet, [Meaning the false Prophets] unto the Priest, every one of them committeth [Hebr. doth] falſhood. [that is, goeth about with lies and falſhood. Compare a-boys,

above, chap. 5.31. and below, chap. 8.10. where the very same words are repeated.]

14 And they heal the breach of the daughter of my people in the lightest (manner.) [That is, they comfort my people against the calamity that is threatened. (*in the lightest manner*) or, *as a light mutter, or break, by a light speech, by telling a tale, as if it were but a jest, or a sca-e-crow, as if the sins and the punishments that were threatened, were of no concernment*] saying, *Peace, peace,* [that is, it shall go well, there is no danger] yet there is no peace.

15 Are they ashamed, because they have committed abomination? [Oth. *Have they (to wit, the prophets and priests) made (my people) ashamed, when they committed abomination?*] Yes, they are not in the least ashamed, neither know (they) to make (others) blush; [The Prophets and Priests are not ashamed themselves, neither do they make evil doers ashamed, so that there is no shame found among any. Heb. *being ashamed, they are not ashamed*] therefore they shall fall among them that fall; at the time when I shall visit them, they shall stumble, saith the L O R D .

16 Thus saith the L O R D , Stand in the ways, and behold, and ask for the old paths, [Heb. *paths of eternity*, that is, which God in former times ever taught and led his people in, to bring them to salvation. Compare above, chap. 2. on v.17. and below, chap. 18.15.] where indeed is the good way, and walk therein, then shall ye find rest [comfort and salvation] for your soul: but they say, *We will not walk (therein.)*

17 Also I have set watchmen over you, saying, Hearken to the sound of the trumpet. [That is, I have set Prophets over you, that shall declare and proclaim unto you the judgements that are at hand, as watch-men that are set upon high places to see afar off, and to give warning by the trumpet of the enemies approach, or any other ensuing danger. See *Isa. 21. 11. Ezech. 3. 17. and 33. 7. &c.*] but they say, *We will not hearken.*

18 Therefore bear ye Gentiles, [To be witnesses of the abominable unthankfulness and obstinacy of my people, and of the justice of my judgements upon them] and perceive, O thou congregation, [Of the nations] what is among them. [What wickedness is left among my people]

19 Hearken, O earth, [See Deut. 4. on vers. 26. and 32. on vers. 1.] behold, I will bring evil upon this people, the fruit of their thoughts: [The just deserved punishment of their wicked devices and practices. See *Prov. 1. on vers. 31. and below chap. 17. 10.*] for they regard not my words, and my law they reject it.

20 To what purpose then shall (there) come frankincense for me from Sheba? [Which thou causest to come with great trouble and charges, to make incense for me, as it were to please me withal. Of Sheba, see *Genes. 10. on vers. 7. and Isaia. 60. 6.*] and the best Calamus [Or, *Cynamom, sweet-smelling reed, or, cane, as Exod 30.23.*] from a far country? your burnt-offerings are not pleasing (unto me,) [Heb. *for, or, according to pleasure, delight, acceptance*; That is, I have no pleasure in them. Compare *Psal. 19. 15. Isa. 56.7.*] and your fly-offerings are not sweet [That is, acceptable] unto me.

21 Therefore thus saith the L O R D , Behold I will lay all in inner of stumbling blocks before this people: [Heb. *stumbling blocks in the plural number.* So the Lord calleth all the instruments, means and occasions of the ruine of the Jews] and the fathers and the children together, the neighbour and his companion [That is, all sorts of men, of what condition or quality soever they be] shall dash themselves against them, and shall perish.

22 Thus saith the L O R D ; Behold, there cometh a

people from the North-country; [As above ver. 1.] and a great nation shall be raised [By God, to match up to the borders of Juda, and from thence into the midst of the Land] from the sides of the earth. [Or, of the Land; that is, ends, uttermost parts, or borders]

23 They shall carry bowe and spear, [Or, standard, spear, or, pole. See *Jos. 8. on vers. 18.* For *carry*, the Hebrew hath *lay hold on*; that is, hold and carry. Compare below chap. 50.42, &c. where the very same is prophesied of the Medes and Persians, that should come against Babyl] it is a cruel (people,) and they shall not be merciful, their voice shall roar like the sea, and they shall ride upon Horses: it [To wit, this people: or, every one; to wit, of this people] is prepared, [Or, set in array] as a man for war, against thee, O Daughter of Zion.

24 We have heard the fame thereof, [The fame of this peoples approach] our hands are grown feeble: [Our courage is fallen. See *2 Sam. 4. on vers. 1.*] anguish hath taken hold of us, pain, as of a woman in travail. [This is a lively description of the future calamity. Compare above chap. 4.31. and below chap. 49.24. and 50.43.]

25 Go not forth into the field, nor walk by the way: for the sword of the enemy is there, terror round about. [As below chap. 49.29.]

26 O Daughter of my people, gird on a sack, [As above chap. 4.8.] and wallow thy self in ashes, [See *2 Sam. 1. on vers. 2. and below chap. 25.34.* Oth. *sprinkle thy self with ashes*] make thee mourning of an only (son,) [That is, as for the death of an only begotten son. See *Amos 8.10. Zach. 12.10.*] a most bitter wailing; [Heb. *wailing of bitternesses*] for the destroyer shall suddenly come upon us.

27 I have set thee (for) a watch-tower, [Or, a tower of spying out, looking out (specula) Compare *Isa. 23.13.* Oth. *an approved tower*; that is, approved for strength; that is, a strong invincible tower. Compare above chap. 1.18. They are the words of God to Je emia] (for) a fortresse among my people: that thou mayest know and try their way. [That is, mayest observe their doings, examine them, and pass a right sentence concerning the same, and declare it unto them]

28 They are all the most revolting ones of revolters, [That is, the most wicked revolters, that may be found. Compare *Genes. 9. on vers. 25.*] walking (in) backbiting, [Slanderous me, my word, my Prophets, in particular thee, and stinging up one another (by back-biting) against thee. See of the phrase, *Levit. 19. on vers. 16.*] they are copper and iron: [That is, stiff-necked, or, of little worth; whereas they ought to be like gold and silver. Compare *Ezech. 22.18. &c.*] they are all corrupters. [Corrupting themselves and others. Oth. *corrupt (children)*]

29 The bellows are burnt, the lead is consumed of the fire. in vain hath (the melter) melted so diligently, [Heb. *melted melting*, for to refine. Oth. *in vain hath the melter melted*] seeing the wicked are not plucked away. [That is, could not be severed from the dross of their wickedness. Oth. *the wickednesses, or, the wicked things*; that is, all the evil: as the Hebrew word (that otherwise continually signifieth, *the wicked*) is also taken, *Psal. 78.49.* Compare below chap. 15.19. where the same similitude is used, but in another case: they are two distinct things, to cleanse the wicked from their wickedness, and to distinguish the godly from the wicked. The meaning of the words of this verse is, that all the pains that the Prophets had taken, to purify this people from the dross of their sins, was in vain: The similitude is taken from the refining of metals]

30 Men call them [Heb. *they call them*, or, did call them] : that is, men called them, they are called, as elsewhere

where often] reprobate silver : for the LORD hath rejected them. [Compare Isa. 1. 22.]

C H A P. V I I.

God causeth his people to be exhorted to true repentance, and ceasing from their vain confidence in the outward worship of God and the Temple, with an upbraiding of their wicked and impudent abuse therof, vers. 1, &c. He threateneth them with the example of Silo, 12. He forbiddeth the Prophet to pray for the people, because of their idolatrous outrages, 16. He rejecteth their offerings, and requireth obedience, instead of former and present disobedience, 21. He exhorteth them to mourn for the abominations of Thopheth, in the valley of the son of Hinnom, 29.

THe word that came to Jeremia, from the L O R D , saying :

2 Stand in the gate of the L O R D ' s house, [That is, the Temple, as ver. 4.] and proclaim here this word, and say : Hear the word of the L O R D , O all Juda, ye that enter in thorow these gates, to worship the L O R D . [Heb. properly, to bow your selves, or, to bow down before the L O R D . See Genes. 24. on ver. 26.]

3 Thus saith the L O R D of Hosts, the God of Israel ; Make your wayes and your dealings good : [Whereas your conversation and dealing at present is wicked, therefore amend it so, as that departing from evil, ye purpose and practice the thing that is good, that is, truly repent. See below, ver. 5. and chap. 18. 11, &c. The word amending, signifieth otherwile to make a thing that is good, yet better, and so to grow and increase in goodness] then will I cause you to dwell in this place. [To wit, settle you from age to age in your habitation, as below ver. 7.]

4 Trust not in false words, [Heb. words, or, things of lying, or, of falsehood ; that is, whereby you will come short and deceive your selves. So below ver. 8.] saying : The Temple of the L O R D , the Temple of the L O R D are these. [As it were pointing with the finger at the building of the Temple, wherein the Court, the Holy place, and the Holy of Holies, were all of them called Holy places, and habitations of the Lord. This was the vain comfort and confidence of the false Prophets, whereby they hardened the people in their wickedness against the threatenings of God and his Prophets ; To wit, that there was no danger, because they had the Temple, and the Temple-worship among them, whereby they thought to be sufficiently secured, although in the mean while they lived wickedly, and thereby profaned all things, as is shewed in the sequel. Oth. these things (to wit, our services) (pertain to) the Temple : the meaning being one, and the same with the former.]

5 But if ye shall truly make good your wayes : if ye shall truly do judgement [Heb. making good, shall make good, and so doing judgement, shall do judgement] between the man, and between his neighbour : [Compare above chap. 5. 28.]

6 (If ye) shall not oppresse the stranger, the fatherlese and the widow, [See Isa. 10. 1, 2.] and shed no innocent blood in this place : [See Isa. 59. 7.] and shall not walk after other gods, to your evil : [For which ye should be fain to fare ill].

7 Then will I cause you to dwell in this place, in the Land, that I gave to your fathers, from age to age. [That is, from one age to another ; that is, for ever.]

8 Behold, ye trust in false words, [As above ver. 4.] that profit not.

9 Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not ?

10 And (then) come and stand before my face in this house, [As if the Lord should say, Are ye not ashamed to deal so hypocritically and wickedly ?] which is called by my Name, [Hebr. upon which my Name is called, or, proclaimed. So ver. 11. 14, 30. and below chap. 14. 9. and 15. 16, &c.] Compare the phrase with Isa. 4. 1.] and say, We are delivered, [That is, There is no cause to fear, we are now free and out of danger, we shall certainly escape and be saved, now we have performed our Temple-worship] to do all these abominations ? [That is, to give your selves this leave and liberty, and to harden your selves more and more in this wickedness, and to go on in it. Oth. that we may do all these abominations]

11 Is then this house, which is called by my Name, a den of murderers [Hebr. properly, breakers thorow, breakers in ; that is, such as use violence, high-way-men, thieves, robbers, murderers. See Psal. 17. on ver. 4.] in your eyes ? [That is, do ye so esteem of it ? is it in your judgement such an house, &c ? Compare Mat. 21. 13. Mark. 11. 17. Luke 19. 46.] Behold, I have also seen it, saith the L O R D . [As if God should say, Are ye not ashamed to commit such abominations in my sight, before mine eyes ? know therefore also, that I do behold it, and will require it : for, &c.]

12 For go your wayes now unto my place, which was at Silo, where I caused my Name to dwell [See Psal. 78. 60. and compare 1 Kings 8. 13. with the annotat.] at the first, [After that Josua had taken possession of the Land of Canaan. See Jos. 18. 1.] and see what I did to it, [To wit, how I first caused the Ark to be carried away captive by the Philistines. See 1 Sam. 4. 11. Psal. 78. 60, 61. and afterward caused the ten tribes, under which Silo lay, to be carried away captive into Assyria. See ver. 14. 15.] because of the wickednesse of my people Israel.

13 And now, because ye do all these works, saith the L O R D , and I speake unto you, being up early, and speaking, [That is, sending my Prophets unto you early and betimes, constantly and continually, with singular diligence. See 2 Chron. 36. on ver. 15. So below ver. 25. and chap. 11. 7. and so often in this book] but ye heard not, I called you, but ye answered not : [See Prov. 1. 24. Isa. 65. 12. and 66. 4.]

14 Therefore will I do [By the Babylonians] unto this house, which is called by my Name, wherein ye trust, and unto this place, which I gave to you, and to your fathers, according as I have done to Silo.

15 And I will cast you away from my face ; [Compare 2 Kings 17. on ver. 18.] like as I have cast away all your brethren, the whole seed of Ephraim. [Meaning, the ten tribes, comprehended often under the name of Ephraim (as the greatest, chiehest, and noblest tribe) which were carried away out of their own land into Assyria. See 2 Kings 17. 6, 23. and 18. 11.]

16 Thou then, pray not for this people, neither lift up cry nor prayer for them, [The Lord speaketh this to Jeremia] neither run upon me : [By interceding, or speaking for them. See Job 21. 15. So below chap. 27. 18.] for I will not hear thee.

17 Seest thou not what they do in the Cities of Juda, and in the streets of Jerusalem ?

18 The children gather up wood, and the fathers kindle the fire, and the women knead the dough to make [That is, bake] figured cakes [With idolatrous figures, as some expound the Hebrew word] for the Melecheth of Heaven, [The Hebrew word, that is here left in the text, is diversly expounded by the learned. Some translate it the Queen of Heaven, whereby some do understand the Moon ; others, some great star. Others render it, the work, or, workmanship of

of Heaven ; that is , the whole firmament with all the stars . Compare below chap. 8.2. and 19.13. and 44.17,18,19,25.] to offer [Or, tasting to power out . See Psal. 16. on verl.4. So below chap. 19.13. and 32.29. and 44.17,18,19,&c.] drink-offerings unto other Gods , to vex me . [Or, to provoke me to anger : the meaning of the whole verse is , They are all mad and distracted with their idolatry .]

19 Do they vex me , saith the L O R D ? (do they) not (to it) to themselves ? [Or, is it not to , or, against themselves ?] to the confusion of their (own) face ?

20 Therefore thus saith the Lord L O R D ; Behold , mine anger , and my fury shall be poured out upon this place , upon men , and upon beasts , [Hebr. upon the man , and upon the beast] and upon the trees of the field , and upon the fruit of the ground : and (it) shall burn , and not be quenched .

21 Thus saith the L O R D of Hosts , the God of Israel : Put your burnt-offerings unto your slay-offerings , and eat flesh . [As if the Lord should say ; Offer as much as you will , and fill your selves full with the flesh of the thank-offerings : ye do this for your selves , not to serve me by it , (Compare Hos. 8.13.) as is shewed in the sequel .]

22 For I spake not unto your Fathers , nor commanded them , in the day when I brought them forth out of the Land of Egypt , concerning matters of burnt-offering or slay-offering . [The meaning is , This was not the chiefest thing that I commanded them , as ye hypocrites conceive of it , but such sincere obedience , which they have not yeilded unto me , and ye yet lese do yee d , as followeth . See of such use of the word not , Hos. 6. on verl.6. and below chap. 16. on verl.14.]

23 But this thing commanded I them , saying , Hearken to my voice , [See Deut. 6.3.] so will I be a God unto you , [See Genes. 17. on verl. 7. Compare Exod. 19.5. Levit. 26.12.] and ye shall be a people unto me : [See Deut. 7. on verl. 6.] and walk in all the way , that I shall command you , that it may go well with you .

24 But they hearkened not , nor inclined their ear , but walked in the counsels , in the opinion [See above chap.3. on verl.17.] of their evil heart : and they turned [Hebr. became , or , were] backward , and not forward . [Hebr. according to , or , before the face . That is , they turned their neck , or , back , and not their face towards me , as above chap.2.17. and below chap.32.33.&c.]

25 From that day , that your fathers were come forth out of the Land of Egypt , unto this day , I have sent unto you all my servants , the Prophets , daily , being up early and sending . [That is , seasonably and constantly sending . Compare above verl.13.]

26 But they hearkened not unto me , nor inclined their ear : but they hardened their neck , [See Exod. 32. on v.9. also below chap.17.23. and 19.15. Nehem.9.17,29.] they made it worse than their fathers .

27 Also thou shalt speak all these words unto them , but they shall not hearken unto thee : thou shalt indeed call unto them , but they shall not answer thee .

28 Therefore say unto them ; This is the people , that hearkeneth not unto the voice of the L O R D their God , nor receiveth discipline ; [See above chap.5.3.] truth [Or, faithfulness , faith , as above chap. 5.1.] is perished , and destroyed [Or, cut off] from their mouth . [That is , they all deal hypocritically , unfaithfully , and falsely , they keep not their word nor faith with their God .]

29 Cut off the hair of thine head , [A token of great mourning . See Job 1.20. Isai. 15.2. and below chap. 16. on verl.6. The Hebrew word signifieth such kinde of hair , that a man hath let grow long , and from the cutting off whereof he hath abstained . Of the same root cometh also the word Nezirite , of which see Numb. 6.2. 5. and Judg. 13.5.] (O Jerusalem ,) and cast it away , and take

up a lamentation upon the high places : for the L O R D hath rejected and forsaken the generation [See Psal. 12. on v.8.] of his indignation . [Or, running up , or , overrunning anger ; that is , at whom he is extremely vexed and provoked to anger . Or , (as some) that had provoked his wrath ; it cometh all to one sense . Compare Deut. 32. on verl.19.]

30 For the children of Juda have done that which is evil in mine eyes , saith the L O R D : they have set their abominations [as above chap.4.1.] in the house [The Temple] which is called by my Name , [As above verl. 10.] to pollute it .

31 And they have built the high places of Topheth , [See of this abomination , 2 Kings 23. on verl. 10.] which is in the valley of the son of Hinnom , [2 Kings 23.10. called the valley of the children (Hebr. sons) of Hinnom . See there , and below chap. 32.35.] to burn their sons and their daughters with fire : which I commanded not , [But indeed have sharply forbidden , and abhorred it . See Lev.18.21.] neither came (it) into mine heart . [Or, ascended up into , or , upon mine heart . It is spoken of God after the manner of men ; as we use to say , it never came into my minde , it came not once into my heart , it never ascended into my thoughts ; meaning that I should command them such abominations , or , that I should be pleased with them . Compare above chap. 3.16. and below 19. and 32.35. and 51.50. also Ezech. 11.5. and 14.4. and 20.32. and 38.10. Luke 24.38. The same phrase is used somewhat otherwise below chap. 44.21. for , to lay to heart , or that something cometh up into the heart , to observe and to punish it .]

32 Therefore behold , the dayes come , saith the L O R D , that it shall no more be called Topheth , nor the valley of the son of Hinnom , but the valley of murder : and they shall [Or, men shall , &c.] bury in Topheth , [This place , which the idolatrous Jews by their abominable Idolatry held to be very holy , shall be then polluted by the dead bodies of the slain . So below chap. 19.11,13.] because there shall be no place . [Oth. till there be no more place]

33 And the carcases [Hebr. the carcast . So below chap.16.4. and 34.20.&c.] of this people shall be meat for the fowls of the Heaven , and for the beasts of the earth : [See Deut. 28.26. below chap. 34.25.] and none shall stay them away . [Chase away the fowls , or the beasts from the carcases]

34 And I will cause to cease from the Cities of Juda , and from the streets of Jerusalem , the voice of mirth , and the voice of gladness , the voice of the bridegroom , and the voice of the bride : [Compare Isai. 24.7. below chap. 16.9. and 25.10. Ezech. 26.13. Hos. 2.11.] for the Land shall become a desolation . [Compare above chap. 6.8.]

C H A P. V I I I.

A further Prophecy , concerning the future justly deserved reproach and distress of the Jews , as well dead as alive . v.1,&c. And upbraiding of their continual brutish impenitency , (with a disgracing of them by the example of the brute beasts) Jottish and false boasting of wisdom , wresting of the law , falsehood , scornful flatteries , and impudency of the false Prophets and Priests , general transgression , and Idolatry : all which God will severely punish by the Babylonians , 4. Whereat the Prophets mourneth and lamenteth bitterly , 18.

At that time , saith the L O R D , they [To wit , the Babylonians] shall bring out the bones of the Kings of

of gold, and the bones of their Princes, and the bones of the Priests, and the bones of the Prophets, and the bones of the inhabitants of Jerusalem, out of their graves.

2 And they shall spread them abroad before the Sun, and before the Moon, and before all the host of heaven; who [To wit, the Sun, Moon, &c.] they have loved, and whom they have served, [See above chap. 7. 18. and below chap. 19. 3.] and after whom they have walked, and whom they have sought, [Or, asked counsel of] and before whom they have bowed down themselves: they [To wit, the aforesaid bones] shall not be gathered, nor buried; they shall be for dung upon the earth. [Hebr. upon the face of the earth; that is, in the open country.]

3 And death shall be chosen before life, [That is, they shall rather wish to be dead, than to live. Compare Rev. 9. 6.] by all the residue of them that remain of this evil family, in all the places of them that remain, whether I shall have driven them, for b[ea]t the L O R D of Hosts. [See 1 Kings 18. on verl. 15.]

4 Moreover, say unto them; Thus saith the L O R D : Shall men [Heb. shall they; to wit, men: so in the following words, shall be, &c.] fall, and not rise again? shall men turn away, and not return? [That is, there is surely none so void of reason, as that he would not willingly rise again when he is fallen, and would not gladly return into the right way, when he is gone astray.]

5 If by (then) doth this people at Jerusalem slide back, with an everlasting back-sliding? [O., strong, puffing thorow, ever proce. ing, infinite everlasting back-sliding; that is, an exceeding obstinate back-sliding. Of the Hebrew word; see Psal. 4. on verl. 1. and 13. on verl. 2.]

6 I listened and hearkened, they speak that which is not right; there is no man, that repeniteth him of his wickednes, saying, What have I done? every one turneth him about to his course, as an outragious horse [That hunteth, neigheth, breaketh through, and runneth every where thorow, like a water-flood, from whence the Hebrew word is properly uied: so the Scripture likewise comparreth the neighing of an horse unto thunder, Job 39. 22.] to the battle.

7 Even a stork on the Heaven, [Heb. in the Heaven; that is, in the air] knoweth her appointed times, and a turtle-dove, and crane, and swallow, observe the time of their coming: [Or, a stork knoweth by the heaven, &c. that is, by the condition and change of aie. These brute creatures know by a natural instinct, which they have from God, what is for their good. Compare Isai. 1. 3.] but my people know not the judgement of the L O R D . [Heed not that which is prescribed unto them by God in his word. Oth. the judgement of the L O R D , which by all marks and tokens they might perceive, that God intended to bring it upon them, if they did not repent.]

8 How do ye say then, We are wise, and the Law of the L O R D is with us? Lo, certainly, in vain [Heb. for lying; that is, in vain. See 1 Sam. 25. 21. or, for falsehood, falsely] worketh the false pen of the Scribes. [They that ought to understand and expound the Law aright, use mere falsehood. See Exr. 4. on v. 6. These words are diversly rendered, but all comes to one sense and meaning, to wit, that they wrote in vain many things concerning the Law of God, seeing they abused all to falsehood and lies, and did not in the least according to it, nor taught others to do so. Compare Math. 23. 13. Luke 11. 52. Rom. 2. 17, &c.]

9 The wise men [The Scibes, that fally boasted of their wisdom, as is laid in the former verse] are ashamed, affrighted, and taken: [Oth. have (these) wise men made (any one) ashamed? were (the men) frightened and taken? To wit, by their reproofs, so that they repented of their wickednesse?] Behold, they have rejected the word of the L O R D , what wisdom [Hebr. (things) wisdom] should they have then?

10 Therefore will I give their wives unto others, their fields to (other) possessours: [Compare above, c 6. 12.] for from the least unto the greatest, every one of them

practiseth covetousnes: from the Prophet unto the Priest every one of them committeth falsehood. [See the same words, that are recorded here and in the following verses, unto verl. 13. above chap. 6. 13. 14. 15. saving some alterations. See the annotat. there]

11 And they heal the breach of the daughter of my people in the lightest (manner,) saying, Peace, peace: but there is no peace.

12 Are they ashamed, because they have [Or, when they have, &c.] committed abomination? yea they are not in the least ashamed, and know not to blush: therefore they shall fall among them that fall, in the time of their desolation shall they stumble, saith the L O R D .

13 I will surely snatch them away, [Of the Hebrew word, see Ps. 6. on v. 9. Heb. gathering I will gather them. Oth. devour, or consume,] saith the L O R D : there are no grapes on the vine, nor figs on the fig-tree; yea the leaf is fallen off; [This may be so understood, that they brought forth no good works at all, yea had no shew or appearance of any. Compare Isai. 5. 1, &c. Matth. 21. 19. Luke 13. 6, &c. Or, (with others) it may be taken for the future general desolation of the Land: or, that, for a fore-going token thereof, it was all present already, so with the fruits of the ground, and what there might yet remain, as that the enemy hence forward should take all quite away] and [O., for] (the commandments, whch) I have given them, they transgresse them. [Oth. and (the things,) that I have given them, (to wit, fruits of the ground, and other gifts,) shall depart, or, passe away from them. or, I had given them indeed to them, (but) they shall depart from them]

14 Why do we sit still? [They are the words of the distressed and fleeing people] assemble yourselves, and let us enter into the defencid cities, [Hebr. cities of defense. Compare below, chap. 4. 5.] and be silent there: [Waiting for help, or, deliverance, as some take it, having respect unto the following verse: or, that we may be quiet there] Surely the L O R D our God hath caused us to be silent, [So that we have nothing to say to all these plagues, as if we were wronged. They are the Prophets words, wherein he answreth the words of the people, deriding (as some conceive) the vain hope of the Jews] and given us water of gall to drink, [That is, sent us bitter and deadly calamity. See Psal 69. on verl. 22. So below chap. 9. 15. and 23. 15.] because we have sinned aginst the L O R D .

15 Men look for peace, but there is no good: [Or, we look, they look: wait (freely) whereas, &c. all to one sense] for a time of healing, [See Psal. 30. on verl. 3. These and the like phrases are oppoited to others, that make mention of hurt, stripes, wounds, &c.] but behold, there is terror.

16 The shouting of his [The King of Babels] horses is heard from Dan: [See above chap. 4. on verl. 15.] the whole Land trembleth at the sound of the neighings of his strong ones: [This may be understood either of the shouting of the strong champions of his army; or of the neighing of his strong horses] and they come, that they may eat up the Land, and the fulnes therof, [That is, all that is in it. Compare Psal. 24. 1, &c.] the City, and those that dwell therein.

17 For behold, I send serpents, cockatrices among you, against which (there) is no charming: [The most hirule enemies that are, the Chaldeans, whose power and cruelty ye shall not bable to turn away, or escape. They are the words of God. See of the word charming, Psal. 58. on verl. 6.] they shall bite you, saith the L O R D .

18 My refreshing is in [Or, with] sorrow: mine heart is faint in me. [That is, when I should refresh, and strengthen my nature with meat, drink, or sleep, then sorrow overwhelmeth me. Oth. when I would refresh, or, strengthen my self aginst sorrow, then mine heart is, &c. to one sens.] The Prophet demeaneth himself, as if he saw the future calamity present before his eyes]

19 Behold, the voice of the cry of the daughter of my people is from a very far country : [To wit, Babel, whither they should be carried captive. Oth. (shall be heard) because of (them that come) from a far country ; to wit, the Chaldeans. Hebr. as if one should say, Land, or, country of remoteness] Is not the LORD then at Zion ? is not her King with her ? [Is the promise then at an end (may some man say) which he hath made so often concerning Zion and his people ?] Why have they provoked me to anger [Or, incensed me] with their carved images, with vanities of strangers ? [With the Idolatries of strange heathenish nations, or, with strange Gods. See 2 Kings 17. on v.15. Hebr. of the stranger, unknown, outlandish, (one.) It is Gods answer to the former question]

20 The harvest is past, the summer is at an end : yet we are not delivered.

21 I am broken [Through heart grief, and inward sorrow. Compare Psa.51. on vers.19.] because of the breach [See above chap. 4. on vers. 6.] of the Daughter of my people : I go in black, [As mourners use to do. See Psal.35. on vers. 14.] astonishment hath taken hold on me.

22 Is there no balm in Gilead ? [See Gen.37.25. and below chap.46.11. and 51.8.] is there no [Chirurgian, or Physician] Physician there ? [As there was plenty of precious splices and ointments in Gilead, so that they were wont to be transported from thence into other countys ; so it seemeth that there were also skillful Physicians, or Chirurgians there. But some do apply these phrases by way of complaint of the contempt of the spiritual means, whereby they should and ought to escape these miseries ; to wit, true repentance, and following the good counsel of the faithful Prophets. Others understand it as a derision of the vain means and remedies, whereby the people indeavoured in vain to escape this mischief. Both in a good sense, but to the first suiterth here very well the beginning of the next chapter] for, why is not the health[Or, healing] of the daughter of my people risen ? [Or, why bath it not increased ? why is not my people healed, or, cured, amened ? See the same phrase, 2 Chro.24.13. Nhem.4.7. and below chap.30.13,17. with the annotations]

C H A P. IX.

The Prophet presenteth his lamentation, vers. 1, &c. and wish th to be absent from his people, because of the abominations that were common among them, as adultery, treachery, lying and deceit, 2, &c. Disobedience, and Idolatry, 13,14. Therefore God must and would punish them, and so fearfully waste them, as that it be sufficiently lamented, 7, 9, 10, &c. God dehorteth from vain confidence, and teacheth his people to trust in him alone, and to endeavour after that which pleaseth him, 23. and lastly, he threateneth not only the Jews, as abusers, but also the Gentiles round about, as despisers of circumcision, 25.

OH, that mine head were water, [Hebr. who will give, &c. a manner of wishing in use among the Hebrews. So in the sequel. See Deut.5. on v.29.] and mine eye a spring vein of tears ! then woud I weep day and night for the slain of the daughter of my people.

2 Oh, that I had in the wilderness a lodging place of way-faring men ! [See Isa.24. on vers.20.] then woud I give my people, and go from them : for they are all adulterers, a treacherous company. [Hebr. or, assembly of treacherous ones. Oth. (on) the prohibition day (that is, even on the chieftest feast-days) do they deal treacherously. See Levit.23. on vers.36.]

3 And they bend their tongue, (like) their bowe, for lies ; [Hebr. tread, &c. as they do the foot-bowe when they bend it. Or, thus ; They bend their tongue, their bowe is lies] they grow in the Land, but not for the trath:

[Or, in the truth, or, faith, faithfulness] for they proceed from wickednesse, to wickednesse, [Compare Deut.29.19. with the annotat. above chap. 6.7.] but they know not me, saith the LORD.

4 Take ye heed, every one of his friend, and trust not in any brother : for every brother doth nothing but deceive, [Hebr. treading down treadeth down ; that is, opplefleth, deceiveth all manner of wayes, Genes.27. on ver.36. and below chap.17. on vers.7.] and every friend walkeith (in) back-biting. [Compare above chap.6.28.]

5 And they deal deceitfully, [Oth. mock, deride. See the use of the Hebrew word, Genes.31.7. 1 Kings 18. 27. Job 31.9.] every one w th his friend, and speak not the truth ; they teach their tongue to speak lies, they weary themselves by dealing perversly.

6 Thine habitation is in the midst of deceit : [These are the words of God to Jeremia. Of deceit ; that is, of men, that deal most deceitfully : wherefore all thine admonitions used among them are altogether in vain. Deceit, for Deceivers, see Job 35. on vers.13.]

7 Therefore thus saith the L O R D of Hosts ; [See 1 Kings 18. on vers.15.] Behold, I will melt them, and try them : [By the fire of calamity, plagues and punishments : for they cannot otherwise be brought to the sense and feeling of their wickednesse] for how should I do (otherwise) in respect, of the Daughter of my people ?

8 Their tongue is a murdering arrow, [Oth. arrow stretched out, shot out, Compare Psal.120.4. Prov. 30.14.] it speakeith deceit : every one speakeith [Hebr. he spakeith ; that is, every one, or, they speak] with his neighbour (of peace) with his mouth [Compare Psal. 12. 3. and 28.3.] but in his inmost (parts) [That is, in his heart] he layeth his snares. [Or, he layeth snares for him. Hebr. a snare]

9 Should I not visit them [With punishments. See Genes.21. on vers.1.] for these things, saith the LORD ? and should not my soul be avenged on such a nation as this ?

10 I will lift up a weeping and a wailing for the mountains, and alumentation for the shepherds-hous, [Or, pastures, where the shepherds have their habitations or huts] of the wilderness : for they are burnt down, [That is, it shall surely so come to passe : and so in the sequel] (so) that none passeth thorow, neither do men hear the voice of cattel ; from the sowls of the heaven unto the beasts, are they swerved away, gone away, [As above cha. 50.3.]

11 And I will make Jerusalem heaps (of stone,) an habitation of Dragons : [Compare below chap.10.22.] and I will make the Cities of Juda a desolation, without an inhabitant.

12 Who is the wise man, that may understand this ? [As if he had said, there are but very few such to be found among all the people, notwithstanding that I with other the servants of the Lord, do continually proclaim this by Gods command, against the seducings of false Prophets, who speak of nothing but of peace. See above vers. 8. 11, 15.] and to whom hath the mouth of the LORD spaken, that he may publish [Or, declare] it ? wherefore the Land is perished (and) burnt like a wilderness, that no man passeth thorow it.

13 And the LORD said ; Because they have forsaken my Law, which I had given before their face, and have not hearkened unto my voice, nor walked according unto it :

14 But have walked after the conceit of their (own) heart : [As above chap.3.17.] and after the Brats, [See Judg.2. on v.11.] which their fathers had taught them :

15 Therefore thus saith the LORD of Hosts, the God of Israel, Behold, I will give them water of gall to drink : I will feed this people [Hebr. I will feed them, this people] with worms [That is, send them bitter, and destroying calamities and plagues. See above chap. 8. 14. Deut.29. on ver.13. and Psal.69. on ver.20.]

16 And I will scatter them among the heathen, [See Levit. 26.33.] whom they have not known, they nor their fathers: and I will send the sword after them, till I shall have consumed them. [as below, ch.49.37.]

17 Thus saith the L O R D of hosts, Consider it, and call the mourning women, that they may come: [This hath respect to the custome of those times and places, that in time of great mourning they sent for Singing-men, and Singing-women, that could sing artificial lamentations, to provoke men to weeping. See 2 Chron. 35.25. and Job 3.8. Ezech. 32.16. Amos 5.16. Matth. 9.23. Mark 5.38. God will hereby intimate, that there should be every way occasion of mourning in the land, so that men should not be able sufficiently to bewail the miseries of that time] and send to the wise (women) [that are well-skil'd in this art of singing lamentations. Compare below, ch.10.9.] that they may come.

18 And make haste, and lift up a wailing for us: that our eyes may run down with tears, and our eye-lids gush out with water, [That is, that tears may run down, fall down, flow down, come down from our eyes in great abundance. So below, chap. 13.17. and 14.17.]

19 For there is a voice of wailing heard out of Zion: How are we destroyed! we are greatly confounded, because we have forsaken the Land, because they have overturned our dwellings. [Or, because our dwellings have cast (us) out, or cast (us) away.]

20 Hear then the word of the L O R D , ye women, and let your ear receive the word of his mouth, and teach your daughters wailings, and every one her companion lamentations. [Heb. wailing, lamentation.]

21 For death is come up into our windowes, [Or, surely, &c. and so the words of this verse may be a pattern or form of lamentation] it is entered into our Palaces, to cut off the little children [See of the Hebrew word Psal. 8. on v.3.] from the City-places, young men from the streets.

22 Speak, Thus saith the L O R D , Tea, a Carcase of a man shall lie [So the Hebrew word, which commonly signifieth falling, is also elsewhere taken for lying. See Deut. 21.1. Judg. 4.22. and 9. on vers. 26. 1 Sam. 31.8. 2 Chron. 20.24. below, ch. 51.4. Ezech. 7, &c.] as dung upon the open field [Hebr. face of the field] and as a sheave after the reaper, [Some ears of corn, which the reaper passeth by, and letteth fall, and looketh no more after them] which no man gathereth up. [Or, and no man shall gather it in, take it up, take it away, to bury it. Compare above, chap 8.2.]

23 Thus saith the L O R D , Let not a wise man glory in [Or, of, for. So in the sequel] his wisdom, neither let the strong man glory in strength; let not a rich man glory in his riches. [Compare, 1 Cor. 1.31. 2 Cor. 10.17.]

24 But let him that glorieth, glory in this, that he understandeth and knoweth me, that I am the L O R D , doing loving kindness, judgement and righteousness upon the earth: for in those things I have delight, saith the L O R D .

25 Behold, the dayes come, saith the L O R D , that I will make visitation [As above, v.9.] upon all circumcised ones with those that have the fore-skin. [Hebr. with the fore-skin: that is, with the uncircumcised (as Rom. 2.26. See further, Job 35. on v.13.) as if the Lord should say, I will visit the one with the other, my people that is circumcised as well as the uncircumcised heathenish nations. Compare below, chap. 25. 17, 18, 19, 20, &c. Some understand with, or in the fore-skin, such as are circumcised according to the flesh only, but are uncircumcised in heart, as is said of Israel in the next verse.]

26 Upon Egypt, [That is, the Egyptians, and so forth] and upon Juda, and upon Edom, and upon the children of Ammon, and upon Moab, and upon those that are shortened, or cut short at the corners, [Heb. the corner; to wit,

of their head; that is, those that are shaved round about at the corners of their head, as the Arabians were. Compare Levit. 19.27. So below, ch. 25.23. and 49.32. Other that lie in the utmost corner; that is, the heathenish nations (as some conceive) that dwelt in the utmost corners of Canaan, in the east, south, or toward the red sea, or in some one utmost corner thereof] that dwell in t' e wilderness: for all the heathen have the fore-skin; [Heb. as if we should say, are fore-skinned] but all the house of Israel have the fore-skin of the heart. [that is, are uncircumcised in heart, though they be circumcised according to the body. See above, chap. 4. on vers. 4. Lev. 26.41. Rom. 2.28,29.]

CHAP. X.

God forbiddeth his people to be afraid of the tokens of heaven, as the heathen were, v. 1,2. He describeth at large and desideth the vanity of Idols, and the folly of Idolatrous Image-worship, by opposing thereto his Divine Majesty and Power, as also the service which Jacob owed him especially, vers. 3, &c. He prophesieth and representeth by wailings the destruction of Jerusalem, and all Juda, by the Babylonians, 17. Whereupon the Prophet in his own, and the Church's name, prayeth unto God for moderating of his judgement, and for punishment of the wicked enemies, 23.

Hear the word which the L O R D speaketh unto you, [Or, hath spoken of or concerning you] O house of Israel.

2 Thus saith the L O R D , Learn not the way of the heathen, [Or, (to go) in the way of the heathen; that is, to follow their Idolatrous custome and practice] and be not dismayed at the tokens of heaven, [The Sun, Moon, and Stars, &c. See Genes. 1. on v. 14. of whom the heathen made Idols, and ascribed unto them the government of the world, and by their course and motion foretold things to come: wherein the Jews did imitate them, as appeareth above, ch. 7.18, &c.] because the heathen are dismayed at them. [O: h. howbeit, notwithstanding, &c. also but let the heathen, &c.]

3 For the institution of the nations [Idols, Idolatrous ordinances, ceremonies] are vanity: for it is wood that men have hewn out of the forest, a work of the workman's hands with the ax. [Compare below, v.8. Isa. 44.14, &c. Or (one) heweth down a tree out of the forest, (for a work, &c.)]

4 They trim it [Heb. he makeith it fair and beautiful] with silver and with gold, they fasten them with nails and with hammers [They fallen the wo'ten Idols (which they have made) to a wall or pillar] that it [the Image, Idol] may not wag. [Or, not go forth. Or, they suffer it not to wag; That is they make it so fast, as that it is out of danger of growing loose, or falling, from which this wooden god cannot preserve it self.]

5 They are like a palm-tree [Standing firm and bolt upright, raised up by beaten plates of an equal size, as if they had life and would speak, but are not able to do any work of a living man, as followeth] of close work, [See Exod. 25. on vers. 31.] but cannot speak, they must be carried, [Heb. carrying they are carried] for they cannot go: be not afraid of them, they cannot do evil, also there is no doing good by them. [They can neither hurt their enemies, nor help their friends. Compare Deut. 32. on vers. 31.]

6 Because none is like unto thee, O L O R D , thou art great, and thy Name is great, in might. [Whereas on the contrary all Idols are weak and feeble.]

7 Who should not fear thee, thou King of the Gentiles? [Even bearing rule over those nations, that know not thee, but worship Idols] for to thee doth it appertain: [Or, it befitteth thee, that men should fear thee] Because I i i i i 2 among

among all the wise men of the Gentiles, [That are wont to boast most of wisdom, and yet are mere fools, as is shewed in the next verse] and in their whole Kingdom [That is, all their Kingdoms, which all together make up one idolatrous heathenish Kingdom.] (there) is none like unto thee.

8 Yet they are in one thing [Or, altogether, all counted in one] brutish [As brute beasts. So ver. 14. 21. Isa. 41. 29. Habak. 2. 18. Zach. 10. 2. See Psal. 49. on vers. 11.] foolish : a stock is an instruction of vanityes. [By Idolatrous images, and their worship, men are led to mere vanity ; they are nothing but teachers of mere vanity. See 2 Kings 17. on vers. 15. and of the use of the Hebrew word, which signifieth *instruction* and *discipline*, Prov. 16. on vers. 22.]

9 Silver stretched out [Into plates] is brought from Tharsis, [From beyond the Sea. See 1 Kings 10. on vers. 22.] and gold from Upharsh, [That is, held to be all one with Ophir, whereof see 1 Kings 9. on vers. 28. Others hold it to be Fez] (for) the work of the workman, and of the hands of the Goldsmith : skie-colour and purple is their clothing, [The clothing of the Idolatrous images] they [The Idols] are all the work of wise men. [That is, skillful, artificial workmen. Compare above chap. 9. on vers. 17. and Exod 31. 6.]

10 But the L O R D God is the truth, [Oth. the Lord is the true God; or, (in) truth ; that is, truly] he is the living God, [Who most properly may be said to live, as having from everlasting to everlasting his incomprehensible Divine life and essence in and of himself, and making alive whomsoever and whatsoever he will, as being the fountain and authour of life. See Joh. 5. 21, 26, &c. Therefore he ought to be acknowledged and honoured as God alone] and an everlasting King : [Hebr. King of eternity. Compare 1 Tim. 1. 17.] at his wrath the earth trembleth, and the heathen are not able to abide his indignation.

11 (Thus shall ye say unto them; The Gods, that have not made the Heaven and the Earth shall perish from the Earth, and from under this Heaven.) [This verse is put in the Chaldean or Babylonian tongue, to teach the godly Jews, they being in captivity in Babel, how they should make profession of their faith concerning the true God, and oppose and gainsay Idolaters.]

12 Who [Our God, whom me serve, of whom is spoken, ver. 10.] hath made the Earth by his power, who hath prepared [Or, established, founded] the world by his wisdom, and hath stretched out the Heaven by his understanding. [See Genes. 1. 6. below chap. 51. 15. Job 9. 8. Psal. 104. 2. Isa. 40. 22. and 44. 22. and 51. 13.]

13 When he giveth his voice, [Meaning thunder, as Psal. 29. 3. &c. or, Gods command, as some] then is there a noise [Or, multitude] of waters in the Heaven, [That is, the air] and he causeth the vapours to ascend from the end of the Earth : he maketh lightnings with rain, [See Job 37. 11. and 38. 25. or, against rain, for rain] and causeth the winde to come forth out of his treasures. [See Job 38. c. ver. 22. and Psal. 135. 7.]

14 Every man is become brutish, [The meaning is, all cunning workmen of Idolatrous images, are become as brutish, as beasts] so that [Or, from, by, or, in, because of that (their) skill of making images, wherein they thought to get great glory and renown. Compare Rom. 1. 22.] he hath no knowledge, every Goldsmith is ashamed of the carved [Or, graven] image : for his image is lying, [Or, falsehood : it is mere deceit] and there is no spirit [That is, breath, blast. See Job 9. on vers. 18.] in them. [The carved, and molten images]

15 They are vanity, a work of seducings : [That is, mere seducing work] in the time of their visitation [When God shall punish and destroy the Idols and Idolaters together] they shall perish.

16 The portion of Jacob [So doth the Lord call him-

self, because he is become a God in covenant, and a Saviour, and consequently as an invaluable inheritance of his people, in the Messiah, whole co-heirs they are, Rom. 8. 10. Compare Psal. 16. on vers. 5.] is not like them ; [To wit, the Idols] for [Or, but] he is the former of all things, and Israel is the rod of his inheritance, [See Psal. 74. on vers. 2.] the L O R D of Hosts [See 1 Kings 18. on vers. 15.] is his Name.

17 Take away [Hebr. properly gather together, and consequently take, or, convey away. See Psal. 26. on vers. 9. The words are here placed in the feminine gender, whence many do gather, that God here speaketh to the Daughter of Zion, or, to Jerusalem, that (without relying on the strength of their City) they should pack up their goods, and flee away, in regard of the approaching invasion of the Babylonians, whereof in the sequel, and plainly, ver. 22. Compare above chap. 6. 1. and 8. 14. Ezech. 12. 3, 4. &c. Some understand it of Babel] thy ware [Or, merchandise] out of the Land, thou inhabitant of the fortresse.

18 For thus saith the L O R D , Behold, I will sling away the inhabitants of the Land [That is, cast them out of the Land by the Babylonians, as with a sling] at this time, and will disstrefle them, that they may finde it (so.) [That is, may receive the just deserved punishments, or, may actually finde the truth of my Prophecies]

19 O wo (is) me for my breach, [They are the words of the Land, or, of the people of Jerusalem, &c. as above chap. 4. 31. or, of the Prophet, speaking in the person of the people, as if it were his own suffering, that he felt, and sustained. Compare below chap. 14. 17. (breach,) as above chap. 4. 6. and below chap. 14. 17.] my plague is painful : and I had said, [To wit, with my self ; that is, thought that it would not fall so heavy, but I should be able to bear, and overcome it, as followeth ; but it falleth out quite otherwise, then I imagined] This is indeed a sickness, which I shall be able to bear. [Oth. Surely this is a sickness, yet I must bear it. As if he had said : This is indeed a grievous sickness, much heavier then I had conceived it would be, yet notwithstanding I must endure it]

20 My tent is destroyed, and all my cords are broken : my children [That is, the citizens of the city of Jerusalem, in whose name this complaint is made] are gone forth from me, and they are not ; there is none to stretch forth my tent any more, and to set up my curtains.

21 For the Pastours [Ecclesiastical and political Governors] are become brutish, [As above ver. 8. and 14.] and have not sought the L O R D : therefore they have not dealt understandingly, [Oth. they have not been happy, or, prosperous] and all their pasture [That is, flock of their pasture, the Congregation] is scattered.

22 Behold, there cometh a voice of the bruit, and a great trembling out of the Land of the North : to make the Cities of Juda a desolation, an habitation of Dragons. [As above chap. 9. 11.]

23 I know, O L O R D , that with man his way is not : [That is, his purpose and acting is not in his power. See Genes. 6. on vers. 12.] it is not with a man, that walketh, to direct his going. [Or, step. And consequently (will the Prophet say,) I and all believers, we renounce all our own wisdom and strength, commanding all our purposes and actions, in this our trouble, to thy fatherly government : beseeching thee, inasmuch as thou intendest to punish this Land by the King of Babel, and he with all his designes and actions, is likewise shut up under thy providence, that thou wouldest limit his power, and in mercy moderate thine anger towards thy people, according to thy gracious covenant-promises. Compare above chap. 4. on vers. 27. This is the scope and substance of this, and the next verse.]

24 *Christise me, [See Psal. 6. on vers. 2.] L O R D, but with measure : [Hebr. properly with judgement ; that is here, with reason and moderation, or, in a reasonable, or, moderate way, so (as thou hast promised unto thy children) that thou also wilt consequently preserve thy justice : See below chap. 30. 11. and 46. 28. and compare Isa. 30. 18. Ezech. 34. 16.] The contrary is : he bringing to nothing, whereof in the following words] not in thine anger, lest thou bring me to nothing. [Hebr. diminish me, make me few, or, mean ; that is, bruise, or, grinde me to dust, or make me so small, as that I am no more a people : which was a consequent of the divine wrath, wherof in the following verse. This is opposed to the moderate chastisement]*

25 *Pour out thy wrath upon the heathen, [As if he should say, wilt thou not pour out thy full wrath, do it not (I beseech thee) upon thine own people, but rather upon thine and thy peoples enemies] that know thee not ; [See Job 18. on vers. 21. and Psal. 79. on vers. 6.] and upon the families, that call not upon thy Name : for they have eaten up Israel ; [See above chap. 8. 16.] yea they have eaten him up, and consumed him, [See above chap. 9. 16.] and (have) made his habitation desolute.*

C H A P. XI.

God causeth his covenant with Israel to be proclaimed by the Prophet, vers. 1, &c. He punishment the former, and the present breach of covenant, committed by Israel and Juda, by manifold Idolatry, 8. Therefore he intendeth to bring a great and an unavoidable mischief upon them, 11, 16, 17. He forbiddeth the Prophet to pray for them, 14. He complaineth of the peoples hypocritical services, and carelessness, 15. The Prophet complaineth unto God, of the murderous conspiracy of his Country-men of Anathoth, against him, and desireth Gods vengeance on them, which God foretelleth him, that he will bring upon them, 18.

The word, that came to Jeremia, from the L O R D, saying :

2 *Hear ye the words of this covenant, and speak to the men [Hebr. man. See above chap. 4. on vers. 3. So below vers. 9.] of Juda, and to the inhabitants of Jerusalem. [Thou Jeremia, and other my godly Prophets and Priests, that yet remain among the people, (as some do take it) hear this, and present it afterward unto the people]*

3 *Say [Thou Jeremia] then unto them ; Thus saith the L O R D, the God of Israel : Cursed be the man, [Or, every man, as Psal. 1. 1. and elsewhere often. See Job 12. on vers. 10.] that beareth not the words of this covenant, [That is, that obeyeth not the Law of God. See Deut. 27. 26. Gal. 3. 10.]*

4 *Which I commanded your fathers in the day when I brought them forth out of the Land of Egypt, out of the iron furnace, [See Deut. 4. on vers. 20.] saying, Be obedient unto my voice, [That is, words, commandments] and do them, [To wit, the words of the covenant, as vers. 3. and below vers. 6.] according to all that I command you : then shall ye be a people unto me, [As above chap. 7. vers. 23.] and I will be a God unto you.*

5 *That I may confirm the oath, which I sware unto your fathers ; to give them a Land flowing with milk and honey, [See Exod. 3. on vers. 8.] as it is this day : Then answered I, and said, Amen, [See Numb. 5. on vers. 22. and Deut. 27. 15. &c.] O L O R D.*

6 *And the L O R D said unto me, Proclaim all these words in the Cities of Juda, and in the streets of*

Jerusalem, saying : Hear the words of this covenant, and do them.

7 *For I earnestly testified [Hebr. testifying testified] unto your fathers, in the day [That is, from that time] when I brought them up out of the Land of Egypt, unto this day ; being up early, and testifying [See above chap. 7. on vers. 13.] saying ; Hearken to my voice.*

8 *But they hearkened not, nor inclined their ear ; but walked, every one after his opinion [See Jam. 3. on ver. 17.] of their evil heart ; [The evil heart of them all] therefore I have brought upon them [That is, I will surely bring upon them] all the words of this covenant [That is, the threatenings added unto it ; that is, judgements threatened. See thereof Levit. 26. and Deut. 28.] whibh I commanded (them) to do, but they did (them) not.*

9 *Moreover the L O R D said unto me : There is a combination found among the men of Juda, and among the inhabitants of Jerusalem. [That is, a league, conspiracy together, to do evil, directly opposite and repugnant to the covenant, which they have made with me, and I wroth to it confederacy.]*

10 *They are returned to the iniquities of their fore-fathers, [Which were disobedient in the wilderness, and consequently in after times] which refused to hear my words ; and they [As a wicked posterity of their wicked fore-fathers] walked after other Gods, to serve them : the house of Israel, and the house of Juda have broken [Or, made void] my covenant, which I made with their fathers. [See Genes. 15. on vers. 17. 18.]*

11 *Therefore thus saith the L O R D, Behold, I will bring an evil [That is, punishment, mischief, misery, &c. as vers. 12.] upon them, out of whibh they shall not be able to escape : [That is, deliver themselves out of it. Compare Mich. 2. 3.] when they shall then cry unto me, I will not hearken unto them. [Compare Prov. 1. 28. Isai. 1. 15. below chap. 14. 12. Ezech. 8. 18. Mich. 3. 4.]*

12 *Then shall the Cities of Juda, and the inhabitants of Jerusalem go, and cry unto the Gods, unto whom they have burnt incense : but they shall not be able to deliver them at all [Hebr. delivering not deliver] in the time of their evil. [Which I will bring upon them, vers. 11. So vers. 14. 17. 23.]*

13 *For (according to) the number of thy Cities, were thy Gods, O Juda : [As above chap. 2. 18.] and (according to) the number of the streets of Jerusalem, have ye set (up) altars for that Shame ; [That is, the shamefull Idol Baal. See above chap. 3. on vers. 23.] to burn incense unto Baal.*

14 *Thou then, [O Jeremia] pray not for this people, neither lift up a cry, or prayer for them. [See above chap. 7. 16. and below chap. 14. 11.] for I will not hear, in the time when they cry unto me for this evil.*

15 *What hath my beloved (to do) in mine house, [Compare the Phrase with 2 Sam. 16. 10. and the annotation there. (beloved) To wit, this people, (The Hebrew word is put in the masculine gender, but the following words in the feminine) that so call themselves, or boast of it, that they are my people. Or, God calleth them so notwithstanding their unthankfulness, because of his covenant, which he had made with them, and their fathers, and the mercies that he had bestowed on them. Compare below chap. 12. 7. 8. Rom. 3. 3. and 11. 28. Some understand hereby, the Prophet Jeremia, and other servants of God, that prophesied daily in the Temple to this wicked people. Compare chap. 7. 2. As if God should say ; What have my servants any more to do in the Temple among this rebellious people, to instruct them, or, to pray for them ? See vers. 14. (mine house) The Temple : as if God should say ; To what purpose do they run so much, and so often in the Temple, whereas they are so full of all kinds of wickedness.] seeing she [Meaning*

[Meaning the daughter of my people, or the city of Jerusalem; that is, the inhabitants thereof] that *lewd act* [Oth. *gross lewdness*; because the Hebrew word, which signifieth an *abominable fact*, or, *plot*, (See *Prov. 31.* on vers. 16.) hath here a letter more than ordinary, serving to heighten the signification of it. Compare *Psal. 3.* on vers. 3. Understand hereby, the abominable idolatry, mentioned, vers. 13, &c.] *with many*, [To wit, with many Idols, as above verl. 13. Or, it may be understood of the multitude, or great company of those, that committed these abominations, thus: *seeing many of them commit thy know act.* Some put in stead of *with many*, (yea even) the Great ones. Compare *Eze. 8.11.* and *23.39.*] *and the holy flesh is passed from thee?* [Hebr. *the flesh of holiness, or, of the sanctuary, are passed from thee, or, shall pass from thee.* As the word *flesh* is not in use among us in the plural number, so neither is it used more than once in the whole text of the Hebrew Bible in the plural number, to wit, *Prov. 14.30.* The meaning is, All thy offerings, O Jerusalem, are no more of any value, thou offerest no more an holy offering, because thou profanest all things by thy wickedness. Some understand it thus: That God threateneth them, that the time is at hand, that they being punished, and driven out of their Land for their wickedness, shall come no more into the Temple, nor offer sacrifice, nor keep their wonted joyful feasts with the flesh of the offerings, as they did at present, but with an horrible profanation of Gods holy institutions, therefore God would cast them out of his house and out of the Land. Some understand by the *holy flesh*, the true sincere Israelites, who were circumcised both outwardly and inwardly] *when thou (doe,) evil, then thou leapest up for joy;* [Or, *when (in) thy wickedness, &c.* Oth. *when evil* (that is, thy punishment, misery) *is at hand, or is fore-told or threatened by my Prophet,* then *thou rejoicest;* that is, thou despisest my threatenings so extremely, as that even, to vex and spite me as it were, thou doest the more rejoice, to shew that thou carest not at all for them]

16 The L O R D had called thy name, A green olive-tree, fair, of pleasant-fruits: [Hebr. *fruit of form*] (*but now*) *with a sound of a great cry* [Compare *Ezech. 1.24.*] *he hath kindled a fire* [Meaning the desolation, destruction, and consumption of the land and people, by the Babylonians] *about it,* [The olive-tree. Oth. *a fire hath kindled the leaves thereof*] *and the boughs* [Oth. *branches, twig, prigs*] *thereof shall be broken.* [Oth. *they shall break.*]

17 For the L O R D of hosts, that planied thee, [As an olive-tree, as was laid in the former verse] *hath pronounced evil* [Destruction by the Babylonians] *upon thee: because of the wickedness of the house of Israel, and of the house of Juda, which they commit among themselves, to incense me,* [Or, to provoke me to anger] *burning incense unto Baal.*

18 Now the L O R D made it known unto me, [When I in simplicity of heart heeded my calling, according to Gods command, and thought not of any evil] *that I might know it:* *Then thou causedst me to see their dealings.* [Jeremia speaketh this unto God, whom he calleth to record, that he speaketh this not out of humane suspicion or passion, but only by divine revelation in a vision. Compare below, chap. 24.1.]

19 And I was like a Lamb (like) an Ox, that is led to be slain, [To the slaughter, to be killed, that he may be slain] *for I knew not that they thought thoughts against me,* [That is, intended wicked devices and practices against me] (saying) *Let us destroy the tree with the fruit thereof,* [To wit, the Prophet Jeremia with his Doctrine and Prophecy. Hebr. properly *bread*; that is, meat, and consequently fruit, serving for meat] *and let us cut him off from the Land of the living,* [See *Psal. 27.* on vers. 13.] *that his name may be no more remembred.*

20 But, O L O R D of Hosts, thou righteous Judge, [Hebr. *Judge of righteousness*, or, *that judgest righteousness*] *that triest the reins of the heart,* [The innermost and secret thoughts and motions of the heart. See *Job 19.* on vers. 27. and *Psal. 7.* on vers. 10. and *26.2.* *1 Sam. 16.7.* *1 Chron. 28.9.* *Revel. 2.23.*] *let me see thy vengeance on them,* [Which thou will take of them, or, execute upon them] *for unto thee have I discovered* [Presented and committed as to mine Advocate and Judge] *my cause.*

21 Therefore, thus saith the L O R D of the men of Anathoth, [See above chap. 1.1.] *that seek thy soul,* [Seek thy life. See *Exod. 4.* on vers. 19. and *2 Sam. 4.* on vers. 8.] *saying: Prophesie not in the Name of the L O R D, that thou die not by our hands.*

22 Therefore, thus saith the L O R D of Hosts; Behold, I will visit them; [That is, punish them. See *Genes. 21.* on vers. 1.] The young men shall die by the sword, their sons and their daughters shall die by famine.

23 And they shall have no remnant: [That is, none of them shall remain: they shall all perish and be cut off: meaning if they do not repent] for I will bring evil upon the men of Anathoth, (in) the year of their visitation. [Or, to wit, the year of their visitation; that is, of their punishment. So below chap. 23.12, &c.]

C H A P. X I I.

The Prophet complaineth to God of the prosperity of his wicked country-men, and prayeth him to take them away, that the Land may not suffer any longer for their wickedness, vers. 1, &c. Against which the Lord instructeth him, and foretelleth him yet more persecution, 5. Complaining of the desperate rebellion of his own heritage, which he must therefore lay waste by the Babylonians, and to punish it with barrenness; yet in the mean while not intending that the heathenish neighbour nations should go unpunished, who upon this occasion would likewise be ready to fall upon Israel: with promise of the deliverance of his people, and grace unto the Gentiles, that with his own people should turn unto him, 14.

THOU WOULDST BE RIGHTEOUS, O L O R D, WHEN I SHOULD CONDEND AGAINST THEE: [The meaning is, thou wouldst be justified in all thy doings (as *Psal. 51.6.*) if I should reason, or plead with thee, or dispute with thee about thy judgements, manner or course of providence, which thou keepest both with the wicked and the godly, whereof in the following words. Compare *Psal. 73.2,3, &c.*] YET WILL I TALK WITH THEE (OF THY) JUDGEMENTS: [Or, yet let me reason, or, plead with thee; that is, make my complaint unto thee. Compare above chap. 4. on vers. 12. Hebr. *speak judgements with thee*] WHEREFORE IS THE WAY OF THE WICKED [That is, their purposes and actions. See *Genes. 6.* on vers. 12.] PROSPEROUS? [This hath respect especially to the men of Anathoth, whereof is spoken in the former chapter, and below vers. 5. but may be also further applied to other like wicked men in general] (WHEREFORE) HAVE THEY REST, ALL THOSE THAT TREACHEROUSLY COMMIT TREACHERY? [Compare *Job 21.7.* *Psal. 73.11,12.* *Habak. 1.3.*]

THOU HAST PLANTED THEM, THEY HAVE ALSO TAKEN ROOT; THEY GO ON, [That is, shoot up, grow, spread themselves out] THEY ALSO BEAR FRUIT: [Hebr. *they make fruit*. See *Psal. 1.* on vers. 3. and *Hos. 8.* on vers. 7.] THOU (indeed) ART NEAR IN THEIR MOUTH, [They speak and boast of thee. See *Isa. 29.13.* *Matth. 15.8.*] BUT FAR FROM THEIR REINS. [See above chap. 11. on vers. 20.]

3 But thou, O L O R D, knowest me, [By this consideration the Prophet raiseth himself up, strengthening himself by his good conscience, and faith on Gods Providence. Compare Psal. 17.3. and 139.1.] thou seest me, and triest mine heart, (that it is) with thee; [or, (which) is with thee; or, (how the lame) is towards or with thee:] That is, thou knowest that I do sincerely and faithfully keep close unto thee, and do separate myself from falsehood and wickedness, and that therefore I must suffer. Compare Hos. 9.8. and Gen. 5.8. Mich. 6.8. with the annotar,] pull them out like sheep for the slaughter, [Oth. (but) thou pullest them away, to wit, as sheep unawares from the flock, to slay them] and hallow them [that is, set them apart, ordain them, prepare them. Compare above, ch. 6. on v. 4.] for the day of killing. [this prayer of the Prophet is indeed a Prophecy and doctrine concerning the sudden and unexpected change of the temporal happiness and prosperity of wicked hypocrites and persecutors of the godly Prophets, especially of his country-men of Anathoth.]

4 How long shall the land mourn? [That is, be in such a miserable condition] and the herb of the whole field wither? because of the wickedness of them that dwell therein, the beasts and the birds do perish: [Compare above, chap. 4. 25. and 7. 20. and 9. 10.] because they say, he seeketh not our end. [Hebr. bindeth, utnisi, lxi. See Deut. 32.20 and Prov. 14.12. He, to wit, the Lord, or Jeremia, who daily tell us of our approaching desolation; but (they will say) they are both ignorant of it; for which contempt, obitiny, security, and haughty denial of Gods Providence, the land it self is so miserably wasted.]

5 When thou runnest with the foot-men, then they weary thee; how wilt thou then mingle thyself with the horses? [To wit, in battel or controveisie; that is, have to do with them?] God intendeth here, and in the sequel, to comfort and cheer up the Prophet in his troubles; as if he had said, Art thou so faint-hearted and troubled, because thy country-men of Anathoth, that are but like foot-men, do deal so ill with thee, how wilt thou then be able to stand it out against the unbridled, proud Great ones of Jerusalem, that are like horses, or horse-men? This must not grieve thee; for thou must yet undergo and overcome far greater and sorer persecution, then thou hast already done] if thou (only) trustest in a land of a peace, how wilt thou do then in the lifting up of Jordan? [In a land of peace, where the water (in a manner) runneth still and softly in the land, being as it were peace and rest in comparison of that which is to come: How wilt thou do then, when the waters do over-flow on every side? Here by the lifting up of swelling of Jordan, may be understood the pride of the inhabitants of Jerusalem, or the approaching desolation of the whole land. Of the swelling of Jordan, see Jos. 3.15. 1 Chron. 12.15. below, chap. 49.19. and 50.44. Oth. (if they weary thee) in a land of peace, (Compare Psal. 41.10.) (where) thou trustest thy self; that is, in thine own country, where thou conceivest, that thou oughtest to be out of danger: and where they are not altogether so rude as they are at Jerusalem, and at court.]

6 For even thy brethren, and the house of thy father even they deal unfaithfully against thee, also they call after thee with a full (voice) [Or, with a full assembly, by troops. Compare above, chap. 4. on v. 5.] believe them not, [Or, do not trust them. See above, chap. 9. 4.] when they speak friendly [Hebr. good things: as 2 Kings 25.28. and below, chap. 52.32.] to thee.

7 I have forsaken mine house, [The Temple; that is, I will assuredly forsake it. And so in the sequel] I have let mine heritage [that is, my people. See above, chap. 10.16. So in the next verse] go: I have given the beloved of my soul, [Hebr. the love of my soul; that is, she whom I loved, as an husband doth love his wife.

Compare above, chap. 11. 15. So injustice for unjust, Job 24. 20.] into the hand of her enemies.

8 Mine heritage is become unto me as a lion in the forest: she bath lifted up [Hebr. given] her voice against me, [that is, she is stout, proud, wilde and untamed, roaring against me and my commandments, warnings, and threatenings, like a Lion in the forest] therefore have I abominated her. [And consequently put her away from me, cast away, and forsaken her, as v. 7.]

9 Mine heritage is unto me as pecked bird; the birds round about are against her. [That is, as a strange unknown bird, which hath not my livery, but many strange colours, to whom all other birds shall flock, to destroy her, Oth. is (not) mine heritage unto me a singred or clawed bird of prey, against whom the birds of prey (sh.) round about? To wit, the enemies on every side; or, O ye birds, fly round about against her. Compare Isaia 18.6. Ezech. 39.17. &c.] come, assemble all ye beasts of the field, come to eat. [Compare above, chap. 7.33.]

10 Many Pastours have destroyed, [That is, Princes of Babel shait, &c. Compare below, chap. 49.19.20. with the annotar,] my vineyard, [the people of the Jews, as Is. 1.5.1. &c.] they have trodden my field [or, portion (of land)] under foot; they have made my desirable field [Hebr. portion of wish, or of desire] a desolate wilderness. [Hebr. a wilderness of desolation.]

11 They have made [Hebr. behab made; that is, every one of the enemies: or, they have, &c.] it [my field] a desolation, being def late it mourneth unto me: the whole land is made desolate, because there is no man that taketh it to heart. [Hebr. layeth, or putteth it upon, or to, or in the heart; (Compare 2 Sam. 13.33. &c.) To wit, what is preached by Jeremia, and other faithful Prophets by Gods command.]

12 The destroyers are come upon all the high places, [Where commonly at other times, and also at present they thought themselves to be safe and secure] in the wilderness; for the sword of the L O R D. [Compare below, chap. 25. on v. 29. and 47. 6.] shall consume from the (one) end of the land to the (other) end of the land: there is no peace for any [Hebr. all] flesh. [that is, no rest, prosperity, for any living soul, or any man. See Gen. 6. on v. 12.]

13 They [The Jews] have sown wheat, but reaped thorns, [see Levit. 26.16. Deut. 28.38.] they have tormented themselves, [or, put themselves to pain, by great labour] (but have) not profited; be so ashamed [that is, ye shall be surely so ashamed]. Compare Psal. 37. on v. 3. and Prov. 3. on v. 4. God speaketh in his promises and threatenings, in regard of the certainty thereof] because of your revenues, [that is, for want of your revenues, which ye see do fail you] because of the heat of the L O R D S anger.

14 Thus saith the L O R D, Concerning all mine evil neighbours, [That dwell round about my people and land; as namely, the Syrians, the Ammonites, the Moabites, the Philistines, &c. who upon this occasion, that I do chastise my people Israel, will perhaps therefore fall upon them] that touch [see Gen. 26. on v. 11.] mine inheritance, [Canaan, see above, ch. 2.7.] which I have hereditarily given in unto my people Israel; Behold, I will pluck them out of their land, [by the enemies. See below, chapters 47, 48, and 49. see also, Deut. 30. 3. and below, chap. 32.37.] but I will pluck out the house of Juda from the midst of them. [That is, redeem, deliver them; so that these wicked neighbours shall not wreak their malice on Juda. See the like use of the same word, above ch. 1.17.]

15 And it shall come to passe, after that I shall have pluckt them out, [To wit, those evil neighbours] then I will return, and have compassion on them; [Compare below,

below, chap. 48. on verse 47.] and I will bring them again, every one to his heritage, and every one to his land.

16 And it shall come to passe, if they shall diligently learn [Hebr. learning shall learn] the wayes of my people, [The saving Religion, which I have prescribed unto my Church, and which is in use among them. Compare Isa.2.3, &c.] This looketh at the calling of the Gentiles swearing by my Name, (As true as) the L O R D liveth, [that is, knowing and serving me aright, according to my word. Compare above, ch.4.2,&c.] like as they have taught my people to swear by Baal, then shall they be built in the midst of my people. [Being converted by the preaching of the Gospel, and ingrafted into my Church, they shall with them enjoy the blessing of the covenant of grace. See Eph.2.18,19,20,21,22.]

17 But if they will not hearken, then will I utterly pluck up, [Heb. rooting out, root out, or, plucking up, pluck up. Compare Isa.60.12.] and destroy that nation, saith the L O R D .

C H A P . X I I I .

Gods bounty, the peoples unthankfulness, and future judgements are represented by the token of a linen girdle, ver.1, &c. and by the similitude of filling all wine-bottles full with wine, is shewed, that God will make them altogether drunk in miseries with the cup of his wrath, 12. God yet exhorteth them to prevent these judgments by humble repentance, 15. (wherewith the Prophet sheweth his affection, 17.) especially the King and Queen, 18. But knowing that they should as little change themselves, as an Ethiopian can change his skin or a Leopard his spots, he foretelleth their utter confusion and destruction, 22.

Th b th the L O R D said unto me, Go thy wayes, and buy thee a linen girdle, and put it upon thy loins, [That is, gird thy loins with it. See the exposition, ver.11.] but bring it not into the water. [lest it should be spoiled; as I have taken care for Israel, that they might not perish, nor corrupt.]

2 And I bought me a girdle, according to the word of the L O R D , and put it upon my loins.

3 Then came the word of the L O R D unto me the second time, saying:

4 Take the girdle which thou hast bought, which is upon thy loins, and get thee up, (and) go thy wayes to the Phrat, [The great river Euphrates, over which the Babylonians should passe, and carry the Jews over it captive away. See Gen.2. on v.14.] and hide it there in the clift of a rock.

5 So I went my wayes, and hid it by the Phrat, according as the L O R D had commanded me.

6 Now it came to passe, at the end of many dayes, [That is, after the expiration of a long time] that the L O R D said unto me, Get thee up, go thy wayes to the Phrat, and take the girdle from thence, which I commanded thee to hide there.

7 Then I went to the Phrat, and digged, and took the girdle from the place, where I had hid it: and behold the girdle was spoiled, and good for nothing.

8 Then the word of the L O R D came unto me, saying:

9 Thus saith the L O R D , So will I marre the pride [Or, excellency, e nineny, as the Hebrew word is also elsewhere used. Compare below, v. 11.] of Juda, and the great pride of Jerusalem.

10 This same evil people, which refuseth to hear my words, which walketh [Hebr. which refuse, which walk, &c.] in the imagination [See above, chap. 3. on v. 17.]

of their (own) heart, and followeth other gods, to serve them, and to bowe down before them; the same shall become as this girdle, which is good for nothing.]

11 For like as a girdle cleaveth to the loins of a man, so have I caused to cleave unto me the whole house of Israel, and the whole house of Juda, saith the L O R D , to be unto me for a people, and for a name, [See Deut.26. on v.19.] and for praise, and for glory, but they have not heard. [that is, obeyed, as often.]

12 Therefore say unto them this word; Thus saith the L O R D , the God of Israel; All bottles shall be filled with wine: [Hebr. all bottle shall, &c. that is, every bottle. As if the Prophet should say, Ye expect a plentiful year of wine, that ye may drinck your selues drunk and mad, &c. Understand here, not leather-bottles, but stone-bottles, or vessels, as may be gathered from verl.

14. Compare Lament.4.2] then shall they say unto thee, Do we not know very well, [Hebr. knowing, do we not know?] that all bottles shall be filled with wine? [It seemeth that this hath respect to the promises of the false Prophets, that made the people believe, that they should have peace and plenty of all things, which they willingly believed, but prophesie unto them quite otherwise. Compare Mich.2.11. with the annotat.]

13 But thou shalt say unto them; Thus saith the L O R D ; Behold, I will fill all the inhabitants of this land, even the Kings that sit upon Davids throne, [That is, in the room of David, their fore-father] and the Priests, and the Prophets, and all the inhabitants of Jerusalem with drunkennes. [giving them to drinck out of the cup of my wrath; that is, punishing them in that manner, as that through amazement and anguish they shall know no more what to do, or what to leave undone, then a drunken man doth. See below, ch. 25. 15.18.27. and 51.7. Isa.51.17,21. and 63.6, &c.]

14 And I will beat them in pieces [To wit, against one another, as followeth, like some bottles. Compare Judg.7. on v.19. and Psal 2. on v.9. Oth. scatter them, as the pieces of a bottle, that is dashed in pieces, are scattered here and there] the one against the other, both the fathers and the children together, saith the L O R D : I will not pity, nor spare, nor have compassion, that I should not destroy them.

15 Hear, and give ear, and do not lift up your selues. [Through pride and losinessse of your heart, despising, and rejecting that which is in truth Gods word, and shall assuredly (unless you do repent in time) so come home to you, as I have foretold you in the former words. Some thus: The L O R D hath spoken; to wit, the following words.]

16 Give glory to the L O R D your God, [Acknowledging his judgements and threatenings to be righteous, and heartily turn your selues. Compare Job 7.19. Hosca 11.7. and the annotat. there] before he make it dark, [that is, bring these miseries and plagues upon you. See Gen.15. on v.12.] and before your feet stumble against the glimmering mountains: [Heb. mountains of glimmering; that is, which in the time of the twilight are as it were covered with darkness. This similitude seemeth to be taken from those that travel by night in rugged hilly places] that while ye look for light, [that is, prosperity, comfort and joy. See Job 18. on v. 5,6.] he make it [to wit, the light] a shadow of death, [that is, that God should instead of light, surprize you with a shadow of death. See Psalm 23. on verse 4.] and make (it) darkness.

17 If ye then will not hear it, then my soul shall weep in secer places, because of (your) pride: [That even to your own ruine and destruction you are so abominably proud and obstinate, and will by no means bowe nor humble your selues before the Lord, by true conversion, See v.15.] and mine eye shall weep bitterly, [Heb. weeping weep] and come down with tears, [as above, chap.

chap. 9.18.] because the L O R D ' S flock is carried away captive. [That is, because Juda (being indeed the Lord's own people,) which he hath severed and set apart for himself out of all nations, shall assuredly be carried away captive. So in the sequel.]

18 Say unto the King and to the Queen, [They are the words of God unto Jeremias, or, as some the Prophet's words unto the people. - See of the Hebrew word rendered here Queen, 1 Kings 11.19.] bumble your selves, [Or, set your selves down low; to wit, in the dust, upon the ground] set your selves down: for your whole Diadem, the crown of your glory, [That is, your glorious crown, where with you were wont to take pride] is come down. [Hebr. your head-ornaments, or, head-attires, is come down; that is, all Royal head-attire is gone, and changed with a low estate. Oth. your excellencies, highnesses.]

19 The Cities of the South are shut up, and there is none to open them: [To wit, the cities of Egypt, lying in the South of Canaan. Whither the Jews were wont, and perhaps now also intended, to repair for refuge, but all in vain. Some understand the Cities of Juda lying in the South-end, as if the Prophet should say: even the outermost cities of Juda, that lie furthest off from Babel, are bereaved of men, so that none goeth out, nor in at them] all Juda is carried away, it is wholly carried away. [Hebr. in perfections. That is, wholly and universally. Oth. (the city) of them that sat in peace. That is, of those that were careless, looking for nothing but peace]

20 Lift up your eyes, and behold them that come from the North: [From Babel] where is the flock, [that is, the people of the Lord] that was given thee, [That is, was committed to thy charge, to govern, and protect them according to my laws] the sheep of thy glory? [Or, beauty; that is, wherewith thou wast beautified]

21 What wilt thou [O Juda, or, Daughter of my people] say, when he [To wit, God] shall visit thee? [To wit, by the Babylonians, whom they by requiring of help, had accustomed and enticed, to be Lord and master over Juda, as followeth. Compare 2 Kings 16.7, &c.] Whereas thou hast taught them to be Princes, to be an head over thee? shall not sorrows take hold on thee, as on a woman in travail? [Hebr. a woman of bearing, or, of travel: that is, a woman that is in travel, or in pain of child-bearing. Compare above chap. 6.24.]

22 When thou shalt then say in thine heart, [That is, think with thy self] Wherefore have these things fallen me? [Compare above chap. 5.19. and below chap. 16.10.] for the multitude [Or, greatness] of thine iniquity are thy skirts disfigured, [That is, art thou publicly put to shame before all the World, by shameful flight, and by most shameful carrying away into captivity and slavery. This is Gods answer to such thoughts, as are mentioned in the former clause. The phrase is taken from the high lifting up of women's clothes, whether by force of others, or for their own necessity, when the same must be done to flee the more readily to pass through waters, &c. See below vers. 26. and Isat. 20.4. and 47.2, 3. also Ezech. 16.37. and 23.29. Hos. 2.9. Mich. 1.11.] (and) thine heels have suffered violence. [That is, are violently made bare, or, unshod. Or, thine heels are handled violently; that is, put into the stocks, or laid in fetters, or carried away into captivity]

23 Shall also an Ethiopian change his skin? or a Leopard his spots? [Which he beareth in his body joined together one close to another in great abundance, whereunto the Hebrew word properly hath respect. A question, which implieth a strong denial: as

if God should say, The Blackamoor and the Leopard can by no means do it. Compare Isat. 55.20.] (Then) shall ye also be able to do good, that are taught [That is, accustomed, as above vers. 21. and chap. 2.24. Hos. 10.11, &c.] to do evil.

24 Therefore will I scatter them, as stubble, that passeth away, by a wind of the wilderness. [A full, smooth, piercing wind. See above chap. 4.12. which the light stubble is not able to withstand. This signifieth the scattering of the Jews from their own Land, which by the seducing of the false Prophets they held to be a thing incalculable and impulsive]

25 This shall be thy lot, the portion of thy measures from me, saith the L O R D : [That is, the punishment, that I have measured out unto you, according as my justice, and your deserts require. Compare Job 20.29. Psal. 11.6. and 2 Kings 21.13. Isai. 65.7. also Psal. 78.50. with the annotat.] who hast forgotten me, and trusted in lying. [False Prophets, Idols, strong holds, and vain humane help]

26 Therefore will I also make bare thy skirts [See above vers. 22. and Ezech. 16. on ver. 37.] upon thy face: and thy shame shall be seen.

27 Thine adulteries, and thy neighings, [See above chap. 5.8.] the lewdness of thy whoredom, on the hills, [See above chap. 2.20.] in the field; I have seen thine abominations: [See 2 Chron. 15. on ver. 8. and Ezech. 20. on ver. 7.] wo unto thee, Jerusalem, will thou not be made clean? how long yet after this (time?) [Hebr. after when yet?] That is, after how long time yet, will thou cleanse thy self? As if the Lord should say, how long shall I wait for thy cleansing? It will be but all in vain, seeing thou growest daily worse and worse, therefore I must needs go on with my judgement. Compare Hos. 8.5.]

C H A P. XIV.

A Prophecy of a great drought, and the miseries that should ensue thereupon in Juda, vers. 1, &c. A mournful and fervent prayer of the Prophet, for mercy for Juda, 7. Whereupon God forbiddeth him to intercede for them, annexing reasons why he should not, 10. The Prophet excuseth the people, as much as he can, by the seducing of the false Prophets, but it availeth not, God will punish those Prophets, and the people together, 13. The Prophet is commanded by waitings to represent the calamities, 17. He prayeth again very mournfully for the people, 19.

THe word of the L O R D , that came to Jeremias, concerning the matters of the great drought. [Hebr. properly words, or, matters of ceasings, restraints, cuttings off, hinderances, with-holdings; to wit, of rain and dew, (See above chap. 3.3.) whence drought and dearth most needs follow, so as that the Hebrew word, is likewise taken for it. Compare below chap. 17.8. and see the signification of the original word, Gen. 11.6. Job 44.2. &c.]

2 Juda [That is, the people, or the land of Juda; He speaketh here of Judah as of a woman] mourneth, and her gates [That is, Cities, and consequently, the inhabitants, or the Judges, and the people that were wont to meet together in the gates. See Genes. 22. on ver. 17.] are weakened, [Or, languish, are grown faint] K k k k k the,

they are clothed in black unto the ground : [Or, lie on the ground in black, for a token of mourning. See Job 5. on vers. 11. and Psal. 35. on vers. 14.] and the cry of Jerusalem goeth up. [Increaseseth, waxeth greater and greater ; by reason of the great misery, that is seen every where in the Land; in regard of drought and want both among great and small, as followeth]

3 And their excellent ones [Or, illustrious, glorious ones, &c. See Psal. 8. on vers. 2.] send their little ones [That is, servants] to the water : they come to the pits [Or, ponds] they finde no water, they return with their vessels empty ; they are ashamed : yea blush, and cover their head. [Or, wrap their head about, in token of shame and mourning. See 2 Sam. 15. on vers. 30. So in the next verse]

4 Because the ground is chapt [Or, burst, split] seeing there is no rain on the earth : the husbandmen are ashamed, they cover their head.

5 For also the hinde cast (their) young ones in the field, [Hebr. the hinde bringeth forth, &c.] and forsake (them) because there is no young grasse.

6 And the wilde Asses stand upon the high places, they draw in the wind [As above chap. 2. 24. refreshing themselves therewith, in stead of moist grasse, or water]. like the Dragons : [Which draw in and put forth their breath strongly, as some do write of them] their eyes fail, because there is no herb.

7 Though [Or, seeing, surely] our iniquities testify against us, [Compare Isa. 59. 12. Hos. 5. 5. and 7. 10.] O L O R D , do (it) for thy Names sake : [As if the Prophet should say, If our sins stand in thy way, that thou canst not shew mercy to us, then take and finde cause in thine own self, and do it for thy precious Names sake, that thine unsearchable mercy and long-suffering may be extolled by the godly, and that thy Name may not be blasphemed by the enemies. This is the Prophets intercession for the people] for our backslidings are manifold, [Or, great] we have sinned against thee.

8 O the expectation of Israel, [Thou onely true God, in whom alone thy Church putteth her hope and trust, and from whom she ought and is wont to look for help in her necessities. So below chap. 17. 13. and 50. 7. Compare below vers. 22.] the deliverer thereof in time of trouble ! why shouldest thou be as a stranger in the Land ? and as a traveller, [Or, way faring man, walker] (that onely) turneth in so overnight ? [That is, why shouldest thou demean thy self, as if thou wert no more moved at our condition, then a stranger, or one that passeth thorow the Land, &c. whereas thou hast taken up thy constant dwelling amongst us, as followeth]

9 Why shouldest thou be as a man astonished ? [Or, amazed, that is, void of counsel, and knoweth not what to do. Oth. wearied. The Hebrew word is onely found here] as a Champion, that cannot deliver ? yet thou art in the midst of us, O L O R D , and we are called by thy Name, [As above chap. 7. 10.] leave us not.

10 Thus saith the L O R D , concerning this people ; [Here followeth Gods answer to Jeremias intercession] Thus have they loved to wander [Sometimes to strange heathenish nations, and sometimes to all manner of Idols, to seek help of them. See above chapter 2. 36, &c.] they have not refrained their feet : therefore the L O R D hath not pleasure in them, he will now remember [See Genes. 8. on vers. 1. and compare Hos. 8. 13. and 9. 9.] their iniquity, [That is, he will soon punish them. See Hos. 10. on vers. 3.] and visit [That is, punish. See Genes. 21. on vers. 1.] their sins.

11 Moreover, the L O R D said unto me : Pray not for

this people for good. [For their good, that I should spare them any longer. Understand this of those that were incorrigible, whereby God will shew unto all the people, how greatly he was displeased with them, to move them that were corrigible to repentance]

12 Though they fast, I will not hearken to their cry, [Compare Prov. 1. 28. Isa. 1. 15. above chap. 11. 11. Ezech. 8. 18. Mich. 3. 4.] though they offer burnt-offering and meat-offering, I will not accept them ; [Compare above chap. 6. 20. and 7. 21, 22.] but I will consume them by the sword, and by the famine, and by the pestilence.

13 Then said I ; Ah L O R D , behold, those Prophets [Meaning the false Prophets, as followeth. See above chap. 5. 31. and 6. 23.] say unto them, Te shall not see the sword, [That is, ye shall not have experience of the violence, and cruelty of war, or, it shall not come upon you. See Job 7. on vers. 7. and below chap. 42. 14.] neither shall ye have famine ; but I will give you [As if God himself had spoken this] assured peace, [Hebr. peace of truth, assurance, faithfulness ; that is, undoubtedly, assured, firm peace ; that is, sure prosperity] in this place.

14 And the L O R D said unto me ; These Prophets prophesie false in my Name ; I have not sent them, nor given them a command, nor spoken to them. [Compare below chap. 23. 21. and 27. 15. and 29. 8, 9.] they prophesie unto you a false vision, [Hebr. vision of falsehood, or, lying] and divination, [See Deut. 18. 10. Ezech. 13. 2, 3, 7, 8, 9. with the annotat.] and a thing of nougat. [From the Hebrew word Elit, which signifieth a thing of nougat, or, nothing, are the Idols also called Elitum. See Levit. 19. on vers. 4.]

15 Therefore thus saith the L O R D ; Concerning the Prophets, that prophesie in my Name, whereas I sent them not, and (yet) they say, There shall be no sword nor famine in this land : those very Prophets shall be consumed by the sword, and by the famine.

16 And the people, to whom they prophesie, shall be cast away in the streets of Jerusalem, because of the famine and the sword ; and there shall be none to bury them, them, their wives, and their sons, and their daughters : thus will I pour out [Compare above chap. 10. on vers. 25.] their wickednesse [Or, their evil ; that is, the punishment of their wickednesse, as above chap. 11. 12. both in one sense] upon them.

17 Therefore thou shalt say this word unto them ; Mine eyes shall come down with tears [As above chap. 9. 18. Compare above chap. 13. 17. Lament. 1. 16. and 2. 18.] night and day, and not cease : for the Virgin of the Daughter of my people, [That is, my people, or, my country-men : or, (as some) the state and condition of my people, which he according to Scripture-language, compareth to a Virgin, by reason of her beauty, tenderness, and comeliness, in respect of the state, that was given them of God ; or (as some) because they were never yet conquered, and destroyed. See 2 Kings 19. on vers. 21. Oth. the Virgin, the Daughter of my people] is broken (with) a great breach, [See above chap. 4. 6.] a plague that is very smarting : [Or, wound, that is very painful, grievous, sore, and consequently dangerous. So above chap. 10. 19. below chap. 30. 12. Nahum. 3. 19.]

18 If I go forth into the field, behold there the slain with the sword ; and if I enter into the City, behold there the sick [Hebr. sicknesses. See Job 24. on vers. 20.] with famine : Tea both the Prophets and the Priests [Hebr. also the Prophet, also the Priest] run about in the Land, and know not. [That is, are void, of counsel, know not what to do, whom it befitted to remedy this evil. Oth. for both Prophets and Priests practise merchandise against the Land, and they

they (to wit, the people) perceive it not : to wit, that they exhaust and coulen them with false Prophecies. Compare above, chap. 5.31.]

19 Hast thou then utterly rejected [Hebr. rejecting rejected] Juda ? hath thy soul loathed Zion ? why hast thou smitten us, (so) that there is no healing [Or, Physick, remedie] for us ? We look for peace, but there is no good ; and for a time of healing , but to there is terror. [See above chap. 8.15.]

20 L O R D , we know our wickedness , (and) the iniquity of our fathers : for we have sinned against thee. [Compare Psal. 106.6. Dan. 9.8.]

21 Do not disdain (us,) for thy Name sake , cast not down [Or, vilify not, let not decay, or, fade, disgrace not] the throne of thy glory : [Thy Temple, Jerusalem, Juda, where thou haft taken up thy seat , and discovered thy glory. Or, hereby may be understood the Ark of the covenant , as Psal. 63. 3. and 78.61.] remember , [To wit , thy covenant]

22 Disannul, not thy covenant with us. [Or, make not void, break not, the covenant which thou haft made with us]

23 Are there (any) among the vanities of the Gentiles, that (can) cause it to rain ? [That is, can Idols give rain ? See on 1 Kings 16.13. and 2 Kings 17.15. As if he should say , by no means. See Genes. 18. on versl. 17.] or can the heaven give [To wit, of it self] drops ? [Or, showers of rain] art not thou he, O L O R D our God ? [That is, it is indeed undoubtedly true , that thou art he , that doth this alone. See Genes. 13. on vers. 9. Compare Psal. 135.7. and 147.8. I I s i. 30.23. above chap. 5.24. and 10.13.] therefore we will wait upon thee ; [That thou mayest give us such rain as is needful for us ; for thou art our expectation (above vers. 8.) as in all other troubles and afflictions , so likewise in this of drought , whereof mention is made above in the beginning of this chapter] for thou doest all those things. [Or, thou hast made all those things : rain, and drought, &c. come from thee]

CHAP. XV.

God giveth absolute denial to the Prophets intercession which he had made, and commandeth him on the contrary to preach and denounce unto the people most sore and heavy plagues (especially four kindes) mentioning the sins , whereby they had deserved them, vers. 1, &c. The Prophet complaineth, that every one curseth him for those Prophecies, and is comforted by God, 10. and the people threatened again, 13. The Prophet complaineth of his persecutors , and prayeth for preservation in his sufferings , appealing to God in regard of his innocence, 15. Is therupon instructed and comforted by God, 19.

B ut the L O R D said unto me ; [God answereth further to the former intercession of Jeremia] Though Moses and Samuel stood before my face, (yet) should not my soul [that is, minde, affection. Compare, Psal. 27. on verle 12.] be toward this people : [that is, though they were now alive, and prayed for this people, yet I would not hear them, as I have done heretofore. See Exod. 32.14. 1 Samuel 7.9. and compare Ezekiel 14. 14,18,20.] drive them away from my face, [that is, prophesie unto them in my Name, that I will expell them out of my house, city, and land. Compare above, chapter 8. on verle 10.] and let them goe forth.

2 And it shall come to pass , when they shall say unto thee, Whither shall we go forth ? that thou shalt say unto them, Thus saith the L O R D , Whosoever to death, to death, [That is, mortality, pestilence, &c. Meaning, who-ever is appointed, ordained, or delivered up, as verl. 4. the same shall go forth to, &c. as may be gathered from the former verse , and so in the sequel. So below chap. 43.21.] and whosoever to the sword, to the sword, and who-ever to the famine, to the famine, and whosoever to captivity, to captivity.

3 For I will visit them (with) [Oth. I will appoint over them , as officers, or overseers] four kinds, [That is , four sorts of plagues , which are reckoned up in the following words. Compare Ezech. 14. 21.] saith the L O R D ; with the sword to slay , and with the dogs to drag , [To be torn in pieces] and with the fowls of the Heaven , and with the beasts of the Earth , to eat up , and to destroy. [See Levit. 26. 16.]

4 And I will give them up [Or, make them, appoint them] for a commotion , to all the kingdoms of the earth ; [Or , chafing about , driving about in all kingdoms, &c. See Deut. 28. on vers. 25.] because of Manasseh , the son of Febrizkia , king of Juda ; for that which he did at Jerusalem. [2 Kings 21. 11, 12, 13, &c.]

5 For who should spare thee [Or, have pity upon thee] O Jerusalem ? or who should commiserate thee ? [Or, bemoan thee] Or who should go aside to ask thee concerning peace ? [As a man steppeth aside out of the way, to speak to a friend , or an acquaintance of his , and to ask him how he doth. See Judg. 18. 15. (concerning peace) That is, concerning thy welfare , how thou doest. See Genes. 43. on vers. 27. As if the Lord should say, They are not worthy, that a man should trouble himself so much about them , as that he should once ask, whether they be well or ill]

6 Thou hast forsaken me , saith the L O R D , thou art gone backward : [Compare above chap. 5.7.] therefore will I stretch out mine hand against thee , and destroy thee : I am grown weary of repenting. [That is, I am weary of with-holding, delaying, diminishing, or keeping off deserved judgements from them , as I have oftentimes done. It is spoken of God after the manner of men. Compare Genes 6. on vers. 6.]

7 And I will fan them with a fan. [See above chap. 4. 11.] in the gates of the Land : [that is , in the borders , uttermost frontier-Cities , strong holds , whereon ye relle at present : as men use to fan or winnow corn in or at the doors , to scatter and winnow out the dust by the wind : so, &c. Oth. in the Cities of the Land ; that is , every where] I have bereaved [That is, I will, &c. And so in the next verse] my people of children, [Or, of all that they have , or, that is dear unto them ; because in the next verse is spoken of widows , and the Hebrew word is not onely used of bereaving of children , but also of other things. See 2 Kings 2. 19. Ezech. 36. 12, 13, 14, 15. with the annotat.] (and) destroyed (them) ; they returned not from their ways. [That is, repented not of their wicked dealings and con-versation. See Genes. 6. on verl. 12.]

8 Their [That is , the peoples] widows are become more to me then the sand of the seas : [Or, stronger in number then the sand , &c. in regard multitudes of their Husbands were slain] I have caused to come to them upon the Mother [Namely , Jerusalem] a young man [The King of Babel , being stout and strong in this work , like a young man] a destroyer at noon-day : [Compare above chap. 6. 4. Oth. upon the mother of the young men a destroyer at noon-day ; that is , upon the assembly of the young men] I have caused him to fall upon her suddenly ;

the city with terrors. [Hebr. *the city and terrors*, or, *amazements*. The sense may be, I will cause that young man to fall upon her, to wit, upon the city of Jerusalem (called Mother before) with great tenour: Or to wit, upon the city, and there shall be more terror, or, so that there shall be great terror. Or thus: *I will cause the cities and terrors suddenly to fall upon her.*]]

9 She, that bare seven, [Namely, Jerusalem, that produceth as much people as a woman that bringeth forth seven, that is, many (see Gen. 4, on v. 32.) children] is become weak, she hath blown out her soul, [Is dead of grief and misery, and comfortlesse. Compare Job 11. 20.] her Sun is gone down, when it was yet day, [Or, *their day*. That is, their joy, or flourishing state is turned into extreme sorrow and misery, at the time when she was yet in her prime, or thought to be. Compare 2 Samuel 23. 4. Amos 8. 9. Micha 3. 6.] She is ashamed, and blushest: and the residue of them [which were not slain at the first] will I deliver to the sword before the face of their enemies, saith the LORD.

10 Wo is me, my Mother, that thou hast born me! [Compare Job 3. 1, &c. below, chap. 20. 14, &c.] a man of strife, and a man of contention, to the whole land: [With whom every one striveth and contendeth. Compare 2 Samuel 8. on ver. 10. The Prophet perceiving, that he could not deprecate Gods judgement, is heartily grieved, and complaineth of his sad and troublesome condition under his own wicked countrymen, against which the Lord comforteth him in the next verse] I have not given (to them) on usury, [From whence commonly strifes and contention, revilings and reproachings are wont to arise] neither have they given to me on usury, (yet) every one of them doth curse me. [As if the Prophet had said, that he gave them no cause of strife, hatred, and cursing, as having nothing to do with them, but to acquaint them with the word of the Lord, and his calling, for which alone he suffered.]

11 The L O R D said, If thy remnant [Or, the remainder of thee] shall not be for good! [The meaning seemeth to be, If I shall not cause it to go well with thee in the remaining time of thy life, wherein thou shalt remain, when this wicked people shall be plagued and perish: or, if I do not save a remnant of the people in the midst of judgements] if I do not in time of evil [that is, of plagues and miseries] and in time of trouble come between [or speak for, intercede, as 1/2. 59. 16.] for thee by the enemy! [Or, cause the enemy to intrate thee (well;) that is, cause the enemy to deal lovingly and kindly with thee. See the fulfilling hereof below, chap 40. 1, 2, 3, 4, &c. If thy, &c. an abrupt kind of speech, very usual in making oaths. See Gen. 14. on v. 23. and Deut. 1. on v. 35. God sweareth to Jeremias, that he will turn his sufferings into a good condition, so that in the time of the enemies invasion he shall speed much better then this wicked people shall. Some take it in an interrogatory way, in one and the same sense.]

12 Shall also (any) iron break the iron or copper [Or, steel] of the North? [As if God should say, By no means. Because the Northern iron is much harder, and is like steel, as Geographers also testifie: Are then these men that do so vex thee, hard? I am yet harder, able enough to break their plots and designes against thee. But some conceive that God in this phrase beginneth again to speak of the coming of the Babylonians from the North, whose power the Jews with their defensive weapons would be as little able to resist, as a common iron sword is able to break a Northern sword of steel; both in a good sense.]

13 I will give thy power, [That is, riches] and

thy treasures for a prey, without price; [Hebr. not for price, or not in buying; that is, for nothing; they shall take all away at their pleasure, without giving any thing for it] and that for all thy sins, and in all thy borders. [Meaning, will I do this: or for thy sins, which thou hast committed in all thy borders, as below, ch. 17. 3.]

14 And I will carry (thee) over with thine enemies, into a land, (which) thou knowest not; [Or, carry over (the treasures) whereof, in the former verse) into, &c. Oth. I will cause thine enemies to passe over thow a land, which thou knowest not; That is, thou shalt not know of their passage and comming; they shall come upon thee by-ways, and in a manner unknown to thee. Some understand it thus: I will cause thine enemies to go over (thee;) That is, I will cause them to use thee tyrannically. Compare Job 13. 13. and Psalm 129. 3.] for a fire [Of war, misery, plagues, desolation. Compare below, chap. 17. 4. and 43. 12. and Deuteronom. 32. 22. Job. 22. 20. with the annotat.] is kindled in mine anger, it shall burn upon you.

15 O L O R D, thou knowest (it) [Mine innocency, whereof above, ver. 10. These are the words of the Prophet again to God] remember me, [For good, as Neh. 5. 19. and 13. 31. See Genes. 8. on ver. 1.] and visit me graciously. See Gen. 21. on v. 1.] and revenge me of my persecutors; [Compare above, chap. 11. 20.] take me not away in thy long-suffering (toward them.) [that is, whilest thou dealest thus patiently with my persecutors, that thou hinderest them not, but delayest thy punishment, yet prevent, that they in the mean while take away my life, as they intend to do. Or, according to thy long-suffering, when the same shall be at an end, and thou shalt punish this people, then save me. Oth. in, or by lengthening of thine anger; that is, whilest thou shalt punish this wicked people a long time, make, I pray, a distinction between them and me, that I may not perish with them. Compare, Psalm 26. 9.] know that for thy sake I suffer disdain.

16 When thy words are found, then I did eat them up, [That is, as soon as they were present, were revealed to me, or represented unto me by thy revelation, I forthwith imbraced them with great zeal, and minded them most diligently. Compare Ezekiel 2. 8. and 3. 1, 2, 3. with the annotat. and Revelations 10. 9.] and thy word was unto me the joy and rejoicing of mine heart: for I am called by thy Name, [Hebr. thy Name is called or proclaimed upon me, because I am thy servant and thy Prophet. See above, chapter 7. 10.] O L O R D, God of hosts. [See 1 Kings 18. on verse 15.]

17 I sat not in the counsel of the mockers [As the Priests and the false Prophets were at that time. Compare Psal. 1. 1.] nor leaped up for joy: I sat alone [Separating my self from the wicked, being grieved, and weeping for their wickednesse and the approaching plagues. Compare above, chap. 9. 2. and 13. 17. also Exod. 33. 7.] because of thy hand: [to wit, thy punishing hand, which thou will stretch out against this people; Or, because of command, because I would be wholly governed by thy hand, and by thy spirit of Prophecy, and would obey thee. See Ezekiel 1. on verse 3.] for thou hast filled me (with) indignation. [An holy indignation, which I have drawn from thy Prophicies against this peoples obstinacy toward thee, and cruelty toward me. Compare above, chapter 6. 11.]

18 Why is my pain continually lasting, [Or, strong, piercing thorow; See of the Hebrew word, Psal. 13. on verse 1, 2.] and my plague smarting? it refuseth to be healed: shouldest thou be altogether [Or, in a manner.

manner, [Hebr. *being be*] unto me as a lying [person?] [That is, shouldest thou every way shew thy self towards me, as if thou didst deal with lies? seeing thou hast made me such strong promises (above chap. i. 17, 18, 19.) and yet I am daily plagued by this people, and am in danger] [as] *waters* (*that*) *are not lasting?* [That dry up, flow away, and so that he is deceived, that cometh for water to them. Compare Job 6. 15.] Thus the Prophet is assaulted with impatience, grief, dissidence, and murmuring, by reason of the peoples wickedness: whereupon God instructeth and comforteth him in the following words]

19 Therefore thus saith the LORD; If thou shalt return, [From this impatience and murmuring, (whereof in the former verse) so as they do not draw thee away from thy duty and office] then will I cause thee to return, [That is, settle and establish thee, as it were anew in thy Prophetic ministry. Oth. if thou shall turn thyself that way, that I do turn thee; that is, faithfully execute my commands, then shalt thou, &c.] thou shalt stand before my face; [That is, minister unto me, be and continue my servant and Prophet. See 1 Kings 17. 1. and 18. 15. Deut. 10. on vers. 8.] and if thou pluck forth the precious from the vile [Or, the precious one from the vile one; that is, sever the godly (that are most precious in my sight) from the wicked, telling both of them severally and boldly whatsoever I command thee. Some understand here the distinguishing between true and false Doctrine, Prophecy, comfort, &c. It seemeth to be a comparison, taken from the work of Goldsmiths. Compare above chap. 6. 29. and see likewise, Psal. 12. on vers. 9.] thou shalt be as my mouth: [Compare above chap. 1. 9. That is, my true Prophet and Interpreter] let them return unto thee, [Or, they shall return unto thee, seeking counsel and comfort from thee. See below, chap. 37. 3.] but thou shalt not return unto them. [That thou shouldest fail through faint heartedness, or humane fear, yeld to them in their wickedness, also leek counsele and comfort from them]

20 For I have made thee [Or, I will make thee, or, I do make thee; to wit, as it were anew.] against this people a strong copper wall: [Compare above chap. 1. 18.] they shall indeed fight against thee, but not prevail against thee; for I am with thee, to save thee, and to rescue thee, saith the LORD.

21 Yea I will rescue thee out of the hand of the wicked: and I will deliver thee out of the hand-palm of Tyrants.

C H A P. XVI.

God commandeth the Prophet to have neither wife nor childe in Juda, neither to be present at mourning-feasts, nor at joyful banquets, to represent thereby unto the people the approaching misery, vers. 1, &c. A relation of the sins, that were the cause of the plagues, 10. Between these God adjoynteth a gracious promise of the deliverance of his people, 14. And after that proceedeth in his threatenings, and a relation of the causes thereof, 16. The Prophet comforteth himself, and confoundeth the Jews, by the future calling and conversion of the Idolatrous Gentiles, 19.

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

2 Thou shall not take [That is, marry. See Genes. 19. on vers. 14.] thee a wife, neither shalt thou have sons nor daughters in this place. [Which thou mightest beget: whereby the misery of the times that were comming is represented]

3 For thus saith the LORD concerning the sons, and concerning the daughters that are born in this place: and moreover concerning their mothers that bear them, and concerning their fathers that beget them in this Land:

4 They shall die painful deaths, [Hebr. deaths of sicknesses, or, diseases, painfullnesses; which may likewise be understood of deadly diseases.] they shall not be lamented, [Compare below chap. 25. 33.] nor buried, [Compare above chap. 14. 16.] they shall be as dung upon the earth; [Compare above chap. 9. 22.] and they shall be consumed by the sword, and by the famine, and their dead bodies [Hebr. dead body; as below, verle 18. and above chap. 7. 33, &c.] shall be meat for the fowls of heaven, and for the beasts of the earth.

5 For thus saith the LORD; Enter not into the house of him that keepeth a mourning-feast, [Or, of the mourning-steward, of him that hath the rule and managing of affairs in mourning-banquets, which feasts were ordained and kept for to mourn and grieve at the death of their friends, or to comfort one another that grieved for the loss of their friends by death, but they committed at and in those feasts all manner of pride, wantonness, and excess, as may be gathered from Amos 6. 7. where the like Hebrew word is used, and no where else in the Holy Scripture, for which cause it is also diversly translated. See further of the scope of this command, on vers. 8. And compare Job 27. 15. Psal. 78. 64. Ezech. 24. 22. Amos 6. 10. Especially doth all this agree with that which God caused to be prophesied in Babylon unto the people of the Jews by the Prophet Ezekiel, and to be poutrayed by a mirracle the time that Jerusalem was besieged by Nebuchadnezar, Ezech. 24.] neither go in to lament, nor be grieved for them: for I have taken away [Hebr. properly gathered. See of the Hebr. word, Psal. 26. vers. 9.] peace from this people, saith the LORD, loving kindness, and mercies.

6 So that great and small shall die in this Land, they shall not be buried: neither shall men lament for them; [Hebr. they shall not lament for them; that is, men shall not lament for them, or they shall not be lamented. See Job 4. on v. 19. So in the sequel] nor cut themselves, [To wit, in the flesh of their bodies, as Lev. 19. 27, 28. and 21. 5, 6. Deut. 14. 1. for a token of mourning] nor make (themselves) bald for their sakes. [For the like end, after the manner of the heathen, which the Jews did imitate, contrary to Gods command. See Lev. 21. 5. and Deut. 14. 1. And compare below chap. 41. 5. and 47. 5. and 48. 37.]

7 Neither shall men deal unto them in the mourning; [Meaning any bread; that is, meat, (which joyned with the Hebrew verb, Isai. 58. 7. Lament. 4. 4.) which the friends and neighbours did use to send, or to carry into the house of mourning, or to the place where the friends met together at the mourning-banquet, to comfort and chear up those that were sad and heavy, as followeth, eating and drinking with them. See Deut. 26. on vers. 14. Ezech. 24. 17, 22. This doth very well agree with the sequel, where mention is made of drinking. Some understand it of the dividing, or, stretching out, and wringing of the bands, which indeed was wont to be done in great mourning] to comfort any for one, that is dead: nor give them to drink out of the cup of consolation, for any ones father, or for any ones mother.

8 Go not also into an house of feasting, to sit with them: to eat and to drink. [Oth. house of drinking. Meaning where a merry feast, or great banquet is kept. As if God had said; Thou shalt have nothing to do with their sorrow or joy. From the former 5th verse, and the following 8th verse, some take both these commands to be as it were predictions of such a multitude of dead persons, and of such a general calamity, and with all of such a curse of God, as that there shall be

no minding time , nor leisure of mourning , or of rejoicing .]

9 For thus saith the L O R D of Hosts , the God of Israel ; Behold , I will cause to cease out of this place before your eyes , and in your dayes , the voice of mirth , and the voice of gladness , [Which was wont to be heard at joyful feasts and weddings] the voice of the Bridegroom , and the voice of the Bride . [Compare Isai. 24. 7, 8. above chap. 7. 34. below chap. 25. 10. Ezech. 26. 13.]

10 And it shall come to passe , when thou shall tell this people all these words , and they (shall) say unto thee ; doth the L O R D pronounce all this great evil against us , and what is our offence , and what is our sin , which we have sinned against the L O R D our God ?

11 That thou shalt say unto them ; Because your fathers have forsaken me , saith the L O R D , and have walked after other Gods , and served them , and bowed themselves down before them : but have forsaken me , and (have) not kept my Law :

12 And ye have done worse then your fathers : [Hebr. have done evil , doing , or , more then , &c. Compare above chap. 7. 26.] for behold , ye walk , every one after the imagination of his (own) heart , [See above chap. 3. on vers. 17. and 9. 14. and 13. 10.] nor to hearken unto me . [Compare above chap. 11. 10. and 13. 10. below chap. 17. 23.]

13 Therefore will I cast you out of this Land , [See Deut. 4. 27. and 28. 64, 65.] into a Land , that ye have not known , [That is , have not seen ; or wherein ye have not lived or conversed : for otherwise they knew well enough , that there was a Land that was called Chaldea , or , Babel . So elsewhere often] ye , nor your fathers : and there shall ye serve other Gods , day and night ; because I will not give you favour . [Or , where I , &c. Oth. as long as I shall give you no favour . That is , until the time that I shall give you grace and favour in the eyes of King Cyrus , who shall release you , to return again into your own country , &c. which favour I would not give unto you under the reign of the former Kings of Babel . Compare Deut. 28. 65, 66, 67.]

14 Therefore [Compare Hos. 2. 13. with the annot.] Behold , the dayes come , saith the L O R D ; that it shall no more be said [It shall no more be said ; that is , not so much , nor so feelingly as before : (Compare the phrase with above chap. 3. on vers. 36. Prov. 8. on vers. 10. Hos. 6. on vers. 6.) Partly , because the misery , which they shou'd suffer from the Babylonians , should be far greater , and more cruel , (which God inculcateth and whereth upon them in these 2 verses) then that which they had suffered from the Egyptians , and consequently this new deliverance , should be the more glorious . Partly also , because in this respect is likewise had to their future deliverance or redemption from the spiritual Babel , which our Saviour Christ would not onely bring to the elect remnant of the Jews , but also to the Gentiles , whereof is clearly spoken in the last verses of this chapter : for which transcendent benefit , they should all of them serve and honour their Saviour , which is likewise intimated by the afore-mentioned of oath . Compare below chap. 23. 7, 8. Isai. 43. 18, 19, &c.] (as true as) the L O R D liveth , that brought up the children of Israel out of the Land of Egypt :

15 But (as true as) the L O R D liveth , that brought up the children of Israel from the Land of the North , [Babel , and the spiritual captivity and misery thereby typified ,] and from all the Lands , whither he had driven them : for I will bring them again into their Land , that I gave unto their fathers .

16 Behold , I will send so many fishers , saith the L O R D , they shall fish them : and after that will I send to my hunters , they shall hunt them from every mountain , and

from every hill , [That is , I will by my divine and righteous providence raise up enemies unto them , that shall deal with them as fishers are wont to deal with fish , and hunters with wilde beasts ; that is , hunt , hurt , catch , and carry away . Some understand here by the fishers , the Egyptians , that (living in a Country abounding with water) dealt much in fishing , Isai. 19. 8. See 2 Kings 23. 29, 33, &c. by the hunters , the Babylonians . Compare Genes. 10. 8, 9. Others understand by both , the Babylonians . Compare Habak. 1. 14, 15. Oth. I will send forth many , or , great fishers , &c. Some understand this of the sending forth of the Apostles for the conversion of the Jews . Compare Ezech. 47. 9, 10. with the annot.] yea out of the clifts of the rocks . [That they may be nowhere secure , no not in such places , where otherwise men are commonly wont to hide themselves]

17 For mine eyes are upon all their ways ; [I take notice of all their purposes and practises . It is spoken of God after the manner of men . Compare Job 34. 21. Prov. 5. 21. below chap. 32. 19. How such kinde of phrase is also used for good , see 1 Kings 8. on vers. 29.] they are not hid from my face , neither (is) their iniquity , concealed from mine eyes .

18 Therefore will I first [Before I shew them the mercy , and favour , mentioned , vers. 15.] recompence their iniquity , and their sin double , [That is , to the full ; as Isai. 40. 2. below chap. 17. 18.] because they have profaned my Land : [Canaan . See Psal. 68. on vers. 10. Compare above chap. 3. 2.] they have filled mine inheritance with the dead bodies of their detestations and their abominations . [Hebr. dead body ; as above vers. 4. To wit , of men , whom they slew and offered unto Idols . See below chap. 19. 5. Ezech. 16. 20, 21. or (as some understand it) with all the Idols and idolatrous offerings , which stank in the sight and presence of God like a dead rotten carcase , because they were unlawful and idolatrous . See Lev. 26. 30. you may likewise compare herewith , Ezech. 43. 7.]

19 O L O R D , thou art my force , and my strength , and my refuge in the day of distress : unto thee shall the Gentiles come from the ends of the earth , [The Prophet being grieved at the peoples abominations , and troubled at Gods sore judgements , raiseth himself up by his faith , and the certainty of Gods promises ; as it he had laid : Yet in all this I take thee for my God alone , and abhor all manner of Idolatry : and though thou therefore shouldst be constrained to cut off this people , and to remove them away out of thy presence , yet I know that thou wilt most gloriously fill up the room again , by the gracious calling and conversion of the Gentiles , who with the elect remnant of the Jews shall know and serve thee better , then this wicked people doth , as followeth] and say ; Surely our fathers have possessed hereditarily [Or , left for an inheritance] lying , (and) vanity , [See above chap. 14. on vers. 22. That is , have lived a very long time , successively , in ignorance of the true God , and in idolatry , and have taken comfort and delight , and left the same for an inheritance unto their children] wherein there was nothing indeed , that profited .

20 Shall a man make Gods unto himself ? [This may be taken in general , as a detestation , and abhorring of all Idolatry whatsoever , both of Jews and Gentiles] yet they are no Gods . [To wit , the Gods that are made ; that is , Idols ; as above chap. 2. 11. Or , (as some) whereas they themselves (To wit , men) are no Gods : As if the Prophet should say ; It is the foolishlest thing that can be , that a man that is indeed no God himself , should undertake to make a God]

21 Therefore behold , I will make known unto them , [Unto this Idolatrous people] at this time ; I will make known unto them my hand , and my might : [That is , shew by my judgements , that I am the only Almighty God .] and they shall know , that

my Name is the L O R D . [See Genes. 2. on vers. 4.]

C H A P. XVII.

The desperate wickedness and obstinacy of the Jews, appearing even in their children, whereupon judgements must follow, vers. 1, &c. The cursed condition of him that trusteth in men, and the blessed condition of him, that trusteth in God, 5. God searcheth the inward wickedness of mans heart, therefore those that by crafty and secret practises, heap up unjust riches, shall not escape his punishment, 9. The happiness of the godly in Gods gracious presence, and the unhappiness of back-sliders, 12. The Prophets prayer for his own safety, and for the punishment of his enemies and mockers, 14. A Sermon concerning the Sabbath, 19, &c.

THe sin of Juda is written with an iron graver, [Hebr. graver of iron] with the point [Hebr. nail] of a Diamond: [Oth. durable, and consequently very hard stone, or very hard iron. Because some are of opinion, that the Hebrew word Schamir cometh from keeping. Compare Ezech. 3. 9.] graven in the table of their heart, [Compare this phrase with Prov. 3. 3. with the annotat.] and on the horns of your [O ye Jews; as such changings of persons, and in such speeches, are very usual with the Prophets] Altars. [Which ye set up unto Idols, and whose horns ye sprinkle in publick with the unclean blood of your idolatrous offerings, whereunto the word, horns, may be applied. By this comparison God will shew, that they were most inwardly and desperately wicked, obstinate, and impenitent. Compare above chap. 13. 23.]

2 As their children remember their altars, and their groves, [Or, grove-gods] by the green-trees, upon the high hills. [Compare above chap. 2. 20. The aforesaid wickedness of the parents appeareth in their children, into whom they so implanted idolatry, that upon all occasions when they come neer to any fair green tree, or upon any high mountain, they have nothing else in their mouths, but Idolatry, which their parents commit in such places, and therefore they will do no lesse. Compare above chap. 7. 18. Oth. (they remember) their altars, &c. as they remember their children: That is, they love Idolatry, as they love their own children; so do they dote on them]

3 I will give my mountain, [Namely Zion] with the field, thy substance, and all thy treasures to the spoil; [Or, my mountains; to wit, of Juda, together with the plain field. Oth. (because the Hebrew word may signify both) O thou mountain runner, or, thou that dwellest in the mountains, I will prevail against thee in the field, &c. that is, thou that reliest upon thy mountainous land, and thinkest thy self to be in no danger: or, thou that daily wanderest and runnest to and fro upon the mountains, to commit thine Idolatry, (which also very well agreeth with the fore-going, and with the following words) I will give all thy riches for a prey unto thine enemies, who shall spoil and carry away all as easily, as if so be it were done upon the plain even field. See below chap. 20. 5, &c.] (together with) high places, for sin, [Or, (to wit) thy high places, where thou hast bestowed all thy substance upon thine idols, and wherein thy sin principally consisteth. Compare Hos. 10. 8. Some conceive that these words are transposed in the Hebrew, (as it is so sometimes) and render it, for the sin of thy high places, by comparing above chap. 15. 13.] in all thy borders. [Compare above chap. 15. 13.]

4 So shalt thou cease, [That is, be fain to omit the tillage

of Canaan, the land shall enjoy her Sabbath or rest. Compare Exod. 23. 10, 11. and Levit. 26. 33, 34, 35.] (and that for thy self) [That is, by thine own fault] from thine heritage, [To wit, this Land of Canaan] that I gave thee, and I will cause thee to serve thine enemies, in a land, which thou knowest not: [See Deut. 28. 18. above chap. 16. 13.] for ye have kindled a fire in mine anger, [Ye have procured my heavy, wrath, and consequently this plague. Compare above chap. 15. 14.] it shall burn for ever. [In respect of the impenitent, which shall feel the fire of my wrath, unto all eternity: otherwise, a long time, to wit, seventy yeers, as the wold eternity, or, ever, is sometimes taken. See Genes. 13. on v. 15. Deut. 15. on vers. 17, &c.]

5 Thus saith the L O R D ; Cursed is the man, that trusteth in a man, [As the back-sliding Jews trusted in Egypt, and in their own riches. See Isai. 31. 1. and below vers. 11.] and maketh flesh [That is, a frail, miserable man. See Psal. 56. on vers. 5.] his arm, [That is, strength, help, defence. See 2 Chron. 32. on vers. 8.] and whose heart departeth from the L O R D .

6 For he shall be like the beast in the wilderness; [Or, a Tamarisk-tree, or, shrub, which is sometimes found in most dry and barren places, where no other trees grow, as the Herbarists testify. Oth. a tree that is made quite bare, or, naked, as the Hebrew word in its own proper signification is taken, Psal. 102. 18] that feeleth [Hebr. seeth; that is, feeleth, perceiveth] it not when good. [That is, good weather, rain, seasonable warmth, &c.] cometh: [Some understand these and the following words, of the wicked man himself, who shall not see good, but, &c. the sense being all one. Compare Psal. 68. 7.] but abideth, [Hebr. dwelleth] [That is, abideth, or continueth alwayes] (in) dry [Hebr. properly parched, kindled; that is, very dry, withered] places in the wilderness, (in) a salt Land, [That is, barren land. See Psal. 107. 34. and Deut. 29. 23. Hebr. in a land of saltynesse] and un-inhabited. [Hebr. and (where) thou shalt not, or, shouldst not dwell: or, (which) shall not be inhabited, or, is not inhabited; or, is not inhabitable, as the Hebrew word (which otherwise signifieth, stinging, dwelling, abiding,) is sometimes so taken, when it is used of places. See below chap. 30. 39. and Isai. 13. 20. Ezech. 29. 11, &c.]

7 Blessed (in the contrary) is the man, that trusteth in the L O R D : [Compare Psal. 2. 12. and 34. 9. Prov. 16. 20. Isai. 30. 18.] and whose confidence the L O R D is.

8 For he shall be as a tree, that is planted by the water, [Compare Psal. 1. 3.] and spreadeth out her roots by a river, and feeleth [Hebr. seeth, as in the former verse] not when heat cometh, [That is, it suffereth no damage by it, withereth not because of it] but her leaf continueth [Hebr. is] green; [See Psal. 37. on vers. 18.] and in a year of drought, [See of the Hebrew word rendered drought, above chap. 14. on vers. 1.] it careth not, [It is spoken by way of comparison, as before, seeth not; that is, feeleth not] and ceaseth not [Hebr. departeth not] from bearing [Hebr. making. See above chap. 12. on vers. 2.] fruit.

9 The heart is crafty [Or, fraudulent, deceitful, keeping back, prone to supplanting. The Hebrew word akob is the same, from whence the Patriarch Jacob had his name, because in his birth he took his brother by the heel: but that it also hath the signification of craft, lying in wait, deceit, fraud, supplanting, &c. appeareth not only here, but also above chap. 9. 4. Genes. 27. 36. Jos. 8. 13. 2 Kings 10. 19.] more then any thing, [Or, above all things] yea it is deadly: [Tending to death, whereunto death cleaveth, incurable, desperately wicked. From the Hebrew word man here hath the name of Enosch, signifying his mortal or miserable condition, into which he is fallen by sin. By the heart here, is meant the heart of

man since the fall , until it be renewed by the Spirit of regeneration. And so wicked in heart were the hypocritical and back-sliding Jews, that departed from God and trusted not in him , although they would not be known to be such, but soothed and flattered themselves in their wickedness, and despised the reproofs of the Prophets, for which God declareth that he will be their judge, in the next verse] who shall know it ?

10 I the L O R D search the heart, (and) try the reins : [See Psal.7.10. 1 Sam.16.10. Or. I the L O R D , (it being as an answer to the former question) that pierceth the heart, that trieth the reins] and that, [So is the Hebrew letter vau also used for, and that, or, even, above chap.15.13. Ezech.17.9. Joel 2.12. Amos 4.10. Mich.2.10. Also Jof.9.27. Judg 7.22,&c.] to give every man according to his wayes, [That is, purposes, practises, and conversation. See Genef.6. on vers. 12.] according to the fruit of his dealings. [That is, according as his works, dealings, or his doings do require. So below chap.21.14. and 32.19. Compare Prov. 1. on vers. 31. and above chap.6.19.]

11 (As) a partridge gathereth (egges,) but hatcheth them not , [Hebr. bringeth not forth : because the partridge is taken , or , because the male finding the egges, which the female hideth , breaketh them , treadeth them under foot, or through ficerelle breaketh them in pieces, as the Naturalists do testify , so that many of the egges do often perish : Oth. As a partridge gathereth (egges,) which she hath not laid, &c. meaning strange egges of other fowl, for which cause the young ones when they are hatched forsake these strange d.m.s] (so) it be that gathereth [Hebr. maketh] riches, but not by right : [That is, unjustly] be shall be constrained to leave them [To wit, the riches] in the half of his dayes, [Compare Psal. 55. on vers.24.] and in his last [That is, end, at last] be a fool . [That is, be esteemed, and counted a fool, as Jof. 15.8. 2 Tim.2.21,&c.]

12 A throne of glory, [Where God alwayes manifested his honour, grace and power for the good of his Church, and consequently will severely punish the unthankfulness of despisers, that rely upon other help, as followeth] an highnes from the first, [That is , from the beginning of the building] is the place of our Sanctuary. [That is, of the Temple]

13 O L O R D , the expectation of Israel , [Whose help Israel expecteth in troubles : as above chap. 14. 8. See there.] all that forsake thee, shall be ashamed, [Compare Psal. 73. 25. Isai. 1. 28.] and they that depart from me [That is, they that depart from me as thy Prophet, that prophesie in thy Name. Hebr. my deparers, or, revolters. Compare below chap. 18.19. Oth. they that depart, to wit, from thee] shall be written in the earth ; [Our Saviour Christ saith, Luke 10. 20. that the names of his Disciples are written in the Heavens : on the contrary it is said here, that back-sliders shall be written in the earth, That is, though they be counted here upon earth among the people of God, and the seed of Abraham according to the flesh , and consequently , are generally held to be outwardly members of Gods Church , and do sometimes bear great sway among them , that yet notwithstanding they pertain not to the number of the elect, and shall not have a place in heaven, but shall be reckoned among those whose portion is only in the earth ; (Compare Ps.69.29.) and their memorie among Gods people on earth shall perish , as that which is written in the earth doth very easily perish] for they forsake the L O R D , the fountain of living waters. [See above chap 2.13]

14 Heal me, L O R D , so shall I be healed, save me, so shall I be saved : [The Prophet being troubled at the general and abominable wickednesse of his people , with whom he had to do , and considering his present and future dangers, and likewise his own infirmities and weakness, whereof above chap.15.18,&c. prayeth unto God,

that he would raise him up , strengthen and preserve him both in soul and body] for thou art my praise. [That is, he whom I alone praise and extol, as my Saviour. Compare Deut.10. on vers.21.]

15 Behold, they say unto me ; [Mocking at thy threatenings, and at thy long-suffering in delaying punishment] Where is the word of the L O R D , let it come now. [Compare Isai. 5.19. Ezech. 12. 22, 23, 25, 27, 28. 2 Pet.3.4.]

16 Yet I have not pressed on, more then (became) an herdsman [That is, more then became a Prophet feeding and ruling thy people with thy word] after thee ; [As if the Prophet should say : They tell me continually , that I am very urgent, and hasty, and wish for nothing more, but that destruction may seize upon them ; whereas thou, Lord, knowest well , that I have no other wayes carried my self , nor demeaned my self more hasty , then it becometh a Prophet that followeth thee, to do, only telling them that, which thou gavest me in charge. This agreeth very well with that which went before , and with that which followeth. Oth. I have not indeed been instant, that I should not be a shepherd after thee : That I have not shewed my self unwilling and backward , to follow thee. See above chap. 1. 4. &c.] neither have I desired the deadly day, [That is, I have not wished for the time of their destruction , longed for it. See below chap. 18. 20. Or, have had no delight of my self to prophetic unto them of their ruine , they are thy words, &c. The Hebrew word is the same , which is used, vers. 9. of mans heart.] thou knowest (it is) that which came out of my lips, [Hebr. the issue of my lips] was before thy face. [That is , I have spoken it sincerely, as in thy presence, being fully assured, that I neither diminished, nor added thereto, whereof thou art witness]

17 Be not thou a terrore unto me : [Or. dismayed, Oth. ruine, breaking, destruction, that thou shouldest cast me down : as thou hast threatened me, if I should refuse to follow thy calling, above chap. 1. 17.] thou art my refuge in the day of evil. [That is, of misery, as also in the next verse. Compare above chap.16.19.]

18 Let my persecutors be confounded , [Compare Psal.35.4. and 40.15. above chap. 15.15.] but let not me be confounded ; let them be terrified, but let not me be terrified : bring upon them the day of evil, [See Psal.37. on vers.13.] and break them with a double [That is, perfect. Compare above chap.16.18.] breaking.

19 Thus saith the L O R D unto me ; Go thy wayes, and stand in the gate of the children of the people, [This hath respect unto one of the chiefeft gates of the City , where the greatest part of the people met together, because the Kings were wont to go in and out by it , as followeth] whereby the Kings of Juda come in, and by the which they go out : Yea in all the gates of Jerusalem.

20 And say unto them ; Hear the word of the L O R D , the Kings of Juda , and all Juda, and all the inhabitants of Jerusalem, ye that enter in by these gates.

21 Thus saith the L O R D ; Take heed to your souls [That is, as ye love the salvation of your own souls. Or take heed to your selves ; look to your own persons : watch your own selves. Compare Deut. 4. 15. Jof. 23.11.] and bear no burden on the Sabbath-day , nor bring (ought) in by the gates of Jerusalem. [Compare Neh. 13. 19.]

22 Neither shall ye carry forth any burden out of your houses on the Sabbath-day , nor do any work : but ye shall hallow the Sabbath-day, [See Genef.2. on vers. 8.] according as I commanded your fathers. [See Exod. 20.8. and 23.2. and 31.13. Ezech.20.12.]

23 But they hearkened not, [That is, obeyed not] neither inclined their ear : [As above chap. 11. 10. and 13. 10. and 16. 12.] but they hardened their neck, [As above chap. 7. 26.] that they might not hear, [As above chap. 16. 22.] and that they might not receive

ceive discipline. [See Prov. 1. on verse 2. and 7. on ver. 22.]

24 It shall then come to pass, if ye shall diligently hearken [Hebr. hearkning shall hearken] unto me, saith the L O R D , to bring in no burden through the gates of this City, on the Sabbath day, and shall hallow the Sabbath-day, to do no work therein.

25 Then shall (there) enter in by the gates of this City, Kings and Princes, sitting upon the throne of David, riding upon Chariots and upon horses, [Compare below chap. 22. 4.] they and their Princes, the men [or, every one, Hebr. men, as above chap. 4. 3.] of Judah and the inhabitants of Jerusalem: and this City shall be inhabited for ever. [or, shall remain for ever. Compare above chap. 7. 3, 7. &c.]

26 And they shall come from the Cities of Juda, and from the places round about Jerusalem, and from the land of Benjamin, and from the low ground, and from the mountains, and from the South, bringing burnt-offering, and slain-offering, and meat-offering, and incense, and bringing praise-offering into the house of the L O R D .

27 But if ye will not hearken unto me, to hallow the Sabbath-day, and to bear no burden, when ye enter in thorrow the gates of Jerusalem on the Sabbath-day; then will I kindle a fire [The war of the Babylonians, whereby Jerusalem and all Judea shall be laid desolate, as followeth. Compare above ver. 4.] in the gates thereof, [to wit, of Jerusalem] which shall burn the Palaces of Jerusalem, and (shall) not be quenched.

C H A P . X V I I I .

By the parable of a potter, God sheweth unto his people, his power to make or save them, and to break or destroy them, and thereupon exhorteth them to repentance, v. 1. 2. &c. but complaineth of their Rebellion, great ingratitude, such as was not to be found among the heathen, nor elsewhere, for which he must needs punish them, 12. The Prophet complaineth of their blood-thirsty counsels against him, and prayeth unto God, to punish them for the same, 18.

THE word, which came to Jeremia from the Lord, saying:

2. Get thee up, and go down (to) the potters house: and there I will cause thee to hear my words.

3. Then I went down (to) the potters house: and behold, he made a work [Or, he did (his) work, he laboured] on the wheels, [The Hebrew word is put in the dual number, because there be two wheels, which potters use in their labour, the lowermost, which is greater, and the uppermost, which is smaller, as some say, that it is still in use in the Eastern countries, others stools, forms.]

4. And the vessel, that he made, [Others, that he made of clay, with his hands] was marred, [like clay, in the hand of the potter: that is, as clay in the hand of the potter, is wont sometimes to miscarry] then he made of it again another vessel, [Hebr. he returned and made it another vessel] as it was right in the eyes of the potter [that is, as it seemed good unto him, or, pleased him] to make (it.)

5. Then the word of the L O R D came to me, saying:

6. Shall I not be able to do unto you, as this potter, O house of Israel? saith the L O R D : [compare Isa. 45. 9. Rom. 9. 10.] Behold as that (is) in the potters hand, so are ye in mine hand, O house of Israel. [Compare Isa 64. 8.]

7. (In) a moment shall I speak concerning a Nation,

and concerning a Kingdom; that I will pluck up, and pull down, and destroy it. [As above chap. 1. 10.]

8. But (if) that Nation, concerning whom I have spoken (it,) turn from their wickedness; Then will I repent [See Gen. 6. on ver. 6. so v. 11.] of the evil, [that is, mischief, misery, plagues. So ver. 11.] that I thought to do unto them, [unto that Nation and Kingdom.]

9. I shall also speak (in) a moment concerning a nation and concerning a Kingdom; that I will build & plant it: 10. But (if) it do that which is evil in mine eyes, that it hearken not to my voice, then I will repent of the good, [That is, happiness, prosperity, blessing] wherewith I had said that I would benefit them; [that Nation and Kingdom.]

11. Now then speak now to the men, [As above chap. 17. 25. and 4. 3.] of Juda, and to the inhabitants of Jerusalem, saying; Thus saith the L O R D ; Behold, I form evil, [see of the word evil above ver. 9.] against you, [the Hebrew word rendered here forming, is the same, which above signified a potter: as if the Lord had said, I will prepare and bake evil, &c.] and think a thought against you: [that is, I intend to bring evil upon you. Compare 2 Sam. 14. 14. and below ver. 18.] therefore return ye now, every one from his evil way, and make your ways and your dealings good. [See above chap. 7. on ver. 3. Compare also 2 Kings 17. 13. below chap. 25. 5. and 26. 13. and 35. 15.]

12. But they say, it is past hope; [See above chap. 2. 25. and 6. 16.] but we will walk after our (own) thoughts, and we will do, every one the imagination of his evil heart. [as above chap. 3. 7.]

13. Therefore thus saith the L O R D ; Ask now among the heathen; who hath heard such things? [Compare above chap. 2. 10.] the virgin of Israel [Compare above chap. 14. 17.] doth a very horrible thing. [compare above chap. 5. 30.]

14. Will a man also leave the snow of Lebanon for a rock of the field? [That is, will a man leave the pleasant cooling snow of mount Libanon (whereunto God compareth himself) for a dry bare rock of the field? whereunto Idols and Idolatry are compared] shall also the strange cold flowing waters be forsaken? [to wit, these waters, that come down from other distant hilly places by secret passages under the ground, and are derived by channels or pipes, and at last make or yield a very wholesome, cool, and pleasant fountain in a City, or hard by it, so that it would be folly to forsake these waters, and to seek elsewhere other water, or oth. shall also the streams (to wit, which are nigh at hand) be forsaken (for) strange, or, outlandish or terrible (as the word strange is also taken, Isa. 28. 21.) cold waters, which it may be are unknown unwholesome, and very hurtful?] The meaning of this verse (which is diversly rendered) is, that the people of God did deal very foolishly, in forsaking the true God, and the true worship of God, wherein their salvation consisted, and running to heathenish idols and help, to their own destruction, as is shewed in the next verse.]

15. Yet my people have forgotten me, [Compare chap. 2. 32. and 3. 21. and 13. 25.] they burn incense to vanity; [to Idols, as above chap. 14. 22.] for they have caused them to stumble in their ways, [which were prescribed them by God. The false Prophets procured, that the people taking offence at the true worship of God, turned aside unto Idolatry. Compare Mal. 2. 8.] (in) the ancient paths, [Hebr. paths of eternity; that is, antiquity, which are formerly taught by God, published by Moses, and walked in by the godly Patriarchs. Of this signification of the word Olam, see above chap. 2. on ver. 20. and 6. 16.] that they might walk in the paths of a way that is not cast up. [That is, not trodden, wherein it is inconvenient and dangerous to walk. Or, an untrodden way: such as are rocks and snowy mountains, whereof in the former verse.]

16 To make their land an astonishment, [That is, matter of terror and admiration, Oth. desolation, So below chap. 19.8. and 25.9. and 19.18. &c.] everlasting whistlings. [or, whistlings, hissing, and pipings of eternity: tokens of reproach and shame. See 1 Kings 9. on ver. 8. and below chap. 19.8. and 25.9.18. and 29.18. &c. Or, making their Land an astonishment, &c. That is, occasioning thereby these punishments, and bringing the same upon them; or, lest I being thereby provoked to anger, make their Land, &c. Compare below chap. 27.10.15. Lament. 2.14. Mich. 6.16. with the annotat.] whosoever passeth thereby shall be astonished, and shake his head. [see 2 Kings 9. on ver. 21.]

17 As an east wind, [that is, as if I were an east-wind Or, as (with) an east-winde: which was very strong and piercing in those countries. See Exod. 10. on ver. 13. and Job 27. on v.21. compare Isai 27.8. and 29.6. and above c. 4.11.12.13.] will I scatter them before the face of the Enemy: [compare above chap. 13.24.] I will cause them to see the neck and not the face, [that is, shew my self averse and contrary to them, and not kinde and favourable to them, as they likewise have done to me. Hebr. I will see them the neck, and not the face: which some understand thus, that God will look after them, or pursue them, while they are fleeing. See below chap. 32.33.] in the day of their destruction. [or, deadly mischance.]

18 Then said they: [Unto whom Jeremia had spoken all these things by command from God. See above ver. 11. Or, or they have said, or, say] come let us think thoughts against Jeremia; [that is, lay plots against him, devile devices, to take a way his life. Compare the phrase with v. 11.] for the Law [or, Doctrine. See Psalm 1. on ver. 2.] shall not perish from the Priest, nor counsel from the wife, nor the word from the Prophet; [they imply that Jeremia is a false Prophet, because almost all that are in any account among the people of God, as Priests, elders, and other Prophets, speak against him; of whom they notwithstanding believe, that Gods spirit doth not forsake them, and that men ought to obey them. See Deut. 17.9.10. Mal. 2.7.8. John 7.48.49.] come, and let us smite him with the tongue, [fall upon him with false witnesses, and put him to death as a false Prophet. Oth. for the tongues sake; that is, for his grievous and intolerable Prophesies] and let us not listen to any of his words.]

19 L O R D, listen to me; and hearken to the voice of my contenders. [That is, of them that contend with me, of whom he complained above, that they departed from him, chap. 17.13.]

20 Shall then evil be recompensed for good? [is that befitting? have I deserved that by my faithfulness toward them? the Prophet impliyeth] for they have digged a pit for my soul: [that is, laid a plot to take away my life] Remember that I stood before thy face, to speak good for them, [or, for their good; that is, to pray for them: so that thou wast fain to command me, to make no more intercessions in their behalf. See above chap. 7.16. and 34.13.21.22. &c.] to turn away thy wrath from them.

21 Therefore deliver up their sons to the famine, [Compare this prayer with Psalm 69.23. &c. and 109.6. &c. and see the annotat. there] and cause them to flow away [cause their strength to perish like water that is powdered out. Or cause their blood to flow away]. Compare 2 Sam. 14.14. Psalm 32.15. and 63.11. Ezek. 35.5.] by the force of the sword, [or, means of the sword Hebr. hands of the sword. So Job. 5.20. see there] and let their wives be bereaved of children, and (be) widows, [Compare above cha. 15.7.8.] and let their men be killed by death, [Hebr. be the killed of death] and their young men be slain with the sword [Hebr. the slain of the sword] in the battle.

22 Let there be a cry heard from their houses, when thou shalt bring [Or, shalt have brought] a band [A company of plundering and destroying Souldiers; to wit, the Babylonians] suddenly upon them: because they digged a pit to take me, [compare Psalm 7.16. and 9.16. and 35.7. and 57.7. &c.] and hid snares for my feet, [that is, laid snares secretly, to cause me to fall.]

23 Yet thou, L O R D, knowest all their counsel against me to death; [Tending to kill me] make no atonement for their iniquity, [or, do not graciously cover their iniquity. Compare Psalm 65.4. with the annotat] neither blot out their sin from before thy face: [That it should not remain before thee in remembrance and account, to be punished] let them be cast down; [Hebr. let them be felled down ones, cast down ones, or, thrust down ones: so that they being brought to stumbling and falling, may consequently be thrown down] deal (thus) with them [or, against them] in the time of thine anger.

CHAP. XIX.

By the token of a potters pot, which the Prophet is commanded to break in the valley of the son of Hinnom, doth God by the Prophet shew first to the Civil and Ecclesiastical Rulers, and after to all the people in the court of the Temple, a most horrible desolation of Jerusalem for the abominations, which they committed in that valley, and consequently every where.

THus saith the L O R D; Go thy ways and buy a potters pot; [Hebr. pot, pitcher, or, bottle of a former of a potsher, or, earthen vessel; That is, a bottle that is made by a potter. Oth. a potters earthen bottle: so that the word, that signifieth a potsher, or, earthen vessel, is added to the word pot, or bottle; and the word former alone (as elsewhere) is used for a potter, the matter agreeing in both renderings. The word rendered here pot, is in the hebrew *Bukbuk*, which signifieth a pitcher, bottle, or, any drinking or, water-vessel, having its name from a hollow emptiness, or, from emptying. See below on ver. 7. what this earthen pot signifieth, see ver. 10.11.] and (take unto thee) of the eldest of the people, and of the Elders of the Priests. [See below ver. 10.]

2 And go forth unto the valley of the son of Hinnom, [As above chap. 7.31. See 2 Kings 23. on ver. 10.] which is before the door of the sun gate: [so called, (according to the opinion of some) because it was in the east of the Court of the Temple, whereof below ver. 14. See also Nehem. 3.29. But others take it rather, that is was so called, because it stood in the South toward the heat of the sun at noon-day, where the valley of Hinnom lay, Job. 15.8.] and proclaim there the words, that I shall speak unto thee:

3 And say, bear the word of the L O R D, ye Kings of Juda, [That is, King of Judea, with his Princes and Rulers, as some do understand this. Compare below chap. 46.25. Otherwise it may be also applied to the present King and his successors, unto the Babylonian captivity] and inhabitants of Jerusalem: Thus saith the L O R D of hosts, [See 1 Kings 18. on ver. 15.] the God of Israel; Behold, I will bring evil, [that is, a plague of misery, mischief] upon this place, (at) the which every one that heareth it, his ears shall tingle. [see 2 Kings 21. on ver. 12. 1 Sam. 3. 11.]

4 Because they have forsaken me, [Compare Isa. 65.11. above c.2.13.17 and 5.7.19. and 15.6. & 17.13.] and have estranged this place, [from me, dedicating it to other Gods, and filling it with such abominations that I own it no more to be mine] and have burnt incense in it unto other Gods, which they have not known, they nor their fathers, nor the kings of Juda; and have filled this place

place with the blood of the innocents. [Compare above chap. 7. 6.]

5 For they have built the high places of Baal, [A common surname of Idols. See Judges 2. on verse 11. which is here also given unto Moloch] to burn their sons with fire, [See Levit. 18. on verse 21.] (for) burnt offerings unto Baal, which I commanded not, nor spake (it) neither came (it) into mine heart. [See above chap. 7. 31. 32.]

6 Therefore behold, the daies come, saith the L O R D , that this place shall no more be called Tophet, or, the valley of the son of Hinnom, but the valley of murder. [Compare above chap. 7. 32.]

7 For I will frustrate [Hebr. make empty, or, empty, as a bottle is emptied, so that there is no more liquor in it] the counsel of Juda and Jerusalem; [whereby they think to escape the force and violence of the Babylonians] in this place, [the meaning is, I will make them quite destitute and void of counsel, I will bring all their counsels and consultations to nought. This seemeth to have respect to the pitcher or bottle (whereof above verse 2. and below verse 10.) having its name from emptying] and (I) will cause them to fall by the sword before the face of their Enemies, and by the hand of them that seek their soul; [that is, by the force of them that seek their life. See 2 Sam. 4. on verse 8. so below verse 9.] and I will give their dead bodies [Hebr. dead body; as often] for meat unto the fowls of heaven, and to the beasts of the earth. [as above chap. 15. 3. and 16. 4.]

8 And I will make this City an astonishment, [See above chap. 18. 16.] and a whistling: whosoever passeth thereby shall be astonished, and whistle at all her plagues.

9 And I will cause them to eat the flesh of their sons and the flesh of their daughters, and they shall eat, every one the flesh of his neighbour: in the siege, and in the straitness, wherewith their enemies, and they that seek their soul, shall straiten them. [See Levit. 26. 28. Deut 28. 53. Lament. 4. 10.]

10 Then shalt thou break the pitcher, [Whereof above verse 1.] before the eyes of the men that were with thee: [See above verse 1. They are the words of God to Jeremias.]

11 And shalt say unto them; Thus saith the L O R D of hosts: So will I break this people and this City, like as one breaketh a potters vessel that cannot be made whole [Hebr. be healed, cured] again: and they shall bury them in Tophet, because there shall be no place (else) to bury: [See above chap. 7. 32.]

12 Thus will I do unto this place, saith the L O R D , and to the inhabitants thereof: and that, to make this City as Tophet. [An unclean horrible place, See the next verse, and above chap. 7. on verse 32.]

13 And the houses of Jerusalem, and the Houses of the Kings of Juda shall be unclean, as the places of Tophet: with [Or, for, or, because of] all the houses, upon whose roofs [because they were flat. See Deut. 22. on verse 8. and below chap. 32. 29.] they have burnt incense unto all the host of heaven, [as above chap. 8. 2.] and have offered drink offerings unto strange Gods. [as above chap. 7. 18.]

14 Now when Jeremias came from Tophet, whither the L O R D had sent him, to prophesy, he stood [Or, he set himself, went, or stayed] in the Court of the L O R D s house, [That is, the Temple, in whose Court the congregation assembled and met together] and said unto all the people:

15 Thus saith the L O R D of hosts, the God of Israel; Behold, I will bring upon this City, and upon all her Cities [That are under her, as the Metropolis or chief City of Juda] all the evil [as above verse 3.] that I have pronounced against it: because they have

hardned their neck, [See above chap. 7. 26.] that that they might not hear, [that is, obey] my words.

CHAP. XX.

For the former prophesie Jeremias is written by Pasbur the Priest, and put in prison, vers. 1. 2. Being released, he denounceth against him, his friends, and all the people Gods terrible judgements by the King of Babel, 3. He complaineth unto the Lord of his sufferings, grief, and inward conflict, 7. He comforteth himself in Gods assurance, and vengeance, even unto rejoicing, 11. He relateth how impatient he was, 14. &c.

When Pasbur [Hebr. Paschibur] the son [that is, of the posterity] of Imner, [upon whole family the sixteenth lot fell in the division of the Priests. See 1 Chron. 24. 14.] the Priest, (now this (man) was the appointed leader in the house of the L O R D) [or, one appointed, (or, ruler) a leader, &c. That is, (as some expound it) the second after the high Priest, as Eleazar in his father Aarons life-time was made overseer and ruler in the house of God, Numb. 4. 16.] heard Jeremias prophesie saying those words.

2 Then Pasbur smote the Prophet Jeremias, [See 1 K. 20. on vers. 35.] and he put him in prison, [Hebr. properly, as tending to the subversion, or, overthrow of the welfare of the offenders. See further 2 Chron. 16. on v. 10. Some conceive that this prison was so called because of the straitness or narrowness of the place, as wherein a man could scarce turn himself about. So below chap. 29. 26.] which is in the uppermost gate [Oth. high, gate, as 2. Chron. 23. 20. Compare below chap. 26. on vers. 10. Concerning this name, uppermost, or, high gate, there be divers opinions] of Benjamin, [that is, standing toward the land of Benjamin] which is by the house of the L O R D .

3 But it came to pass on the next day, that Pasbur brought forth Jeremias out of prison: Then said Jeremias unto him; The L O R D , doth not call thy name Pasbur, but Migor-missabib. [That is, terror, or, fear round about, for the reason that followeth.]

4 For thus saith the L O R D , I make thee a terror to thy self, [Or, I give thee over to terror, or, fear] and to all thy lovers; [Or, friends. So vers. 6. and elsewhere] they shall fall by the sword of their Enemies, that thine eyes may behold it: and I will give all Juda into the hand of the King of Babel who shall carry them away captive to Babel; and (shall) smite [that is, slay. See Genes. 8. on vers. 21.] them with the sword.

5 Also I will give all the substance of this City, and all the labour thereof [That is, all that they have gotten by their labour] and all the preciousness thereof, and all the treasures of the Kings of Juda, I will give them into the hand of their Enemies, who shall spoil them, and shall bring them to Babel. [Compare above chap. 15. 13. and 17. 3.]

6 And thou Pasbur, and all the inhabitants of thine house, ye shall go into captivity: and thou shalt come to Babel, and die there, and be buried there, thou and all thy friends, to whom thou hast prophesied falsely. [Hebr. in or, with falsehood.]

7 L O R D , thou hast persuaded me [Or, allure, inticed, moved me. Some understand this of his calling, and of the charge that was given him. Compare above chap. 1. 6. 7. and see of the Hebrew word, Judges 14. on vers. 15. and compare below vers. 10. The same word is used of the just judgment of God, in persuading the false Prophets, Ezech. 14. 9. See there] and I was persuaded, thou hast been too strong for me, and hast prevailed, [Compare the phrase with ver. 10.] I am a do- rison all the day long, every one of them mocking me.

8 For since that I speak, [Prophesying to the people] I cry out, I cry violence and destruction: [Compare Job 19.7. and the annotat. there] because the word of the L O R D is unto me a reproach, and a desision all the day long. [Compare Isai. 57.4.]

9 Therefore I said, [With my self; that is, I thought] I will not remember him, nor speak any more in his Name; [That is, mention the Lord no more, make no more mention of his command] but it was [To wit, the Lord's word, or, his command by the powerful working of the Holy Ghost. Or, there was, &c.] in mine heart as a burning fire, [See such a comparison, Job 32.18. Psal. 39.4.] and I wearied myself to forbear, but could not. [Or, I was wearied with forbearings, and could not; to wit, keep it longer in, or, resist the Spirit of the Lord; I was constrained to go on in my ministracy]

10 For I heard the defaming [Or, railing, evil report] of many of Magor-missabib, [See verl. 3. This name may be taken for the leading man, unto that, whereof there is further spoken in this verse. Oth. terror, or, fear (surpriseth me) round about, (they say,) &c.] (saying;) Report it (to us,) and we will report it; [That is, inquire after it, and heed it well, whatsoever ye hear of Jeremia, and acquaint us with it, that we may acquaint our Rulers both Ecclesiastical and Civil therewith, that they may take counsel against him] all that are at peace with me, [Hebr. all the men of my peace. So below chap. 38.22. Compare 2 Sam. 8. on verl. 10. and Psal. 41. on verl. 10.] observe my halting: [To see if I should any way offend or stumble in my calling or course of life, and that for it they might bring me to ruine, or cause me to suffer. Compare Psal. 35.15. and 38.18.] (they say) Peradventure he will be persuaded [Suffer himself to be seduced by fair speeches, for to contradict himself, or to offend some other way, and to give occasion to bring himself to ruin and destruction] then we shall prevail against him, and take our revenge on him.

11 But the L O R D is with me as a terrible champion, [Compare above chap. 1.8, 19. and 15.20.] therefore my persecutors shall stumble, and prevail nothing: [Compare above chap. 17. 18.] they were greatly ashamed, [It is spoken in a Prophetical manner of the time to come, for, they shall be ashamed, wherat the Prophet by faith exceedingly rejoiceth, as appeareth verl. 13. relating in the mean while how he was on the other side assaulted by the weakness of the flesh,] because they dealt not understandingly: [Compare above chap. 9. 24. Or, because they have not been, or, shall not be successful, or, prosperous: because their plots will fail them] it shall be an everlasting shame, [Or, an everlasting shame: as an abrupt kinde of speech, by way of admiration. Compare below chap. 23. 40.] it shall not be forgotten.

12 Thou then, O L O R D of Hosts, [See 1 Kings 18. on verl. 15.] that triest the righteous, [Compare above chap. 11. 10. and 12. 3.] that seest the reins and the heart; [As above chap. 11. 20. see there] Let me see thy vengeance on them, [Compare above chap. 11. 20. and 15. 15. and 18. 18.] for I have discovered my cause unto thee. [As, to mine advocate and patron]

13 Sing unto the L O R D , praise the L O R D : for he hath delivered the soul of the needy from the hand of evill doers.

14 Cursed be the day wherein I was born; let not the day, wherein my mother bare me, be blessed. [Compare this complaint through impatience with Job 3. 3. &c. and see the annotat. there. The Prophet relateth here how impatient he was, when all the World cursed and reproached him. See above verl. 8. and chap. 15.10.]

15 Cursed by the man, who brought tidings to my father, saying, A young son [Or, a man-childe, or, son] is born unto thee, rejoicing him greatly. [Hebr. rejoicing he rejoiced him]

16 Tea let that man be, as the Cities, which the L O R D overthrew, [This seemeth to have respect unto the Cities of Sodom, Gomorra, &c. Genes. 19.] and it repented him not: [Genes. 6. on verl. 6.] and let him hear a cry [A wailing of his fellow-citizens or neighbours, that are slain, or are in danger of their lives, as is wont to be made at the time of the enemies invasion] in the morning, [That is, early, unawares, when he thinketh not of it. Compare Hos. 10. 15.] and a noise at noon-tide: [When they were wont to feast, and to take rest]

17 Because he slew me not from the womb: or (because) my mother was not my grave, or, her womb (as of one) that is everlastingly with childe! [Heb. of one with childe of eternituy; that is, continuing alwayes with childe, and never bringing forth, as if he had said, why did it not happen thus, wherefore hath the Lord not killed me, as in the next verse.] Wherefore now am I come forth out of the womb, to see [That is, to experience. See Job 7. on verl. 7.] trouble and sorrow? and that my days should perish in shame?

C H A P. X X I.

King Zedekia in the siege sendeth to enquire of Jeremia, whether there be any hope and comfort to be expected from God, verl. 1, &c. He is answered, no: but the quite contrary, 3. Yet God adviseth the people, what is best for them, 8. and giveth a lesson to the Kings house, with a sharp threatening, 11.

T He word, which came unto Jeremia from the L O R D ; when king Zedekia sent unto him Pashur the son of Malchia, [Of the prosterity of this Malchia, upon whose family the fifth lot in the division of the Priests in Davids time fell, 1 Chron. 24.9. as upon the family of Maaseja (of whom is spoken in the words following) the four and twentieth lot fell, 1 Chron. 24. 18.] and Zephania the son of Maaseja, the Priest, saying:

2 Enquire, I pray thee, of the L O R D for us; for Nebucadreza, [So below verl. 7. and often by this Prophet, otherwise called Nebucadneza] the king of Babel, fighteth against us: it may be the L O R D will do with us according to all his wonders, [As he hath heretofore done so often, for the protection and deliverance of his people] that he may march up from us. [That Nebucadneza may break up, and leave the siege]

3 Then said Jeremia unto them: Thus shall ye say unto Zedekia:

4 Thus saith the L O R D , the God of Israel; Behold, I will turn back the weapons of war, [Hebr. instruments, or, furniture of war] that are in your hand, [That they shall be unprofitable, yea hurtful for you, though ye think to defend your selves by them, and to beat back the Chaldeans, as followeth] wherewith ye fight against the king of Babel, and against the Chaldeans that besiege you, without the wall: and I will assemble them into the midst of the City. [I will let the Babylonians or the Chaldeans come in, or, I will let them in, or, cause them to take the city. See of the Hebrew word rendered here assembling, Judg. 19. on verl. 15.]

5 And I myself will fight against you, with an outstretched hand, and with a strong arm: yea with anger, and with wrath, and with great indignation.

6 And I will smite the inhabitants of this City, both men and beasts ! [Hebr. and the man and the beast] they shall die by the great pestilence.

7 And afterward saith the L O R D , I will deliver Zedekia the King of J u d a , and his servants, and the people, and those that are left in this City from the pestilence, from the sword, and from the famine, into the hand of N e b u c h a d r e z a r the King of Babel, and into the bands of their enemies, and into the hand of them that seek their soul : [That is, that hunt after their life. See Exod. 4. on vers. 19. and 2 Sam. 4. on vers. 8.] and he [the King of Babel] shall smite them with the edge of the sword ; [Hebr. at the mouth of the sword] he shall not spare them, neither have pity, nor have mercy.

8 And unto this people thou shalt say ; Thus saith the L O R D : Behold I set before your face the way of life, and the way of death.

9 He that abideth in this City, shall die by the sword; or by the famine, or, by the pestilence, but he that goeth out of it, and falleth to the C a l d e a n s , [That is, he that willingly surrendreth himself to them] that besiege you, he shall live, and his soule, [that is, life, or person] shall be unto him for a prey. [That is, he shall have his preservation for a prey, which is fetcht with hazard and danger of the enemies, or, which falleth unawares into a mans hands, and for which he rejoiceth. So below chap. 38. 2. and 45. 5.]

10 For I have set my face against this City, [See Levit. 17. on vers. 10.] for evil [for their punishment and destruction] and not for good, [to do good unto them, or to bleſſ them] saith the L O R D : It shall be delivered into the hand of the King of Babel, and he shall burn it with fire.

11 And concerning the house of the king of J u d a , hear the word of the L O R D ;

12 O house of David, thus saith the L O R D ; judge judgement in the morning, and deliver the spoilt out of the hand of the oppreſſour ; [That oppreſſeth him by craft and violence] lest my wrath goe forth like fire, and burn that none can quench it ; because of the wickedneſſ of your dealings.

13 Behold, (I will be) upon thee. [Or, I (am) against thee, or, will be against thee] that is, be thine adversary; I will oppose my ſelf against thee. So below chap. 23. 30, 31, 32. Ezech. 13. 8, 23. & 29. 3. &c. Elsewhere this phrase is also taken in a good ſence, or for good. See Ezech. 36. 9.] thou inhabitant of the valley, [meaning the City of J e r u s a l e m , whereof the lowermoſt part lay in the low ground, and the uppermoſt on mount Zion, where D a v i d s City and Tower was] thou rock of the plain, [where the Temple ſtood on the plain of mount Morija, or before which rock lay outwardly a plain field, as ſome understand this] saith the L O R D : ye that ſay, who ſhould come down againſt us ? or who ſhould enter into our habitations.

14 And I will viſit you [That is, I will puniſh you. See Genes. 21. on vers. 1.] according to the fruit of your dealings, [as above chap. 17. 10.] saith the L O R D ; and I will kindle a fire in the forest thereof, [to wit, of J e r u s a l e m , whereof in the former verſ. By the forest may be understood the faire buildings of the City, that were built with wood, that was hewen out of the forest of Libanon. Compare below chap. 22. 7, 23. or, the whole City with the Country, being full of people, as a forest is full of trees. Compare Ezech. 20. 46. with the annotat. there] which ſhall conſume all that is round about it. [See 2 Chron. 36. 19. below chap. 52. 13.]

CHAP. XXII.

God ſendeth the Prophet to the Court, to tell them there, what they were to do, if they meant to proffer, verſ. 1.

&c. and forasmuch as they practized the contrary, he threatneth the kings houſe and J e r u s a l e m with utter ruine and deſtruſion, 6. A propheſie concerning Sal-lum, 10. Jeſaſkim, 13. and Chonia, 24.

T Hus faſh the L O R D ; Go down (to) the houſe of J u d a , and ſpeak there this word,

2 And ſay ; hear the word of the L O R D , thou king of J u d a , thou that ſitteth upon the throne of David, thou, and thy ſervants, and thy people, that enter in by theſe gates.

3 Thus ſaiſh the L O R D ; do judgment and juſtiſe, [See 1. kings 10. on vers. 9.] and deliver the ſpoilt out of the hand of the oppreſſour : [as above chap. 21. 12.] oppreſſ not [or, plague, ſoil nor] the stranger, the faſherleſſ nor the widow, [Compare above chap. 7. 6.] do no violence, [to them, or, to any man] neither ſhed innocent bloude in this place.

4 For if ye ſhall do this thing [Or, this word] ſeriously, [Hebr. doing ſhall do] then ſhall (there) enter in by the gates of this houſe kings ſitting upon the throne of David, [that is, in Davids place] riding upon charrets, and upon horses, he, [The King, that ſhall beat that time] and his ſervants, and his people :

5 On the contrary if ye will not hear these words, I have ſeen by my ſelf, ſaiſh the L O R D , that this houſe ſhall become a deſolation.

6 For thus faſh the L O R D , concerning the houſe of the king of J u d a ; Thou art a Gilead unto me, [That is, ſo bleſſed by me with all things, that are deſirabla and pleauant, as that thou art like unto the Land of Gilead. See Genes. 37. 25. Or, (as ſome) thou (ſhalt be) unto me, &c. That is, I will ſo little pity or ſpare thee, as I have done Gilead. See 2 Kings 15. 29.] an height of Libanon : [So exalted in honour and dignity, as the top of Libanon or the highest cedars, that stand upon it. Hebr. head] (but) if I make thee not (as) a wildernesſ, and Cities not inhabited ! [an abrupt kind of ſpeech much uſed in making oaths. See Deut. 1. on vers. 35.]

7 For I will hallow [That is, ſeparate, ordain, appoint, prepare, arm. See Isa. 13. on vers. 2. and compare above chap. 6. on vers. 4.] deſtroyers againſt thee, every one with his furniture : they ſhall cut down thy choice cedars, [Hebr. the choice of the cedars] that is, (as the ſequel ſheweth) thy best and choicelit houſes builke of cedar-wood. Compare above chap. 21. on vers. 14. and below vers. 14. 15. and the phrase with Genes. 23. 6.] and cast (them) into the fire. [Or, throw (them) down for the fire.]

8 Then many leathen [Or, Nations] ſhall paſs by this City, and ſhall ſay, every man to his neighbour ; wherefore hath the L O R D done thus, unto this great City ? [See Deut. 29. 24. 1 Kings 9. 8.]

9 And they ſhall ſay ; [That is, they ſhall answer] Because they have foraken the covenant of the L O R D their God : and have bowed themſelves down before other Gods, and ſerved them.

10 Weep not for the dead, neither bemoan him : [Namely good King Jeſaſkim, who lately died in the batteſt againſt Pharao Necho, and was greatly lamented by the people 2 Kings 23. 29. 2 Chron. 35. 23, 24. This King was taken away before the fearful deſolations came, as was foretold 2 Kings 22. 20.] weep wholly [Hebr. weep weeping] for him that is gone a way, [to wit, Ioahas, whom Pharao Necho had carried away captive into Egypt, 2 Kings 23. 33, 34. where he alſo died. Some apply this to King Jeſaſkim, who was afterward carried away captive into Babel, and died there, 2 Kings 24.

15. and 25. 29. as also Zedekia 2 Kings 25. 7. and render it the goer away, or, him that ſhall go away ; but the following words are to be heeded] for he ſhall never return to ſee the Land of his nativity.

11 For thus saith the L O R D concerning Sallum, the son of Josia, King of Juda, [This Sallum is (according to the opinion of some) Joahas called also Jehoahaz, and Johanan, the son of Josia. See 2 Kings 23. 31. 2 Chron 36. 1, 2. Compare 2 Kings 15. 13. and 23. 31. In 1 Chron. 3. 15, a fourth son of Josia is also called by this name] who reigned in stead of Josia his father : who went forth out of this place : he shall never return thither again.

12 But he shall die in the place, whether they have carried him away captive : and ye shall see this land no more.

13 Wo unto him that buildeth his house by unrighteousness, [Hebr. by not righteousness; that is by no righteousness, or, without righteousness. Or, ah, o ibou that buildest, &c. This, as also that which followeth, hath respect to King Jojakim, (see below vers. 18.) who was charged with pride, excels, injustice, covetousness and tyranny] and his upper rooms by wrong : [Hebr. by not right] that useth his neighbours service[or, serveth himself of his neighbour, making use of his labours, or, that compelleth him to serve him. Compare below chap. 25. 14 and 27. 7. and 30. 8. and 34. 9.] for naught, and giveth him not his wages. [Hebr. properly, work, or, labour; that is, wages for work as Numb. 22. 7. divinations, or, predictions, for the wages of them : See further Levit. 19. 13. Isa. 49. 4. Ezech 29. 20.]

14 That saith; I will build me a very high house, [Hebr. an house of measures; that is, exceeding, or above measure, high or great, Compare Numb. 13. on vers. 32.] and transpicat upper rooms ; [Wherein a man can have light and air enough, and where the wind may blow thorow; that is, large, lightsome,] and he heweth him out windows, and it is covered with cedar, [His house is every where cieled and floored with cedar-beams and planks] and painted [Hebr. anointed, or, anointing: That is, he causeth it to be painted, coloured, or pictureed] with red lead. [Or, vermillion, or, purple-blw. Some conceive that it is properly Indigo, which is made of an Indian weed, or (as some do write) growing in the Indian reed, and is called in Hebrew Schaschar, from people in the Indies called Sasuri, from whence it may come. The meaning is, that he beautified his house with all kinde of foreign, rare, and precious colours and pictures. Compare Ezech. 23. 14. where the very same Hebrew word is found. Oth. that renteth out from thence for himself my windows, and which is cieled with cedar, and painteth it with vermillion, &c. Meaning that Jojakim caused to be broke off from Gods house, to accommodate his own building, as much as he pleased, causing it afterward to be painted over with all manner of colours, as that it could not be perceived]

15 Shouldest thou reign, [That is, make thy Kingdom strong and lasting against the threatenings of God] because thou minglest thy self with cedar? [That is, because thou strivest to surpass thy father in stateliness and bravery by cedar-buildings] did not thy father [Good King Josia, as below vers. 18.] eat and drink, [That is, live quiet, at ease, cheerfully. See Eccles. 3. 13.] and do judgement and Justice, [As above vers. 3.] (and) then it went well with him? [Hebr. then (it was) good, or, well to him. So in the sequel. Compare Isai. 3. 10, 11. where the Hebrew words signifying good and evil, are likewise so used, for faring well, and ill.]

16 He judged the cause of the miserable and needy, then it went well (with him:) is not that to know me, [That is, an evidence and fruit of true knowledge of me] saith the L O R D ?

17 But thine eyes and thine heart, are not but upon thy covetousness; [Or, thy gain] and upon innocent blood to shed that, and upon oppression and violence, [Hebr. running, as 2 Sam. 18. 27. and consequently running

upon. Understand it of violence, assault, trampling down, bruising in pieces, as here] to do (them.)

18 Therefore thus saith the L O R D concerning Jojakim, the son of Josia King of Juda; They shall not bemoan him, [Or, lament for his death. See Genes. 23. on vers. 2. and of Jojakins father, 2 Chron. 35. 24, 25.] Ab my brother, or, ab sister! [These are forms usual in lamenting for the dead] they shall not bemoan him, Ab Lord (or) ab his Majesty!

19 He shall be buried with the burial of an ass: [That is, he shall be cast away unburied, as an asses carcasse] they shall drag (him,) and cast (him) forth far from the gates of Jerusalem. [without this Land, in Babel, or by the way, when he was carried to Babel. Compare 2 Kings 24. on vers. 6. and 2 Chron 36. on vers. 6. below chap. 36. 30.]

20 Go up to Libanon, [Thou daughter of my people, that is, the people of Juda] and cry, [To the Assyrians for help: this is spoken ironically, as followeth] and lift up [Hebr. give] thy voice in Basan: [Thele mountains (Libanon, and Basan) lay in the North and North-east of Canaan, toward Assyria] cry also from the ferries; [or, passages. To wit, of the Rivers, which they were to pass over for to go into Egypt, that the Egyptians may come and help you. Hebr. Abarim, which some take to be the mountain of Abarim, whereof mention is made Numb. 33. on vers. 47.] but all thy lovers are broken. [See above chap. 4. on vers. 6. As if the Lord should say, It is in vain; for both the Assyrians and the Egyptians are subdued, destroyed, and made impotent by the King of Babel. Compare above chap. 2.36. Ezech. 16.26, 28. and 23. 7, 8.]

21 I shake unto thee in thy great prosperity, [Hebr. prosperities, or, quietness; That is, I gave thee warning, when thou wast yet in thy prosperity] (but) thou saiest, I will not bear: [Compare above chap. 5. 23. and 7. 23, 24, 25, 26, 27, 28. and 11. 7, 8. and 13. 10, 11. and 16. 12. and 17. 23. and 18. 12. and 19. 15.] This is thy way [that is, manner of doing. See Genes. 6. on v. 12.] from thy youth, [ever since that I took you to be my people, and gave you my Laws] that thou obeyedst not my voice.

22 The wind shall feed all thy Pastours, [That is, all thy spiritual Rulers shall be confounded in their vain imaginations, counsel, and hopes, &c. which shall no more strengthen them, then when a man thinketh to live by the wind. Compare Eccles. on vers. 14. Hof. 12. 2. Oth. eat up: That is, they shall vanish away, like smoak before the wind] and thy lovers [Priests and false Prophets, with whom thou hast committed fornication] shall go into captivity; then shalt thou surely be ashamed and confounded, because of all thy wickedness.

23 Oh thou that dwellest now in Libanon, [That is, thou that art now stately, and takest pride in thy buildings of cedar, which thou fetchest from Libanon. This seemeth principally to look at the Kings house, whereof in the sequel] (and) makest thy nest in the Cedars; how favoured shalt thou be, when pangs are come upon thee, yea pain as of a (woman) in travel! [as if the Lord should say; No mercy or favour at all shall be shewed thee by the Babylonians, but the clean contrary, as followeth: [Oth. how gracious, or, acceptable shalt thou be, or, how wil thou supplicate?]

24 (As true as) I live saith the L O R D though Chonia, [Hebr. Chenjahu: called also Fechonia, 1 Chron. 3. 16. and Joachim, 2 Kings 24. 6, 8.] the son of Joachim King of Juda were a seal-ring upon my right hand; [that is, never so lowly and comely a young man, beautified and crowned by me with sundry blessings and benefits and of the seed of David, wherefore they conceive that the succession would be undoubted, and that they had no cause to fear any danger from Babel. See the

the like phrase, Cant. 8. 6. Hag. 2. 23.] yet would I pluck thee away from thence. [This may be understood of Gods right hand, or, of Jerusalem, from the Kings Court, and from Juda, in regard of his carrying away to Babel, as followeth. Here God speaketh to Chonia himself.]

25 And I will give thee into the hand of them that seek thy soul, [Seek to take away thy life, as often] and into the hand of them, of whose face thou art afraid: namely into the hand of Nebuchadrezzar, King of Babel, and into the hand of the Caldeans.

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

27 And to the land, wherunto their soul longeth [Hebr. they lift up their soul; That is, wherunto they have a desire, minde, longing. See Deut. 24. on v. 15. and Psalm 24. on vers. 4. See below chap. 44. 14.] to return, thither shall they not return,

28 Is then this man Chonia a defisfed scattered idolatrous image? [Or, image that is defisfed, and ought to be beaten in pieces, so that the people are scattered abroad. Of the Hebrew word signifying an Idol, or, Idolatrous image, see 1 Sam. 31. on v. 9. and 2 Sam. 5. on vers. 21. That which is said here, and in the following words, is expounded by way of question, as it were in the name of the people, wherunto the answer of God followeth. It appeareth that he was much esteemed of, by reason of his comelyness] or is he a vessel, wherein men have no pleasure? [Or, wherein is no pleasant thing. Compare below chap. 48. 38. Hos. 8. 8.] wherefore are he and his seed [that is, childdien, which he might get, or, hath had, (as some do conclude from Matth. 1. 12.) though they succeeded him not in the Kingdom, as appeareth below vers. 30.] cast out? yea cast away into a land, which they knew not?

29 O land, land, land! bear the word of the LORD.

30 Thus saith the LORD; write [Set it down for a remembrance, as a sure and irrevocable decree of God] this same man [Chonia] childless; [Hebr. quite bereaved, or, the most bereaved; to wit, of posterity or successours, as some; or, as others, of land and goods: in stead that they imagine that his seed should reign for ever. See hereof 1 Chron. 3. on vers. 16. The words of this verse are Gods answer to the former question of the people] a man that shall not be prosperous in his daies: for there shall none of his seed be prosperous, sitting upon the throne of David, and ruling any more in Juda. [Some are of opinion, that after the Babylonian captivity, not Salmons, but Nathans, Salmons brothers, posterity had the government. Others conceive that Zerrubabel that succeeded him after the Babylonian captivity, was no more as a Prince or Governour, as appeareth, Hag. 1. 1. and in the book of Ezra, and no waies a King, sitting upon the throne of David.]

C H A P. XXIII.

A Prophecy against wicked pastours, with a promise concerning the gathering and restoring of the flock of God by Christ, our righteousness. ver. 1. &c. A large prophetic against false Prophets, and dreamers, with faithful admonitions, and forc threats, 9. Against those that mocked at Jeremias, and at the charge of the LORD, 33.

WO unto the pastours, that say, [Or, destroy, cause to perish, spoil, bring to destruction] and scatter the sheep of my pasture, saith the LORD. [Compare this Prophecy, with Ezech. 34.]

2 Therefore thus saith the LORD, the God of Israel,

concerning the pastours, that feed my people; Ye have scattered my sheep, and have driven them away, and have not visited them: [Not looked to them, not regarded their prosperity] behold, I will visit [That is, punish. See Genes. 21. on vers. 1.] upon you the wickynesse of your dealings, saith the LORD.

3 And I myself will gather the remnant of my sheep, out of all countreys, whither I have driven them: [As I first will gather my people out of Babel, and afterward (which is the chiefeft of all, and is typified by the former) my Church both out of Jews and Gentiles by the Messiah, who shall make of both one sheep-fold. See Job. 10. 16.] and I will bring them again to their folds, [Hebr. dwellings, folds,] and they shall be fruitful and multiply.

4 And I will raise up [Or, appoint, set] shepheards over them, which shall feed them: [See Ezech. 34. 11, 12.] and they shall fear no more, nor be afraid, neither be lacking, [That is, none of them shall be wanting. Oth. be visited; that is, be punished, be plagued, as above vers. 2.] saith the LORD.

5 Behold, the dayes come, saith the L O R D , that I will raise unto David a righteous SPROUT, [Or, sprouting, shooting: Namely the Messias, our Lord Jesus Christ, who being Gods eternal and only begotten Son, in the fulnesse of time, by the wonderful and incomprehensible working of the Holy Ghost took our nature upon him, sprouting forth from the Virgin Mary, (who was of the house of David) as a new sprig from a stem, stock, or trunk, which seemed to be quite withered and dead. Compare Isa. 4. 2. and 11. 1. and see below chap. 33. 15. 16. Zech. 3. 8. and 6. 12. Heb. 7. 14. Where a Greek word is used, which indeed properly and for the most part answereth to the going up, rising up, and springing up of the Sun; but is used by the Greek translatours here and elsewhere for the rending of this word sprout, as it is also retained by the Evangelist Luke, Luke 1. 78. where Zacharias calleth the Lord Christ the day spring from on high: So do we likewise use this word, going up, coming up, rising, not onely of the Sun and stars, but also of Herbs and fruits of the grounde: wherunto the Hebrew word Tsemach, sprout, or, spring, properly hath respect: although the Greek word, Luke 1. 78. there seemeth to have respect to the rising of the Sun in the East, as some do gather from vers. 79. there. He is called righteous, being without sin, unspotted, holy, and righteous, yea our righteousness, as followeth, which God hath caused abundantly to bud and blossom (as it were) in him for us] he the same being King [The same phrase is below chap. 37. 1. See the annotat. there, and compare Hos. 3. 4. 5.] shall reign, and be prosperous, and do judgement and justice in the earth.

6 In his dayes [In the Lord Christs dayes; that is, in the time of the New Testament. See Act. 3. 24.] Juda shall be delivered, and Israel (shall) dwell safely: [Being justified by faith, and consequently having peace with God through our Lord Jesus Christ, &c. Rom. 5. 1. Understand by Juda and Israel, the Church of God, called also Jerusalem, below chap. 33. 15. and the people of Jesus Christ; Matth. 1. 21.] and this shall be his Name, whereby men shall call him, [Hebr. he shall, &c. That is, men shall call him, or, he shall be called, (as elsewhere often) to wit, by his people, as the following word, our, sheweth] THE L O R D O U R R I G H T E O U S N E S S E. [Compare Deut. 11. on vers. 16. and Judg. 6. on vers. 24. and further 1 Cor. 1. 30. and Dan. 9. 24. also chap. 33. 16.. Hebr. Yehova Tzidkenu: which by some Translatours is so put in the text, as a proper name]

7 Therefore behold, the dayes come, saith the LORD, that they shall say no more, (As true as) the LORD liveth, that brought up the children of Israel out of the land of Egypt:

8 But (as true as) the LORD liveth, that brought up the seed of Israel, and led them out of the land of the North, [See above chap. 16. 14, 15. and the annotat. there] and from all lands, whither I [that is, the Lord] had driven them: for they shall dwell in their (own) land.

9 As touching the Prophets, mine heart in my inmost (parts) is broken [For grief and disquietness; Compare Psalm 51. on vers. 19. Or, mine heart, &c. is broken because of the Prophets. These are the words of the Prophet] all my bones quake, I am like a drunken man, and like a man whom wine overcometh: [So that he cannot use his understanding and memory rightly] because of the LORD, and because of the words of his holiness. [that is, his holy words, which the false Prophets despise, and esteem as lies.]

10 For the land is full of adulterers [See above v. 5, 7, 8. & c. 9. 2.] for the land mourneth because of the curse, [Or, cursing. It may be applied either to the curse of God upon the land, or, to the cursing and false swearing of the inhabitants. See above chap. 5. 2. and 12. 4. and the like use of the Hebrew word, Hos. 4. 2.] the pastures of the wilderness wither: because their course [that is, their manner of life, the course of their dealings: or, their violence. See of the Hebrew word above chap. 22. on ver. 17.] is evil, and their power not right. [they abuse it to meen wrong.]

11 For both Prophets and Priests [Hebr. also Prophet also Priest] are hypocrites. [Or, are unholie, profane, dealing hypocritically. Compare above chap. 6. 13. and 8. 10. and 14. 18.] even in mine house do I finde their wickedness, saith the L O R D .

12 Therefore their way shall be unto them as very smooth places [Hebr. slipperiness. See Psalm 35. 6. and 73. 18.] in the darkness; they shall be driven on, and fall therein: [in the darkness] for I will bring evil [evil of punishment, mischief, misery] upon them, (in) the year of their visitation, [as above chap. 11. 23.] saith the LORD.

13 I have indeed seen absurdity, [Hebr. properly unsavouriness; that is, absurd, foolish things. See Job. 1. 22. with the annotat.] in the Prophets of Samaria, (that) prophesied by [Or, from, of] Baal, and seduced my people Israel, [that is, the ten tribes.]

14 But I see in the Prophets of Jerusalem abominableness; [As above chap. 5. 30.] they commit adultery, and converse with falsehood, [Hebr. walk in, or, with falsehood] and strengthen the hands of evil doers, [encourage them, promising them Gods blessing and peace. See below vers. 17. and compare Ezech. 13. 22.] that they should not return, every one from his wickedness. They are all unto me as Sodom, [that is, the inhabitants of Sodom were formerly; to wit, exceeding wicked. Compare Isa. 1. 9.] and the inhabitants thereof [of Jerusalem] as Gomorrah. [that is, the inhabitants of Gomorrah.]

15 Therefore thus saith the L O R D of hosts [See 1 Kings 18. on vers. 15.] concerning the Prophets; Behold, I will feed them with wormwood [as above chap. 9. 15. See there] and make them drink the water of gall: [as above chap. 8. 14. and 9. 15.] for from the Prophets of Jerusalem, is hypocrisy [or, unholiness, prophaneenes] gone forth into all the land.

16 Thus saith the L O R D of hosts; hearken not unto the words of the Prophets, that prophesie unto you; they make you vain: [Deceiving you by false and vain promises; so that ye shall be deceived in the end, whensoever ye reli on them. Compare Psalm 62. on vers. 11.] they speak the vision of their (own) heart, not out of the mouth of the L O R D . [the vision which themselves have invented or devised, and have not received it of me. Compare Ezech. 13. 2.]

17 They say still [Hebr. they are saying saying] unto them that slander me, [Or, reproachfully advise me, provoke me] the L O R D hath spoken it, ye shall have peace:

[it shall goe well with you] and they say (to) every one that walkeith after the opinion of his (own) heart; No evil shall come upon you.

18 For who hath stood in the council of the L O R D : [Who else but we, they will say. Compare vers. 22. Or, they will say, that none can know Gods secret counsel, and consequently neither Jeremia: Thus wickedly mocking at Gods faithful warnings, which God gave them by his Prophets. Some understand here the assembly of the holy Angels, with whom God is said as it were to take counsel, 1 Kings 22. 19. &c.] and seen or heard his word? [Seen; that is, perceived: or, to whom was it revealed in a Prophetic vision? compare Amos 1. 1. Mich. 1. 1.] who hath marked his word, and heard (it?)

19 Behold a tempest of the L O R D , a fierce wrath is gon forth, yea a painful [Or, smarting, sore, grievous, also appearing a thing grievous. Compare below chap. 30. 23.] tempest: it shall remain upon the head of the wicked. [Compare 2 Sam. 3. 29. Oth. it shall fall grievously &c.]

20 The anger of the L O R D shall not be turned away, untill he shall have done, and until he shall have set there the thoughts of his heart: In the last of dates [In the time to come as Genes. 49. 1. when these prophecies shall be fulfilled, which ye now deride] ye shall consider it (with) understanding. [Or, get understanding of it. Oth. ye shall plainly understand it. Compare below chap. 30. 24.]

21 I have not sent those Prophets, yet they run: I have not spaken to them; yet they prophesied. [Compare above chap. 14. 14.]

22 But if they bad stood in my counsel, [Whereof above vers. 18.] then should they have caused my people to hear my words, and should have turned them away, from their evil way, [See Genes. 6. on vers. 12.] and from the wickedness of their dealings.

23 Am I a God at hand, saith the L O R D ? and not a God afar off? [By no means, will the Lord say; but I am both a God at hand, and afar off. This is cleared in that which followeth.]

24 Should any man hide himself in hidden places, that I should not see him, saith the L O R D ? do not I fill heaven and earth saith the L O R D ? [Compare Psalm 139. 7. &c, Amos 9. 2, 3.]

25 I have heard, what the Prophets say, that prophetic lies in my name, saying: I have dreamed, I have dreamed. [God hath revealed this or that thing unto me in a dream. See Numb. 12. 6. and Genes. 20. on ver. 3. and 28. on vers. 12.]

26 How long? [Shall they speak thus and deceive my people] is there then (a dream) [meaning, a divine dream. This word is here inserted from the former and following words] in the hearts of the Prophets, that prophetic lies? yea they are Prophets of the deceit of their (own) heart.

27 Which think to cause my people to forget my name, [Which design and practise they may bring my people to a wicked neglect and ignorance of me, my word, will and works. Compare Judg. 3. 7. and 8. 33.] by their dreams, which they tell, every man to his neighbour: like as their fathers have forgotten my name by Baal.

28 The Prophet with whom there is a dream [To wit, a divine dream sent by me] let him tell the dream; [Some conceive that the Prophet would say, That he that hath a false and feigned dream, shall tell and expound it, as his own fiction and invention, not as being come from God] and with whom my word is, let him speak my word truly: [or, faithfully. Hebr. properly (in or, with) truth, or, faithfulness] what hath the straw to do with the corn, saith the L O R D ? [what fellowship have false doctrines, or, mens inventions (which cannot profit) with my saving word and truth? See the

the phrase, *2 Sam. 16.* on verl. 10, &c.]

29 Is not my word so, like a fire, saith the L O R D ? and like an hammer, (that) beateth a rock all to shivers ? [That beateth it so in pieces, that the pieces are scattered: or, that the rock is scattered like dust or powder: whereunto the signification of the Hebrew word hath respect. Compare above chap. 22. on verl. 28. and below chap. 51. on verl. 19. with the annotat.]

30 Therefore behold, I (will be) upon the Prophets, [As above chap. 21. 13.] saith the L O R D ; that steal my words, every one from his neighbour. [Or, companion. That is, that secretly and by stealth combine together, and teach one another, what they shall propound unto the people as my word, and in my Name; or, which know full well, that the true Prophecies are my word, and yet deny it before the people, or keep them back, thus stealing my word out of the hearts of men, and depriving them of the good opinion, that they might have thereof, that it might be set at nought and neglected. Some conceive that this hath respect to the craftiness of the false Prophets, that stole some words and phrases, which the true Prophets were wont to use in their Prophecies, from them, and for a cloak, or covering, of their deceit, used the same in their own false Prophecies, and so like apes imitated the true Prophets: whereof in the sequel.]

31 Behold, I (will be) upon the Prophets, saith the L O R D ; that take their tongue, [That is, abuse their tongue presumptuously hereunto, or, catch (with) their tongue; that is, ensnare and entice men by sweet flattering words, boldly and falsely saying (as followeth) that it is my word, that which is their own device and invention] and say, he hath spoken (it.) [That is, the L O R D hath spoken it: just as the true Prophets, with and in the relation of the Words of God, were wont very often to use these words: speaketh; or, saith the L O R D . Hebr. properly the said, or, spokon of the L O R D . In Matth. 22. 44. out of Psal. 110. 1. it is said there: (according as it is said here:) hath said, or, spokon, or, spake, in these words: The L O R D hath said, or, spokon unto my Lord, where this word is also used in the Hebrew text.]

32 Behold, I (will be) upon them that prophesie false dreams, [Hebr. dreams of falsehood, or, of lying, lying dreams] saith the L O R D , and do tell them, and seduce my people by their lies, and by their lightness; whereas I sent them not, nor commanded them, neither do they profit this people at all, [Hebr. profiting do not profit] saith the L O R D .

33 When this people then, or a Prophet, or Priest shall ask thee [To wit, in a dividing way, and not out of an holy care or desire] saying; What is the burden of the L O R D ? [So were the Prophecies called, that contained Gods threatenings, judgements, and plagues. See 2 Kings 9. on verl. 25, &c. as if they had laid, hast thou again some mischief in thine head? hast thou nothing else to prophesie, but misery and calamity?] thou shalt then say unto them, What burden? that I will forsake you, [As below verl. 39.] saith the L O R D .

34 And as for the Prophet, or the Priest, or the people, [That is, those of the people, that, &c.] that shall say, The burden of the L O R D ; [Calling the word of the Lord so out of mere mockery, wickedness and perverseness, as if there were no faithful instruction, and abounding comfort in the Word of God, but mere threatenings, curses and plagues to make men desperate] that I will visit [By punishment. See Genes. 21. on verl. 1.] that man, and his house.

35 Thus shall ye say, [In godly zeal and humility, inquiring about the Word of the Lord] every one to his neighbour, and every one to his brother: What hath the L O R D answered, and what hubbub the L O R D shaken?

36 But the burden of the L O R D shall ye remember no more: [That is, mention no more, have such words no more in your mouths, as ye have now daily in a mocking and deriding way] for every mans own word shall be a burden to him, [By his mockings and perver- sions of the Word of God, he will bring a curse and destruction upon himself, as surely, as if an expreſe prophecy were prophesied against him] because ye pervert the words of the living God, of the L O R D of hosts our God.

37 Then shalt thou say to the Prophet: [To the true Prophet, as Jeremia was] What hath the L O R D answereſt thou? and what hath the L O R D ſpoken?

38 But ſubj eſt thou ſay, The burden of the L O R D ; [Or, will ye then ſtill ſay, The burden of the L O R D ? Do ye ſtill continue as obſtinate as ye were, not caring for all the warnings and threatenings that have been tendered to you?] therefore thus ſaith the L O R D , because ye ſay, this word, The burden of the L O R D , whereas I ſent unto you, ſaying, Ye ſhall not ſay, The burden of the L O R D ;

39 Therefore behold, I will also utterly forget, [Hebr. forgetting forget] you, and let you go [Or, let you de- part: such ſignification of the Hebrew word is common and frequent in Scripture. Oth. (by changing of a letter in the Hebrew) pluck you out, or, away, roll you out] from my face, together with the city, that I give you and your fathers.

40 And I will bring upon you [Or, lay upon you] everlasting reproach: [Hebr. reproach of eternity: and so in the sequel] and everlasting shame, which shall not be forgotten. [So above chap. 20. 11.]

CHAP. XXIV.

God ſheweth Jeremia two baskets of figs, the one with very good, and the other with very naughty figs, verl. 1, &c. He instructeth him thereby, concerning the mercy which he would ſhew to ſome captives, and the judgements which he would bring upon the reſt, 4. 5, &c.

THe L O R D caused me to ſee [To wit, a vision, or, in a vision, ſuch things as follow. Compare above chap. 11. 18. And ſee Genes. 15. on verl. 1. and 46. on verl. 2. Amos 7. 1, 4, 7. and 8. 1.] and behold, there were two baskets of figs, ſet before the Temple of the L O R D ; after that Nebucadrezzar, King of Babel, had carried away captive Jeconia [See above chap. 22. 24.] the ſon of Jeſu, King of Judea, together with the Princes of Judea, and the Carpenters, and the Smiths, [Hebr. the Carpenter, or, workman, (ſignifying both carpenters and smiths,) and the ſmith, or, properly the lock-maker. O. h. porter, also rich merchant, he that locketh up many wares, or lockt up ſetteth them to ſale. So 2 Kings 24. 16. and below chap. 29. 2.] from Jeruſalem, and had brought them to Babel.

2 (In) one basket were very good figs, as the firſt ripe figs are: [Compare Mich. 7. 1. with the annotat.] but (in) the other basket were very naughty figs, which by reaſon of (their) naughtiernesſe could not be eaten.

3 And the L O R D ſaid unto me; What ſeſt thou, Jeremia? and I ſaid, figs: the good figs are very good, and the naughty very naughty, which cannot be eaten by reaſon of (their) naughtiernesſe.

4 Then came the word of the L O R D unto me, ſaying:

5 Thus ſaith the L O R D the God of Israel; Like thofe good figs: [Some supply these words thus: As thofe figs (are good;) or, as thou (knowest) thofe good figs, &c. So verl. 8.] ſo will I know [leſteem them as] gracious and acceptable, take care for them. See Psal. 1:

on ver. 6.] them that are carried away captive of Juda ; [Hebr. the captive carrying away, leading away, as elsewhere often] whom I have sent away out of this place to the land of the Chaldeans, for good. [These words, for good, may in a good sense be joyned to the word know, or, to the word sent away : for God knoweth his for (their) good ; and he had sent away and hastened those that were his (whom he had among the captives) for their good, as intending to restore again and build up his Church out of them, as followeth]

6 And I will set mine eye upon them for good, [Compare 1 Kings 8. on ver. 29. and Psal. 32. on ver. 8. also below chap. 39. 12. and 40. 4. As on the contrary to set the eye against a man, is taken in a bad sense. See Amos 9. 4. The phrase in the Hebrew is alike, but is expounded by that which is joyned with it : and the Hebrew particle signifieth upon, over, and also against, according to the nature and quality of the thing] and will bring them again into this land : [Compare above chap. 16. 15.] and I will build them, [Compare Psal. 28. on ver. 5.] and not break (them) down; and (I) will plant them, and not pluck (them) up.

7 And I will give them an heart to know me, that I am the LORD : [Compare Deut. 30. 6. Ezech. 11. 19. and 36. 26, 27.] and they shall be a people unto me, [See Levit. 26. on ver. 12.] and I will be a God unto them : [See Genes. 17. on ver. 7. Compare below chap. 30. 22. and 31. 33. and 32. 38.] for they shall return unto me with their whole heart.

8 And as the naughty figs, which by reason of (their) naughtiness can not be eaten ; (For [Or, surely] thus saith the LORD) so will I make [Or, appoint, order. Oth. deliver up : and the next verse begins thus : I will (I say) deliver them, &c. Compare below chap. 29. 17.] Zedekia King of Juda, together with his Princes, and the remnant of Jerusalem, that remain in this Land, and them that dwell in the land of Egypt. [That is, them that shall dwell there at that time. See 2 Kings 25. 26. and below chap 43. 44.]

9 And I will deliver them up, [Or, appoint make, &c.] (for) a commotion for evil, unto all the kingdoms of the earth, [See above chap. 15. 4. Deut. 28. on ver. 25.] for a reproach, and for a proverb, for a taunt, and for a curse, in all the places, whither I shall have driven them.

10 And I will send the sword, the famine, and the pestilence among them : till they shall be consumed out of the land, which I had given unto them, and to their fathers.

C H A P. XXV.

The Prophet, by Gods command setteth before the eyes of the people his own, and other Prophets, constant and continual ministry in exhorting them to repentance, and on the contrary their continual disobedience, ver. 1, &c. Wherefore God will plague them (as also other nations) by the King of Babel, with seventy years bondage, 8. But then he will also recompense the King of Babel according to his deserts, and according to these Prophecies, 12. A confirmation of these Prophecies by a vision concerning the cup of Gods wrath, of which the nations must by turns drink round, 15. A representation of the terrible ness of these judgments, 30.

THe word, that came to Jeremia, concerning all the people of Juda ; in the fourie yeer of Josakim, the son of Josia, king of Juda, (that was the first yeer of Nebucadreazar king of Babel)

2 Which [Word of the Lord] Jeremia the Prophet

spake unto all the people of Juda, and to all the inhabitants of Jerusalem, saying :

3 From the thirteenth yeer of Josia, the son of Amon, the king of Juda, unto this day (this is the thrice and twentie yeer) [Or, these threc and twenty yeers] the word of the LORD hath come unto me : and I have spoken unto you, being up early, and speaking, [That is, very diligently, seasonably, and constantly. Compare above chap. 7. on ver. 13. and here the next verse] but ye have not hearkened. [That is, obeyed : as also in the sequel, and elsewhere often]

4 Also the LORD hath sent unto you all his servants the Prophets, being up early and sending ; [Compare above chap. 7. on ver. 13.] (but yet have not hearkened, nor inclined your ear to hear.) [Compare above chap. 11. 7, 8, 10. and 13. 10, 11. and 16. 12. and 17. 23. and 18. 12, 19, 25. and 22. 21.]

5 Saying ; Turn again now, every one from his evil way, [See Genes. 6. on ver. 12. 2 Kings 17. 13. Jerem. 18. 11. and 35. 15. Jonah. 3. 8.] and from the wickedness of your dealings ; and dwell [That is, then ye shall surely dwell, I will make, that ye, &c. See Psal. 37. on ver. 3.] in the land, which the LORD hath given unto you, and to your fathers, from age to age.

6 And walk not after other Gods, to serve them, and to bow down your selves before them : and provoke me not to anger by the work of your hands, that I may not do you evil. [Meaning the evil of punishment : that is, that I may not send mischief and calamity upon you, as often]

7 But ye have not hearkened unto me, saith the LORD : that ye might provoke me to anger by the work of your hands, to your own hurt.

8 Therefore thus saith the LORD of hosts. Because ye have not heard my words :

9 Behold I will send and take all the families of the North, [That is, all nations, that dwell North-ward. Compare above chap. 1. 15. The meaning is, I will by my secret divine providence cause them to gather themselves together, and to come up, as if they came upon express order and command. Compare below chap. 49. 14.] saith the LORD ; and unto Nebucadreazar the King of Babel, [Namely, shall I send, as in the former words is express. Or, Nebucadreazar, &c. To wit, will I take, &c.] my servant ; [Whom I am resolved to make use of for the executing of my judgements upon many nations. Compare Isai. 44. 28. and 45. 1. So below chap. 27. 6. and 43. 10. Compare also below chap. 29. 4, 7, 14, 20. and 51. 7.] and will bring them upon [Or, against : and so in the sequel] this land, and upon the inhabitants thereof, and upon all these nations round about : and I will ban them, [See Deut. 2. on ver. 34.] and make them an astonishment, [Or, terror. Oth. desolation. See above chap. 18. 16. and below ver. 18.] and a whistling, [As above chap. 19. 8.] and everlasting desolations. [Hebr. desolations of eternity ; that is, long-lasting desolations]

10 And I will cause to perish from them the voice of mirth, and the voice of gladnesse ; the voice of the Bridegroom, and the voice of the Bride : [As above chap. 7. 34. Compare also Isai. 24. 7. and above chap. 16. 9. Ezech. 26. 13.] the sound of the mills, [Or, mill-stones : Meaning of the hand-mills, which in so great and populous a city were many in number. See Exod. 11. on ver. 5. and Deut. 24. on ver. 6. likewise Rev. 18. 22. The meaning is, that God would take away all accommodation of lively-hood] and the light of the lamp. [Or, candle : Whereby may be understood, that God would cause their feasts & banquets, which they kept late in the night by great lamp-light, or candle and torch-light, to cease : Or simply, that there should be no more night-watches, in respect whereof there was wont to be light all the night long in so great a city : Or, in general,

ral, that there should be no prosperity, joy, nor comfort, as the same is understood in Scripture by darkness, or want of light.]

11 And this whole land shall become a desolation, an astonishment : [Or, unto astonishing, or, afflicting. So ver. 18.] and these nations shall serve the King of Babylon seventy years.

12 But it shall come to pass, when the seventy years are accomplished (then will I visit upon the King of Babylon, and upon that nation, saith the LORD, their iniquity, as likewise upon the land of the Chaldeans : and will make it ; [That nation, or, the land of the Chaldeans] everlasting desolations. [Hebr. desolations of eternity.]

13 And I will bring upon that land all my words, which I have spoken over it; over all that is written in this book, which Jeremias prophesied, against all these Nations.

14 For of them shall cause themselves to be served, those that are also mighty Nations, and great Kings : [Hebr. have served themselves ; that is, shall assuredly cause themselves to be served of them, using them as slaves and bond-men. The meaning is, as the Chaldeans, or Babylonians have subdued other great nations and Kings, and have compelled them to be slaves and bond-men : so shall it be done to them again by such Nations and Kings, that are mighty and great, as well as they : to wit, the Persians and Medes, See the same phrase above chap. 22. on ver. 13. and below chap. 27. 7. and 30. 8. Ezeb. 34. 27. &c.] thus will I recompense them according to their doing and according to the work of their hands.

15 For thus saith the LORD, the God of Israel unto me ; [In a vision] Take this cup of wine of indignation at mine hand, and give to all the nations, to whom I send thee, to drink (it.) [O, the cup of wine of this indignation, &c. whereby were typified Gods wrath, judgments and plagues, which he had prepared for these nations, and intended to bring upon them, with a command to Jeremias, to shew and declare openly all these things unto them, to the honour of God, instruction and admonition of his people, and conviction of the wicked. Compare Psalm 75. 9. Isa. 51. 17. Revel. 16. 19.]

16 That they may drink, and tremble, and be mad, because of the sword, [That is, war, with all bitter consequents thereof. Compare Psalm 12. on ver. 21. So below. ver. 27. 29.] that I will send among them.

17 And I took the cup at the LORDS hand : and I gave drink to all the nations, unto whom the LORD had sent me :

18 (Namely) to Jerusalem and to the Cities of Juda, and to their Kings, and to their Princes : to make them a desolation, [As above ver. 9, 11.] a whistling and a curse, as is at this day : [Compare Deut. 4. 20. 38. 18. 1 Kings 8. 24. Hence it is gathered by some, that Jeremias wrote this at the time of the accomplishment of this prophecie. Oth. as (if it were) this day. That is, it shall as surely come to pass, if as we now behold it with our eyes. The attentive Reader may also compare 2 Chron. 29. 8.]

19 To Pharaoh, [See Genes. 12. on ver. 15. and below chap. 46.] the King of Egypt, and to his servants, and to his Princes : and to all his people :

20 And to all the mingled heap, [Some understand hereby, a mixture of all sorts of nations dwelling among one another without distinction or limitation of City or particular borders. So ver. 24.] and to all the Kings of the Land of Uz : [See Job. 1. on ver. 1. and Genes. 10. on ver. 23.] and to all the Kings [meaning petty Kings, Princes, and Governors, Deputies, or Lieutenant. Compare below chap. 47. 4. &c. and see Judg. 3. on v. 3.] of the line of the Philistines & Askelon, and Gaza [Cities of the Philistines known in Scripture] & the remnant of Ashdod. [Because a great part of this City was already wasted & destroyed by the long-lasting siege of

Psammerichus King of Egypt, who was the father of Pharaoh Necho, as some histories mention. See of Ashdod, 1 Sam. 5. on ver. 1.]

21 To Edom, [See below chap. 49. 7. &c.] and to Moab, [See below chap. 48.] and to the children of Ammon. [See below chap. 49. 1. &c.]

22 And to all the Kings of Tyrus, [Successively one after another : Or, to all Rulers, Princes, Governors, exceeding rich, and wealthy Merchants and inhabitants that carried themselves like Kings. See Isa. 23. 8. and below chap. 47. 4. and likewise Jos. 19. on ver. 29.] and to all the Kings of Zidon : and to the Kings of the isles, that are beyond the sea : [Hebr. of the isle, &c. See Psalm 72. on ver. 10. Oth. the country that is by the sea-shore. Compare below chap. 49. 23.]

23 To Dedan, and to Tema, [People of the stony Arabia, descended from Kethura. See Genes. 25. 3. 15. Isa. 21. 13. Of another Dedan descended from Cham, by Cush in rich Arabia, or Ethiopia, see Genes. 10. on ver. 7. and of Dedan in Edom, see below chap. 49. 8.] and to Buz, [See Genes. 22. 21.] and to all that are cut short at the corners : [See above chap. 9. on ver. 26.]

24 And to all the Kings of Arabia ; [Or, to wit, or, namely, &c. meaning that by these Kings are understood, those that are cut short at the corners, v. 23.] and to all the Kings of the mingled heap, [As above ver. 20.] that dwell in the wilderness. [meaning the Arabians, that dwelt not in the fenced Cities but in tents. See below chap. 49. 31. &c. and Judg. 8. 11.]

25 And to all the Kings of Zimri, [That is, (as some conceive) where the posterity of Sinan dwelt, who was Abrahams son by Kethura, Genes. 25. 2.] and to all the Kings of Elam, [See Genes. 10. on v. 22. and below chap. 49. 34. &c.] and to all the Kings of Media.

26 And to all the Kings of the North, that are near and a far off, the one with the other ; [Hebr. the man, at, by, or, with his brother ; that is the one as well as the other ; or, which lie by one another] iea to all the Kingdoms of the earth, that are upon the earth : And the King of Sesach [Hebr. Scheschach ; that is, Babel, or, some other of the chiefest Cities of the Kingdom of Babylon, as may be gathered from below chap. 51. 40. The original of the name is uncertain] shall drink after them.

27 Thou shalt then say unto them, thus saith the LORD of hosts, The God of Israel ; drink [To wit, of that cup of indignation, whereof above ver. 15.] and be drunken, and spew and fall down, that ye rise not again : [Or, and rise not again] because of the sword, which I will send among you.

28 And it shall come to pass, when they shall refuse to take the cup at thine hand to drink ; that thou shalt say unto them ; thus saith the LORD of hosts, ye shall certainly drink. [Hebr. drinking drink.]

29 For lo, in the City, [Namely Jerusalem, called the City of God, as followeth] which is called by my name, [upon which my name is called, or, proclaimed. Compare above c. 7. on v. 10.] I begin to plague, [Hebr. properly to do evil] & should ye in any wise be held guiltless ? [Hebr. being guiltless, or, being held guiltless, be held guiltless ; that is, in any wise go unpunished] Compare below chap. 30. 11. and 46. 28. and 49. 12. And see 1 Kings 2. on ver. 9.] ye shall not be held guiltless : for I call (for) the sword [That is, Jordain by my divine providence, that it shall come, as by a special command. So Ezech. 38. 21. Compare also Isa. 13. 3. and 46. 11. and 48. 15. Ezech. 36. 29. Amos 5. 8. and 9. 6. Hag. 1. 11. hence it is also called the sword of the Lord, as having a command from him, below chap. 47. 6, 7. See further 2 Kings 8. on ver. 1.] upon all the Inhabitants of the earth, saith the LORD of hosts.

30 Thou shalt prophesie all these words unto them :

and thou shalt say unto them ; The L O R D shall roar [like a lion : it is spoken figuratively, to expresse the fearful consequents of Gods anger. See Joel 3. 16. Amos 1. 2.] from on high , and lift up [Hebr. give] his voice from the habitation of his holiness , [That is, his holy habitation, to wit, heaven] he shall terribly roar [Hebr. roaring roar] upon his habitation ; [Or, against his pleasant habitation ; that is, the Temple, as Psal. 79. 7.] he shall utter a shout , [Hebr. hedad , almost agreeing with Hed ; that is, an Echo, Ezech. 7. 7.] as the treaders (of grapes,) against all the inhabitants of the earth ; [Or, he shall cause (them) to cry out, or, cause them to cry to one another that tread (the grapes,) or, that tread (the presses,) who in the time of the vintage (while they are at their labour) cry one to another, or, sing to one another by turns, to rejoice and encourage one another in their work ; see Isa. 16. 9, 10. So (God imployeth) he will cause the Babylonians to encourage and hearten one another on, to fall on as it were with a common shout and alarm of war , and to destroy both lands and people , without sparing Jerusalem it self , or the Temple. Compare below chap. 48. 32. and 51. 14. Some take it thus : he shall answer (himself) with a joyful cry ; as if the Lord should say, that he hath no need that any one should instigate, or put him on to this judgement, he is forward and prone enough thereto of himself ; his own zeal putteth him on upon it]

31 The sound shall come to the end of the earth ; [Or, there shall come a cracking , a great , or , terrible noise, &c.] for the L O R D hath a contention [Or, suit, controversy] with the nations , he will keep judgement [Or, enter into judgement, dispute, plead] with all flesh ; [That is, men. See Genes. 6. on vers. 12.] the wicked , them he will deliver to the sword , saith the L O R D .

32 Thus saith the L O R D of hosts : Behold, there goeth forth evil [Evil of punishment ; that is, mischief, misery. See Genes. 19. on vers. 19.] from nation to nation : [That is, from one nation to another] and there shall be a great tempest raised up from the sides of the earth. [Oth. of the land. So in the next verie]

33 And the slain of the L O R D [That is, those that by the just judgement, and providence of God perished] shall (lie) at that day from the (one) end of the earth unto the (other) end of the earth : they shall not be lamented , [As above chap. 16. 4.] neither taken up, [Hebr. properly gathered. See Psal. 26. on vers. 9.] nor buried ; they shall be for dung upon the ground.

34 Howl ye shepherds , [Rulers in Church and Common-wealth] and cry , and wallow your selves (in the ashes) [This is here inserted from above chap. 6. 26.] ye glorious ones of the flock ; [So God calleth the chiefeft and mightiest among the people ; so vers. 35. 36. See of the Hebrew word , Psal. 8. on vers. 2.] for your dayes [Which are ordained or allotted unto you by God. See Psal. 37. on vers. 13.] are accomplished, that they shall slay : [To wit, you, or the one the other] and of your dispersions ; [Meaning the dayes of your dispersions, (that is, that ye shall be scattered and dispersed abroad into foreighn countreys :) or your dispersions are neer at hand] then ye shall fall like a precious vessel. [Hebr. vessel of desire, or, of delight, of wising ; that is, fair, pleasant, precious, desirable. (See 2 Chron. 32. on vers. 27.) The meaning is , that all their beauty and glory shall perish , as (for example) a fair and precious glasse, or somewhat else, that being made of very brittle matter, falleth in pieces, and is good for nothing more, neither can it be joyned together again or repaired]

35 And the flight shall perish from the shepherds ; the esaping from the glorious ones of the flock. [Or, shall be lost unto, &c. That is , there shall be no fleeing for the Ruleris, nor escaping for the Great ones of the land. Compare Psal. 142. 5. Amos 2. 14. 15. 16. &c.]

36 There shall be a voice of the cry of the shepherds, and an howling of the glorious ones of the flock : because the L O R D destroyeth their pasture.

37 For the pastures of peace [Or, folds , shepherds tents, or, buts, pleasant habitations (because the Hebrew word is so taken) of peace ; That is, where they aforetime went and fed peaceably , and dwelt in all safety and prosperity , and thought to continue and dwell so still] shall be cut off : because of the heat of the L O R D 's anger.

38 He [Namely, the L O R D , of whom is spoken in the end of the former verse] hath forsaken his hut , [Or, hole] as a young lion : [This may be understood thus, that God, like a lion, went forth out of his hole, as it were for prey, to destroy lands and people in great wrath, and as it were to rent in pieces and devour them ; or, that he had now forsaken the place of his residence , to wit, Zion and the Temple (from whence he like a young lion was wont to fighten the enemies , and to tear them in pieces ;) and in that respect it will be easie for the enemy now to conquer & subdue the land of Juda, &c.] for [Or, surely] their land is become a desolation, because of the heat of the oppressour , [Or, Spoiler. Which may be applied unto God, and likewise to the Babylonian. Hebr. oppressing ; to wit, sword, as below chap. 46. 16. and 50. 16. or, land, or, city, as Zeph. 3. 1. Some render it , because of the heat of the dove , because the Hebrew word signifieth also a dove : (See Psal. 24. on vers. 8.) As it God should say, He that before was as loving and friendly as a dove , is now become like a young devouring lion, and that for the great sins of the people. Some understand by the dove, the Assyrians, of whom some do write , that they bare in their ensigns the picture of a dove. Then by the Assyrians must be understood the Babylonians, as bearing rule at that time over the Assyrians. Compare Ezra, 6. 22.] yea because of the heat of his anger.

C H A P. XXVI.

The Prophet, by command from God , threateneth all the people in the Court of the Temple , that God , if they continue disobedient, will make the Temple like Silo, and the land a curse unto all nations, vers. 1, &c. He is therupon apprehended, and pronounced to be guilty of death, 8. But the Princes, &c. coming there, and having heard the accusation, as also Jeremias answer, clear him , by the example of the Prophet Michz, 10. Abikam is commanded in particular , for delivering Jeremias, that it fared not with him, as it did with another Prophet, named Urias, 20.

I N the beginning of the Reign of Jojakim, the son of Josia, King of Juda, came this word from the L O R D , saying :

2 Thus saith the L O R D ; stand in the Court of the L O R D 'S house, and speak unto all the Cities of Juda, which comes to worship [Hebr. properly to bow themselves, or, to bow down. See Genes. 24. on vers. 26.] (in) the L O R D 'S house ; all the words, that I have commanded thee to speake unto them : diminish not a word.

3 Peradventure they will hearken , and turn, every man from his evil way ; then would I repent me [See Genes. 6. on vers. 6. So vers. 13. and 19.] of the evil [Of punishment. See Genes. 19. on vers. 19.] which I think to do unto them, because of the wickednesse of their dealings.

4 Say then unto them ; Thus saith the L O R D : If ye will not hearken unto me, to walk in my law, which I have given before your face .

5 Hearkening to the words of my servants , the Prophets,

phets, which I send unto you, even being up early and sending; [See above chap. 7. on vers. 13. and vers. 25. and chap. 11. 7. and §. 3.] but ye have not hearkened.

6 Then will I make this house like Silo: [See above chap. 7. 12, 14.] and I will make this city a curse, to all the nations of the earth.

7 And the Priests, and the Prophets [Meaning the false Prophets, or false Teachers: and so in the sequel. See above chap. 2. 13.] and all the people, heard Jeremias speak [Hebr. speaking] these words in the house of the LORD.

8 So it came to passe, when Jeremias had made an end of speaking all that the LORD had commanded (him) to speak unto all the people; that the Priests, and the Prophets, and all the people took him, saying, Thou shall die the death. [Hebr. dying, die]

9 Why hast thou prophesied in the Name of the LORD, saying; This house shall be like Silo, and this city shall be desolate, (so) that none shall dwell there? and all the people were gathered against Jeremias in the house of the LORD.

10 Now when the Princes of Juda heard these words, [Or, things, matters] they came up from the Kings house (unto) the house of the L O R D: and they set themselves by the door of the new gate [Being (according to the opinion of some) the greatest of all, renewed and repaired by King Jotham, otherwise called the high gate: also the gate of Sur, and the foundation-gate, in the east-end of the Temple. See 2 Chron. 27. on vers. 3. and 2 Kings 11. on vers. 6. and 15. on vers. 35. and compare above chap. 20. on vers. 2.] of the LORD, [That is, which was before the house of the Lord]

11 Then spake the Priests and the Prophets unto the Princes, saying: on this man is a judgement [Or, right] of death; [That is, he is guilty to be condemned to die, or to be punished with death. So below vers. 16. See Deut. 19. on vers. 6. and 21. 22. Luke 24. 20.] for he hath prophesied against this city, according as ye have heard with your ears.

12 But Jeremias spake unto all the Princes, and to all the people, saying; The L O R D sent me to prophetic against this house, and against this city, all the words that ye have heard.

13 Now then, make your wyes and your dealings good, and obey the voice of the L O R D your God: then the L O R D will repent him of the evil, that he hath spoken against you.

14 But I, behold, I am in your hands: [That is, power] do unto me, as it is good, and as it (is) right in your eyes. [That is, so as ye judge it to be good and right.]

15 But know for certain, [Hebr. knowing, know] that if ye put me to death, ye shall surely bring [Properly give, appoint. See Judg. 9. on vers. 24. Ezech. 7. on vers. 3, 4, 8.] innocent blood upon your selves, and upon this city, and upon the inhabitants thereof; for of a truth, the L O R D hath sent me unto you, to speak all these words before your ears.

16 Then said the Princes, and all the people unto the Priests, and to the Prophets: On this man is no judgement of death; for he hath spoken to us in the Name of the L O R D our God;

17 Also there rose up men, of the Eldest [That is, chieffest, men in place of authority, persons of note and quality. See Numb. 11. on vers. 16. and compare Gen. 50. 7.] of the land; and spake to all the congregation of the people, saying:

18 Michas, the Morashite, [That is, born at Moresheth, which some conceive to be Marescha, from Mich. 1. 14, 15. because the original signification of the word seemeth to be. See annotat. there, and likewise Jos. 15. 44. But others conceive Moresheth to be a

village, lying not far off from the city of Marasheth, on the West-borders of Juda: Or, an other city lying by Gath, pertaining to the Philistines, and perhaps taken by the Benjamites, 1 Chron. 8. 13. See further Mich. 1. on vers. 14. and of another Prophet Michas, 1 Kings 22. and 2 Chron. 18.] prophesied in the dayes of Hizkia, King of Juda, saying; Thus saith the L O R D of hosts; [See 1 Kings 18. on vers. 15.] Zion shall be plowed (like) a field, and Jerusalem (shall) become heaps (of stone,) and the mountain of this house, [Mount Moria, where the Temple stood] the high places of a forest. [That is, a very wilde, desert, woody high place. See Mich. 3. 12.]

19 Did also Hizkia King of Juda, and all Juda put him to death? [Or, put him at all to death. Heb. putting to death, put him to death] did he [Namely Hizkia] not fear the L O R D? and besought the face of the L O R D so that is repented the L O R D [As above chap. 18. 8. and elsewhere often] of the evil, which he bat spoken against them? we then, commit great evil against our souls. [That is, we commit a great sin, whereby we bring destruction upon our selves. Compare Numb. 16. on vers. 38, &c.]

20 There was also a man, [Or, there had, or, hath been also a man] that prophesied in the Name of the L O R D, Uria the son of Semaia, [Hebr. Urijah-She-majahu. Of this man there is no where else any mention made] of Kiriyath-Jearim: [See Judg. 18. on vers. 12.] he prophesied against this city, and against this land, according to all the words of Jeremias. [That is, in like manner, just so, as Jeremias hath done. All this may be a relation of the Prophet Jeremiah himself, serving to take notice of Gods gracious providence in protecting of Jeremy by Ahikam, without which Joachim likely would have rewarded him, as he had this Uria.]

21 And when King Jojakim, together with all his mighty men, and all the Princes, heard his words, the King sought to put him to death: When Uria heard (it,) he was afraid, and fled, and came into Egypt.

22 But King Jojakim sent men (to) Egypt, Elnathan the son of Achbor, [Compare 2 Kings 22. 12, 14. and below chap. 36. 12.] and (other) men with him, into Egypt.

23 They fer Uria out of Egypt, and brought him unto King Jojakim, and he smote him with the sword, and he cast his dead body [That is, caused him to be smitten; that is, to be slain, and his body to be cast, &c.] into the graves of the children of the people. [That is, in one of the graves of the common people, (See Judg. 12. on vers. 7.) without yeilding him (as a Prophet of the L O R D was well worthy of) any outward honour, or funeral solemnity.]

24 But the hand of Ahikam: the son of Saphan, was with Jeremias, (so) that they delivered him not into the hand of the people, to put him to death. [That is, he defended Jeremias by his power and authority that he had. See of this Ahikam, 2 Kings 22. 12, 14. and 25. 2. also below chap. 39. 14.]

C H A P. XXVII.

The Prophet is commanded to wear a yoke upon his neck, and likewise to send yokes to five neighbour Kings, and to tell them, that they shall be fain to bow their necks with Juda under Nebuchadnezzars yoke, (and the wilnger they did it, the better it should be for them) without hearkning unto false Prophets vers. 1. 2. &c. All this doth he afterward amply propound unto King Zedekia, moreover prophecyng, that the remaining vessels of the Temple should be likewise carried to Babel, and there continue till the time appointed, 12.

IN the beginning of the reign of *Jojakim*, the son of *Josia*, King of *Juda*, [Eleven years before the Reign of *Zedekia*, when *Nebuchadnezer* was as yet no King of *Babel*, as may be gathered from chap. 25. 1. At that time *Jeremias* received a command concerning that which he should do and say in the time of *Zedekias* reign as appeareth by the sequel. See verl. 3. and 12.] came this word unto *Jeremias* from the *LORD*, saying :

2 *Thus saith the LORD unto me; Make thee bonds, and yokes*, [So is the Hebrew word also taken above chap. 28. 10, 12, 13. Or otherwise it signifieth also draught trees, or, cords, whereby they are tied to the yoke, or draught-tree. See *Levit* 26. 13. with the annotat.] and put them upon thy neck. [Them; that is, one of them, (See *Judg*. 12. on verl. 7. and above chap. 26. on ver. 23.) and wear it, to represent lively unto the people their future bondage under the King of *Babel*: (See below verl. 8. 12. and chap. 28. 14) and do with the rest, as followeth.]

3 *And send them to the King of Edom, and to the King of Moab, and to the King of the Children of Ammon, and to the King of Tyrus, and to the King of Zidon: by the hand of the Messengers*, [Or, Ambassadors] which come [Or, shall come, are come] to *Jerusalem* unto *Zedekia* King of *Juda*. [To make a covenant with him against the Babylonians, or, to harden him in his rebellion. See *2 Chron*. 36. 13.]

4 *And command them to say unto their Lords: Thus saith the LORD of hosts*, [See *1 Kings*. 18. on verl. 15.] *the God of Israel: Thus shall ye say unto your Lords.*

5 *I have made the earth, the man, and the cattle that are upon the ground, by my great power, and by mine outstretched arm, and I give it*, [Or, therefore do I give it, or, have given it, &c. To wit, the earth] unto whom it is right in mine eyes. [That is, unto whom it pleaseth, or pleased me. See *Dan*. 4. 14, 22.]

6 *And now, I have given all these lands into the hand of Nebuchadnezar* [In the former chapters often called *Nebuchadrezzar*] *King of Babel, my servant*: [See above chap. 25. on verl. 9.] *(even the beasts of the field, have I given him also to serve him*. [A phrase signifying absolute and perfect dominion. Compare below chap. 28. 14. *Dan*. 2. 38.]

7 *And all nations shall serve him, and his son*, [*Evilmerodach*, of whom see *2 Kings* 25. 27. and below chap. 32. 31.] *and his sons son*: [*Belsazar*. See *Dan*. 5.] *until also the time of his own lands come*; [Or, the right time of his land, &c. Hebr, the time of his land, also or, even, or, years of his, to wit, land; or, also that, to wit, time of his land, that his land by Gods providence shall be brought under the power and subjection of others and the Babylonian Monarchy take an end. Compare *Dan*. 5. 26.] *then shall mighty nations and great Kings cause themselves to be served of him*. [Or, compel him to serve. See above chap. 25. on verl. 14.]

8 *And it shall come to pass: That the nation and Kingdom, which will not serve him, Nebuchadnezar King of Babel, and which, [To wit, nation or, kingdom] will not give their neck under the yoke of the King of Babel; That same nation will I visit, saith the LORD, by the sword, and by the famine, and by the pestilence, until I shall have consumed them by his hand*. [That is by his ministry, or, by his power.]

9 *Ye then, bearken not unto your Prophets*, [Meaning false Prophets, and such as pretend that they have divine revelations and dreams. See above chap. 23. 25, &c.] *nor to your sooth-sayers, nor to your dreamers*, [Hebr. dreams: So below chap. 29. 8. So below carrying away captive, or, captivity, for them that are carried away captive, or, captives, below chap. 28. 4, 6. and 29. 1, 4. See *Job* 35. on verl. 13.] *and to your juglers, and to your sorcerers*; [See *Levit*. 19. on verl. 26.] *which speak unto you, saying; ye shall not serve the King of Babel.*

10 *For they prophesie falsehood* [Or, a lie. So verl. 14, 16.] *unto you to bring you far from your land, that I should thrust you out, and ye should perish*. [See below on verl. 15.]

11 *But the nation, that shall bring their neck under the yoke of the King of Babel, and (shall) serve him; those will I leave in their (own) land, saith the LORD, and they shall till it, and dwell therein.*

12 *After that, [To wit, in the time of King Zedekia Compare above verl. 1. and below chap. 35. 1. with the annotat.] I speak to Zedekia, King of *Juda*, according to all these words saying: Bring your necks under the yoke of the King of *Babel*, and serve him & his people, so shall ye live*. [That is, remain alive. So verl. 17.]

13 *Why should ye die, thou and thy people, by the sword, by the famine, and by the pestilence? [Which shall surely be, if ye will not serve the King of *Babel*. So below verl. 17. Compare *2 Sam*. 2. 22.] according as the LORD hath spoken concerning the nation, that will not serve the King of *Babel*.*

14 *Hearken then not unto the words of the Prophets, that speak unto you saying; ye shall not serve the King of *Babel*: for they prophesie falsehood unto you. [As above chap. 14. 14. and 23. 21. and 29. 8.]*

15 *For I have not sent them, saith the LORD, and they prophesie falsely in my name: that I might thrust you out, and (that) ye might prophesie, ye and the Prophets that prophesie unto you. [This indeed was not the aim of the false Prophets: but it will certainly follow thereupon, will the Lord say, if they should believe the false Prophets, who were also with their false prophecies under the holy and righteous providence of God. See *1 Kings* 22. 19. &c. and above chap. 18. on verl. 16.]*

16 *Also I speak to the Priests, and to all this people, [That adhered to the Priests, and to the false Prophets] saying: thus saith the LORD, hearken not unto the words of your Prophets that prophesie unto you, saying; Behold the vessels of the LORDS house [which in the time of *Jojakim* and *Jeconia* were carried to *Babel*, *2 Chron*. 36. 7, 10.] shall now shortly be brought again from *Babel*: [Compare below chap. 28. 3.] for they prophesie falsehood unto you.*

17 *Hearken not unto them, (but) serve the King of *Babel*, so shall ye live: [As verl. 12.] wherefore should this City become a desolation?*

18 *But if they be Prophets, and if the word of the LORD be with them, let them now make intercession [Hebr. entreat, run upon, come between, to wit, with intercessions: as above chap. 7. 16. See there] to the LORD of hosts, that the vessels, which are left in the house the LORD, and (in) the house of the King of *Juda*, and at *Jerusalem*, go not to *Babel*.*

19 *For thus saith the LORD of hosts concerning the Pillars, [See *2 Kings* 25. 16, 17.] and concerning the Sea, and concerning the Bases; and concerning the residue of the vessels, that remain in this city.*

20 *Which Nebuchadnezar, King of *Babel*, took not away, when he carried away captive *Jeconia*, the son of *Jojakim* King of *Juda*, from *Jerusalem* to *Babel*: together with all the Nobles [Hebr. white ones. See *Nehem*. 2. on verl. 16.] of *Juda* and *Jerusalem*.*

21 *Yea thus saith the LORD of hosts, the God of *Israel*; concerning the vessels, that remain in the house of the LORD, and (in) the house of the King of *Juda*, and at *Jerusalem*:*

22 *They shall be brought to *Babel*, and there shall they be: [That is, remain. So below chap. 32. 5. *Psalm* 37. 18. &c.] until the day that I will visit them, saith the LORD; [This and that which followeth may be applied to the gracious visitation of the Jews, whom God would redeem out of the Babylonian captivity, and cause them to come again with the vessels into their own land: or also (by way of comparison taken from men)*

men) it may be applied to the vessels themselves, to which God (in a manner) would shew this mercy, as that he would bring them again out of the hands of those, that violently detained, and most shamefully abused them (Dan. 5. 2, 3, 4.) to their due place, and restore them to their right use. Thus God is said to visit the land, Psalm 65 10. &c.] then will I carry them up, and bring them again to this place. [Compare 2 Chron. 36. 22. below chap. 29. 10.]

C H A P. X X V I I I .

Hananja prophesied falsely against Jeremia, ver. 1, &c.
Against which Jeremias defendeth himself, 5. Hananja breaketh the yoke from off the neck of Jeremias, 10. who, at Gods commandment, maketh an iron one instead thereof, with a repetition of his prophecy, and determination of death unto Hananja, the same year, wherein he also died. 12,

Moreover, it came to pass in the same year, [That he exhorted Zedekia, the Priests, and the people (as above chap. 27. 12, &c.) to bow their necks under the yoke of the King of Babel] in the beginning of the Reign of Zedekia the King of Juda, in the fourth year, [in which year king Zedekia also sent an Ambassador to Babel. See below chap. 51. 59.] in the fifth month, (that) Hananja, [Hebr. Chananya] the son of Azur, [Hebr. Azur] the Prophet, [meaning false Prophet: so in the sequel] that was of Gibcon, [a City of the Priests, Jos. 21. 13, 17.] spake unto me in the house of the LORD, before the eyes [That is, in the presence: and so often in the sequel] of the Priests, and of all the people, saying:

2 Thus saith the L O R D of hosts, the God of Israel, saying: I have broken the yoke of the King of Babel.

3 In the two full years, [Hebr. years of daies. See Genes. 41. on vers. 1. So below vers. 11.] will I bring again to this place all the vessels of the house of the LORD; which Nebuchadnezar the King of Babel, took away from this place, and brought them (to) Babel.

4 Also I will bring again to this place Jechonia, the son of Jojakim, King of Juda, and all them that were carried away captive [Hebr. captive carrying away, transportation. So below vers. 6. and 29. 1, 20. and elsewhere often] of Juda, that were come to Babel, saith the L O R D; [This he speaketh falsely. See above chap. 23. 31.] for I will break the yoke of the king of Babel.

5 Then spake the Prophet Jeremias to the Prophet Hananja; before the eyes [As above vers. 1.] of the Priests, and before the eyes of all the people, that stood in the house of the LORD.

6 And the Prophet Jeremias said; Amen, [That is, be it true. See Numb. 5. on vers. 22.] the L O R D do so; the L O R D confirm thy words, which thou hast prophesia, to bring again the vessels of the L O R D S house, [That is, of his house, as often] and all that are carried away captive, [as above vers. 4.] from Babel to this place.

7 But bear [Thou Hananja] now this word, which I spak before thine ears, and before the ears of all the people.

8 The Prophets, that have been before me and before thee of old; they prophesied against many lands, and against great [Or, mighty] Kingdoms, of war, and of evil, [That is, all manner of plagues, mischief and misery, which do usually accompany war, as famine, desolation, of lands and people, &c.] and of pestilence, [when sins prevailed, and were ripe for punishment, such hath been ordinarily the burden of the Prophets: now (will Jeremias say) thou practisist the clean contrary,

hardning the people in wickedness, whereas the true Prophets by threatening them with Gods judgments, sought to bring them to repentance, with promises of grace and mercy to the penitent.]

9 The Prophet, that shall have prophesied of peace; [Or, concerning a Prophet, &c.] when the word of that Prophet cometh, [that is, cometh to pass, is accomplished. So Judg. 13. 12.] (then) shall that Prophet be known, that the L O R D hath sent him.

10 Then Hananja the Prophet took the yoke from the Prophet Jeremias neck, [See above chap. 27. on vers. 2.] and be brake it.

11 And Hananja spake before the eyes [As above vers. 1, 5.] of all the people, saying; thus saith the L O R D; So will I break the yoke of Nebuchadnezar the King of Babel, in the two full years, [as above vers. 3.] from the neck of all the Nations. [meaning taking it from off the neck, &c. from vers. 10. So in the next verse] and the Prophet Jeremias went his way. [looking for further relation and charge from God.]

12 But the word of the L O R D came to Jeremias, (after that the Prophet Hananja had broken the yoke from of the neck of the Prophet Jeremias) saying:

13 Go thy ways, and speak to Hananja, saying; Thus saith the L O R D; Thou [O Hananja] hast broken the wooden yokes; [this may be understood, that Hananja breaking one wooden yoke from of Jeremias, would thereby imitate, that all the rest, whereof is spoken chap. 27. 2, 3. &c. should be likewise broken. Or, it may be here rendered, wooden draught trees, (See above chap. 27. on vers. 2.) because in the sequel another Hebrew word, which also signifieth a yoke, is used. Compare further Deut. 28. 48.] now shalt thou [O Jeremias] in stead of them make iron yokes. [these are the words which God spake unto Jeremias, that he might in his name tell them to Hananja.]

14 For thus saith the L O R D of hosts, the God of Israel; I have put an iron yoke upon the neck of all these Nations, that they may serve Nebuchadnezar the King of Babel, and they shall serve him: yea I have also given him the beasts of the field. [See above chap. 27. on ver. 6.]

15 And the Prophet Jeremias said unto the Prophet Hananja; bear now, Hananja: the L O R D hath not sent thee, but thou hast made this people to trust in a lie.

16 Therefore, thus saith the L O R D; Behold I will cast thee away, from the earth: [Take thee away out of the land of the living, (as the Scripture elsewhere speaketh) and send thee to thine own place. Compare Act. 1. 25.] this year thou shalt die, because thou hast spoken backsliding against the L O R D. [hardening the people by the false prophecies in their backsliding and wickedness. Compare Deut. 13. 15. below chap. 29. 32.]

17 So the Prophet Hananja died in the same year: in the seventh month. [The second year, after that he was foretold of his death by Jeremias the Prophet. See above vers. 1.]

C H A P. XXIX.

Jeremias sendeth letters to Babel unto the Jews, that were carried thither captive with Jechonia, and exhorteth them to be peaceable and quiet there, to pray for the peace of Babel, not to believe their false Prophets and dreamers, nor to expect deliverance before the seventy years be expired, ver. 1, &c. he likewise prophesieth; how ill it will be with them that remain in Juda, 16. with a special severe prophecie against two false Prophets in Babel, Achab and Zedekia, 20. Also aginst Semaia, who had written from Babel to Jerusalem, that they should punish Jeremias for his letters;

Moreover these are the words of the letter, which the Prophet Jeremia sent from Jerusalem, unto the remaining eldest, that were carried away captive, [Hebr. the residue of the eldest of the captive carrying away : as above chap. 28. 4. and below vers. 4. 22, 31.] as also to the Priests, and to the Prophets, and to all the people, whom Nebucadnezar had carried away captive from Jerusalem to Babel ;

2 (After that King Jechonias and the Queen, and the Chamberlains, [Or, Courtiers. See Genes. 37. on vers. 36.] the Princes of Juda and Jerusalem, together with the Carpenters and Smiths, [Hebr. the Carpenter and the Smith. See above chap. 24. on vers. 1.] were departed from Jerusalem. [See 2 Kings 24. 12. 14.]

3 By the hand [This dependeth on these words of the first verse, which the Prophet Jeremia sent by the hand, &c. that is by the ministry, &c. These Ambassadors took the letter along with them] of Elasa the son of Saphan, and Gemarja the son of Hilkia : whom Zedekia king of Juda sent to Babel, unto Nebucadnezar King of Babel, saying : [To wit, in this letter, as followeth. So below vers. 25. 28, &c.]

4 Thus saith the LORD of hosts, [See 1 Kings 18. on vers. 15.] the God of Israel : unto all that are carried away captive [Hebr. unto all the captive carrying away, as vers. 1.] whom I [the Lord] have caused to be carried away captive from Jerusalem to Babel.

5 Build houses, and dwell (in them,) and plant gardens, and eat the fruit of them.

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

7 And seek the peace [That is, welfare and prosperity. See Genes. 37. on vers. 14.] of the City, whither I have caused you to be carried away captive, and pray unto the LORD for it : for in the peace thereof shall ye have peace. [when it goeth well with it, then will it also go well with you.]

8 For thus saith the LORD of hosts, the God of Israel : Let not your Prophets, and your sooth-sayers, that are in the midst of you, deceive you : [Making you believe, that within two years ye shall be delivered. Compare above chap. 14. 14. and 23. 21, and 27. 15.] neither hearken to your dreamers, [Heb. dreams. See above chap. 27, on vers. 9.] whom ye cause to dream, [whom by your vanity, and credulity you give occasion and cause to seduce you by false dreams.]

9 For they prophesie falsely [Hebr. in, or, with falsehood] in my name : I have not sent them, saith the LORD.

10 For thus saith the LORD : Assuredly when seventy years shall be accomplished [Hebr. at, or, according to the moneth of being accomplished] at Babel, [Or, on, with Babel ; That is when ye shall have been there seventy years, or, when Babel shall have kept you so long in captivity. This place is very remarkable for the opinion of those, that begin to count the seventy years captivity, not from the destruction of Jerusalem under the reign of King Zedekia, but from the carrying away of King Jechonias, and many other Jews, (whereof above vers. 2.) that were now in captivity, when Jeremia sent this letter unto them. Compare Ezech. 1. 2. and 33. 21. and 40. 1. with the annotat.] I will visit you ; [meaning in mercy. See Genes. 21. on vers. 1.] and I will raise [or, confirm, set there, cause to stand] my good word toward you [that is, my good, gracious, and comfortable promises concerning your deliverance] bringing you again to this place.

11 For I know the thoughts, that I think towards you, saith the LORD : thoughts of peace and not of evil, [Corporal and spiritual blessing, and not on the contrary. See Genes. 37. on vers. 14.] to give you the end,

[Hebr. hindmost, last ; that is here, and see Psalm 37. on vers. 37. below chap. 31. on vers. 17. and compare 1 Pet. 1. 9.] and the expectation. [that is an issue which I have promised and ye may assyduely expect from me. Or, the expected end, the end that ye have looked for, or desired.]

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

13 And ye shall seek me, and finde (me :) when ye shall enquire after me with all your heart.

14 And I will be found [Or, shew my self ready. Compare Psalm 46. on vers. 2.] of you, saith the LORD, and I will turn away your captivity, and gather you from all the Nations, and from all the places, whither I have driven you, saith the LORD ; and I will bring you again to the place, whence I caused you to be carried away captive.

15 Because ye say : the LORD hath raised us up Prophets to Babel. [Oth. in Babel. That is, because ye perswade your selves, that God, notwithstanding that he caused you to be carried away captive to Babel, yet he also sent Prophets thither to comfort you, with a promise that God would preserve and continue the Kingdom of Juda, and deliver you within the space of two years, and bring you again to Jerusalem : Therefore hear now what the Lord saith concerning this matter, that ye may abandon the vain hope, which your false-Prophets give you, and may keep close to the Prophesies, which I here tender unto you in the name of God, and are related in the words following. Others annex this verse unto the former thus : when ye shall have said ; The LORD hath raised us up, &c. That is, this deliverance shall come, when ye shall confess with true sincere repentance [that I and other faithfull Prophets, being raised up by God, have told you the very truth that you must go to Babel, and not be delivered before the time by God appointed.]

16 Therefore thus saith the LORD, of [Hebr. et, which is sometimes taken for of. See Job. 42. on vers. 7. and Psalm 2. on v. 7. and below v. 21. 31. and chap. 30. 4.] the King that sitteth upon the throne of David, and of all the people, that dwell in this City. [Jerusalem ; that is, that tariied here, to which City you look very shortly to return in peace, as the false Prophets do make you believe] (to wit) your brethren, that are not gone forth with you into captivity.

17 Thus saith the LORD of hosts : Behold I will send the sword, the famine, and the pestilence among them : and I will make them like loathsome figs, which by reason of (their) naughtiness cannot be eaten. [See above chap. 24. 8. &c.]

18 And I will pursue after them with the sword, with the famine, and with the pestilence : and I will deliver them for a commotion, unto all the Kingdoms of the earth ; [See Deut. 28. on vers. 25. and vers. 37. and above chap. 15. 4. and 24. 9. &c.] for a curse, and for a terror, [Oth. desolation, fearful desolation] and for a whistling, for a reproach, among all the Nations, whither I shall have driven them.

19 Because they have not hearkned unto my words, saith the LORD : when I sent my servants the Prophets unto them, being up early and sending, [See above chap. 7. on vers. 13.] but ye hearkned not, saith the LORD.

20 Ye then, hear the word of the LORD ; all ye that are carried away captive, [Hebr. the whole captive carrying away : as above vers. 1.] whom I have sent away, from Jerusalem to Babel.

21 Thus saith the LORD of hosts, the God of Israel, of Asbab, the son of Kolaja, and of Zedekia, the son of Massera, which prophesie falsely [Or, falsehood, a lie] unto you in my name : Behold I will give them into the hand of Nebucadreazar King of Babel, and he shall smite them [That is, cause them to be slain, as is expounded in the sequel] before your eyes.

22 And

22 And of them there shall be taken (up) a curse by all them that are carried away captive of Juda, which are in Babel, that they shall say, The LORD make thee like Zedekiah, and like Echab, [In the former verse called *Echab*] whom the King of Babel roasted [that is, caused to be roasted] at the fire. [of them, &c., to wit, the sense of this verse is, that from these false Prophets the captive Jews should take up and use a patern or custome of cursing, and use the same in cursing of others. Compare below chap. 42, on verse 18. *Isai 65.15*.]

23 Because they committed folly in Israel, [See Gen. 34, on verse 7.] and committed adultery with their neighbours wives, and shake the word falsely [or, a false word, a word that was falsehood, or, a Lie] in my Name, [that is, they taught and prophesied falsehood, abusing my Name and command for that purpose] which I had not commanded them: and I am he that knows it, and a witness (thereof,) saith the LORD.

24 Now thou shalt speak unto Semaja the Nechlamite, [This seemeth to be a name of descent, or, birthplace; but some are of opinion, that Jeremias, or God himself gave him this name in an ironical or mocking way, because of his dreams; for *Chalum* signifieth to dream, above verse 18, below verse 31, 32. he is called the Nechlamite] saying:

25 Thus speaketh the LORD of hosts, the God of Israel, saying, Because thou hast sent Letters in thy name [By thine owne authority, not by my command, as thou falsely boastest] unto all the people, that is at Jerusalem, and to Zephaniah, the son of Maaseja, the Priest, [the second Priest. See 2 Kings 25.18. And compare above chap. 20, on verse 1.] and to all the Priests, saying, [as above verse 3.]

26 The LORD hath made thee Priest in the stead of Jojada the Priest, [Some are of opinion, that he meaneth the high Priest Jojada (of whose excellent act we may reade, 2 Kings 11, and 2 Chron. 23.) to flatter him, according to the manner and custome of the false Prophets. Others conceive, that it was another Jojada, who was either dead, or had been also carried away to Babel, so that Zephaniah in order succeeded in his stead] that ye should be overseers [or, Commanders, Officers] (in) the house of the LORD, over every man, that is out of his wits, [he meaneth this of Jeremias. Compare 2 Kings 9, on verse 11.] and maketh himself a Prophet, that thou shouldest put him in prison, [of the Hebrew word. See above chap. 20, on verse 2.] and in the stocks. [The Hebrew word *Tinok* is onely found here; so that it is uncertain, what kinde of prison, or chains and fettters, or also punishment by death, it doth properly signifie. Some compare it with *Zittim*, which also signifieth chains and fettters. Others conceive, that it is compounded of *Tsi*, that is, a Ship, and *Tanak*, that is, Sucking, and render it Sucking Ship, or, Sucking Boat, which was among the Persians (and peradventure among other adjacent Nations also) a most cruel capital punishment, when a man was laid, and as it were packt in between two Boats, fitted one upon another, his head, hands, and feet onely sticking out, and so left, among the rest being fed with Honey and Milk, (which he was forced to suck in) his face being always turned towards the Sun, being plagued without by Flies, and within by Worms and filthiness, died most miserably in the end.]

27 Now then, why hast thou not rebuked Jeremias, the Anisbotite, [And consequently punished him according to his desert] who maketh himself a Prophet among you?

28 For therefore he sent [To wit, a Letter, as above] unto us (to) Babel, [to shew that he is a Prophet; or, thus he sent, &c.] saying, It shall last long: [to wit, the captivity shall last long, it shall be long-lasting] build houses, and dwell (in them) and plant gardens, and eat the fruit of them.

29 Now Zephaniah the Priest, had read this Letter before the ears of the Prophet Jeremias.

30 Therefore the word of the LORD came unto Jeremias, saying, [Here is now prosecuted, that which is begun verse 25.]

31 Send to all them that are carried away captive, [Hebr. the captive carrying away, as above verse 1.] saying, Thus saith the LORD, concerning Semaja, the Nechlamite: [above verse 24. he is called, the Nechlamite. See there] because that Semaja hath prophesied unto you, and I sent him not, and (he) caused you to trust in a Lie: [compare above chap. 28.15.]

32 Therefore thus saith the LORD; Behold, I will visit [By punishment. See Gen. 21, on verse 1.] upon Semaja the Nechlamite, and his seed; he shall have none to dwell in the midst of this people, neither shall (he) behold [that is, not live to see and enjoy. See Job 7, on verse 7.] the good that I will do unto my people, saith the LORD: for he hath spoken apostacie, or revolt against the LORD. [See above chap. 28, on verse 16.]

C H A P. XXX.

Jeremias receiveth a command, to write these words of the Lord in a book, verse 1, 2. A propesie concerning the corporal deliverance from Babel, and the spiritual redemption by Christ, together with the grace and blessings which God will bestow on his Church, notwithstanding their great miseries, troubles, breaches and wounds, 3. But Gods tempest shall remain upon the wicked, 23.

THe word that came to Jeremias, from the LORD, saying:

2 Thus speaketh the LORD, the God of Israel, saying, Write thee all the words, that I have spoken unto thee, in a book. [See below chap. 36.2.]

3 For behold, the days come, saith the LORD, that I will turn away the captivity [Or, bring again the captives] of my people Israel and Juda, saith the LORD: and I will bring them again into the land that I gave to their fathers, and they shall possess it hereditarily.

4 And these are the words which the LORD spake concerning Israel, and concerning Juda.

5 For thus saith the LORD, We hear a voice of terror: [Or, trembling] there is fear, and no peace, [Here the inhabitants of Jerusalem are brought in, thus lamenting at the time of taking of the City, &c.]

6 Ask now, and see, whether a man doth travel with childe? [That is, can travel with childe, as often; wherefore (then) do I see every mans bands on his loins, as of a (woman) in travel? and all faces turned into paleness? [Or, yellowness, the yellow jaundice; that is, discoloured, as those that have the yellow jaundice, and as the fruits of the ground, when through too much moisture they putrefie, and are smitten with mildew. Compare Deut. 28, on verse 22.]

7 O wo! for that day is so great, [Or, certainly, surely, that day is, &c. or, that that day is so great!] that none hath been like it: [that is, the appointed time of the judgment upon Jacob's posterity. (See Psalm 37, on verse 13, and Joel 1, on verse 15.) is so great, as that they were never before punished so severely] and it is a time of trouble for Jacob; yet he shall be delivered out of it.

8 For it shall come to pass in that day, saith the LORD of hosts, (that) I will break his yoke [The King of Babel's yoke. See above chap. 27.] from off thy neck, [compare above chap. 28.11.] and will burst thy bonds; and strangers shall no more cause themselves to be served [or, compell (him) to serve them. See above chap. 25, on verse 14.] of him: [namely Jacob]

9 But they [Jacob's posterity] shall serve the LORD their God, and David their King, [that is, the Lord Jesus Christ. See 2 Sam.22. on verse 1. Compare Exech. 34.23,24. and 37.24. Hos.3.5.] whom I will raise up unto them.

10 Go then, fear not, O my servant Jacob, saith the LORD; be not dismayed, Israel; [Compare Isai 41.13. and 43.5. and 44.1. above chap.46.28.] for behold, I will deliver thee from far (countries,) and thy seed from the land of their captivity: and Jacob shall return, and be quiet and at rest, and there shall be no man to make (him) afraid. [or, to make him tremble.]

11 For am I with thee, [See Gen.21. on verse 22.] saith the LORD, to deliver thee: for I will make a full end of all the heathen, whither I have scattered thee; but I will not make a full end of thee: [See above chap.4. on verse 27. and 5.10,18. and below chap.46.28.] but I will correct thee in measure, [See above chap.10. on verse 24. Isai 27.8.] and (will) not hold thee altogether guiltless. [Heb. holding guiltless, I will not hold thee guiltless; that is, I will not leave thee here altogether, or, wholly unpunished; as before chap.46.28. Compare above chap.25.29.]

12 For thus saith the LORD, Thy breach [As above chap.4.6.] is deadly: [Others, concerning thy breach, it is deadly. Compare above chap.10.19.] thy plague, [or, wound, as above chap.14.17.] is smarting.

13 There is none that judgeth thy cause, concerning thy swelling: [Or, the wound. In this signification is the Hebrew word also used, Hos.5.13. Obad. verse 7. and is nowhere else found in Scripture. Others, for binding up, or, crushing out; that is, that thy wounds might be bound up, crushed out, cleansed, and healed. The meaning is, there is none that meddleth with the cause of thy swelling, and inquireth whether and how thou art to be helped in this misery] thou hast no healing plasters. [Hebr. healings, or, curing of rising, or coming up, going up; that is, no plasters are laid to thy wounds, that health may come of it, or upon it; that is, increase; or, that scars might come up. Compare Neh.4. on verse 27. and below verse 17. Others, rising of healings, by transposing the words, as is sometimes done in the Hebrew.]

14 All thy lovers [On whom thou hast relied, as, the Egyptians, and others, compare above chap.22.20.] have forsaken thee, they were not for thee: for I have smitten thee (with) the stroke of an enemy, [that is, so hard, and so severely, as if an enemy had smitten thee: so that one should say, according to the outward appearance, an enemy hath done it: in the mean while my thoughts of peace remaining firm and constant. See verse 16,17,18, &c.] (with) the chastisement of a cruel one: for the greatness of thine iniquity; because thy sins are exceeding many.

15 Why criest thou for thy breach, [Compare above chap.13.17.] (that) thy grief is deadly? for the greatness of thine iniquity; (because) thy sins are exceeding many, [as above chap.5.6.] I have done these things unto thee.

16 Therefore all they that eat thee up, shall be eaten up, [Compare Psal.14.4. and 79.7. with the Annotation] and all thine adversaries, they all shall go into captivity: and they that spoil thee shall be a spoil, and all that plunder thee, will I give up to plundering. [to shew, that I first chastised you because of your sins for your good, and that afterward my time cometh to recompence your enemies, that meant it not so, and to blest you again. Compare Jer.10.25.]

17 For I will cause health to rise unto thee, [Or, lay a plaster upon thee. Compare above on verse 13. and chap.8. on verse 22. and below chap.33.6. also chap.46.11.] and heal thee of thy plagues, [or, wounds] saith the LORD: because they call thee, The expelled one; It

is Zion (say they,) [in a scoffing manner; as if they should say, This is that Zion, the Church of God, whereof they have spoken so frequently and in such a boasting manner, and of whom they had so great an opinion: but see now I pray, &c.] no man inquireth after her. [or, she hath no inquirer after her. That is, no man troubleth himself with her.]

18 Thus saith the LORD; Behold, I will turn away the captivity of Jacob's tents, [That is, I will cause the captives of my people to return to their own dwellings, and consequently will redeem my people out of spiritual captivity, by the Messias, and will build them, and blest them] and have compassion on their dwelling places: and the City [Jerusalem, and Gods Church thereby figured] shall be builded again upon her (own) heap, [or, hill; to wit, upon mount Zion, where it stood before in its prime] and the palace [the Temple, or, the Kings court] shall lie [or, be situate; that is, stand as before in its own place. Compare Cant.5.12.] after the manner thereof.

19 And from them [My people, or, Church] shall proceed thanksgiving, [for the corporal, and principally for the spiritual redemption by the Messias] and a voice of playing ones: [that is, of such as make merry, and are joyful at Gods mercies. So below chap.31.4.] and I will increase them, and they shall not be diminished, and I will glorifie them, and they shall not grow mean. [Or, small; that is, be vilified, accounted small, despised.]

20 And his [To wit, Jacob's, from verse 18.] sons shall be as aforetime, and his congregation [namely, Jacob's congregation] shall be established before my face: and I will visit [by punishments. See Gen.21. on verse 1.] upon all his oppressours.

21 And his [Jacob's, as in the former verse] Glorious one [the Messias, our Saviour Jesus Christ: (of the Hebrew word see Psal.8. on verse 2.) who in the following words is called his Lord, as also Mich.5.1.] shall be of him, [that is, according to the flesh proceed from Jacob, as followeth] and his Lord (shall) proceed from the midst of him; and I will cause him to draw near, and he shall approach unto me: [that is, I will anoint and call him for this end and purpose, that he may be an high Priest and a Mediator between me and my people] for who is he that should be surely with his heart, to draw near unto me, [or, that should make his heart a surety; engage, pawn, oblige, pledg, assure his heart; that is, who should dare be so bold, as to set himself as Mediator between me and sinfull man, as the Messias doth, of whom is spoken in the former words. So is the Hebrew word also used, Gen.43. vers.9. and 44.32. Neh.5.3. Prov.10.16. and 27.13, &c. Who is he, &c.] To wit, else, but the Messias Jesus Christ? who is my son, alone fit for it, called by me, and offering himself willingly for a surety, to reconcile my people unto me, and to appeal as advocate for them before me. Compare Psal.40.7,8,9. and 110.4. Heb.4.14,15. and 5.4,5,6, &c. and 7.22,25. and 9.14,15,24, &c.] saith the LORD?

22 And ye shall be a people unto me: [See Dent.7. on verse 6.] and I will be a God unto you. [See Gen.17. on verse 7. Compare above chap.24.7. and below chap.31.33. and 32.38.]

23 Behold a tempest of the LORD, an indignation is gone forth, [See above chap.23.19.] a continuing tempest: [or, a tempest that gathereth it self, a gathered tempest: as we also use to say, there is a great tempest gathering when the sky beginneth to be black and thick, at the first rising of a great tempest. Others, a fearfull, or, terrible tempest] it shall remain [or, light painfully, fall with pain, stick close] upon the head of the wicked.

24 The heat of the LORD's anger shall not be turned away, until he shall have done, and until he shall have set there the thoughts of his heart: in the last of days ye shall

shall consider it. [Or, get understanding of it. Compare above chap. 23. 20.]

C H A P. XXXI.

A farther prophecy (under the type of the redemption from the Babylonian captivity) concerning the gathering, restoring, and blessings of the catholic Church of the elect, both Jews and Gentiles, by the Messiah Jesus Christ, verie 1. &c. Concerning the new covenant of grace, 31. Concerning the stability and enlargement of the Church, 35.

AT the same time, saith the LORD, will I be a God unto all the families of Israel: and they shall be a people unto me. [As above chap. 30. 22. and below ver. 33. and 32. 38. &c.]

2 Thus saith the LORD, The people of them that were left of the sword, [That is, which were not destroyed, as well by other hostile nations, as especially, when the Levites at Gods commandment, slew a great multitude of their brethren with the sword, for the idolatry which they had committed with the golden calf. See Ex. 32. 27, 28.] found grace in the wilderness: [upon Moses intercession, Exod 32. 30, 31. &c.] So (will God say) shall also now those that are left of the sword of the Babylonians finde favour by the Messias, whereof in the sequel] (namely) Israel, when I went to bring him to rest. [To bring Israel into the land of Canaan.]

3 The LORD hath appeared unto me of far (times): [That is, of old, long ago. They ate the words of weak believers, that object in this manner: It is true indeed, that God hath been in former time very kind and gracious unto us, but now (they will say) his love beginneth to grow cold, or to be diminished, or to be changed: hereunto God maketh answer in the following words; Yea, I have, &c. Some take these to be the words of the Church, speaking of God, and supply the sense with the word, saying, thus: The Lord hath appeared unto me of far times, (saying,) &c.] yea, I have loved thee [to wit, my Church Zion. The word is put in the Feminine Gender] (with) an everlasting love, [Hebr. love of eternity. Compare John 13. 1.] therefore (with) loving kindness have I drawn thee. [Or, henceforth stretched out, or, continued loving kindness towards thee; or, therefore do I prosecute, or, continue loving kindness to you, and will deal by you, as followeth. Compare Psalm 36. 11. and 85. 6. Eccles. 2. 3.]

4 I will build thee again, and thou shalt be built, O Virgin of Israel; thou shalt again be adorned with thy tabrets, [That is, make merry after the manner of those times. See Psalm 68. on verse 26. Whereby here the joy of the Church in the time of the Gospel is represented: so in the sequel] and (shalt) go forth in the dance of them that play. [See above chap. 30. on ver. 19.]

5 Thou shalt again plant vineyards upon the mountains of Samaria; [Compare Isai 65. 21.] the planters shall plant, and enjoy the fruit. [Hebr. profane, &c. That is, freely use and eat the fruit. See Deut. 20. on ver. 6.]

6 For there shall be a day, [That is, a time of grace and joy] (wherein) the keepers [the pastours of Gods Church, Preachers of the Gospel. Hebr. Nozerim; by which word some conceive that God had respect to the name of Nazarenes, which was given to Christians, Acts 2. 4. 5. See also Numb. 6. on ver. 2.] upon the mount of Ephraim shall cry; [Hebr. cried, or, cry; that is, shall cry at that time] Get you up, and let us go up (to) Zion, unto the LORD our God. [Compare Isai 2. 2, 3. Mich. 4. 2. with the annot.]

7 For thus saith the LORD, Cry aloud [Or, sing, triumph, shout] for Jacob (with) joy, and shout [the He-

brew word rendered here shout, is properly used of the neighing of horses, but is also used of men here, and Esth. 8. 15. Isai 10. 30. and 24. 14. signifying to utter a clear, loud, joyfull voice] because of the head of the Gentiles; [because the Jews being captives under the head of the Gentiles; that is, the Babylonians, yet notwithstanding should be surely delivered, and not be kept under by the head of the Gentiles. Others, under the head, or, under the chiefeft Gentiles, to wit, in Babel; and every where, where the Jews were captives under the King of Babel, (who was the head of the Gentiles) as all of us were in a spiritual manner held captive under Satan, the Prince of the world, and the Prince of darkness. Others, in the front before, (that is, in the cross ways, the enterings and issues of the ways, or streets, as Prov. 1. 20, 21.) among the Gentiles; that is, openly, publickly, before them, to whom the salvation of the Lord shall be revealed] cause it to be heard, sing praise, and say, O LORD, preserve [Or, deliver, save] thy people, the remnant of Israel: [Compare Rom. 9. 27.]

8 Behold, I will bring them from the land of the North, [That is, Babel; (see above chap. 1. 14.) where Juda was held captive; typifying the spiritual captivity] and will gather them from the sides of the earth; [that is, the other counteys, where the ten Tribes were in captivity, as Assyria, Media, &c.] among them shall be blonde and lame, [Compare Isai 35. 5, 6.] the woman with childe, and she that is in travel together; [that is, some of the very weakest sort shall go up from Babel corporally; and understand this further spiritually, of such as are laden with sins, and are very weak. See Math. 11. 28.] (with) a great congregation shall they return hither.

9 They shall come with weeping, [For their sins. See Math. 3. 6. Acts 2. 37. &c.] and with supplications [or, petitions for mercy; to wit, unto me, for pardon] will I carry them, I will lead them to the water-brooks, [see Math. 5. 6. John 4. 14. &c. and 7. 37. &c. also Psal. 23. 2.] in a straight way [of saving doctrine of the Gospel] wherin they shall not stumble; [Compare John 8. 12. and 12. 35.] for I am a father to Israel, and Ephraim, he is my first-born. [See Exod. 4. on ver. 22.]

10 Hear the word of the LORD, ye Gentiles, and declare in the isles that are afar off, [Hebr. from far. Compare Prov. 7. on ver. 19.] and say, He that scattered Israel, will gather him [Israel] again, and keep him as a shepherd doth his flock. [See John 10. 11.]

11 For the LORD hath redeemed [Or, ransomed] Jacob; [that is, Christ will assuredly redeem his people, as if it were already done] and he hath delivered [or, released, rescued] him from the hand of him that was stronger than he, [to wit, from the hand of their enemies, chiefly of the Devil. Compare Isai 40. 10. Math. 12. 29. John 12. 31. Colos. 2. 15. Hebr. 2. 14. 1 John 3. 8.]

12 Therefore they shall come, and shout on the height of Zion, [To wit, in the Temple; that is, in the Christian Church] and blow [in great companies, as streams of water. Compare Psalm 34. 6. Isai 2. 2. Mich. 4. 1.] unto the good [or, goodness]. So below ver. 14.] of the LORD, [that is, the mercies and graces of the Lord Christ, which are here (as elsewhere often) shadowed out by corporal mercies and favours] for corn, and for new wine, and for oyl, and for young sheep, [Hebr. children of sheep, or, goats, or, of small cattle] and oxen; and their soul shall be as a watered garden, [filled with spiritual gifts and confections of the holy Ghost] and they shall henceforth be no more sorrowfull; [Hebr. shall not add, or, go on any more, or, henceforward to be sorrowfull, so wit, out of disconsolateness for their sins.]

13 Then shall the virgin rejoice [That is, the virgins shall, &c.] in the dance, [see above ver. 4.] signifies the young men and the old together; for I will change their mourning into joy, and will comfort them,

and will make them rejoice after their sorrow.

14 And I will make the soul of the Priests [Of the Ministers of the Church. Compare Isa. 66. 21.] drunk with fatness: [that is, spiritual gifts: as the Priests in the Old Testament were wont to receive the best fat flesh both of great and small cattle that were offered in sacrifice. Compare the phrase with Psalm 36. 9 and the annotat] and my people shall [Hebr. shall, in the plural number] be satisfied with my good, [as above ver. 12.] saith the LORD.

15 Thus saith the LORD, There is a voice heard in Rama, [That is, in the countries between Rama and Benjamin, where Rachel died in travail, and was buried, Genes. 35. 16, 19, 20. 1 Sam. 10. 2. of Rama, see Jos. 18. 21, 25. 1 Sam. 1. 1, 19. and 7. 17. and 8. 4. &c. and 25. 1, &c.] a lamentation, a very bitter weeping; [Hebr. weeping of bitterness] Rachel weeping for her children: [Rachel, that was long agoe dead and buried, is here figuratively brought in, as it were weeping, which she would have done, if she had lived in the time of the Babylonian desolation, and of Herods murdering the infants. Some understood by Rachel, the mothers dwelling thereabout, descended from Rachel. We may also further take Rachel to be as it were a type of the Church. By Rachel's children, are here meant the children of Joseph and Benjamin, (the posterity of her sons) which were first murdered and carried away to Babel, and after at the time of Christ's nativity, tyrannically butchered by Herod at Bethlehem, and in the Countries round about] She refuseth to suffer her self to be comforted for her children, because they are not. [Hebr. because he (is) not, that is, none of them is saved, or, left alive. See the most principal accomplishment of this prophesie, Mat. 2. 16, 17, 18. God will intimate hereby, that the great spiritual joy and gladnes for the Messiah, shall not be without affliction and sorrow, but that he will turn it again into joy, as followeth.]

16 Thus saith the LORD, Refrain thy voice from weeping, and thine eyes from tears: for there is a reward for thy labour, [Thy sufficing, and trouble about thy children] saith the LORD; for they shall come again out of the land of the enemy. [thou shalt again get children enough, which shall be corporally called out of Babel, and spiritually out of the kingdom of darkness, and shall be brought unto thee.]

17 And there is expectation for thy posterity, [Or, in thine end. That is, thou hast yet at last to expect much good, Hebr. hindmost, last, uttermost. See Psalm 37. on vers. 37. and 109. on vers. 13. and above chap. 29. on vers. 11. Amos 4. on vers. 2.] saith the LORD; for (thy) children [compare Isa. 29. 23. &c.] shall come again to their (own) border. [Canaan, and the Christian Church.]

18 I have indeed heard, [Hebr. hearing heard] that Ephraim bemoaneth [Oth. comforteth] himself, (saying) thou hast chastised me, and I was chastised, [That is, instructed, or taught concerning my duty] as an unaccustomed calf: [Hebr. untaught calf. See above chap. 2. on vers. 24. Understand, not accustomed to the yoke, but wanton and unruly] turn me, so shall I be turned; [So Lament. 5. 21.] for thou art the LORD my God.

19 Surely after that I was turned, I repented, [Compare Deut. 30. 2.] and after that I was made known to my self, [being enlightened by the Holy Ghost, to know both my self, and the grace of God] I knocked upon (my) thigh: [that is, mourned, or, went sad as they do, that feel much grief and pain. So Ezech. 21. 17.] I was ashamed, yea (I) also blushed, [or, was confounded] because I did bear the reproach of my youth. [which I have brought upon me by my gross and manifold sins, in former times, as by youthful licentiousness, and principally in the wilderness, also in my flourishing

state and condition. Of Israels youth, See above chap. 2. 2. Hes. 2. 3. and 11. 1, &c.]

20 Is (not) Ephraim a dear son unto me? [Assuredly he is, (will God say:) though I do chastise him; for, &c.] is he (not unto me) a darling? [Hebr. a childe of recreations or, delights, pleasures. Compare Isa. 66. 12.] for since I brake against him [Oth. of him] I do earnestly remember him still: [Hebr. remembraunce I will remember him] therefore my bowels make a noise for him; [that is, I am inwardly moved, or troubled for him. See Isa. 63. 15.] I will surely have compassion [Hebr. having compassion have compassion] upon him saith the LORD.

21 Set thee up marks, make thee pointed pillars, [The Hebrew word Tamurim, which above ver. 15. taken from another root, signifying bitterness, seemeth here to be taken from Thamur, that is, a Palm-tree (whereunto idolatrous images are compared, Jer. 10. 5.) which putteth up his point or top on high, and so forward, to signify sharp spiring pillars, raised up on high, pyramides, high heaps of stone, (as some) or, palm tokens, to know the waies by. God here wisheth them well to remember the way, which they went to Babel, because they should surely return from thence to their own land] set thine heart upon the path, [or, high-way, path way, or, strre] (upon) the way, (which) thou hast walked: turn again, O virgin of Israel, [Compare above chap. 14. on vers. 17. So Amos 5. 2.] turn again to these thy Cities. [from whence thou art carried captive.]

22 How long wilt thou withdraw thy self, [Or, draw out, draw about, go about, turn about, that thou truly turnest not unto me, but runnest every where hither and thither, away from me. Compare Cant. 5. 6. and 7. 1. where the Hebrew word is also found] thou withdrawing daughter? for [Or, seeing, also, surely] the LORD hath created some new thing [that is, will surely do, &c. he will work an incredible and wonderfull thing; Compare Numb. 16. 30. also Isa. 43. 19.] in the earth; The woman shall encompass the man. [or, a woman shall encumbrace a man, surround; That is, (as some conceive) the Church of God, which is as a weak woman, shall conquer her enemies, compared to a strong man (whereunto the Hebrew word hath respect) by the power of her Lord Jesus Christ, and by faith John 16. 33. 1 John 5. 4. But the ancient fathers understand this of the Mother of our Lord, the Virgin Mary (who is also called a woman, Galat. 4. 4.) who, by the secret operation of the Holy Ghost, without the concurrence of man, hath conceived, environed, or, encompassed the true valiant champion and lion of Juda, the Messiah, which indeed may be truly called a creation of a new great wonder, and suiteth not amiss to that which went before and to that which followeth. The Hebrew word signifieth not only in an hostile manner to environ and besiege, but also other waies to encompass, surround. See 1 Kings 7. 15, 24. Psalm 7. 8. and 32. 10. &c. It may be also understood of the Church being converted of Jews and Gentiles, that she should embrace Christ her Bridegroom with great love and affection.]

23 Thus saith the LORD of hosts, the God of Israel; Yet shall they say this word in the land of Juda, and in the Cities thereof, when I shall turn away their captivity: The LORD bleſſ thee, thou habitation of justice, [As above chap. 50. 7. Meaning the Church of Jesus Christ] thou mountain of holinesſ.

24 And Juda, together with all the Cities thereof, shall dwell therin together: [That is, all that belong to the Cities of Juda, shall dwell again in their own Cities] the husbandman, and (they) that travel with flocks. [which is a token of rest and peace in the land.]

25 For I have [That is, I will &c. as above vers. 22.] made the weary foul [that is, the thirsty soul, (as thirst

thirst is occasioned by labour and weariness. See Psalm 63. on vers. 2.) To wit, the soul, which thirsteth after grace, pardon of sin and righteousness. Compare Mat. 5. 6. and 11. 18. 29.] *drunken*: [with spiritual comfort and joy. Compare above vers. 14.] and *I have replenished* [satisfied with spiritual meat and drink] every sad soul.

26 (Upon this [Or, for this] I awaked, and beheld: and my sleep was [or, became] sweet unto me.) [these are the words of Jeremias, which he here inserteth to testify his spiritual joy for this glorious prophesie concerning the Messiah, which God revealed to him in his sleep.]

27 Behold, the daies come, saith the LORD; that I will sowe the house of Israel, and the house of Juda (with) the seed of men, and (with) the seed of beasts. [I will indeed in some sort sowe the house &c. after the captivity of Babel, corporally, but especially my Church with Jews, which seem here to be understood by men, and with Gentiles, which seem to be understood by beasts: as Mat. 15. 26, 27. all born again by the incorruptible seed of the Gospel, 1 Pet. 1. 23. Compare Ezech. 36. 9, 10, 37, 38. Hos. 2. 23. with the annotat. Hebr. man and beast.]

28 And it shall come to pass, (that) like as I have watched [Or, have been vigilant. Compare above chap. 1. 12. and below chap. 32. 42.] to pluck up, and to break down, and to throw down, and to destroy, and to inflict evil: so will I watch over them, to build, and to plant, [as above chap. 24. 6.] saith the LORD. [the meaning is, as I have vigilantly executed my threatenings by punishments, so will I also do on the contrary in performing my gracious promises.]

29 In those daies they shall say no more: The fathers have eaten unripe [And consequently, raw] grapes, and the childrens teeth are grown blunt. [or, grow blunt, dul. Hebr. properly shall, or, should grow blunt. That is, our ancestors have sinned in the wilderness, and afterwards, and we must suffer for it. This was the proverb of the mocking hypocrites, and impudent murmuring Jews, which accused God of injustice in his threatenings and punishments, and justified themselves. See Ezech. 18. 2, 3. &c. with the annotat.]

30 But every one shall die for his (own) iniquity; every man that eateth the unripe grapes, his teeth shall grow blunt.

31 Behold, the daies come, saith the LORD: that I will make a new covenant [See Genes. 15. on vers. 17. 18. See of the new covenant Hebr. 8. 6, 13.] with the house of Israel and with the house of Juda.

32 Not according to the covenant, that I made with their fathers, [Some understand this of the covenant of the law, or, of works, written in tables of stone, in regard of the following opposition, and by comparing this place with 2 Cor. 3. 3, 6, 7. &c. Others understand the old covenant of grace, so as the same was administered in the Old Testament before the coming of Christ in the flesh under divers types and shadows, with much less clearness, and meaner gifts of the Holy Ghost, &c.] in the day when I took hold of their hand, [to lead them by my power, and in a most friendly and loving way, as it were walking together hand in hand] to bring them forth out of the land of Egypt: which my covenant they disannulled, [See above chap. 11. 7, 8. Or, because they disannuled, or, brake my covenant] although I had married them, [or, was their husband, or, Lord over them, had carried my self as their husband, or, Lord, having the right and authority of an husband over them, and dealing well with them, as an husband doth with his wife. Compare above chap. 2. 14. and Hos. 2. 7, 8. Oth. And should I have continued to be their husband, or, Lord? As if the Lord should have said; By no means,

but I have despised them, as some understand, that the Apostle hath expounded this, Heb. 9. 8.] saith the LORD.

33 But this is the covenant, which after these daies I will make with the house of Israel, saith the LORD; I will give [Hebr. I have given; that is, I will certainly do it: as the sequel declareth] my Law in their innermost (part,) [that is, heart, as is declared in the sequel. Compare below chap. 32. 40. with the annotat.] and will write it in their heart: [compare below chap. 32. 39. 40. Ezech. 36. 25, 26, 27. and 2 Cor. 3. 5.] and I will be a God unto them, and they shall be a people unto me. [as above vers. 1. So chap. 24. 7. and 30. 22.]

34 And they shall teach no more every man his neighbour, and every man his brother, saying; know the LORD: for they shall all know me from the least of them unto the greatest of them, saith the LORD; [By this God will not take away the ministry, and the duty of mutual instruction and exhortation out of the New Testament, whereof he himself is the author and intitutor; but he will signify hereby, that the clearness of the Gospel, and the working of the Holy Ghost shall be such, as that there shall be no need of any great trouble or compulsion, to force believers to their duty, insasmuch as they shall be taught of the Holy Ghost, and shall be moved and fervently inclined thereto by him. Compare this phrase with John 16. 26, 27. and 1 John 2. 27. and see Isa. 11. 9. John 6. 45. 1 Cor. 1. 5, 7. and 2. 10. &c.] for I will forgive their iniquity, [So below chap. 33. 8.] and remember their sins no more. [See Psalm 79. 8. Ezech. 18. 22. Mich. 7. 18. with the annotat.]

35 Thus saith the LORD, who b giveth the sun for a light by day, and the ordinances [Or, set bounds; that is, their ordained course] of the moon and of the stars for a light by night: [see Genes. 1. 16.] which cleaveth the sea, [compare Isa. 51. 15.] (so) that the waves thereof of roar, The LORD of hosts [See 1 Kings 18. on vers. 15.] is his name:

36 If these ordinances [Mentioned in the former verse] shall depart from before my face, [that is, cease from their course, before me] saith the LORD; then the seed of Israel [that is, the Church] also shall cease to be a nation before my face, all the daies. [Compare Mat. 28. 20. That is, as the aforesaid things shall continue and remain, so shall there be alwaies a Church on earth, which shall be my people. Compare Psalm 72. 5, 17. and 89. 37, 38. and 102. 29.]

37 Thus saith the LORD; If the heavens above can be measured, and the foundations of the earth beneath (can be) searched out; then will I also cast away all the seed of Israel, for all that they have done, saith the LORD. [That is, for their sins; forasmuch as they shall be forgiven and forgotten for the Messiahs sake: above vers. 34. The Lord imployeth that he will not by any means cast them away for their sins]

38 Behold, the daies come saith the LORD; that this City shall be built again to the LORD, from the tower of Hananeel [See Nhem. 3. 1. and compare Zach. 2. 1, 2, 3. 4. and 14. 10. &c.] unto the corner-gate. [See 2 Kings 14. on vers. 13.]

39 And the measuring-line [Oth. the measuring-line thereof, to wit, of the City] shall further go forth next to it [the corner-gate] unto the hill Gareb: [that is, of the scabie; so called (according to the opinion of some,) because the scabie and other unclean persons were appointed to dwell there without the City, by the place of execution so that the City should be built much wider & greater, then it was before] and wind about to Goath. [some conceive this to be an high mountain in the outermost-part of the City of David, toward the West and the South.]

40 And the whole valley of the dead bodies, and of the ashes, [Herby may be understood the valley of Hinnom; where the children were burnt to ashes: (See above chap. 7.31.)] Or, a place for the dead bodies of malefactors: also the fields that were without the dung-gate. The meaning is, that the Church of God should be even in those places, where formerly all heathenish abominations and pollutions were committed] and all the fields unto the brook Kidron, [See 2 Sam. 15. on vers. 23.] unto the corner of the horse-gate. [See Nhem. 3. 28.] towards the East, shall be holiness [that is, very holy] unto the LORD ; there shall be nothing plucked up again, nor broken down for ever. [Hence it appeareth, that this prophesie hath not respect to the earthly Jerusalem, (which was destroyed by the Romans) as if that should be built again, but to the spiritual Jerusalem; to wit, the Church of God. Compare Ezech. 48. 35, &c.]

C H A P. XXXII.

Jeremia in the siege of Jerusalem being imprisoned by King Zedekia for his prophecies, at Gods command buyeth a field, taketh witnesses, draweth a writing, and sealeth it, and delivereth it to be kept, for a token that the Jews should come from Babylon into their own country, ver. 1, 2, &c. Jeremia prayeth humbly unto God, with admiration of his majesty and works, and representeth unto him his conflict for this thing, 16. Whereupon God assureth him, that he will indeed first punish his people for their great sins, but afterward perform his promise, and moreover cause his Church to enjoy the grace of the new covenant, both temporally and eternally, both corporally and spiritually, 26.

THE word that came to Jeremia from the LORD , [Which is related in the seventh verse following] in the tenth year of Zedekia King of Juda ; this year was the eighteenth year of Nebucadreazar.

2 Now the King of Babylons army besieged then Jerusalem ; and the Prophet Jeremia was shut up in the court of the custody, [So below vers. 8, 12. and 33.1. This was an easier, larger, and freer prison, than the garrison-house was. See below chap. 37. 15, 18, 20, 21.] which is in the King of Judas house.

3 For Zedekia King of Juda had shut him up, saying, Wherefore dost thou prophesy, saying, Thus saith the LORD , Behold, I give this city into the hand of the King of Babylon, and he shall take it.

4 And Zedekia King of Juda shall not escape out of the hands of the Chaldeans ; [Babylonians] but he shall surely be delivered [Hebr. being delivered be delivered] into the hand of the King of Babylon, and his mouth shall speak to his mouth, [that is, they shall speak with one another mouth to mouth (as we use to say.)] Compare below chap. 34. 3, 4. and see the accomplishment, chap. 39. 5, &c. and 52.9.] and his eyes shall behold his eyes.

5 And he shall carry Zedekia to Babylon, and there shall he be, [That is, continue, as above chap. 27. 22.] until I visit him, saith the LORD : [that is, shew mercy on him, that he perish not by the sword, but die in peace, and be honourably buried. See below chap. 34. 4, 5. and Gen. 21. on vers. 1.] though ye fight against the Chaldeans, (yet) ye shall not prosper.

6 Jeremia then said ; The word of the LORD came unto me, saying :

7 Behold, Hananeel, the son of Sallum, their uncle, will come unto thee, saying ; Buy thee my field, & Of the fields of the Levites, see Numb. 3. f. on vers. 2.] that is by Anathoth, for thou hast the right of redemption, [See Ruth 2. on verse 20.] to buy (it.) [Understand withall

Gods command to Jeremia, to buy that field at that time of him, as the sequel sheweth.]

8 So Hananeel mine uncles son came to me in the court of the ward, according to the word of the LORD , and said unto me, Buy my field, I pray thee, that is by Anathoth, which is in the land of Benjamin ; for thou hast the right of inheritance, and thou hast the redemption, buy (it) for thy self : Then I perceived that it was the word of the LORD . [That is, that this was done according to the word of the Lord ;]

9 Therefore I bought the field of Hananeel mine uncles son, which is by Anathoth : and I weighed unto them the money, [See Gen. 23. on vers. 16] seventeen silver shekels, [Heb. seven shekels and ten of silver. Of the silver shekel, see Gen. 20. on vers. 16.]

10 And I subscribed the letter, [To wit, the bond or bill of sale and purchase, as followeth. Hebr. properly, I wrote in a Letter ; that is, subscribed, signed it, as appeareth verse 12.] and sealed (it,) and caused witnesses to witness (it,) [to wit, by subscribing or setting their hands to it, as verse 12. So below verse 25.44. for which we use to say, to take witness] when I had weighed the money in the balance.

11 And I took the Letter of purchase ; which was sealed (according to) the commandment and the statutes, and the open (letter :) [As verse 14. whereby some understand a copy, or draught, transcript of the letter of purchase. Others, understand by it, a patent of ratification, or, publick decree of the magistrate tending to the confirmation of this bargain and sale, in all and singular its circumstances. Others understand it of a letter, which tended to give notice to every one of the bargain and sale that was made.]

12 And I gave the letter of purchase to Baruch, [The scribe and minister of the prophet Jeremia. See below chap. 36. 4, 5, &c.] the son of Nerija, the son of Mahaseja, before the eys of Hananeel mine uncles (son,) [This word is here inserted from verse 7, 8, 9. Others, my cousin : because the Hebrew word Dod is sometimes also taken more largely, even for a dear and a very loving friend, as appeareth in Solomon's song] and before the eys of the witnesses, which had subscribed the letter of purchase, [as above verse 10.] before the eys of all the Jews that sat [or, dwelt] in the court of the ward.

13 And I charged Baruch before their eyes, [That is, in their presence, as above often.]

14 Thus saith the L O R D of hosts, the God of Israel ; Take these Letters, this letter of purchase, both the sealed (letter,) and this open letter, [See on vers. 11.] and put them in an earthen vessel, that they may abide many daies, [That is, that they may last a long time.]

15 For thus saith the L O R D of hosts, the God of Israel ; There shall yet [Or, again] houses, and fields, and Vineyards be bought in this land. [hence appeareth, what God intended by this strange translation, at the time of Jerusalems siege ; to wit, to assure his people, that the Babylonian captivity should have an end, and that they should come again into their own Country, and possess it, &c. See below vers. 43. 44.]

16 Moreover, after that I had delivered the letter of purchase unto Baruch the son of Nerija, I prayed unto the L O R D saying :

17 Ab Lord L O R D , Behold, thou hast made the heavens and the earth, by thy great power, and by thine out-stretched arm : [As Exod. 6. 9. &c.] nothing is too wonderful for thee. [to wit, to do. So below vers. 27. Hebr. properly more wonderful than thou ; that is, so wonderful as that thou shouldest not be able to do it, when thou doest promise it : nothing is unpossible unto thee. Compare Genes. 18. 17. with the annotat. Luke 1. 37. and Matth. 19. 26. This hath respect to the deliverance out of the Babylonian captivity : which with

with men seemed to be a thing impossible. Compare *Ezech. 37. 3. 11, 12, &c.*

18 Thou that shewest loving kindness unto thousands, [Compare *Exod. 34. 7.*] and recompensest the iniquity of the fathers into the bosom of their children, [See *Psalm 79. on vers. 12.* To wit, of such children, that are partakers of the sins of their fathers, and do follow their foot-steps. See *Exod 20. 5, 6.*] after them : thou great, thou mighty God, whose name is the LORD of hosts. [as above chap. 31. 35. See *1 Kings 18. on vers. 15.*]

19 Great in counsel, and mighty in deed : [Compare *Isa. 28. 29.*] for thine eyes [this signifieth sometimes Gods special care for his people, as *1 Kings 8. on vers. 29. Psalm 32. on vers. 8.* sometimes Gods providence and reward upon all that happeneth or cometh to pass in the world ; as here. Compare *Prov. 5. 21. and 25. 3.* also *2 Chron. 16. on vers. 19.*] upon all the ways [see *Genes. 6. on vers. 12.*] of the children of men, to give every one according to his ways and according to the fruit of his dealings.) [see above chap. 17. on ver. 10.]

20 Thou that hast set tokens and wonders in the land of Egypt, unto this day, [The remembrance whereof continueth unto this day] both in Israel, and amongst (other) men : [Hebr. man ; that is, men : as often] and hast made thee a name, as it is at this day.

21 And hast brought forth thy people Israel out of the Land of Egypt, by tokens, and by wonders, and by a strong hand, and by an out-stretched arm, and by great terror. [See *Exod. 6. 6. 2 Sam. 7. 23. 1 Chron. 17. 21.*]

22 And hast given them this land, which thou didst swear to their fathers to give them ; a land flowing with milk and honey. [See *Exod. 3. on vers. 8.*]

23 They also came in, and possessed it hereditarily, but obeyed not thy voice, neither walked in thy law ; they have done nothing of all, that thou hadst commanded them to do : [Hebr. all that thou, &c. they have not done ; that is, they have done nothing of that which thou hadst commanded them. See *1 Kings 11. on ver. 34.*] Therefore thou hast caused all this evil [of punishment] to meet them.

24 Behold the walls [Mounts, trenches, and other works raised by the enemy, bulwarks, fortresses, without the City. See *2 Sam. 20. on vers. 15.* Some understand other warlike instruments, set up, and serving to break and batter down walls and great strong buildings, or out of and from them to annoy and hurt the enemy with all manner of offensive weapons. Compare below chap. 33. 4.] they are come unto the City to take it, and the City is given [so vers. 25, 36, 43. That is, it is as good (as we say) as given, it shall be assuredly given : affairs stand so within the City, as that a man may palpably perceive, that thy word is true in every particular and consequently shall be performed, as followeth] into the hand of the Chaldeans that fight against it ; because of the sword, and the famine, and the pestilence : and what thou hast spoken, is come to pass, and behold, thou seest (it.)

25 Nevertheless thou hast said unto me, Lord LORD ; Buy thee the field for money and cause witnesses to witness (it :) whereas the City is given into the hand of the Chaldeans ! [As if he had said, This is a strange and wonderful thing to mans apprehension.]

26 Then came the word of the LORD unto Jeremia, saying ;

27 Behold, I am the LORD, the God of all flesh ; [See *Genes. 6. on vers. 2. and Numb. 16. on ver. 22.*] should any thing be to wonderful for me ? [see above on vers. 17.]

28 Therefore thus saith the LORD : Behold, I give this City into the hand of the Chaldeans, and into the hand of Nebucadreza the King of Babel ; and he shall take it.

29 And the Chaldeans that fight against this City, shall come into it, and set this City on fire, and shall burn it, with the houses, upon whose roofs they have burnt incense unto Baal, and offered drink offerings [As above chap. 7. 18.] unto other Gods, to anger me. [or, to provoke me. So in the sequel.]

30 For the Children of Israel, and the children of Juda have only done [That is, done nothing else, but &c.] that which was evil in mine eyes from their youth [see above chap. 2. on vers. 2.] for the children of Israel have only provoked me to anger, by the work of their hands, saith the LORD.

31 For this City hath been unto me for mine anger, and for my fury, [That is, it hath done nothing else, but that which served to provoke mine anger and fury, that hath been all their practice, all their study. Oth. in mine anger : that is, I was angry with them, &c.] from the day that they built it, unto this day : that I should remove it from my face :

32 For all the wickedness of the children of Israel, and of the children of Juda, which they have committed to provoke me to anger : they, their Kings, their Princes, their Priests, and their Prophets, and the men [Hebr. man, as above chap. 4. 3.] of Juda, and the inhabitants of Jerusalem :

33 Which have turned the neck unto me, [See above chap. 2. 27.] and not the face : though I taught them, being up early and teaching, [see above chap. 7. on vers. 13. and vers. 25. and chap. 25. 3. and 26. 5. and 29. 19.] nevertheless they hearkened not, to receive discipline [see *Prov. 1. on vers. 2. &c.*]

34 But they set their abominations [See above chap. 4. on vers. 1.] in the house [the Temple] which is called by my name, [as above chap. 7. 10.] to defile it.

35 And they built the high places of Baal, [See above chap. 7. 31. with the annotat.] which are in the valley of the son of Hinnom, to cause their sons and their daughters to pass thorow (the fire) unto Molech ; [that is, to the service and honour of this Idol. See *Levit. 18. on vers. 21.*] which I commanded them not, neither came (it) up into mine heart, [see above chap. 7. 31.] that they should do this abomination, that they might cause Juda to sin.

36 And now therefore, thus saith the God of Israel, concerning, this City, wherof ye say ; It is given [As above verl. 24.] into the hand of the King of Babel, by the sword, and by the famine, and by the pestilence.

37 Behold I will gather them [To wit, my people] out of all countries, whither I shall have driven them in mine anger, and in wrath, and in great indignation : [Compare above chap. 23. 3. and 29. 14. and 31. 10.] and I will bring them again into this place, and will cause them to dwell safely. [Hebr. in safety, or, in confidence ; that is, quietly, safely, and securely, as elsewhere often.]

38 Yet they shall be a people unto me ; and I will be a God unto them. [As above chap. 30. 22. and 31. 1.]

39 And I will give them one manner of heart, [I will so work by my spirit in the hearts of mine elect, as that they shall be knit and united to one another in love by one faith and one manner of worship] and one manner of way, [that is, one manner of worship, or, Religion, one manner or way of faith and life. See *Isa. 30. 21.* and 35. 8. above chap. 6. 16. *Marth. 22. 16. Acts 9. 2. and 18. 25, 26. &c.*] to fear me all the daies ; for the good of them, [that is, for their benefit, health and salvation] together with their children after them.

40 And I will make an everlasting covenant with them, [As above chap. 31. 31. &c.] that I will not turn away from after them, that I may do them good ; [that is, that I will never forsake them, but will continually dwell with

with them, and follow them with my mercy and loving kindness. See above chap. 31. on vers. 33. And compare further Rom. 8.30. 1 Pet. 1.5.9. 1 John 2.19, 20, 27. and 3.9. and 5.18.] and I will give my fear in their hearts, that they may not depart from me.

41 And I will rejoice over them to do them good ; [Compare Deut. 30.9.] and I will faithfully [Hebr. in, or, with faithfulness, or, truth] plant them in this land, [compare above chap. 24.6. Amos 9.15.] with my whole heart, and with my whole soul.

42 For thus saith the LORD, Like as I have brought all this great evil [To wit, of punishment ; that is, misery, mischief, adversity] upon this people ; so will I bring upon them all the good, that I speak concerning them. [that is, promise, or, have promised them.]

43 And there shall be fields bought [Hebr. a field shall, &c. that is, fields, as in the next verse] in this land, whereof ye say, It is desolate, [that is, ye shall then say, when it shall be made desolate. So below chap. 33. 10.] (so) that (there) is neither man nor beast in it ; it is given [as above vers. 24.] into the hands of the Chaldeans.

44 Men shall buy [Hebr. they shall, &c. as often] fields for money, and subscribe letters, [see above vers. 10, 12.] and seal (them) and cause witnesses to witness, in the land of Benjamin, [compare above chap. 17. 26.] and in the places round about Jerusalem, and in the cities of Juda, and in the cities of the mountains ; and in the cities of the low grounds, and in the cities of the South ; for I will turn their captivity, saith the LORD.

C H A P. XXXIII.

God prophesieth further, of the taking of Jerusalem, the carrying away of the people, and bringing them back from Babylon, as also of a blessed, joyfull, and quiet condition, vers. 1, &c. Of the sending of Christ, his everlasting and settled Kingdom, Priesthood, and blessed seed 14.

Moreover, the word of the LORD came unto Jeremiah the second time, while he was yet shut up in the court of the prison, [See above chap. 32. 2, 3] saying,

2 Thus saith the LORD, that doth it ; the LORD, that formeth it, [To wit, that which he hath revealed and promised by me, concerning the restoring of Jerusalem, and of his Church. See Exod. 2.14, 15. Others, the maker thereof, (namely, Jerusalem and his Church, whereof is spoken in that which went before, and in that which followeth) that formeth it, [or, the former thereof, &c. the meaning being all one] to establish it, the LORD is his Name.

3 Call unto me, [That is, pray fervently ; ye my people, or, thou Jeremia, that art here shut up in prison. See Job 36. on vers. 16.] and I will answer thee ; and I will make known unto thee great and firm things, [which are firmly determined by me, and as it were lockt up in my secret counsel, and therefore are most firm and sure. Compare Deut. 30.34.] which thou knowest not.

4 For thus saith the LORD, the God of Israel concerning the houses of this city, [Notwithstanding (implieth the Lord) that the condition of this City, and of the inhabitants thereof shall be so miserable, that it shall be without any humane hope or appearance of restauration, yet will I restore it, as followeth, verse 6.] and concerning the houses of the Kings of Juda ; which are broken down by the mounts and by the sword. [That is, which shall be suddenly and certainly broken down, when the Chaldeans by means of their mounts and bulwarks which they shall cast up, shall take the city by warlike means, and by force of arms. Compare Ezech. 26.9. and above chap. 32. on vers. 24. Others, for mounts, and

for the sword. That is, the houses that are broken down, to make bulwarks of them against the enemy, and to make opposition or resistance out of them.]

5 There are (indeed) [To wit, saith the Lord, vers. 4.] (some) come in to fight against the Chaldeans, [to wit, into the city of Jerusalem, to defend it against the besiegers, as against the time of a siege men are wont to fill the chief city with valiant soldiers] but it is to fill them with the dead bodies of men [to fill, that is, to satiate them, that they may wreak their malice, by killing and destroying the Jews. Concerning such use of the word fill, compare Exod. 15.9. Job 16.10. with the annot. By them is meant here, the Chaldeans, which seek nothing else, but to kill and slay. Others understand, the houses ; that is (as they expound it) families, whereof mention is made in the former verse] whom I have slain [that is, will slay by the sword of the Chaldeans, instead that they intend against my will (in a manner) to slay the Chaldeans] in mine anger, and in my fury : and because I have hid my fury from this city, [See Deut. 31. on verse 17.] for all the wickedness thereof. [That is, of the inhabitants. Others, for all whose (to wit, families) wickedness I have hid from this city.]

6 Behold, I will cause health and cure to rise [Or, lay a plaster, and give physic. See above chap. 30.13, 17.] unto it, [to wit, to the city of Jerusalem, and to my Church] and will cure them : [the inhabitants of Jerusalem, and the members of my Church] and will reveal unto them [unawares, and beyond all hope and expectation] abundance of peace and truth. [by the Messiah. Compare John 1.12. Others, or a constant, durable, or, sure peace.]

7 And I will turn the captivity of Juda, and the captivity of Israel, [Compare above chap. 32. 34.] and will build them, [see above chap. 31. 28.] as at the first, [Or, in the beginning. So vers. 11. that is, as aforetime.]

8 And I will cleanse them from all their iniquity, whereby they have sinned against me ; and I will pardon all their iniquities, whereby they have sinned against me, and whereby they have transgressed against me. [Compare above chap. 31. 34.]

9 And it [Namely, Jerusalem, and my Church] shall be to me a joyfull name, [Hebr. name of joy ; that is, which will be very acceptable unto me, and will make me joyfull and glad] a praise, and an ornament among all the heathen of the earth, [Compare Deut. 26.19. with the annot.] which shall bear all the good that I do unto them ; and they shall fear, and be troubled for all the good, and for all the peace, that I procure [Hebr. make, do] unto it.

10 Thus saith the LORD ; In this place, (whereof ye say, It is desolate, (so) that there is neither man nor beast in it) [As above chap. 32. 41.] in the cities of Juda, and in the streets of Jerusalem, that are (so) wasted, (as) that there is neither man, nor inhabitant, nor beast, in (them) shall be heard again,

11 The voice of joy, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, [As above chap. 7. 34.] the voice of them that say, Praise the LORD of hosts, [See 1 Kings 18. on vers. 15.] for the LORD is good, for his mercy is for ever ; (the voice) of them that bring praise [Or, thanksgiving, praise-offering, thank-offering] to the house of the LORD : for I will turn the captivity of the land, [Or, cause the captives of the land to return. So below vers. 26. and elsewhere often] as at the first, [that is, that they being returned out of captivity, shall dwell peaceably in this land, as aforetime. Compare verse 7.] saith the LORD.

12 Thus saith the LORD of hosts ; In this place, which is (so) desolate, (as) that there is no man in (it,) even unto the cattle, as also in all the cities thereto, shall be

be again habitations of shepherds, [Hebr. *an habitati-*
on, &c.] that cause their flocks to ly down.] In token
of a peaceable condition, and of a well-ordered govern-
ment, as also the sequel declareth. Compare above chap.
31.2.]

13 In the cities of the mountains, in the cities of the
low grounds, and in the cities of the South, and in the
land of Benjamin, and in the places round about Jerusa-
lem, and in the cities of Juda, shall the flocks ps̄s again
under the hands of the teller. [That is, of the Tithing-
man, that smote the tenth sheep or goat with the rod,
and set it apart for the Lord. See hereof *Levit.27.* on
vers.32. and *Ezech.20.* on vers.37.]

14 Behold, the day come, saith the LORD; that I will
provoke [Or, establish, settle; that is, keep, as we use to
say] that good word, [that is, gracious and blessed pro-
mise concerning Christ, in whom all the promises are
Yea and Amen, 2 Cor.1.20.] which I have spoken unto
[Or, concerning, of] the house of Israel, and concerning
the house of Juda.

15 In those days, and at that time will I cause a
BRANCH of righteousness [See above chap. 23. on
vers.5.] to grow up unto David; and he shall do judg-
ment and justice on the earth. [As a King. See above
chap.23. on vers.5.]

16 In those days shall Juda be delivered, and Jerusa-
lem (shall) dwell safely: [See above chap.23. on verse 6.]
and this is he that shall call her, The LORD OUR
RIGHTEOUSNESS. [To wit, the Lord Christ, who
shall call his Church, to wit, outwardly by the preaching
of the Gospel, and inwardly by the powerfull work-
ing of his holy Spirit, and shall perfect his work of
grace in her unto the end. See above chap.23. on
vers.6.]

17 For thus saith the LORD; A man shall not be cut
off unto David, to sit upon the throne of the house of Israel.
[See 1 Kings 2. on vers.4. By these and the following
words, which are borrowed from the estate of the Old
Testament (concerning the Kingdom and Priesthood,) is
signified the perpetuity and unchangeableness of the
Kingdom and Priesthood of our Lord Jesus Christ.
See Luke 1.32,33. Heb.7.1,2,3,11,12,15,16,17,24,28,
&c. who moreover hath under him, not onely the Pa-
stours and Teachers of his Church, but also all the
members thereof, whom he hath made all Kings and
Priests, wherefore his Church is also called a Royal
Priesthood. See 1 Peter 2.5,9. Revel. 1.6. and 5.10.
also Rom.12.1. Heb.13.15,16.]

18 Neither shall a man be cut off unto the Levitical
Priests from before my face to offer burnt-offering, and to
kindle meat-offering, and to prepare slay-offering all the
days. [That is, for ever.]

19 And the word of the LORD came to Jeremiasa
ying:

20 Thus saith the LORD; If ye can disannull my cove-
nant of the day, and my covenant of the night: [That is,
the order that I have set upon the courses, and the revolu-
tions of day and night. Compare Gen.8.22. Ps.8.9,37,38.
and 119.89,90,91. and above chap.31.3,5,36.] so that
(there) should not be day and night in their season.

21 Then may also my covenant be disannulled with Da-
vid my servant, that he should not have a son to reign upon
his throne; and with the Levites [Understand withall,
the covenant with, &c.] the Priests, my ministers.

22 As the host of heaven cannot be numbered, neither
the sand of the sea measured; so will I multiply the seed
of David my servant, and the Levites [Oth. of the Le-
vites, to wit, seed] that minister unto me.

23 Moreover, the word of the LORD came to Jere-
miasa, saying:

24 Hast thou not seen, [That is, perceived, or, heard]
what this people [to wit, the scornfull Jews, that de-
spised the propoies of God, and murmured against his

judgments: or (as some) the wicked Chaldeans and
other Gentiles, to whom they in a special manner apply
the last words of this verse] speakeſt? [Hebr. speak, as
often] saying; The two families, [Juda and Israel; of
whom is spoken above. Others understand Juda and
Benjamin] which the LORD had chosen, them hath he
now cast off: yea they despised my people, so that it is no
more a nation before their face. [Or, shall not be again,
&c. because they were so mean and miserable, as that in
their judgment there was no hope of restauration, so
that there was no other account to be made, but that
they should perish and come to nothing. Compare be-
low chap.48.2,42.]

25 Thus saith the LORD; If my covenant be not of
day and night; [See on vers.10. These things God re-
peateth for the raising up and strengthening of those that
believe in him; as if he should say, how greatly soever
this thing may be beyond all hope and appearance of
man, yet it shall as little fail, as the intercourse, &c.
of day and night] (If) I have not appointed the ordi-
nances of heaven and earth: [See above chap.31 35,
36.]

26 Then will I also cast away the seed of Jacob and of
David my servant, that I should not take (some) of his
seed to rule over the seed of Abraham, Isaac, and Jacob:
[This indeed was first accomplished in Zerubbabel and
other following Governors of David's family, but it is
principally and spiritually accomplished in our Lord
Jesus Christ, the Branch of David, and the everlasting
King of his Church] for I will turn their capi-
tivity, and have mercy on them. [Compare above chap.
31.20.]

C H A P X X X I V .

God causeth it to be told to King Zedekia by the Prophet,
what shall befall Jerusalem, and his own person, and
what end he shall have, vers.1,&c. And for as much
as the people by a solemn covenant had set at liberty all
servants according to the law, but afterward, when the
Babylonians were departed from the city, and had left
the siege, brought them again into bondage, God fore-
telleth them, that he will cause the enemy to come a-
gain, to destroy Jerusalem and all the land, and in a
special manner to punish those covenant-breakers, 8.

The word, which came unto Jeremiasa from the LORD;
[when Nebucadnezar [Otherwise called in this
book, and by Ezechiel, for the most part Nebucadreza] King of Babel, and all his army, and all the kingdoms of
the earth, that were (under) the dominion of his hand,
and all the nations fought against Jerusalem, and a-
gainst the cities thereof] [See 2 Kings 25.1,&c.] say-
ing:

2 Thus saith the LORD the God of Israel; Go thy
ways, and speak to Zedekia the King of Juda, and say
unto him; Thus saith the LORD; Behold, I give this
city into the hand of the King of Babel, and he shall burn
it with fire. [Compare above chap. 21.10. and 32.
29.]

3 And thou shalt not escape out of his hand, but
(shalt) surely be taken [Hebr. taking be taken] and de-
livered into his hand, and thine eys shall behold the eys of
the King of Babel, and his mouth shall speake unto thy
mouth. [Compare above chap.32.4; and below chap.52.9,
10,11.]

4 But hear the word of the LORD, O Zedekia King
of Juda; Thus saith the LORD of thee; Thou shalt not
die by the sword. [Compare above chap.32.5. With the
annot.]

5 Thou shalt die in peace; and according to the burn-
ings [Or, with the burnings] of thy fathers, the former

Kings,

Kings, which were before thee, so shall they burn for thee, [That is, as they have honoured thy predecessors at their burials with fires, or burnings of all manner of precious spices, so shall it likewise be done unto thee. See hereof 2 Chron. 16. 14. with the annotat.] and lament thee, (saying) Ah Lord! [compare above chap. 22. 18, 19] for I have spoken the word, saith the LORD.

6 And Jeremias the Prophet spake all these words unto Zedekia King of Juda at Jerusalem:

7 When the King of Babylons army fought against Jerusalem, [Hereby is intimated the obedience, godly boldness, and confidence of Jeremias, who was not afraid, as matters then stood, to tell King Zedekia that which was commanded him by God] and against all remaining Cities of Juda; against Lachis, [see 2 Kings 14. on vers. 19.] and against Azeka: [see 1 Sam. 17. on vers. 1.] for these, (being) defenced Cities, [Hebr. Cities of defence] remained among the Cities of Juda.

8 The word, that came unto Jeremias, from the LORD: after that King Zedekia had made a covenant [See the manner of this covenant making, below vers. 18. 19. and compare Genes. 15. on vers. 17, 18.] with all the people which were at Jerusalem, [meaning all those that had servants] to proclaim liberty for them: [to wit, all men-servants and maid-servants, in the seventh year, according to the law, below vers. 13. 14. See Exod. 21. 2. This Zedekia did, that by this work of obedience he might obtain deliverance and victory from God; but how they meant and kept it, after the manner of hypocrites, is related in the sequel.]

9 That every man should let his man-servant; and every man his maid-servant, being an Hebrew, or an Hebrewesse, go free: so that none shall cause himself to be served of them, [See above chap. 22. on vers. 13.] of a few, his brother.

10 Now all the Princes, and all the people, which had entered into the covenant, heard, [That is, obeyed; as straightway again, and elsewhere often] that they should let every one his man-servant, and every one his maid-servant go free, so that they should cause themselves no more to be served of them: they then heard, and let them go.

11 But afterward they returned, and caused the servants, and the hand maids, whom they had let go free, to return; [To their former service, so vers. 16.] and they brought them into subjection, for servants, and for hand-maids. [this they seemed to have done, because the Babylonians were departed from Jerusalem, and were gone against the Egyptians, vainly imagining that they had now escaped all danger, whereas on the contrary they provoked the wrath of God anew against themselves. See below vers. 21, 22.]

12 Therefore the word of the LORD came to Jeremias from the LORD, saying;

13 Thus saith the LORD, the God of Israel: I have made a covenant with your fathers; in the day when I brought them forth out of the land of Egypt, out of the house of bondage, [Hebr. house of bond-men] saying.

14 At the end of the seven years ye shall let go, every man his brother, an Hebrew, which shall be sold unto thee, [Or, which shall have sold himself unto thee] and hath served thee six years; Thou shalt then let him go free; [See Exod. 21. 2. Deut. 15. 12.] but your fathers hearkened not unto me, neither inclined their ear.

15 Ye were now returned [Or, had turned; To wit, in outward shew, as much as concerned the outward work] this day, and had done that which was right in mine eyes, proclaiming liberty, every man for his neighbour: and ye had made a covenant before my face, in the house which is called by my name. [see above chap. 7. on vers. 10. Understand the Temple.]

16 But ye are again turned aside, and have profaned my name, [Which ye have used in the oath of the covenant] and caused every one his man-servant, and every one his hand-maid, whom he had let go free, according to their minde, [or, desire, wish, pleasure, will. Hebr. soul. See Psalm 27. on vers. 12. Oth. for themselves, for their persons; that is, to be their own men and women, and to be free] to return; [as above vers. 11.] and ye have brought them into subjection, to be unto you for servants, and for hand-maids.

17 Therefore thus saith the LORD; ye have not hearkened unto me, to proclaim liberty, every one for his brother and every one for his neighbour: Behold therefore I proclaim a liberty against you, saith the LORD; for the sword, for the pestilence, and for the famine, [An elegant alteration, or varying of the words of proclaiming liberty: before for good, but here for evil; that is, for punishment, which God in his just judgment would execute upon them, and cause to rage amongst them. Some render it, to, the sword, &c. as if God had said, I will give liberty to the sword, to the pestilence, &c. to rage amongst you] and I will give you up for a commotion, unto all the Kingdoms of the earth. [see Deut. 28. on vers. 25. above chap. 15. 4. and 24. 9. &c.]

18 And I will deliver the men, that have transgressed my covenant, that have not confirmed [Have not really performed, not kept, Hebr. properly cause to rise, or, arise. See Deut. 27. 26. and below chap. 35. 14.] the words of the covenant, which they had made before my face; (with) the calfe, which they had hewn in twain, and had passed between the parts thereof. [see Genes. 15. on vers. 17, 18. Oth. when the calfe. &c. That is, I will cause them to be torn in pieces by the fowls, &c. as vers. 20.]

19 The Princes of Juda, and the Princes of Jerusalem, the Chamberlains, [Or, Courtiers. See Genes. 37. on vers. 36.] and the Priests, and all the people of the land, which had passed thorow the parts of the calfe.

20 Yea I will deliver them into the hand of their enemies, and into the hand of them that seek their soul: [That is, that seek their life. See Exod. 4. on vers. 19. and 2 Sam. 4. on vers. 8. So in the next verse] and their dead bodies [Hebr. dead body; as above chap. 7. 33.] shall be for meat unto the fowls of the heaven, and to the beasts of the earth. [as above chap. 7. 33. and 16. 4. and 19. 7.]

21 Even Zedekia King of Juda, and his Princes, will I deliver into the hand of their enemies, and into the hand of them that seek their soul; to wit into the hand of the King of Babylons army, which are (now) gone up from you. [That is, are marched away from Jerusalem, and are marched up against the King of Egypt, (see above on vers. 11. and below chap. 37. 5. 11.) who was upon the march to come and help Zedekia.]

22 Behold, I will give command, saith the LORD, and will bring them again to this City, [That is, I will so rule and order the matter by my providence, as that the Chaldeans shall come again. Compare Levit. 25. on vers. 21. and above chap. 25. on vers. 29. Amos 6. 11. and 9. 9.] and they shall fight against it, and shall take it, and shall burn it with fire: and I will make the Cities of Juda a desolation, that none shall dwell in them.

C H A P. XXXV.

Jeremias, at Gods command, gathereth the Rehabites together, and inviteth them to drink wine, ver. 1. &c. But they refuse to do it, because of the prohibition of Jonadab their father, 6. By which example God convinceth his disobedient and impudent people.

and foretelleth them their destruction, 12. But he promiseth his blessings to the Rechabite, 18.

THe word which came unto Jeremia from the LORD ; in the daies of Josakim, the son of Josia, [See above c. 1. 3. and 21. 1. and 25. 1. & 28. 1. & 32. 1.] By comparing of which places it appeareth, that in the gathering of these Prophesies together there is not alwaies respect had to the order of time. Compare below chap. 45. on vers. 1. and Ezech. 30. on vers. 20.] King of Juda, saying :

2 Go thy waies to the house of the Rechabites, [That is, to the family or stock of the Rechabites. So presently vers. 3. See of these, 1 Chron. 2. on vers. 55.] and speake with them, and bring them into the house of the LORD, into one of the chambers, [which were by the Temple. See 1 Kings 6. on vers. 5.] and give them [that is, offer them, present unto them, fill them, &c.] wine to drink.

3 Then I took Faazanja, the son of Jeremia, the son of Habazinias, together with his brethren, and all his sons, and the whole house of the Rechabites,

4 And brought them into the house of the LORD, into the chamber of the sons of Henan, the son of Jegdalia, the man of God; [That is, the Prophet. See Deut. 33. on v. 1. and Judg. 13. on v. 6.] which [to wit, chamber] is by the chamber of the chief ones [or, Princes; that is, Rulers: Meaning of the Temple, or, Sanctuary; (See Isa. 43. 28.) as there were the Priests and the Levites, and principally the high Priest, and the next to him. Such Hebrew words are used both of Ecclesiastical and political functions. Compare above chap. 20. on vers. 1. and 29. 26. also Genes. 41. on vers. 45. Numb. 3. 32. 1 Cor. 12. 28. &c.] which is above the chamber of Maaseja the son of Sallum, the keeper of the threshold. [these circumstances served, to bring the more credit and respect unto the thing among the obstinate Jews.]

5 And I set before the children of the house of the Rechabites [Hebr. before the face of the children &c. as Genes. 18. 8. &c.] cups [or, bowls. The Hebrew word agreeth almost with another word, which signifieth an hill, and may therefore signifie an high cup, bowl, or beaker, &c. See Genes. 44. on vers. 2. The following word signifieth also beakers, or such drinking-vessels, whose difference is now uncertain] full of wine, and beakers: and I said unto them drink wine.

6 But they said, we will drink no wine: [That is, may, or, must drink no wine] for Jonadab the son of Rechab, our father [that is, forefather] commanded us, [or, forbade us. See Levit. 4. on vers. 2.] saying: ye shall drink no wine, ye nor your children, for ever. [that is, never. Compare 1. Cor. 8. 13.]

7 Neither shall ye build house, nor sowe seed, nor plant vineyard, nor have [That is, possesse] (any:) but ye shall dwell in tents all your daies; [that is, all the daies of your lives. So in the next verse] that ye may live many daies [that is, a long time] in the land, [Hebr. upon the face of the land] where ye sojourn. [forasmuch as many conceive that this Jonadab here mentioned, is the same, that is mentioned 2 Kings 10. 15. 23. having been a very godly, honourable, and able person, so that Johu also desired to strengthen himself in his zeal, and in his new estate by the company and presence of this man. This Jonadab, according to the opinion of some, wisely considering his pedigree, and the corruptions that were ripe and common in those times, peradventure also foreseeing, by a prophetical spirit the future judgments and desolations, would teach and instruct his posterity by these particular and special commands, that they being contented with this mercy, that they were admitted into the fellowship of God & his

Church, should for the time to come demean themselves to restrained, humble and lowly or mean, as that (like strangers in Israel, descended from Jethro, Moses father in-law) they might not be distastful or offensive unto the Israelites, as strangers are wont soon to give offence: also that they should beware, that through covetousness, or pleasure and delight they might not be corrupted and punished with others, or by possessing of goods and inheritances, fall not into trust and confidence in temporal riches, and so be hindered in time of exile, spoiling of goods, &c. What God further aimed at by this example of the Rechabites, appeareth by this whole transaction, which Jeremia, by command from him, had with them.]

8 Thus have we obeyed the voice of Jonadab, the son of Rechab; our father, in all that he hath charged, that we drink no wine all our daies, we, our wives, our sons, and our daughters:

9 And (so) that we build no houses for our dwelling: [Or, for our abode] neither have we vineyard, nor field, nor seed:

10 And we have dwelt in tents; Thus have we hearkened and done according to all that Jonadab our father commanded us.

11 But it came to pass when Nebucadreazar, King of Babyl, marched up toward this land, that we said 1. [To wit, unto each other] come, and let us go to Jerusalem; because of the army of the Chaldeans, [Hebr. from the face, &c. that is, to escape them, for fear of their violence and tyranny] and because of the army of the Syrians: [Hebr. Aram. See Genes. 10. on vers. 22.] so we abide at Jerusalem: [In this verse they give a reason, why in this one thing (namely that they now did not dwell in tents, but lived in the City of Jerusalem:) they at this present followed not their fathers charge: shewing thereby that it was a humane ordinance, which in time of need, and as occasion required they might, without breach of duty, very well wave, that they might not transgres the Law of God; this was also Jonadabs intention, and was pleasing and acceptable unto God.]

12 Then came the word of the LORD unto Jeremia, saying.]

13 Thus saith the LORD of hosts, the God of Israel; Go thy waies, and say unto them [Hebr. men. See above chap. 4. on vers. 3.] of Juda, and to the inhabitants of Jerusalem: will ye not receive discipline, [as above chap. 32. 33.] that ye hearken unto my words saith the LORD?

14 The words of Jonadab the son of Rechab, which he commanded his children, that they should drink no wine, are confirmed; [Hebr. is confirmed; that is, every one of his words is performed, or, kept, notwithstanding that they through necessity had now done otherwise in one particular point, wherein they were to be excused. So vers. 16. Compare further Deut. 29. 26. with the annotat. and below vers. 18. also above chap. 34. 18. and below chap. 44. 25.] for they have drunk none unto this day, but have hearkned to [that is, obeyed] the commandment of their father: and I have spoken unto you being up early, and speaking, [see above chap. 7. on vers. 13. and 2 Chron. 36. on vers. 15. See also above chap. 11. 7. and 25. 3. and 26. 5. and 29. 19. and 32. 33.] but ye have not hearkned unto me.

15 And I have sent unto you all my servants, the Prophets, being up early and sending, to say; return now every man from his evil way, [See Genes. 6. on ver. 12. Compare above chap. 18. on vers. 21. and 25. 5.] and make your dealings good, [see above chap. 7. on vers. 3.] and walk not after other Gods, to serve them; so shall ye remain in the land, [Hebr. and remain, or, dwell in the land; that is, so shall ye surely remain dwelling in it. See Psalm. 37. on vers. 3.] which I have

given to you, and to your fathers : but ye have not inclined your ear, nor hearkened unto me.

16 Because (then) the children of Jonadab, the son of Rechab, have confirmed [See above ver. 14.] the commandment of their father, which he commanded them; but this people hearken not unto me :

17 Therefore thus saith the LORD, the God of hosts, the God of Israel ; Behold, I will bring upon Juda and upon all the inhabitants of Jerusalem all the evil [Of punishment] that I have spoken against them ; because I have spoken unto them, but they have not heard, and I have called unto them, but they have not answered.

18 Now Jeremia said unto the house of the Rechabites ; Thus saith the LORD of hosts, the God of Israel ; Because ye have been obedient to the commandments of Jonadab your father, and kept all his commandments, and done according to all that he hath commanded you.

19 Therefore thus saith the LORD of hosts, the God of Israel ; There shall not a man be cut off unto Jonadab, the son of Rechab, [Compare the phrase with above chap. 33.17.] to stand before my face, [that is, unto whom I will shew this mercy, that he shall have place in mine house, that is, among my people, or, in my Church, and minister unto me according to my word. The phrase seemeth to be taken from the Priests and Levites, that stood in the Tabernacle and Temple to minister before the Lord, and consequently in general of servants and hand-maids, that were to be continually about, and in the sight of their masters, to wait upon them. See Deut. 10. on verse 8. also Deut. 1. on verse 38. and 1 Kings 1. on verse 2. Some understand this plainly of the preservation and continuation of this family of the Rechabites amongst Israel, as long as the Judaical Commonwealth should continue, by comparing above verse 7. Of the Priestly or Levitical state it cannot be meant, because they were not of the Tribe of Levi, yea even no Israelites, but strangers, as is related above, and Gentiles by descent, wherefore they are observed by some, as a type of the calling of the Gentiles, and as a spiritual Priesthood by faith] all the days. [As above chap. 33. 17.]

C H A P. X X X V I .

Jeremia, at Gods command, causeth Baruch to write his Prophesies in a great roll, and upon a day of humiliation to read out of it in the house of the Lord before all the people, verl. 1, &c. This is told to the King Princes, who presently send for Baruch with the roll, and before them, they report the matter unto King Jozakim, 11. who causeth the roll to be fetcht, and having caused a part of it to be read, he cutteth the roll in pieces, and casteth it into the fire, and burneth it, though many of the Princes disfigured him from it, 21. He commandeth Jeremia and Baruch to be apprehended, which God preventeth, 26. Jeremia, at Gods command, causeth all these and more such like Prophesies to be written again in another roll, and foretelleth the King, the City, and the Land, their judgments.

Also it came to pass in the fourth year of Jozakim, the son of Josia, [See above chap. 25.] King of Juda, that this word came unto Jeremia from the LORD, saying :

2 Take thee a roll of a book, [The word *Sepher*, which is taken for a Book, signifieth in general, all manner of Writings, Letters, Patents, Maps, &c. See above chap. 32. 11. 12. &c. Deut. 24. 1. 2 Kings 5. 5. 6. And here a roll of a book may be as much to say as a great written roll, in stead of a book, serving to be written upon and rolled together. See further Ezra 6. on verse 2. Hence is the phrase, The heavens shall be rolled together as a

book, Isai 34. 4. Revel. 6. 14. Compare Isai 8. 1.] and write upon it all the words that I have spoken unto thee, [as above chap. 30. 2.] concerning Israel, and concerning Juda, and concerning all the nations : from the day (that) I spake unto thee, from the days of Josia, [See above chap. 1. 2.] unto this day.

3 It may be that those of the house of Juda will hear, [Hebr. the house of Juda will hear] all the evil, [of punishment] which I think to do unto them : [This serveth to prove the peoples desperate obstinacy, who were now so far declined, as that there remained no means, but threatenings of evil] that they may return every one from his evil way, (that) I may forgive their iniquity, and their sin. [It may be, &c. It is spoken of the all-knowing God after the manner of men, to shew how acceptable to him true repentance is. Compare Deut. 5. on v. 29. So also in the word thinking, and elsewhere often.]

4 Then Jeremia called Baruch, the son of Nerija ; and Baruch wrote from the mouth of Jeremia all the words of the LORD, which he had spoken unto him; upon a roll of a book.

5 And Jeremia commanded Baruch, saying ; I am detained, [Or, shut up : which some understand of some imprisonment or confinement, from above chap. 33. 1. where some Hebrew word is used : but others judging that this doth not well agree with below verse 19. take it for some other impediment, as by a special command of God, or some outward legal uncleannels, or a religious vow. See Numb. 19. 11, &c. 1 Sam. 21. on ver. 7. and Neh. 6. on ver. 10.] I shall not be able to go into the house of the LORD.

6 Therefore go thou thy ways, and read in the roll, (in) which thou hast written from my mouth, the words of the LORD, before the ears of the people, in the house of the LORD, upon the fasting day : [Which they themselves extraordinarily thought good to keep, observing doubtless by sundry tokens that God was provoked to anger. See below verse 9.] and thou shalt also read them before the ears of all Juda, that come out of their cities. [To Jerusalem, upon the fasting-day; as below verse 9.]

7 It may be their supplication will fall down before the LORD's face, [That is, it may be they will fall down by humble supplication and prayer, or present their supplication before him. It may be likewise taken thus, that as prayer is said to ascend, in respect of faith, so may it also justly be said to fall down before the Lord, in respect of humility, and confession of our unworthiness. Some take falling for well-pleasing, gracious, acceptable, as below chap. 37. 20. Compare also chap. 38. 26. and chap. 42. 2. 9.] and they will return, every one from his evil way ; for great is the anger and fury which the LORD hath pronounced against this people. [That is, great are the judgments, plagues, and miseries, which he hath threatened them, if they repent not.]

8 And Baruch the son of Nerija, did according to all that Jeremia the Prophet had commanded him ; reading in that book the words of the LORD, (in) the house of the LORD.

9 For it came to pass in the fifth year of Jozakim, the son of Josia, King of Juda, in the ninth moneth, [Of the year they were in, called (in the Ecclesiastical year) the moneth Chislev, or, Casleu, agreeing with our November and December] (that) they proclaimed a fast before the face of the LORD, [to make confession of sins before him in his house, and to intreat him for mercy, for which end the fast was a very conductible means, but how God esteemed the fast of the wicked, and of hypocrites; see thereof Isai 58. 3, 4, 5, &c.] to all the people of Jerusalem : as also to all the people that came [Or, were come] from the cities of Juda unto Jerusalem.

10 Then read Baruch in that book the words of Jeremia (in) the house of the LORD, in the chamber [Or, at,

at, or, by the chamber. See of the building of these chambers, 1 Kings 6.5.6. with the annotat.] of *Gemaria, the son of Saphan, the Scribe,* [that is, he who registered the publick acts of Gods house, and the Prophecies that were there read and pronounced, as some conceive : or, the Scribe, of which see Ezra 7. on verse 6. The Hebrew word is otherwise taken verse 12. where it signifieth the Kings Secretary] in the upper court [otherwise called, according to the opinion of some, the court of the Priests, distinct from the great court of the congregation, that was by it. See 2 Chron.4. on verse 9. But some understand this of the inner and upper part of the court of the people. It may be that he was in the window of one of the chambers, that was in the court, and read before the people that were in the court] (at) the door of the new gate of the house of the LORD, [See above chap. 26. on verse 10.] before the ears of all the people.

11 Now when Micajah the son of Gemaria the son of Saphan, had heard out of the book all the words of the LORD;

12 Then he went to the Kings house into the Scribes chamber, [That is, the Kings Secretaries chamber : and into the Scribes chamber, that is, into the Secretaries Office, Chancery, or Council-chamber. See 1 Kings 4. on vers. 3. This Scribe is presently called *Elisama*] and by, all the Princes sat there; *Elisama the Scribe, and Pelaja the son of Semaja, and Einathan* [see above chap. 26.22.] the son of Achbor, and *Gemaria* [whether this be the same man mentioned above vers.10. and in respect of his authority and experience (as an Ecclesiastical Historian or Scribe, as Ezra was) employed in this Council, or consultation, on the Fast-day, or whether it were another, one of the Princes, whereof some conceive that the chiefest are here named, the judicious Reader may consider] the son of Saphan, and *Zedekia the son of Hananiah, and all the Princes.*

13 And Micajah made known unto them all the words that he had heard ; when Baruch read out of that book before the ears of the people. [Whether he did this out of a good intention, to give the Princes to consider how they should turn away Gods anger, as some will gather from thence, that the Princes having heard his report, carried themselves very civilly towards Baruch, and were moved therat, and took care for the safety of Jeremia and Baruch, as followeth : or, whether he sought to bring Jeremia into trouble for it, is uncertain. Compare above chap. 20.10.]

14 Then all the Princes sent *Jehudi*, the son of Nethanya, the son of Selemja, the son of Cushi, unto Baruch, to say, The roll wherein thou hast read before the ears of the people, take that in thine hand, and come : So Baruch the son of Nerija took the roll in his hand, and came unto them.

15 And they said unto him ; Sit down now, and read it [Read the roll, that is, that which thou hast written therein] before our ears : and Baruch read before their ears.

16 And it came to pass, when they heard all the words, (that) they were afraid, the one against the other : [Hebr. the men, or, every one against his neighbour, or, companion. That is, they looked upon one another with fear and amazement ; the one lookest upon the other] and they said unto Baruch ; We will surely make known all these words unto the King. [Or, we must wholly, &c. Hebr. we will making known make known, &c.]

17 And they asked Baruch, saying ; Tell us now, how didst thou write all these words at his mouth ?

18 And Baruch said unto them, He read all these words unto me out of his mouth, [Or, he called, he spake also out of his mouth unto me ; that is, (as we use to say) he dictated unto me word by word] and I wrote them with ink, [the Hebrew word rendered here ink, is only found in

this place] in this book. [That is, in this writ or roll.]

19 Then said the Princes unto Baruch ; Go thy ways, hide thee, thou and Jeremia, and let no man know, where ye are.

20 They then went in to the King into the Court ; [Of the Kings Palace] but they laid away the Roll, [to wit, under some bodies custody, as this phrase is found, 2 Chron.12.10. or, they kept, they gave to keep, as Levit.6.4. and below chap.37.21.] in the chamber of *Elisama the scribe* ; and they told all those words before the ears of the King.

21 Then the King sent *Jehudi* [Of whom above vers.14.] to fetch [Hebr. to take, that is, to take and bring, for which we use to say, to fetch. See Gen.12. on verse 15.] the roll ; and he fetched it out of the chamber of *Elisama the Scribe* : and *Jehudi* read it before the ears of the King, and before the ears of all the Princes, that stood about the King. [Or, before the King, over against him, round about him.]

22 (Now the King sat in the winter-house, [As Kings, and other great men had divers writing places, as winter-houses and summer-houses. See Judges 3.20. Ezra 6.2. Amos 3.15. with the annot.] in the ninth moneth ; [as above vers. 9.] and there was (a fire) on the earth kindled before his face,) [Hebr. properly, and the earth was kindled, or, burning before his face ; that is, a fire on the hearth. Some understand a Pan of fire, full of burning coals, on which they burn wood. The Hebrew word is only so found in this place.]

23 And it came to pass, when *Jehudi* had read three or four parcels, [Hebr. doors ; that is, columns : for which we now use the words sides, or, leazes, and chapters of a book] he cut it [the King cut the roll in pieces] with a writing-knife, [Hebr. properly a winters rafour ; that is, a Pen-knife, as we call it] and cast it into the fire, which was on the hearth ; until all the roll was consumed in the fire, that was on the hearth.

24 And they were not afraid, nor rent their garments, [As they were wont to do in sorrow and mourning, (see Genes. 37. vers. 29. and 2 Kings 18.37. and 19.1. and 22.11.) but they complied with the King, having forgotten their former remorse, vers.16.] (neither) the King, nor all his servants, [that is, none of his officers and courtiers, that were about him] that had heard all these words.

25 Nevertheless also *Elnathan, and Delaja, and Gemaria* made intercession with the King, that he would not burn the roll : but he hearkened not unto them. [Or, so he hearkened not indeed unto them.]

26 Moreover, the King commanded *Jerahmeel the son of Hammelach*, [Or, the Kings son ; that is, his own son. So below chap.38.6.] and *Zeruja the son of Azriel, and Selenia the son of Abdcel*, to apprehend [so is the Hebrew word, which otherwise signifieth to take, and consequently to fetch, also used, Prov. 24.11. and below chap.39.5.] *Baruch the Scribe, and Jeremia the Prophet* ; but the LORD had hid them.

27 Then the word of the LORD came unto Jeremia, after that the King had burnt the roll, and the words which Baruch had written from the mouth of Jeremia, saying :

28 Take thee again [Hebr. return take ; that is, take again, as often] another roll ; and write upon it all the first words that were upon the first roll, which *Jozakim* the King of Juda hath burnt.

29 And thou shalt say [Meaning hereafter, in time to come ; for as much as he was at this time by the advice of the Princes, and the care of God for him, hidden. See vers.19,26. But God could easily (when he pleased) so restrain the Kings pride and cruelty, as that he was fain to suffer Jeremia to come into his presence, and to hear him speak unto him] to *Jozakim*, [Others of Jozakim's

that is, thou shalt in thy Prophesies write of him by command from me] the King of Juda ; Thus saith the LORD ; Thou hast burnt this roll, saying ; Why hast thou written upon it, saying ; [that is, thus] The King of Babel shall certainly come, [Hebr. coming come] and destroy this land, and (shall) curse to cease in it man and beast. [Hebr. from thence, or, therefrom, &c. that is, that there shali be no more.]

30 Therefore thus saith the LORD of Jojakim, the King of Juda ; He shall have none to sit upon the throne of David. [Meaning no son to succeed him in the kingly government, to wit, so, as that it might rightly bear the name of succession and Government : for this Je-chonja, or, Jojakim, reigned but three moneths, (which cannot be counted a fitting) and was then carried away to Babel, 2 Kings 24.8.12. and Zedekia who succeeded in his room, was not Jojakim's son, but his brother, being called before Mattania, 2 Kings 24.17.] and his dead body shall be cast away, in the day to the heat, and in the night to the frost. [Compare above chap.22.19, with the annot.]

31 And I will visit [That is, punish. See Gen. xi. on vers. 1.] upon him, and upon his seed, and upon his servants, [as above ver. 24.] their iniquity : and I will bring upon them, and upon the inhabitants of Jerusalem, and upon the men of Judah, all the evil that I have spoken unto them, [and which was contained in the former roll] but they hearkened not.

32 Then Jeremias took another roll, and gave it to Baruch the Scribe, the son of Nerija ; who wrote thereupon from the mouth of Jeremias, all the words of the book, which Jojakim, the King of Juda, had burnt with fire : and (there) were added unto them many like words.

C H A P. XXXVII.

Zedekia, though disobedient, yet sendeth to Jeremias, to request his intercession to God for him, for as much, as it seemed, that the Chaldeans, being engaged against Pharaoh, might indeed wholly leave the siege, ver. 1,2, &c. but obtaineth an answer, that Pharaoh would depart, and that the Chaldeans should return, and take and burn the city, though they were never so few and weak 6. Jeremias upon occasion of the Chaldeans breaking up, seeketh to go forth out of the city, but is apprehended, and brought unto the Princes, beaten, and put into a loathsome Prison, 11. from whence Zedekia secretly causeth him to be fetched, to hear some comfortable thing of him, but still hath the same answer ; yet, at his request, causeth him to be brought again to the former Prison, 16.

And Zedekia, the son of Josia, reigned, being King, [See the same phrase, above chap.23.5.] in stead of Conia the son of Jojakim, [See of him above chap. 22, on ver. 24. Others, King Zedekia reigned in stead, &c. Some conceive that this phrase is here so used of Zedekia, because Conia (otherwise called Fechonia, or, Joachim) his predecessor, had reigned but three moneths, and was not reputed as a King. Compare above chap.36.30. with the annot.] which (Zedekia) [See 1 Kings 24. 17.] Nebuchadrezzar King of Babel had made King in the land of Juda.

2 But he hearkened not, he, nor his servants, [That is, officers and courtiers] nor the people of the land, unto the words of the LORD, which he spake by the ministry [Hebr. hand] of the Prophet Jeremias.

3 Yet King Zedekia sent Jechab the son of Selemja, and Zephanya the son of Maaseja, the Priest, unto the Prophet Jeremias, to say ; Pray now unto the LORD our God for us. [See the prosecution of this, ver.6.]

4 (For Jeremias was (yet) coming in and going out in the midst of the people : [That is, he conversed yet freely among the people, performing his office without any let or hinderance at all. Compare Deut.31.1. on ver. 2.] and they had not (yet) put him into prison. [Hebr. properly, house of shutting up, or, detention, restraint : so below verse 15.18. as if we should say, locke house, vers. 15. called also the house of bond ; that is, of bonds ; as if we should say, binding house.]

5 And Pharaos army [The King of Egypt's army, whom Zedekia and the Jews had called to their aid and assistance against Nebuchadrezzar. Of this name Pharaos, see Genes.12. on ver. 15.] was marched forth out of Egypt ; and the Chaldeans, that besieged Jerusalem, when they had heard the report of them, [of the Egyptians] then they were marched up [that is, marched away, broke up, as above chap.34.21. and below verse 11.] from Jerusalem.

6 Then the word of the LORD came unto Jeremias, saying :

7 Thus saith the LORD, the God of Israel ; Thus shall ye say to the King of Juda, that sent you unto me to inquire of me ; Behold Pharaos army, which is come forth to help you, shall return into their (own) land, (into) Egypt.

8 And the Chaldeans shall return, and fight against this city ; and they shall take it, and shall burn it with fire.

9 Thus saith the LORD ; Deceive not your souls, [That is, you selves. See below chap.38. on ver. 17.] saying ; The Chaldeans shall surely depart [Hebr. departing depart] from us ; for they shall not depart. [to wit, quite, so as that they should not re-assume the siege, or that they should not look for their coming again.]

10 For though ye should smite the whole army of the Chaldeans, that fight against you, and there should remain (but some) wounded [Or, stabbed] men of them, (yet) should they get them up every man in his tent, and burn this city with fire.

11 Moreover, it came to pass when the army of the Chaldeans was marched up from Jerusalem, because of Pharaos army ; [As above ver. 5.]

12 That Jeremias went forth out of Jerusalem, to go (into) the land of Benjamin : [Being his own country, where Anathoth lay] to depart thence [from Jerusalem] thorrow the midst of the people, [or, to slip away, to get away privily, amongst the multitude of the people, that now returned home to their own dwellings, in regard of the breaking up of the Babylonians.]

13 When he was in the gate of Benjamin [Through which a man went to the land of Benjamin] there was a Captain of the Guard whose name was Jerija, the son of Selemja, the son of Henanja ; he took hold of Jeremias the Prophet, saying, Thou wilt fall to the Chaldeans. [That is, go over, revolt, depart, fall away to the Enemy. Hebr. thou art falling, &c.]

14 And Jeremias said, It is false I will not fall to the Chaldeans ; yet he hearkened not unto him ; [Jerija hearkened not unto Jeremias, he believed him not] but Jerija took hold of Jeremias, and brought him to the Princes.

15 And the Princes were very angry with Jeremias, and smote him, and they put him [That is, they caused him to be smitten, & to be put, &c.] in the prison-house, [Hebr. house of bond. See above on ver. 4.] in the house of Jonathan the Scribe ; for they had made that a prison-house. [Hebr. house of shutting up, as above ver. 4.]

16 When Jeremias was entered into the place of the pit, [Hebr. house, &c. which is also taken for place. Understand here a deep, filthy, under-ground prison or dungeon] and into the cabines, [or, little holes, or little chambers, which are wont to be in such kind of prisons] and Jeremias had sate there many days. [That is, a long time. Oth. so Jeremias remained there many days : afterward, &c.]

17 Then

17 Then King Zedekia sent, and caused him to be fetched ; [Hebr. took him ; that is, caused him to be taken thence, and to be brought to him. See Genes. 12. on vers. 15. and above chap. 36. 21. and below chap. 38. 14. and 40. 1, 2, &c.] and the King asked him secretly, in his house, and said ; Is there also a word from the LORD ? [Hath God revealed any new Prophetic unto thee, concerning this our sad condition ? Hence it appeareth, that the King held Jeremias to be a true Prophet of God ; and yet notwithstanding suffered him to be so badly used. See below chap. 38. 5. and compare Mark 6. 20, &c.] and Jeremias said, There is ; and said, Thou shalt be delivered into the hand of the King of Babylon.

18 Moreover, Jeremias said unto King Zedekia ; What have I sinned against thee, or against thy servants, or against this people, that ye have put me in prison ? [As above vers. 4.]

19 Where are now your Prophets, [Meaning, your false Prophets] which prophesied unto you, saying ; The King of Babylon shall not come against you, nor against this land ?

20 Now then, hear, I pray thee, O my Lord the King : let my supplication, I pray thee, fall down before thy face, [That is, let me I pray thee, fall down before thee with supplication : or, let my supplication prevail with thee, be pleasing, or acceptable unto thee. See above chap. 36. on vers. 7.] and bring me not [that is, cause me not to be brought again : or, cause me not to return] again (into) the bosom of Jonathan the Scribe, left I die there.

21 Then King Zedekia gave charge, and they appointed Jeremias [Or, delivered him to be kept, committed him. Compare above chap. 36. on vers. 20.] into the court of the custody, [see above chap. 32. on vers. 2.] and they gave him a loaf of bread [See Judges 8. 5. with the annotat.] daily out of the bakers street, until all the bread of the city was up : [or, was at an end, was spent] thus Jeremias remained [or, sat] in the court of the custody.

C H A P. XXXVIII.

Jeremias prophesying in prison as well as before-time, is by the Princes, with the Kings permission, cast into a deep muddy dungeon, ver. 1, &c. but is by Ebed-melech, with the Kings consent, drawn out again, 7. Zedekia sendeth again for Jeremias to come to him, and receiveth still the same answer, 14. He commandeth the Prophet, what he shall answer the Princes, when they should ask him about this busieß, 24. The Prophet remaineth still in prison, until Jerusalem was taken, 28.

When Sepharias the son of Mattan, and Gedaliah the son of Pashur, and Jochabed the son of Selemja, and Pashur the son of Malchias, heard the words that Jeremias spake, [See the prosecution of this ver. 4.] unto all the people, [to wit, those that came unto him in the court of the custody, and from thence spread his words among all the people] saying :

2 Thus saith the LORD, Whoso remaineth in this city, shall die by the sword, by the famine, or by the pestilence : [As above chap. 21. 9.] but whoso goeth forth to the Chaldeans, he shall live ; [that is, remain alive ; God will cause that the Caldeans shall spare him, and grant him his life] for he shall have his soul [that is, his life. See Gen. 19. on vers. 17.] for a prey, [as above chap. 21. 9.] and shall live.

3 Thus saith the LORD ; This City shall surely be given [Hebr. being given be given] into the hand of the King of Babylons army, and the same shall take it :

4 Then the Princes said unto the King ; Let this

man, we beseech thee, be put to death, for thus he weakneth the hands [See 2 Sam. 4. on vers. 1.] of the soldiers, that remain in this City, and the hands of all the people, speaking such words unto them : for this man seeketh not the peace [that is, welfare, preservation. See Genes. 37. on vers. 14.] of this people, [or, seeketh not peace for this people, but, &c.] but the evil. [that is, mischief, destruction.]

5 And the King Zedekia said : Behold, he is in your hand ; for the King [That is, I] can do nothing against you. [Oth, the King is not he (that) can do any thing against you.]

6 Then took they Jeremias, and cast him into the dungeon of Malchias [Seeking to put him to death secretly] the son of Hannimelch, [Or, the Kings son, as above chap. 36. 26.] which was in the court of custody, and they let down Jeremias with cords : now in the dungeon (there was) no water, but mire : and Jeremias sank in the mire. [compare Psalm. 69. 3. and 40. 3.]

7 Now when Ebed-melech, the Ethiopian, [Hebr. Cuschi. A stranger, but honester than Jeremias own country men. See Genes. 2. on vers. 13. and 10. on vers. 6.] one of the Chamberlains, [Hebr. a man, a Chamberlain, or, courtier. See Genes. 37. on vers. 36.] who was then in the Kings house, heard that they had put Jeremias in the dungeon (now the King sat in the gait of Benjamin.) [perhaps to keep Court, to wit, which then was wont to be kept in the City-gates. See Genes. 22. on vers. 17. and compare below vers. 10. Perhaps also, to view something in the siege, or to give order concerning something.]

8 So then Ebed-melech went forth out of the Kings house ; and he spake to the King, saying ;

9 My lord the king, these men have dealt ill in all that they have done to the Prophet Jeremias, whom they have cast into the dungeon ; where he indeed should have died for hunger in his place, [Where he was. Compare 2 Sam. 2. 23. with the annotat. As if he had said ; he was indeed as good as dead, why then should they thus cruelly take away his life?] because (there) is no more bread in the City.

10 Then the King commanded Ebed-melech the Ethiopian, saying : Take from hence thirty men under thine hand, [Hebr. in thine hand ; that is, take them with thee, under thy conduct, command, for thy service. See of this phrase 2 Sam. 8. on vers. 10. So in the next verse] and fetch up the Prophet Jeremias [Hebr. cause (him) to come up, to ascend] out of the dungeon, before he die.

11 So Ebed-melech took the men under his hand, and went into the Kings house under the treasury, and took thence some old torn (clothes,) [To wit, of clothes pulled off, laid aside, as some conceive, because the Hebrew word is derived from pulling : or, cloths pulled all in a heap, or hung here and there. Heb. old or torn, &c. that is, some of the oldest, &c. Compare the phrase with Judg. 5. 29. Prov. 14. 1. Ezech. 28. 7, &c.] and old worn rags ; [or, rotten, filthy, perished rags. Compare Isa. 51. 6. where a like word is used concerning the perishing of the heavens] and he let them down with cords into the dungeon to Jeremias.

12 And Ebed-melech the Ethiopian said unto Jeremias ; Lay now these old torn and worn rags under the pits of thine arms [Others, elbows, as Ezech. 13. 18. Hebr. holes of thine hands : a part for the whole, as elsewhere] under the cords : [this did this good man, that Jeremias might not hurt himself by the cords or ropes. It is worthy our observation, that the Holy Ghost is pleased to describe this work, to the honour of Ebed-melech, so circumstantially] and Jeremias did so.

13 And they drew (up) Jeremias by the cords, and fetched him up out of the dungeon : and Jeremias remain-

ed in the court of the custody. [In the place where he had been before. Compare above ver. 9.]

14 Then King Zedekia sent and caused the Prophet Jeremia to be fetch to him, [Hebr. took unto him, as above chap. 37. 17.] into the third entry, that was at the house of the LORD : [or, most princely, most principal entry. This may be understood of the gallery, through which the King went up into the house of the Lord. See 1 Kings 10. 5. with the annotat.] and the King said unto Jeremia ; I will ask thee a thing, [or, ask concerning the word ; to wit, of the LORD. See Ezeb. 3. 17. and 33. 7. and above chap. 37. 17.] conceal nothing from me.

15 And Jeremia said unto Zedekia ; When I shall declare it unto thee, wilt thou not surely put me to death ? [Hebr. putting to death put to death] and when I shall give thee counsel, (yet) thou wilt not hearken unto me.

16 Then King Zedekia sware secretly unto Jeremia, saying ; (As true as) the LORD liveth, that made us this soul, [See Isa 57. 16.] If I shall put thee to death, or if I shall deliver thee into the hand of these men, that seek thy soul ! [that is, seek to take away thy life. See Exod. 4. on ver. 19. and 2 Sam. 4. on ver. 8. An abrupt sentence, very usual in Oaths. Understand without, then let God do so and so unto me, &c. See Gen. 14. on ver. 26.]

17 Then said Jeremia unto Zedekia ; Thus saith the LORD, the God of hosts, [See 1 Kings 18. on ver. 15.] the God of Israel ; If thou wilt willingly go forth [Hebr. going forth wilt go forth] unto the King of Babel's Princes, then shall thy soul live, [that is, thou thyself, thy person shall remain alive, for which thou shalt have cause to rejoice. So ver. 20. See Gen. 12. on ver. 5. And compare Gen. 19. 20.] and this city shall not be burnt with fire ; and thou shalt live, thou, and thine house, [that is, family, wife, children, &c.]

18 But if thou wilt not go forth unto the King of Babel's Princes, then shall this city be given into the hand of the Chaldeans, and they shall burn it with fire : also thou shalt not escape out of their hand.

19 And King Zedekia said unto Jeremia ; I am afraid of the Jews, that are fallen [As above chap. 37. 13.] to the Chaldeans, lest they [the Chaldeans] peradventure deliver me into their hands, [into the hands of the revolted Jews] and they mock me.

20 And Jeremia said, They shall not deliver (thee :) be, I pray thee, obedient to the voice of the LORD, according to which I speak unto thee : so shall it go well with thee, [Hebr. it shall be well unto thee, or, it shall be good unto thee] and thy soul shall live. [As above ver. 17.]

21 But if thou refuse to go forth : (then) this is the word, which the LORD hath caused me to see. [That is, hath revealed unto me in a prophetical vision.]

22 Behold there, all the women, that are left in the King of Juda's house, [And were not before carried away with Chonia or Joachim. See 2 Kings 24. 14, 15.] shall be carried forth to the King of Babel's Princes, and the same shall say ; [thy wives shall say unto thee in an upbraiding manner] Those that were at peace with thee, [Hebr. the men of thy peace ; that is, thy friends, or confederates : so above chap. 20. ver. 10.] have set thee on, [to rebell. See 2 Kings 24. 20. 2 Chron. 36. 13. and above chap. 27 on ver. 3.] and have prevailed against thee, [drawing thee away, by their counsel and intigation from thy duty. Compare Obad. ver. 7.] thy feet are sunk into the mire, [thou hast brought thy self into trouble, out of which thou canst not deliver thy self. It may be that by these words respect is had to that which the King had suffered to be done to Jeremia, above ver. 6.] they are turned backward. [Thou hast revolted from the King of Babel, against thine oath, 2 Chron. 36. 13. Compare this complaint against Zedekia, with Isa

8. 2. Some understand it of his associates and friends, that had forsaken him.]

23 They shall then bring forth all thy wives, and all thy sons [Of the daughters below chap. 41. 10. with the annotation, and 43. 6.] to the Chaldeans : also thou shalt not escape out of their hand : [that which was said before, is repeated again for confirmation of the matter] but thou shalt be taken by the hand of the King of Babel, and thou shalt burn this city with fire. [That is, cause it to be burnt ; or, be a cause that it shall be burnt. See above chap. 21. 10. and 32. 29. and 34. 2, 22. Others, this city shall burn, or, be burnt by fire ; though the Hebrew word is no where else more so found in such signification.]

24 Then said Zedekia unto Jeremia ; Let no man know of these words, then thou shalt not die.

25 And when the Princes shall hear that I have spoken with thee, and (shall) come unto thee, and say unto thee ; Declare unto us now, what hast thou said unto the King ? conceal it not from us, then we will not put thee to death : and what hath the King spoken unto thee ?

26 Then shalt thou say say unto them ; I did cast down my supplication before the King's face : [See above chap. 36. on ver. 7. That is, I made humble supplication unto the King] that he would not cause me to be brought again into Jonathan's house, [see above chap. 37. 15.] to die there.

27 When then all the Princes came unto Jeremia, and asked him, he told them, according to all these words, [That is, in such manner as the King had commanded him] and they left off from him, [without speaking any more to him, or doing any thing to him. Hebr. they were silent, or, kept themselves silent from off him. Compare 1 Kings 22. on ver. 3. and further Psalm 28. on ver. 1. and Job 13. on ver. 13.] because the matter was not heard. [That is, was not made known, or spread abroad : they had heard nothing of it, and consequently had no matter of examining Jeremia any further.]

28 And Jeremia abode in the court of the custody, until the day that Jerusalem was taken : and he was there (yet,) when Jerusalem was taken. [See below chap. 39. 14.]

C H A P. XXXIX.

Jerusalem is taken by the Chaldeans, ver. 1, &c. Zedekia is taken prisoner, and his eyes put out, his sons, and all the nobles of Juda are slain, the city is burnt, the chiefeſt of the people are carried away captive, 5. Nebucadreza's charge concerning Jeremia, 11. Whereupon he is released out of prison, 13. God's promise to Ebed-melech, 15, &c.

IN the ninth year of Zedekia, King of Juda, in the tenth moneth, came Nebucadreza, the King of Babel, [See 2 Kings 25. 1. below chap. 52. 4.] and all his army, against Jerusalem, [or, by, to, &c. that is, before Jerusalem] and they besieged it.

In the eleventh year of Zedekia, in the fourth moneth, on the ninth (day) of the moneth, the city was broken thow. [Compare 2 Kings 25. 4. and below chap. 52. 7. Meaning the outermost wall of the city.]

3 And all the Princes of the King of Babel marched in, and kept by the middle gate : [Hebr. fate, or, set themselves, remained by the gate of the middle. That is, they kept, or, staid there ; to wit, by, or, at the gate of the middle wall, which parted the upper city from the lower city] (namely) Nergal-Sarezer, Samgar [some render this word Samgar, Treasurer, or, master of the treasure : which others apply to Sarezer] Nebu, Sarshim, Rab-Sarii, [That is, Upper Chamberlain, or, cour-

tier; that is, flesher, as some conceive] *Nergal-Sarzer, Rab-mag, [that is, Field-marshal, or, Field-officer, as others. Compare below ver. 13.] and all the remaining [Heb, all the remnant; that is here, all the other, all the rest] Princes of the King of Babel.*

4 And it came to pass, when Zedekiah the King of Juda, and all the soldiers saw them, then they fled, and went out of the city by night, (by) the way of the Kings garden, [Which was at, or by the Kings garden. Compare 2 Kings. 9. on ver. 27.] by the gate betwixt the two walls; [See 2 Kings 25. on ver. 6.] and he [namely the King] went out (by) the way of the plain, [or, of the wilderness. This wilderness, or these plains lay between Jerusalem and Jericho. See 2 Sam. 15. on ver. 23. and here the next verse.]

5 But the Chaldeans army pursued after them, and they overtook Zedekiah in the plains of Jericho, and took him prisoner, [See of the Hebrew word above chap. 36. on ver. 26. albeit it may be here also simply rendered, and they took him; but it is as much as to say, they caught him, or, took him prisoner] and brought him up to Nebuchadnezzar the king of Babel to Ribla [See 2 Kings 23. on ver. 33.] in the land of Hamath: where he pronounced judgements [or, sentences, in the plural number; for which 2 Kings 25. 6. judgment is used in the singular number. See the Annotat. there; and compare above chap. 1. 6. and 4. 12. So below chap. 52. 9.]

6 And the King of Babel slew [That is, caused to be slain] the sons of Zedekiah at Ribla before his eyes: also the King of Babel slew all the nobles [Heb, white ones. See Nichem. 2. on ver. 15.] of Juda.

7 And he put out the eyes of Zedekiah, [Or he made blind, &c., causing his eyes to be put out, or at least so to be spoiled, that he became blind; as it is conceived that even at this day, some nations in the Eastern countries do spoil the eyes of those whom they take prisoners in war, and bereave them quite of their sight, without putting out their eyes] and bound him with two copper chains to carry him to Babel.

8 And the Chaldeans burnt the Kings house, and the houses of the people [Heb, the house, &c. That is, the houses of the inhabitants, but especially of the great ones. See 2 Kings. 25. on ver. 9.] with fire: and they brake down the walls of Jerusalem.

9 Now Nebuzaradan the captain of the guard [See Genes. 37. on ver. 36.] carried away captive (to) Babel the residue of the people that remained in the city, and the revolters that were fallen to him, [that were gone over, or were revolted to the King of Babel or to this Nebuzaradan. See 2 Kings. 25. 11] with the residue of the people that remained.

10 But Nebuzaradan the captain of the guard left (some) of the people that were poor, that had nothing at all, in the land of Juda, and he gave them that day vineyards and fields, [To dress and till]

11 But Nebuchadnezzar the King of Babel had given charge concerning Jeremiah, [Of whose prophecies doubtless the King had heard by the revolters, or some other way. Compare below chap. 40. 2, 3, &c.] in the hand of Nebuzaradan the captain of the guard, [this may be understood of a charge or commission in writing given to him; or it may be taken barely for by, or to him] saying,

12 Take him, and set thine eyes upon him, [That is, take care for him, look well to him. See above chap. 34. on ver. 6.] and do him no harm, but according as he shall speak unto thee [that is, shall desire of thee] so do unto him.

13 So Nebuzaradan the captain of the guard together with Nebushasban sent Rab-saris and Nergal-Sarzer, Rab-

mag, [See of these names above on ver. 3.] and all the commanders of the King of Babel.

14 They then sent and took Jeremiah out of the court of the custody [See above chap. 38. 28.] But afterward he was fetcht away from among the captives that were on the way to be carried to Babel] and delivered him to Gedaliah, [See 2 Kings 25. on ver. 22.] the son of Ahikam, the son of Shaphan, that he should bring him forth home: so he remained in the midst of the people, [or dwelt; &c. conversing among the people, and dwelling in his own house: for he came not until afterward to Gedaliah unto Mizpa, See below chap. 40. 4, 5, 6. where it is related, that Jeremiah, because he had not yet joyned himself unto Gedaliah, was carried away a good part of the way with the other captives,

15 The word of the LORD also came unto Jeremiah, when he was shut up in the court of custody, saying,

16 Go thy ways, and speak unto Ebed-melech the Ethiopian, saying, Thus saith the Lord of hosts, the God of Israel, Behold I will bring my words upon this city, for evil and not for good: [I will perform that which I have threatened and foretold] and they shall be in that day before thy face. [That is, my words shall be accomplished before thine eyes, that thou shall behold it.]

17 But I will deliver thee in that day, saith the LORD, and thou shalt not be given up into the hand of the man, of whose face thou art afraid.

18 For I will surely free thee, [Heb, freeing free thee] and thou shalt not fall by the sword: but thou shalt have thy soul [That is life, as above chap. 38. 2.] for a prey, because thou hast trusted in me. [that I would defend thee against all the enemies of my servant Jeremiah, whom for my sake thou hast assisted and delivered out of his trouble. See above chap. 38. 7, 8, &c.]

C H A P. XL.

For an introduction into the farther prophecies of Jeremiah to the remaining Jews, here is related, how he was fetcht away from the midst of the captives, & being very favourably dealt withal, adjoynd himself to Gedaliah at Mizpa, ver. 1. &c. Whether all the fugitives, and they that were left in the land did resort, and were comforted, and advised by Gedaliah, 7. Some of them, especially Jobanan, advise Gedaliah, to beware of Ismael, but he believeth them not, 13.

*T*he word which came unto Jeremiah from the LORD, after that Nebuzaradan the captain of the guard had let him go from Rama. [And the other things also were done, which are related below, after that Jeremiah was set at liberty, to wit, how that, Gedaliah was treacherously murdered, and how the Jews intended to go into Egypt. See of Rama, 1 Kings. 15. on ver. 17.] when he had caused him to be fetcht, [Heb, had taken him. See above chap. 37. on ver. 17. So straight way ver. 2.] where he was bound with chains in the midst of all the captives [Heb, captivity, or, captive carrying away: as elsewhere often] of Jerusalem and Judah, which were carried away captive unto Babel. [The very words of his prophecy follow not until chap. 42. 7, &c. But here in the sequel is inferred a relation of the passages that gave occasion to the aforesaid prophecy.]

2 For the captain of the guard caused Jeremiah to be fetcht, and said unto him; The LORD thy God hath spoken this evil [Mischief, misery, evil of punishment] upon this city: [thus speaketh an heathen man, to

the shame and confusion of the Jews. Hence it appeareth that the King of Babel had understood what Jeremish had prophesied. Compare above chap. 39. 11.]

3 And the LORD hath caused it to come, and hath done according as he had spoken : for ye have sinned against the LORD, and not obeyed his voice ; therefore this thing hath happened unto you. [Or, is this word come unto you : that is, this word of the Lord is accomplished upon you. Compare above chap. 39. 16.]

4 Now then, [Seeing thou art found to be a true Prophet] behold I have loosed thee this day from the chains which were upon thine hand, [others, hands] if it be good in thine eyes. [If it please thee] to come with me to Babel, then come, and I will set mine eye upon thee ; [See above chap. 39. 12.] but if it be evil in thine eyes, [that is, displease thee, dislike thee] to come with me to Babel, then forbear it : behold, all the land is before thy face, [that is, lieth open before thee. See Genes. 13. on vers. 9.] whither it is good and right in thine eyes to go, thither go.

5 And seeing he will not yet return, [He, namely Gedeliah, who is presently named; who will not so soon come hither again, that thou shouldest need to wait for his coming back, for he hath much business to dispatch at Mizpa. Others. And seeing he (namely Jeremiah) was not yet returned (he, namely Nebuzaradan said moreover :) or, returneth &c. By which few words inserted may be shewed how it came to pass that Jeremiah got among the rest of the captives, and was carried away with them ; to wit, because he had not yet repaired unto Gedeliah, when he was released out of the court of the prison, but continued among the people, and so was likewise bound with others and brought hither : therefore Nebuzaradan offereth him liberty to go to Gedeliah, that he might be safe and secure under his protection, as followeth. Others; Seeing he (to wit, Zedekiah ; spoken by way of contempt) shall not return any more, &c.] therefore turn thou to Gedeliah the son of Abikam, the son of Shaphan, whom the King of Babel hath set over the cities of Judah, and dwell with him in the midst of the people ; or whithersoever it is right in thine eyes to go, thither go : and the captain of the guard gave him vitchens, [the Hebrew word so signifieth properly, but it is also generally taken for daily allowance which is allotted to a man ; below chap. 52. 34. See further Prov. 15. on vers. 17.] and a present, and let him go.

6 So Jeremiah came to Gedeliah the son of Abikam, to Mizpa : [Lying in the land of Benjamin, as some conceive. See Judg. 10. on vers. 17.] and he dwelt with him in the midst of the people that were left in the land.

7 Now when all the Commanders, [That is, captains, chief officers. So often in the sequel] of the armies that were in the field [that is, that kept, or abode in the field] they and their men, [that is, the soldiers which they had with them. So vers. 8.] heard, that the King of Babel had set Gedeliah the son of Abikam over the land, and that he had committed unto him the men, and the women, and the children, and of the poorest of the land, [Heb. poverty, or, thinness of the land. See 2 Kings 24. on vers. 14.] of them that were not carried away captive to Babel : [Compare this relation with 2 Kings 25. 23, &c.]

8 Then they came to Gedeliah to Mizpa : namely Ismael. [See 2 Kings 25. on vers. 23.] the son of Nethaniyah, and Johanan, the sons of Kareah, and Seraiah the son of Tanhumeth, and the sons of Ephai the Netophathite, and Jezimish, the son of a Maachathite, they and their men.

9 And Gedeliah the son of Abikam, the son of Shaphan, spake unto them, and to their men, saying ; Fear not to serve the Chaldeans ; abide [Or, dwell] in the land, and serve the King of Babel, so shall it go well with you.

10 And behold I dwell at Mizpa, to stand before the face of the Chaldeans [That is, to serve them: See Deut. 1. on vers. 38. and 1 Kings 1. on vers. 2.] which will come unto us : Ye then, gather wine, and summer-fruits, and oil, and put them in your vessels, and dwell in your cities which ye have taken. [That is, taken for your dwelling-places.]

11 Also when all the Jews that were in Moab, and among the children of Ammon, and in Edom, and that were in all those lands, [That is, that were fled into the countreys thereabout] heard, that the King of Babel had left [or, appointed, permitted, Heb. properly give] a remnant in Juda ; and that he had set over them [them that were left] Gedeliah the son of Abikam, the son of Shaphan :

12 Then all the Jews returned out of all places whither they were driven, and came into the land of Juda to Gedeliah to Mizpa : and they gathered very much wine, and summer-fruits.

13 But Johanan the son of Kareah, and all the commanders of the armies [Excepting Ismael ; of whom in the sequel] came to Gedeliah to Mizpa,

14 And said unto him ; Dost thou know indeed [Heb. dost thou knowing know] that Baalis the King of the children of Ammon hath sent forth Ismael the son of Nethaniyah, to smite thee on the life ? [Heb. to smite thee (on) the soul ; that is, to take away thy life. See Deut. 19. 6. with the Annotat. so in the next verse] But Gedeliah the son of Abikam believed them not.

15 Yet Jonathan the son of Kareah spake unto Gedeliah secretly at Mizpa, saying , Let me go, I pray thee, and smite Ismael the son of Nethaniyah, and no man shall know it : why should he smite thy life, and all Juda that are gathered unto thee be scattered, and the remnant of Juda perish?

16 But Gedeliah the son of Abikam said unto Jonathan the son of Kareah, Do not this thing ; for thou speakest falsely of Ismael. [Or against Ismael. This was a token of Gedeliah's sincerity of heart : but he ought to have duly sifted out the truth of the business, and to have been upon his guard, to prevent the mischief which afterward happened unto him by this traitor. See the next chapter.

C H A P. XLI.

Gedeliah, and others beside, both Jews and Chaldeans, under a colour of friendship, are murdered by Ismael, vers. 1, &c. who intendeth to carry away the rest of the people captive unto the Ammonites, but they are delivered out of his hand by Johanan, 10 who intendeth with the whole remnant to go into Egypt, 16.

But it came to pass in the seventh moneth, [After the Treaty (as some conceive) of Gedeliah with the Princes, whereof is spoken in the former chapter : or, after that Gedeliah was warned to beware of Ismael ; or, after that he was set over the land] that Ismael the son of Nethaniyah, the son of Elzama, of the seed royal, [Heb. of the seed of the kingdom, as 2 Kings 11. 1. Ezek. 17. 13. Dan. 1. 3. Hence may be gathered, that this Ismael was vexed that any other but himself should have the managing or government of affairs in Juda. See 2 Kings 25. 25.] and the Princes of the King [which had been among the great ones

ones with King Zedekiah. Some understand Princes of the King of the Ammonites. See above chap. 40. 14.] to wit, ten men [each having his men with him, as may be gathered from that which followeth] with him, came unto Gedaliah the son of Abikam to Mizpa : and there they did eat bread together at Mizpa. [That is, feasted together, did eat and drink together (See Genes. 31. on vers. 54.) on purpose to murder Gedaliah under a shew and colour of friendship, as Absalom did his brother Ammon, 2 Sam. 13. 28, 29.]

2 And Ismael the son of Nethaniah gat him up, together with the ten men that were with him, and they smote Gedaliah, the son of Abikam, the son of Shaphan, with the sword : thus he, [Ismael with his men] slew him whom the King of Babylon had set over the land.

3 Ismael also slew all the Jews that were with him, (namely) with Gedaliah at Mizpa, and the Chaldeans, the soldiers that were found there.

4 Now it came to pass on the second day, after he had slain Gedaliah, and no man knew (it); [Understand, that it was not yet noysed abroad.]

5 That there came men from Sichem, [See Judg. 8. on vers. 31.] from Silo, [See Jos. 18. 1.] and from Samaria, [See 1. King. 16. on vers. 24.] fourscore men having (their) beard shaven, and (their) clothes rent, and (having) cut themselves : [or having made cuttings on themselves; to wit, in their flesh, with knives or bodkins: having received this forbidden custome (of shaving their beards, and making cuttings in their flesh) from the heathen; or, desiring in simplicity to shew extraordina ry grief for the sad estate and condition of Gods people. Compare above chap. 66. on vers. 9.] and meat-offering and incense were in their hand, [that is, they had taken along with them, they had with them. See 2 Sam. 8. on vers. 10. to shew their affection, at the place where they were wont to offer sacrifice, which was now burnt, 2 Kings 25. 9.] to bring (them) to the house of the LORD.

6 And Ismael the son of Nethaniah went forth from Mizpah to meet them, going all along and weeping : [Heb. going with going and weeping, feigning as if he grieved with them for the common calamities : as on the contrary he had before feasted and made merry with Gedaliah, when he intended to murder him] and it came to pass when he met them, that he said, come to Gedaliah the son of Abikam.

7 But it came to pass when they were come into the midst of the city ; that Ismael the son of Nethaniah cut their throats, (and cast them) [That is here inserted from vers. 9.] into the midst of the pit, [or, pond, pool, ditch, cistern. Others, shew them by, or, about the midst, &c.] he, and the men that were with him.

8 But ten men were found among them, that said unto Ismael, slay us not ; for we have hidden treasures in the field, of wheat, and barley, and oil, and honey : so be forbare, and slew them not in the midst of their brethren, [That is, with and amongst the rest of their countrymen and kinsmen.]

9 Now the pit wherein Ismael did cast all the dead bodies of the men whom he had smitten on Gedaliahs side; [Heb. on Gedaliahs hand; that is, beside him, or next to him: hand for side, see 2 Sam. 18. on vers. 4. Prov. 8. on vers. 3. Others, for Gedaliahs sake : or (that were) under the hand of Gedaliah] is the same that King Asa made because of Baasha [that is, for fear of Baasha. Heb. from the face. This Asa did perhaps, when he repaired and fortified this city of Mizpa with the stones of Rama, wherewith Baasha had sought to fortify Rama. See 1 Kings 15. 22. For what end this pit properly seived, is uncertain, whether for fortification, or for watring for men]

and beasts in time of need, &c.] the King of Israel : thus (pit) Ismael the son of Nethaniah filled with the sun.

10 And Ismael carried away captive all the residue of the people that were at Mizpa ; to wit, the Kings daughters, [As below chap. 43. 6. Some understand hereby certain Virgins of the blood royal, or Ladies of honour, whom it may be Nebuchadnezzar left in the land : or which being hidden at first, afterwards came forth again, and were likewise committed to the charge of Gedaliah. Compare above chap. 38. 22. with the Annotat.] and all the people that were at Mizpa, whom Nebuzaradan the captain of the guard had committed to Gedaliah the son of Abikam : Ismael the son of Nethaniah carried them away captive, and departed to go over to the children of Ammon. [Compare above chap. 40. 14. and below vers. 15.]

11 Now when Johanan the son of Kareah, and all the captains of the armies that were with him, heard all the evil that Ismael the son of Nethaniah had done:

12 Then they took all the men, [The soldiery which they had with them] and went to fight with Ismael the son of Nethaniah : And they found him at the great water, which is by Gibeon. [Compare 2 Sam. 2. 13. with the Annotat.]

13 And it came to pass when all the people that were with Ismael, saw Johanan the son of Kareah, and all the captains of the armies that were with him ; then they were glad.

14 And all the people that Ismael had carried away captive from Mizpa, turned themselves about : and they returned and went over unto Johanan the son of Kareah.

15 But Ismael the son of Nethaniah escaped from Johanan's face, with eight men, and he went to the children of Ammon.

16 Then took Johanan the son of Kareah, as also all the captains of the armies that were with him, all the remnant of the people, whom he had recovered from Ismael the son of Nethaniah, from Mizpa, [This may be understood of the people whom Ismael had carried away from Mizpa] (aft. r that he had smitten Gedaliah the son of Abikam) (to wit) the men that were soldiery, [Heb. men soldiery. Compare Judg. 4. on vers. 4. Others, valiant, or stout soldiery] and the women, and the little children, and the chamberlains, [or, courtiers. See Genes. 37. on vers. 36.] whom he had brought again from Gibeon : [See above vers. 12.]

17 And they departed, and pitched [Heb. sate, or, abode] at Geruth-Chimham, which is by Bethlehem, [Geruth, that is, dwelling-place, or, country of harbour, pilgrimage, where Chimham had sojourned or dwelt as a stranger : this place (which was by Bethlehem) being as some conceive, given him by David out of his own estate, for a recompence of the favours which he received from Barzillai his father at the time when he fled from Absalom. See 2 Sam. 19. 38, &c.] to go on, that they might come into Egypt.

18 From the face of the Chaldeans, for they were afraid of their face : because Ismael the son of Nethaniah had smitten Gedaliah the son of Abikam, whom the King of Babylon had set over the land, [From the face, &c. that is, for fear, as above vers. 9. being afraid that the king would revenge this murder upon them.]

C H A P. XLII.

Johanan and all the people desire Jeremiah to ask counsel of God for them, with great promises of obedience, ver. 1, &c. Jeremiah, by command from God, prophesieth unto them their preservation in Judea, but their destruction in Egypt, with an upbraiding of their hypocrisy and obstinacy, 7.

THEN all the captains of the armies, Johanan the son of Kareah, and Feziah the son of Hushajah, and all the people from the least unto the greatest came near :

2 And said unto the Prophet Jeremiah, let, we pray thee, our supplication fall down before thy face, [See of this phrase above chap. 36. on ver. 7. The meaning is, Let our humble petition prevail with thee, reject it not. Compare also below ver. 9.] and pray for us unto the LORD thy God for all this remnant : for we are left (but) a few of many, like as thine eyes do behold us :

3 That the LORD thy God may make known unto us the way wherein we shall go, and the thing which we shall do.

4 And the Prophet Jeremiah said unto them, I have heard it; [That is well understood. See Ge. 11. 7. in the Annotat. Or I hear, that is, I am ready to satisfy your desire.] behold, I will pray unto the LORD your God according to your words, and it shall come to pass, (that) the whole word which the LORD shall answer you, I will make it known unto you, I will not keep one word back from you.

5 Then said they unto Jeremiah, the LORD be a true and certain witness [Heb. a witness of truth, and certain, or faithful] between us : [or against us, among us] if we shall not do so according to every word (with) which the Lord thy God shall send thee unto us ! [an abrupt kind of oath, as above chap. 38. 16. See there]

6 Whether then it be good or evil, [To wit, in our eyes ; that is, whether it like or mislike us, please or displease us, whether it agree with our reason and understanding or not, whether it go with us or against us, whether it be acceptable or burthensome and grievous to us] we will be obedient unto the voice of the LORD our God, to whom we send thee, that it may go well with us, when we shall be obedient unto the LORD our God.

7 And it came to pass at the end of ten daies, that the word of the LORD came unto Jeremiah.

8 Then called he Johanan the son of Kareah, and all the captains of the armies that were with him ; and all the people from the least unto the greatest.

9 And he said unto them; Thus saith The LORD the God of Israel, unto whom ye sent me to cast down your supplication before his face : [Compare above ver. 2.]

10 If ye will still dwell [Others, still abide : or returning (to wit, from your purpose) will abide ; or dwelling will dwell] in this land, then will I build you, [See Psal. 28. on ver. 5.] and not break (you) down, and plant you, and not pluck (you out) : [Compare above chap. 24. 6. and 31. 4. and 33. 7.] for I repent me [See Genes. 6.] of the evil [of punishment] that I have done unto you.

11 Be not afraid of the face of the King of Babel, of whose face ye are afraid : be not afraid of him, saith the LORD : for I will be with you to save you, and to deliver you from his hand.

12 And I will give mercy unto you, [To wit, before the face of the King of Babel. See the same phrase Gen. 43. 14. and compare Nehem. 1. 11. Psal. 106. 46. Dan. 1. 9. and 1 Kings 8. 50. Ezra 7. 28.] that he may have mercy upon you, and bring you again into your (own) land. [That is, cause you to dwell in peace in your own land, to make use of your fields, lands, vineyards, &c. which in former time of war you were constrained to forsake, and could not enjoy them. See above chap. 40. 11, 12.]

13 But if ye shall say, we will not abide in this land ; that ye may not be obedient unto the voice of the LORD your God :

14 Saying, no, but we will go into the land of Egypt, where we shall see no war, [Compare above chap. 14. 33.] nor hear the sound of the trumpet, nor hunger after

bread, and there will we abide.

15 Now then therefore hear the word of the LORD, ye remnant of Juda : Thus saith the LORD of hosts, the God of Israel ; if ye shall fully set your faces to go into Egypt [Heb. setting shall set, &c. that is, if ye shall cast your eyes wholly upon Egypt, if ye shall be wholly and firmly minded to go thither. So often in the sequel. Compare 1 Kings 2. on ver. 15.] and shall enter in to sojourn there :

16 Then it shall come to pass, that the sword which ye fear shall overtake you there in the land of Egypt : and the famine wherof ye are afraid, shall cleave unto you from behind there (in) Egypt, and ye shall die there.

17 So shall all the men be [That is, so shall it be with them] that set their faces to go into Egypt, to sojourn there, & they shall die by the sword, by the famine, by the pestilence : and they shall have none to remain or escape [Heb. have none remaining or escaping : meaning some few excepted, chap. 44. 14, 18.] from the evil [Heb. from the face of evil] that I will bring upon them.

18 For thus saith the LORD of hosts, the God of Israel ; like as mine anger and my fury hath been poured forth upon the inhabitants of Jerusalem, so shall my fury be poured forth upon you, when ye shall be come into Egypt : and ye shall be a cursing, [Or execration ; that when they curse any man with an oath, they shall use your example for it, wishing that it may so befall them, as it hath befallen you. Compare above chap. 29. 22. and below chap. 44. 12. and Isa. 65. 15.] and an astonishment, [as above chap. 18. 16. and 19. 8. and 25. 9. and 29. 18.] and a curse, [as above chap. 24. 9. and 25. 18. and 26. 6. and 29. 18.] and a reproach, [above chap. 24. 9. and 29. 18.] and shall see this place [the land of Juda] no more.

19 The LORD hath spoken against you, [Or upon, concerning you] ye remnant of Juda ; go not into Egypt, know assuredly [Heb. knowing ye shall know] that I have testified against you [or among you ; that is, that I have earnestly as in the presence of God exhorted and admonished you : whereof God and your selves may be witnesses, I protest that I have done my endeavour] this day.

20 Certainly ye have seduced your (own) souls : [That is, ye have deceived your own selves, thinking by your hypocrisy to wrest God according to your own mind. Others, ye have seduced (me) or caused (me) to erre against your souls ; that is, to your own destruction : or by (that which was in) your soules, that is, speaking otherwise to me then your hearts purposed to do, dealing as hypocrites with me] for ye sent me unto the LORD your God, saying, pray for us unto the LORD our God, and according to all that the LORD our God shall say, so make it known unto us, and we will do it.

21 Now I have this day made it known unto you : but ye have not hearkened unto the voice of the LORD your God, nor unto all (with) which he hath sent me unto you, [Or, nor unto anything for the which he &c. now they had above ver. 5. promised the clean contrary with a strong oath]

22 Now therefore know certainly [Heb. knowing ye shall know] that ye shall die by the sword, by the famine, and by the pestilence, in the place whither ye are minded to go, to sojourn there.

C H A P. XLIII.

The Commanders and all the proud ones among the people charge Jeremiah his prophecy with lying, they go into Egypt, and carry him and Baruch along with them thither, ver. 1, 2, &c. Jeremiah prophesieth at Tahpanhes by a divine token of the desolation of Egypt by Nebuchadnezzar, 8.

AND it came to pass when Jeremiah had made an end of speaking unto all the people, all the words of the LORD their God (with) which the LORD their God had sent him unto them; (to wit) all those words: [related in the former chapter.]

2 Then spake Azariah the son of Hosiaiah, and Johanan the son of Kareah, and all the proud men, saying [in the plural number] unto Jeremiah, thou speakest a lie; the LORD our God hath not sent thee, to say, ye shall not go into Egypt, to sojourn there.

3 But Baruch the son of Neriah setteth thee on against us, that he might deliver us into the hand of the Chaldeans, that they might put us to death, and carry us away captive (to) Babel.

4 So neither Johanan the son of Kareah, neither the Captains of the armies, nor all the people obeyed the voice of the LORD, to abide in the land of Juda;

5 But Johanan the son of Kareah, and all the captains of the armies took all the remnant of Juda that were returned from all the heathen, whither they were driven, to dwell in the land of Juda.

6 The men and the women and the little children and the Kings daughters, [See above chap. 41. 10.] and every soul, [that is, man, person. [See Gen. 12. on ver. 5.] that Nebuzaradan the Captain of the guard had left with Gedaliah the son of Abikam, the son of Saphan; also the Prophet Jeremiah, and Baruch the son of Neriah:

7 And they went into the land of Egypt: for they were not obedient unto the voice of the LORD: and they came unto Tahpanhes, [See above chap. 2. on vers. 16. This place is held to be the same city which is called by the heathen writers Daphne.]

8 Then came the word of the LORD unto Jeremiah at Tahpanhes, saying,

9 Take great stones in thine hand, and hide them in the clay in the brick-kiln, [Or brickerie, brick-house] which is by the door [or entry] of Pharaohs [See Gen. 12. on ver. 15. this seemeth to have been Pharaoh Hophra. So below chap. 44. 30.] house at Tahpanhes, before the eyes of the men of Juda.

10 And say unto them, Thus saith the LORD of hosts, the God of Israel; behold I will send and fetch [Heb. take. See above chap. 37. on ver. 17.] Nebuchadnezzar the King of Babel, my servant, [See above chap. 25. on ver. 9, and 27. 6.] and I will set his throne upon these stones that I have hid, [by the ministry of my servant Jeremiah] and he shall spread his beautiful tent [or royal tent, pavilion. The Hebrew word is only found here, and seemeth to have the name from singular beauty] over them.

11 And he shall come and smite the land of Egypt; [As below chap. 46. 13, &c.] him for death to death, [meaning, is appointed and ordained. See above chap. 15. 2, 3. Zach. 11. 9.] to death; and him for captivity to captivity; and him for the sword to the sword.

12 And I will kindle a fire [That is, cause or procure desolation, destruction. Compare above chap. 15. 14.] in the houses of the Gods [that is, Idolatrous Temples] of Egypt, and he shall burn them, and carry them

away captive; [Nebuchadnezzar shall burn the Idols of the Egyptians, and their houses or temples, and shall carry the Egyptians away captive.] and he shall put on the land of Egypt like as a shepherd putteth on his garment, [that is, he shall take the riches and spoil of Egypt to himself, for his own profit and benefit, and carry them away with him as easily and conveniently as a shepherd putteth on his shepherds coat, to cover himself therewith, and wrap himself in it against the cold: he shall be laden, covered, and as it were be wrapt round about with the spoil] and he shall march forth from hence in peace.

13 And he shall break the reared images [As 1 Kings 14. 23.] of Beth-schemesh, [that is, of the house of the Sun, called by the heathen writers Heliopolis; that is, the city of the Sun, where they committed abominable idolatry. This city is conceived to have been also called by the Hebrews On, Gen. 41. 45, 50.] which is in the land of Egypt, [there was another Beth-schemesh in Israel by the borders of the Philistines, 1 Sam. 6. 12. [and he shall burn the houses of the gods of Egypt with fire.

C H A P. XLIV.

Jeremiah representeth before the eyes of the people in Egypt the former sins and punishments of Juda, ver. 1, &c. he likewise prophesieth unto them their destruction in Egypt, 11. The desperate obstinacy of the Jews against this prophecy, 15 for which the Prophet grievously threateneth them the second time, and for a token foretelleth what shall befall the King of Egypt, 20.

THe word [Namely of the Lord] that came to Jeremiah concerning all the Jews which dwell in the land of Egypt: which dwell at Migdal, [See Exod. 14. 2.] and at Tahpanhes [as above chap. 43. 7.] and at Nopb, [See Isai. 19. 13.] and in the land of Pathros, [See Gen. 10. on ver. 14.] saying:

2 Thus saith the LORD of hosts, [See 1 Kings 18. on ver. 15.] the God of Israel; ye have seen all the evil [of punishment] that I have brought upon Jerusalem, and upon all the cities of Juda: and behold they are a desolation at this day, and no man dwelleth in them:

3 Because of their wickedness which they have committed to provoke me to anger, going to burn incense (and) to serve other gods which they knew not, they, you, nor your fathers.

4 And I sent unto you all my servants the Prophets, being up early and sending. [See above chap. 7. on ver. 13.] to say, Oh do not this abominable thing, [Heb. the thing of this abomination] that I hate.

5 But they hearkened not, nor inclined their ear, to turn from their wickedness: that they should not burn incense unto other Gods.

6 Therefore my fury and mine anger was poured forth, [Compare above chap. 7. 20. and 42. 18.] and hath burned in the cities of Juda, and in the streets of Jerusalem: so that they are become a solitariness (and) a desolation, as it is at this day.

7 And now, thus saith the LORD, the God of hosts, the God of Israel; wherefore commit ye (so) great an evil [Of guilt, that is sin] against your souls, [That is, to your own destruction, against your selves, against your lives, &c. Compare Numb. 16. on ver. 38.] to cut off from you the man and the woman, the little child and sucking [See of the Hebrew words, Psal. 8. on verse 3. out of the midst of Judah, that ye may leave your selves on remnant? All this, implieth the Lord, you will caule by this wickedness of yours: you carry your selves no otherwise, then as if ye had a mind and

and a desire to bring these miseries upon you : so in the seq. i. Compare above chap. 18. on ver. 16.]

8 Provoking me to anger by the works of your hands, burning incense unto other Gods in the land of Egypt, whither ye are come to sojourn there : that ye might cut your selves off, [Or might cut off (all remnant) unto your selves] and that ye might be a curse, and a reproach among all the nations of the earth ?

9 Have ye forgotten the wickednesses [Others, evils; that is, plagues. So in the sequel. But compare the next verse] of your fathers, and the wickednesses of the Kings of Juda, and the wickednesses of their wives, and your (own) wickednesses, and the wickednesses of your wives ; which they [namely the fathers, Kings, &c.] have committed in the land of Juda, [otherwise the mischiefs which they (to wit, the enemies) have exercised in your land, the evil that they have committed there] and in the streets of Jerusalem ?

10 They are not (yet) contrite (in heart) : [That is, they are not softened nor broken in heart, they have had no hearty sorrow and repentance, nor sued for mercy. See Psal. 51. on ver. 19.] neither have they feared, [Compare Proev. 28. on ver. 14. and above chap. 3. 8.] nor walked in my law, and in my statutes which I gave before your face, and before the face of your fathers. [That is, which I clearly and publickly propounded unto you, and to your fathers, that ye might order your conversation accordingly.]

11 Therefore thus saith the LORD of hosts, the God of Israel, Behold I will set my face against you, for evil, and to cut off all Juda [To wit, mine angry face : as if God should say ; As they obstinately set their face against all my commandments, so will I set my face against them for their destruction. Compare Lcv. 17. on ver. 10. and Psal. 21. on ver. 10.]

12 And I will take away the remnant of Juda, that have set their faces to go into the land of Egypt [See above chap. 42. on ver. 15.] to sojourn there ; and they shall all be consumed in the land of Egypt, they shall fall by the sword, they shall be consumed by the famine ; from the least unto the greatest, they shall die by the sword and by the famine : and they shall become a cursing, [See above chap. 42. on ver. 18.] an astonishment, and a curse, and a reproach.

13 For I will visit them that dwell in the land of Egypt, according as I have visited Jerusalem, by the sword, by the famine, and by the pestilence.

14 So that the remnant of Juda which are come into the land of Egypt to sojourn there, shall have none to escape, or remain : [Heb. none escaped or remaining : as above chap. 42. 17.] to wit, to return into the land of Juda, n^thether their soul longeth [Heb. n^thether they lift up their soul. See above chap. 22. on ver. 27.] to return to dwell there, but they shall not return thither ; saving those that shall escape. [Heb. the escaped ones ; to wit, some few godly persons that were carried against their wills into Egypt ; or else, whom it shall please God graciously to convert, and let them remain, that they may be witnesses of the truth of these prophecies. Compare below ver. 28.]

15 Then all the men which know that their wives burnt incense unto other Gods, and all the women that stood by, being a great company, together with all the people that dwell in the land of Egypt in Pathros, answered Jeremiah, saying,

16 As for the word that thou hast spoken unto us in the name of the LORD, we will not hearken unto thee.

17 But we will do altogether [Or certainly. Heb. doing do] all that [Heb. word, thing, matter] which is gone forth out of our mouth ; [that is, we will perform our vow. See Numb. 30. 2. Judg. 11. 36. and below ver. 25.] burning incense to Melcheth of heaven, [See

above chap. 7. the Annotations on ver. 18.] and offering drink-offerings unto her, like as we have done, we, and our fathers, our Kings, and our Princes, in the cities of Juda, and in the streets of Jerusalem : then were we satisfied with bread, and were merry, [Heb. good ; that is, merry. See Judg. 16. on ver. 25.] and saw no evil [that is, no mischief or adversity befel us. See above chap. 7. on ver. 7.]

18 But from that time that we left off to burn incense to Melcheth of heaven, and to offer drink-offerings unto her, we have wanted all things, and have been consumed by the sword, and by the famine.

19 Also when we burn incense to Melcheth of heaven, and offer drink-offerings unto her, do we make her pictured cakes [See above chap. 7. on ver. 18.] to represent her, [To wit, curiously and painfully. The Hebrew word signifieth properly pain and sorrow, from whence consequently idolatrous images have their name, because they bring men to pain and sorrow : (See 1 Sam. 31. on ver. 9. and 2 Sam. 5. on ver. 21.) and moreover the word that is here used is taken for to picture curiously, and to form, or frame an idol. Compare Job 10. on ver. 8. Others, to honour her also : to move to grief, trouble, and consequently to compassion] and do we offer drink-offerings unto her without our men ? [That is, without the will and consent, or, company and help of our men : as if that could excuse them. By their men understand their lawful husbands, as ver. 15. 25.]

20 Then spake Jeremiah unto all the people, to the men, and to the women, and to all the people that had answered him so, [Heb. after the word] saying :

21 The burning of incense which ye have burnt in the cities of Juda, and in the streets of Jerusalem, ye and your fathers, your Kings, and your Princes, and the people of the Land, did not the LORD remember it, and came it (not) up into his heart ? [That is, did he not lay it to heart, so as that he hath punished you so sorely for it ? Compare above chap. 7. on ver. 31.]

22 So that the LORD could bear it no more because of the wickedness of your dealings, because of the abominations which ye have committed : therefore your land is become a desolation, and an astonishment, [See above chap. 18. on ver. 16.] and a curse that no man dwelleth in it, as it is at this day :

23 Because ye have burnt incense, and because ye have sinned against the LORD, and have not been obedient unto the voice of the LORD, and have not walked in his law, and in his statutes, and in his testimonies, therefore this evil hath happened unto you as it is at this day.

24 Moreover, Jeremiah said unto all the people, and to all the women, Hear ye the word of the LORD all Juda that are in the land of Egypt :

25 Thus speaketh the LORD of hosts, the God of Israel, saying ; (as for) you and your wives they [your wives. See above ver. 16. &c.] have spoken with your mouth, and ye have fulfilled it with your hands ; [That is, actually performed. As if the Lord should say, ye are agreed together in this business ; the one saith it, and the other doth it, ye help one another. Others, ye and your wives, ye have &c.] saying : we will altogether keep [Heb. performing. perform, doing do] ; that is, without default put in practice, perform our vows which we have vowed, burning incense to Melcheth of heaven, and offering burnt-offerings unto her : (now) they [your wives,] have fully confirmed, perfectly established [Heb. confirming confirm. See above chap. 35. 14. with the Annotations] your vows, perfectly and fully kept,] Heb. doing done] ratified your vows.

26 Therefore hear ye the word of the LORD, all Juda that dwell in the land of Egypt : Behold, I swear by

my great name, saith the LORD, if my name shall any more be named with the mouth of any man [See Job 12. on ver. 10. So in the next verse] of Juda in all the land of Egypt, that should say (as true as) the LORD Lord liveth! [an abrupt kind of speech very usual in oaths. See Deut. 1. on ver. 35.]

27 Behold, I will watch [Or be vigilant or wakeful. See above chap. 1. 11, 12.] over them for evil and not for good: and all the men [Heb. all (or every) man] of Juda that are in the land of Egypt shall be consumed by the sword, and by the famine, until they be at an end.

28 But they that escape from the sword [Heb. the escaped ones of the sword] shall return out of the land of Egypt into the land of Juda, few in number [Heb. men of number. See Gen. 34. on ver. 30. and compare above ver. 14.] and all the remnant of Juda that are come into the land of Egypt, [others, were come. Meaning those that escaped] to sojourn there, shall know [that is, find by experience, perceive. So in the next verse] whose word shall stand, mine or theirs. [Heb. of me or of them, that is, that which proceeded from me, or that which proceeded from them.]

29 And this [That is related in the following verse] shall be the token unto you, saith the LORD, that I will visit you [that is, will punish you. See Gen. 21. on ver. 1] in this place: that ye may know that my words shall surely stand [Heb. standing or rising up shall stand] against you for evil.

36 Thus saith the LORD, Behold, I will give Pharaoh-Hophra [Called by heathen writers Apries, by others Vaphres. This man was the grand-child of Pharaoh Necho, as Herodotus affirmeth in his second book] the King of Egypt into the hand of his enemies, and into the hand of them that seek his soul: [that seek to take away his life. See Exod. 4. on ver. 19. and 2 Sam. 4. on ver. 8. Herodotus writeth that he being vanquished by his own subject Amasis, was at last delivered unto the Egyptians (that made an insurrection against him) and was strangled by them. Some conceive, that this Apries caused the Prophet Jeremiah to be killed, peradventure because of this Prophecy, and at the request of these wicked Jews, whom it may be he delivered unto them to be stoned] like as I have given Zedekiah the King of Juda into the hand of Nebuchadnezzar the King of Babel, his enemy, and that fought his soul.

C H A P. XLV.

Baruch being grieved and fearfull because of these prophecies, is reproved of God for it by the Prophet, and comforted.

THe word that Jeremiah the Prophet spake unto Baruch the son of Neriah, when he wrote these words in a book from the mouth of Jeremiah; [See above chap. 36. 2, 4, &c.] in the fourth year of Jechoiakim the son of Josiah the king of Judah, [It appeareth plainly that in placing and gathering of these prophecies, the order of time is not every where exactly followed. [Compare above chap. 35. on ver. 1. and see in the next chapter, &c.] saying,

2 Thus saith the LORD, the God of Israel, concerning thee, O Baruch:

3 Thou sayest, wo is me now, for the LORD hath added grief to my sorrow: [For the godly were very few, wickedness prevailed, and present miseries were exceeding great, but the future were farre greater.] I am weary of my fighting, and find no rest. [By the following answer may be gathered, that Baruch, as a godly man, believing all these prophecies concerning the destruction of Jerusalem, and of the whole land, &c. was exceedingly grieved and troubled at

it, but in the mean while, through humane frailty, was too much dismayed and perplexed at the condition of the people of the Jews in generall, and for his own person in particular: for which he is reproved of God, and yet nevertheless comforted.]

4 Thus shalt thou say unto him; Thus saith the LORD; Behold, that which I have built, I break down; ¶ That is, I go about to break it down: I will do it forthwith. So in the sequel] and that which I have planted I pluck up, even this whole land.

5 And shouldest thou seek great things for thy self? [That is, shouldest thou desire a quiet, prosperous, and flourishing estate for the people of the Jews, and for thine own self?] seek them not: for behold, I bring evil [of punishment] upon all flesh, [that is, a general calamity upon all sorts and conditions of men. See Gen. 6. on ver. 12.] I saith the Lord; but I will give thee thy soul [That is, thy life] for a prey, in all places whither thou shalt go. [As if God should say, let my grace, with this mercy, be sufficient, that thou art preserved as in a general deluge. Compare above, chap. 38. 2. & 39. 19.]

C H A P. XLVI.

The title of the following prophecies, verse 1. A prophecy of the discomfiture of the King of Egypt, Pharaoh-Necho. 2. And further of the totall destruction of Egypt by Nebuchadnezzar, with an additional promise, 13. Gods people are comforted in their afflictions, 27.

THe word of the LORD which came unto the Prophet Jeremiah, against the Gentiles.

2 Against Egypt: [Or, concerning Egypt, or the Egyptians; against the army of Pharaoh-Necho king of Egypt, which] Or who; to wit, Pharaoh-Necho] was at the river Phrath, [Euphrates. See Gen. 2. on ver. 14. So in the sequel] by Carchemis: [Or at Carchemis: understanding it of King Pharaoh-Necho himself, who had his army thereabouts: it being uncertain whether he in the time of Josiah (whom he conquered) after he took this City, (which Sennacherib had taken from the Syrians) or whether he was again before it with his army to subdue it, or whether he had continued the siege from that very time. See 2 Kings 3. on ver. 29. and 2 Chron. 35. 20 also Josh. 10. 9. which Nebuchadnezzar the king of Babel smote, in the fourth year of Jechoiakim, the son of Josiah the king of Judah. [To wit, in the life-time of his father Nabopolassar, after that Jeremiah had prophesied of all these things before, as followeth: after which discomfiture the king of Egypt tarried at home; though he undertook another expedition yet in Zedekiah's time, but in vain. See 2 Kings 4. 7. and above chap. 37. 5, 11.]

3 Make ready the shield and the buckler, and draw near to the battel. [To give battel:] Thus the Prophet speaketh to the Egyptian soldiers, in a deriding way: as if he had said, prepare your selves as well as ye may, it will be but in vain, ye shall notwithstanding be smitten. Compare below chapter 51. 11.]

4 Tie, harness the horses [To wit, to the chariers, out of which the charet-horsemen in those times were wont to fight. See 2 Sam. 10. on ver. 18. Heb. bind. Compare Genes. 46. 29. and Exod. 14. 6. 1 Kings 18. 44. &c. where the same Hebrew word is used. Others, saddle the horses] and get up ye horsemen, and set your selves with (your) helmets: scour the spears, put on the brigandines.

5 Wherefore do I see, [In a prophetical vision, which God shewed him concerning this matter] (that) they are dismayed; (and) driven back? even then

their champions are smitten, and take the flight, [Heb. flee the flight] and look not back : there is fear round about, saith the LORD.

6 Let not the swift [Heb. light ; to wit, of foot, as 2 Sam. 2. 18. that is, swift in running] flee away, neither let the champion escape : [God meaneth, that neither swiftness nor strength shall avail them. Others, the swift shall not flee away, neither shall the champion escape] they stumbled and fell toward th: North, by the bank [Heb. by the hand, or side. See above chap. 41. 9.] of the river Pbrath.

7 who is this (that) marcheth up as a stream, whose waters are moved as the rivers ? [This similitude hath respect to the situation of Egypt, that had many rivers or streams of water. Understand hereby the multitude of soildiers, with whom Pharaoh came marching on most proudly]

8 Egypt [That is, the Egyptians] marcheth up like a stream, and (bis) waters are moved like the rivers : and he saith, I will march up, I will cover the earth, [with the multitude of my soildiers, as with a cloud] I will destroy the city, and them that dwell therein. [If by the city here be meant Carchemis, whereof above ver. 2. then he had not yet taken this city, but intended now to subdue and conquer it. Others understand by the city, cities and inhabitants in general. See below chap. 47. 2.]

9 March up ye horses, and rage ye charrets ; That is, march madly and furiously] and let the champions march forth : the Ethiopians [Heb. Cus. See of these, and of the Putians and Lydians, of whom in the sequel, Genes. 10. on ver. 6, 13. These were hired by the king of Egypt. See ver. 16, 17, 21.] and the Putians that handle [that is, bear, practise, exercise] the shield, and the Lydians, that handle and bend [Heb. properly tread. See Psal. 7. 13.] the bow.

10 But this day is the Lords, the LORDS of hosts ; [See 1 Kings 18. on ver. 15.] a day of vengeance, that he may avenge himself of his adversaries, and the sword shall devour, and be satiate, and made drunk with their blood ; for the Lord LORD of hosts hath a slay-offering [Or, slay [that is, he will cause his enemies to be slain, and this his righteous judgment shall be so acceptable unto him as a slay-offering ; for his Name shall be thereby glorified. Compare Isa. 34. 6. Ezek. 39. 17, &c. with the Annotat.] in the land of the North [For Carchemis lay Northward from Egypt] by the river Pbrath.

11 Go up to Gilead [See Genes. 37. 25. with the Annotat.] and fetch [Heb. take. See above chap. 37. on ver. 17.] balm, [to cure the wounds that are given. Compare above chap. 8. 22. and below chap. 51. 8.] thou Virgin daughter of Egypt : [That is, ye people or inhabitants of Egypt, that boast of your power, prosperity, and unconquerableness, as if none were able to master or force you : as a virgin is proud of her beauty or virginity. Compare 2 Kings 19. on ver. 21.] in vain dost thou multiply medicines, there is no cure for thee. [Or, plaster, &c. Heb. rising, coming up, &c. (See above chap. 30. on ver. 13, and 17.) so that all your talking of Physick will not help you.]

12 The nations have heard thy shame, and the land is full of thy cry : for they have stumbled, champion against champion they are fallen both together [Or, hath stumbled over the other. [Heb. champion against champion, offended themselves or, champion hath fallen by, or over champion.]

13 The word, which the LORD spake to the Prophet Jeremiah, concerning the coming of Nebuchadreza King of Bibel, to smite the land of Egypt. [That is, to subdue the land, and to smite the inhabitants thereof. Com-

pare above chap. 43. 11. and below chap. 47. 1, &c. This is now a Prophetic of Nabuchadreza marching up into Egypt. Compare Isa. 19. 1, &c. and Ezek. chapters 29. 30. and 32.]

14 Declare it in Egypt, and cause it to be heard at Migdal ; [See of this place above chap. 44. on ver. 1.] cause it also to be heard at Noph, and at Tahpanhes say ; stand up, [For thine own defence : as above ver. 4.] make thee ready, for the sword hath consumed whatsoever is round about thee. [That is, shall certainly do it. Or, as the sword of the Babylonians hath devoured whatsoever is round about thee, so shall it be thy turn also.]

15 Why are thy strong men swept away ? [In the Hebrew that word strong men is put in the plural number, and the word swept away, in the singular ; that is, every one of thy strong or valiant soildiers. So in the sequel] they stood not, [They neither could nor durst stand against the Babylonians] because the LORD drove them on. [Or, thrust them on, thrust them down.]

16 He made many stumbling ones : [Heb. he multiplied the stumbling one] yes one fell upon another ; [Heb. the man upon, or with his neighbour] so that they said, Arise, and let us return to our (own) people, and to the land of our nativity [that is, our own country] because of [or barely for sdm [Heb. from the face of] th. oppressing sword. [Others, because of the sword of the oppressing land] See above chap. 25. on ver. 38. Those that were come out of other countreys to help Pharaoh, said thus to one another. Compare Isa. 33. 16.]

17 They did cry there, Pharaoh the King of Egypt is (but) a noise : [That is, a mere boaster and bragger, that maketh a great stir and ado, but to little purpose : he hath (as it followeth) carelessly overslept his time, he is risen too late ; and we must suffer for it now. Others, is wasted, or ruined. Heb. a great noise, or, a desolation which is done with a great noise, or, cracking] he hath let the appointed time pass. [Or let slip the opportunity and season to fight, or to prevent this mischief, according to the warning given him.]

18 (As true as) I live, saith the King whose Name is the LORD of hosts ; he shall surely come as Tabor among the mountains, and as Carmel by the sea. [That is, as mount Tabor exceedeth all other mountains, and as mount Carmel is seen afar off in the sea : so shall Nebuchadreza surpass all his enemies, and subdue them under him. Others take it as an abrupt kind of an oath in this sense : as certainly as those mountains are firmly and well rooted, shall this work of mine be likewise fulfilled. Of Tabor see Judg. 4. on ver. 6. of Carmel, 1 Kings 18. on ver. 19.]

19 Make furniture of carrying away captive for thy self, [That is, pack up all, get bag and baggage ready, which thou mayest have need of when thou goest into captivity. Compare Ezek. 12. 4, &c.] thou inhabitant, [Thou that imaginest that thou dwellest so safe and secure. Compare Isa. 47. 8. and 48. 18.] thou daughter of Egypt : for Noph [As above ver. 14.] shall become a desolation, and shall be burnt, [Others, shall be waste, or desolate,] (so) that none shall dwell in it.

20 Egypt is a very fair heifer : [That is, like a young cow-calf, a young heifer, fat, wanton, and lusty] the slayer [Or, carver, bewer, Heb. the carving, cutting, cutting asunder ; that is, he whom we call the slaughter-man, or, the butcher. See Job 35. on ver. 13. and 33. on ver. 6.] cometh, he cometh from the North. [Or, the slayer of the North, he cometh, he cometh ; that is, he will certainly and suddenly come]

21 And even her hired ones [Those soldiers which Egypt (that young heifer, that wanton daughter) hath hired and taken on or listed for money or wages, which are among her forces] in the midst of her, are like fatted calves ; [Heb. calves of fatting] but they also are turned back, [or will be turned back : and so in the sequel] they are fled (away) together, they did not stand : for the day of their destruction [or ruins, deadly mischief] is come upon them, the time of their visitation, [that is, punishment. See Gen. 21. on ver. 1.]

22 Her voice shall go like a serpents ; [That is, Egypt shall not brag and boast so any more , as she did in times past, but on the contrary utter a low voice and speak humbly when the Babylonians shall come upon her. Compare Isa. 29. 4.] for they [the Babylonians] shall march along with an army, and come unto her with axes, as hewers of wood.

23 They have hewn down her forest, [That is, the cities, and villages, also the people, or the soldiers of Egypt, which by reason of the great multitude of people are compared to a forest ful of trees. Compare Isa. 10. 18, 19.] saith the LORD, though it is not to be searched : [to wit, the number of trees ; that is, of men] for they are more than Grashoppers, so that men cannot number them. [Heb. they have no number. So Judg. 6. on ver. 5.]

24 The daughter of Egypt is ashamed : she is given into the hand of the people of the north. [That is, of the Babylonians.]

25 The LORD of hosts, th: God of Israel saith ; behold, I will visit upon the multitude of No, [or the common people of &c. The Hebrew word Amon is likewise so taken in this book, below chap. 52. 15, for Hamon, that is, multitude, company of people, or assembly of men and women, that by their stirring and multitude make a noise. Compare Exod. 32. 15. at that time the city of No (that is, according to the common opinion Alexandria) was a very famous populous sea-port and city of traffick in Egypt : otherwise Amon signifieth a nourisher, foster-father, or a nursing child which is fed and brought up by others; therefore some render it here, the nursing father, or the nursing children ; that is, those that have their maintenance by No ; as that may be truly affirmed of great cities of trading, that many men have their livelihood by them. Compare Nahum 3. 8.] and upon Pharaoh, and upon Egypt, and upon their gods, and upon their kings : [that is, not only this king, but also his successors : or the Princes and Rulers of Egypt, who put their confidence in their King, and were likewise as petty kings in so great and mighty a kingdom. Compare above chap. 19. on ver. 3. and further Gen. 14. on ver. 5. also Jos. 12. 9, &c.] yea upon Pharaoh and them that trust in him.

26 And I will deliver them into the hand of those that seek their soul, [That is, that seek to take away their lives : as above often] and into the hand of Nebuchadrezzar the King of Babel, and into the hand of his servants : but afterwards it [namely, the daughter of Egypt ; that is, the land of Egypt. See ver. 24, and 11. with the Annotat.] shall be inhabited, as (in) the daies of old, [Compare Ezek. 20. 11, 13, 14. and see the contrary of Babel, below chap. 50. 39.] saith the LORD.

27 But thou my servant Jacob fear not, and be not dismayed O Israel ; for behold I will deliver thee out of far (countries) and thy seed, [that is, posterity] out of the land of their captivity : and Jacob shall return, and be still and quiet, and none shall make (him) afraid, [or cause him to quake, or tremble]

28 Thou (then) my servant Jacob fear not, saith the LORD ; for I am with thee : for I will make a full end of all the heathen, [See above chap. 4. on ver. 27.] whither

I shall have driven thee, but I will not make a full end of thee, but correct thee in measure, [See above chap. 10. on verse 24. and 30. 11.] and not hold thee altogether guiltless, [Heb. holding guiltless not hold thee guiltless : as above chap. 30. 11. that is, not let thee utterly go unpunished]

C H A P. XLVII.

A prophecy against the Philistines, Tyrians, Zidonians, and others that lay by the sea side.

THe word of the LORD that came to the Prophet Jeremiah against the Philistines, before that Pharaoh smote Gaza. [Compare above chap. 46. 13. Some conceive that Pharaoh-Necho, in the life-time of Josia had taken the Philistines land and kept it, until the coming of Nebuchadnezzar, before he marched up the first time toward Charchemish, here prophesied of, (See above chap. 46. 2.) then should Jeremiah have prophesied this at such time as Josia was yet in his prosperity. Of Gaza see above chap. 25. 9, 20, and Judg. 1. on ver. 18, and 16. on ver. 1. and Amos 1. 6.]

2 Thus saith the LORD, Behold, waters rise up out of the north, [By waters here is meant the great & dreadful army of the Babylonians : (See this phrase Isa. 8. 7.) as continually in these prophecies by the North is meant Babel : Compare especially above chap. 25. 9, &c. Though some conceive (from ver. 1.) that Pharaoh-Necho did all this when he came back out of Syria from the north (after the death and overthrow of Josia) to the South] and shall become an overflowing brook, and overflow the land, and the fulness thereof, [that is, all that is in it. Compare Psal. 24. 1. and 89. 12. and 104.] 24. the city and them that dwell therein ; [as above chap. 46. 8.] and the men shall cry, and all the inhabitants of the land shall howl ; [Heb. man and inhabitant]

3 Because of the sound of the noise of the hooves of his] the enemies] strong (horses), [See of the Hebrew word, Psal. 22. on ver. 13. So above chap. 8. 16 and below chap. 50. 11.] because of the noise of his charits, (and) the rumbling of his wheels : the fathers look not back to the children, because of the febleness of hands : [that is, in regard of their want of courage. See 2 Sam. 4. on ver. 1.]

4 Because of the day that cometh to destroy all the Philistines, to cut off every remaining helper to Tyrus and Zidon, [Others, to cut off with, or beside Tyrus (Heb. Tzor) and Zidon, every remaining helper. Compare above chap. 25. 22. and 27. 3. Ezek. chapters 26. 27. 28. And see of both these cities, Jos. 19. on ver. 29. and Gen. 10. on ver. 15. Heb. every remaining one that helpeth] for the LORD will destroy the Philistines, the remnant of the Isle of Caphtor, [That is, of the country lying by or beyond the mid-land sea; hereof are sundry opinions. It may be that this land lay between Egypt from Patros, and the land of the Philistines. See Psal. 72. on ver. 10. Of Caphtor see Gen. 10. 14. Deut. 2. 23. Amos 9. 7.]

5 Baldness is come upon Gaza ; [That is, the inhabitants of Gaza shall make themselves bald in token of mourning. So of making incisions in the flesh, see above chap. 16. on ver. 6.] Askelon [lying in the low grounds by the sea-side. See Judg. 14. on ver. 19.] is cut off (with) the remnant of their valley : how long wilt thou make to thy self ? [See Deut. 14. 1. above 16. 6.]

6 O wo, thou sword of the LORD, [Compare above chap. 25. on ver. 29. and Ezek. 21. 8, 9, &c.] how long wilt thou not be quiet ? [That is, how long wilt thou continue ere thou be quiet ? Some take this to be a complaint of the Philistines, of or concerning

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their misery] enter into thy scabberd, [Heb. be gathered, gather thy self; that is, commit thy self to the covering of thy scabberd. Of the use of this word see Psal. 26. on vers. 9.] rest and be still.

7 How shouldest thou be quiet? [These are the words of the Prophet] The Lord indeed hath given the (sword) a charge against Asa, lon, and against the Sea-haven, there with he appointed it. [The Lord hath there appointed the sword its place and time to rage. Compare Mic. 6. 9. and Ezek. 25. 16. Zeph. 2. 5, 6.]

C H A P. XLVIII.

A prophecy against the Moabites, because of their manifold sins, especially their intolerable insolence and contempt of God and his people, with a promise annexed.

Against Moab [Or, of Moab. Compare Isa. chap. 15. and 16. Ezek. 25. 9. Amos 2. 1. and above chap. 25. 21. and 27. 5.] thus saith the LORD of hosts, the God of Israel; Wo unto Nebo, [this city, and those that follow, lay all beyond the Jordan in the land of the Moabites. See Numb. 32. 31, &c.] for it is destroyed [that is, it shall certainly be destroyed. So in the sequel] Kirjathaim is confounded, it is taken: (the cry) of the high place [some conceive this to be Hesbon, lying upon a great high mountain, of which the Moabites especially boasted, as followeth: or one of the chiefest fortresses. Others understand Bamoth, from Isa. 15. 2. and here below, vers. 35. Others, the rock Sela, from vers. 28. Some retain the Hebrew word Misgab in the text] is confounded and afraid.

2 Moabs boasting of Hesbon is no more; [Hesbon was a royal city, Deut. 2. 24, &c. repared by the children of Reuben, Numb. 32. 37. Others, there is no (more) boasting of Moab, at Hesbon have they, &c. [they have thought evil against it, [the enemies have determined to destroy Hesbon. This is aptly fitted in the Hebrew to the word Hesoor, Heb. Chesibbon; that is, thought, imagination; and Chusichab is to think, to devise. So in the sequel to the city of Madmen is applied Tiddommi, Madmena, Isa. 25. 10. (where also mention is made of Moab) is taken for dung, excrement, and the Hebrew word from whence this Tiddommi is derived, signifieth to cut off, to cut down, to be destroyed] (saying) Come and let us cut it off, that it be no (more) a people: [compare above chap. 33. 24. and below, vers. 42.] also thou O Madmen [See of another Madmena, Isa. 10. 31.] shalt be cut down; the sword shall destroy thee.

3 There is a voice of crying from Horonaim; destruction and a great breach. [That is, desolation, murder, &c. See above, chap. 4. on vers. 6, and 20.]

4 Moab is broken: [Compare above chap. 17. 18. and 22. 20, &c.] her [In the feminine gender. In this prophecy is spoken of Moab sometimes in the feminine, and sometimes in the masculine gender. So in the next chapter of Ammon, Edom, &c. and consequently of Babel, Midian, &c. Sometimes respect may be had to the land, and sometimes to the people. Also the Hebrew word which signifieth land, or earth, is used in both genders, but most of all in the feminine. Compare below chap. 51. on vers. 28.] little (children) have caused a cry to be heard.

5 For (in) the going up of Lubith weeping upon weeping shall go up: [Compare Isa. 15. 5. for in the going down of Horonaim, [where men go down from Lubith to Horonaim, lying in the low grounds close by Lubith] the adversaries (of Moab) have heard a cry of calamity. [Heb. cry of a breach, or, of breaking; that is, murder, or, mailing cry of the Moabites, cry-

ing to one another, as followeth. So Ha. 15. 5. Others, the enemies that cried breach were heard.]

6 Flee, deliver your soul; [That is, save your selves (as we use to say) or your persons] and be as the beast in the wilderness, [as dry, waste, bare, and solitary, as the heath, or Tamarisk shrub in the wilderness. See above chap. 17. on vers. 6. Heb. Arer; which also suiteth to the city of Arer, whereof below ver. 19.]

7 For for thy confidence in thy works, [Thus we also use the word works, for all manner of buildings and fortifications, whereof Moab, as inhabiting for the most part a plain and even land, seemeth to have been well provided, and to have trusted therein against all invasion, as is here exprest] and in thy treasures, thou shalt also be taken: and Camos [Heb. Chemosh, the Idol of the Moabites: (See Numb. 21. 29.) as also of the Ammonites, Judg. 11. 24.] shall go forth into captivity, [Or, among the captives, or, those that are carried away captive. So below vers. 11. Compare Isa. 46. 1. with the Annot.] his Priests, and his Princes together. [his, to wit, the idol Camos his Priests, that honoured and adhered unto this Idol as their Lord and king, to whom his Princes are also added. So below chap. 49. 3. Compare Hos. 10. 5. and Ezek. 43. 7.]

8 For the destroyer [The King of Babylon] shall come upon every city, (10) that not a city shall escape, and the valley shall perish, and the plain [Or, flat land] (shall) be destroyed: for the LORD abhors it.

9 Give feathers unto Moab; [Spoken in a deriding way] for she shall go forth flying. [In stead of making resistance (will the Prophet say) they shall seek to flee away with all speed, like a bird] and her cities shall become a desolation, that no man shall dwell in them.

10 Cursed be he that doth the work of the LORD [To wit, the cutting off the Moabites, which was commanded and enjoined by God unto the Babylonians] deceitfully: [Heb. (with) deceit; that is, slothfully, slowly, so that he doth not perform his masters charge. Compare Prov. 10. on vers. 4. and 12. 24. 27.] yea cursed be he that keepeth back his sword from blood. [The blood of the Moabites, that he should not shed it by the sword. Compare above chap. 47. 6, 7.]

11 Moab hath been quiet, [That is, secure and careless, living at ease, and in pleasure, (Compare Amos 6. 10.) not fearing any violence: compare Prov. 1. 32, 33. and above, chap. 46. 27. where another kind of quietness is promised unto the people of God] from his youth, and he hath lain still on his lees, [or, dregs] & hath not been emptied from vessel into vessel, [or, let off], drawn off the lees from one vessel into another: a similitude taken from wine: the meaning is, that Moab having continued in his own countrey from the beginning, was grown rich, luxurious, mighty and insolent, as the following words declare] and hath not walked into captivity: therefore his taste remained [Heb. stood] in him, and his sent is not changed.

12 Therefore behold, the day is come saith the LORD, that I will send unto him strange guests, that shall carry him into strange places; [Or, wanderers, walkers, that shall cause him to wander and straggle abroad in strange countreys. Compare above, chap. 2. 26. with the annotation] and empty vessels, and beat [or scatter. See Judg. 7. on vers. 19.] their bottels [meaning wine-bottles. See above chap. 13. 12.] in pieces.

13 And Moab shall be ashamed because of Camos: [See above, vers. 7.] like as the house of Israel was ashamed because of Bethel, [that is, for the idolatrous golden calf of Bethel, and the idolatry which they committed therewith. See 1 Kings 12. 28, 29, &c.] there

their confidence, [that is, wherein they put their confidence.]

14 How will ye say, we are champions, and valiant men [Heb. men of valour, or, courage] for battle?

15 Moab is destroyed, [That is, whereas Moab must be suddenly destroyed: and so in the sequel] and gone up [that is, broke up, gone away] (out of) his [Heb. her. See on vers. 4.] cities, [Others, her cities are gone up into smoke; that is, burning. Or, (the destroyed) hath scaled her cities] and the choice of his young men is gone down to the slaughter: [for to be slain. Compare below chap. 50. 27. [saith the king whose name is the LORD of hosts.]

16 Moabs destruction [As above chap. 46. 21.] is near to come: and his evil [Of punishment; that is, ruine] hasteth greatly.

17 Bewail him all ye that are round about him, and all (ye) that know his name; [That knew how famous and renowned he hath been: see Gen. 6. on vers. 4.] say, how is the strong staff, the beautiful sticke [Heb. the staff of strength, the sticke of beauty, or, of ornament, that is, that mighty and magnificent people, or kingdom] broken?

18 Come down from (thy) glory, and dwell in thirst, [That is, in dry places, in want of all things] thou inhabitant, [Compare above, chap. 46. 19. with the Annotat.] thou daughter of Dibon: [also a city of the Moabites, lying on a mountain. See Isa. 14. on vers. 2.] for Moabs destroyer is come up against thee; he hath spoiled thy strong holds.

19 Stand by the way, and espy, thou inhabitant of Aroer: [Lying by the brook Arnon, Deut. 2. 36.] Ask the fleeing (man) and the escaped (woman) say, what is there done? [because ye flee thus amazed: a lively description of that which is done at such times, and should be done there.]

20 Moab is confounded, for he [Heb. she] is cast down, [Or, afraid, astonished] howl and cry; [See Isa. 16. 7.] publish it at Arnon, a city lying by the mountains, where the original of both the brooks Armons was, having the same name] that Moab is destroyed.

21 And the judgement [That is, punishment. See Deut. 19. on vers. 6. and Prov. 19. on vers. 29. So below vers. 47.] is come upon the plain land: [That is, flat land. There was such a countrey in Moab, so called; the following names are all of them names of cities of the Moabites. It is conceived, that the Moabites took them all again either by force, or with the consent of the king of Assyria, after that the ten tribes were carried away captive: for they being subdued in Davids time, (2 Sam. 8. 2.) and afterwards rebelling, were conquered again by Jo: am, &c. 2 Kings 3. 4, &c.] upon Holon, and upon Fahazah, and upon Mephia:.

22 And upon Dibon, and upon Nebo, and upon Beth-diblathaim,

23 And upon Kiriathaim, and upon Beth-gamul, and upon Beth-meon,

24 And upon Kerioth, and upon Bozra; [Not of the Edomites, (as below chap. 49. 13. and elsewhere often) but of the Moabites. Some conceive it to be Bozer, Jos. 21. 36.] yea upon all the cities of the land of Moab, that are far off, and that (are) near.

25 The horn [See Deut. 33. on vers. 17. and in particular, Psal. 75. 11.] of Moab is cut off, and his arm [See Job 22. on vers. 8. and in particular, Psal. 37. 17.] (is) broken, saith the LORD.

26 Make him drunken, [Ye Babylonians; to wit, with the cup of Gods wrath. See above chap. 25. 15. 16. and Isa. 63. 6.] Because he hath magnified himself against the LORD: [Hath insulted against God and his people both in words and deeds. Com-

pare Psal. 35. 26, 27. with the Annotat. and below vers. 42.] therefore Moab shall clap (with the hands) in his vomit, [like mad drunkards, that falling down to the ground, clap their hands, and keep a stir in their own vomit. Others, swallow themselves, &c.] and he himself also shall be a derision, [As he formerly did use to deride the people of God, as followeth.]

27 For was not Israel a derision unto thee? [Yea certainly, will the Lord say: meaning, when Israel was punished and carried away captive] was he found among theives, [discovered and taken in the very act of theft, who are wont to be derided.] See above chap. 2. 26. and Job 30. 5.] that thou wast (so) moved, from the time that thy words were of him: [Or, didst shake for joy, when thou didst talk of him, mocking at his miseries, as Edom did at Judas.]

28 Forsake the cities, and dwell in the rock, [Some conceive this to be a fortress lying in the south, and by the wildernes of Moab, which was also destroyed, Isa. 16. 1. and is meant above vers. 1. Others take it to be meant in general of rocks and shelves] ye inhabitants of Moab: and be like a dove that maketh her nest in the passages [that is, in the sides, in the clifts, crannies, holes] of the holes mouth.

29 We have heard the pride of Moab, (he is very proud:) his stoutnes, and his arrogancy, and his pride, and the haughtines of his heart. [Compare Isa. 16. 6, 7.]

30 I know his wrath, [Or, rising, overflowing anger.] saith the LORD, but not so: his bars [That is, his vain empty counsels, his imaginary confidence. Compare Psal. 7. 15.] do not effect it so, [Compare Isa. 16. 6. Such kind of phrase we do also use in our language, of a man that presumptuously intendeth to go thorow with his own design: not so, he shall not go thorow with it so, it will not be done so: lies will not do it, &c. Others, (because the Hebrew particles ken and baddin also admit of other signification) thus: but there is no firmnes, his bars (whereon he relied) make no firmnes. Both in a good sense, to wit, that Moab with all his pride and vain confidence shall find himself deceived in the end.]

31 Therefore will I howl over Moab, yea I will cry for all Moab: for the men of Kyr-heres [Some conceive this to be the name of another city in Moab, so called, because it had a brick-wal. Compare Isa. 16. 7, 11.] shall they sigh. [Or, grumble, mutter, peep; as men use to do in an unexpected mischance, grief, wonder &c. Others, shall (my heart) sigh.]

32 Above the weeping of Jazer will I weep for thee, [That is, more yet then Iaiah wept for Jazer. See Isa. 16. 9. Others, from, or, with the weeping of Jazer: that is, as Iaiah did, I will take my weeping from his, joyn my self with him in it, &c.] thou vine of Sibma; thy branches [or young grafts, twiggs, plants] are gone beyond sea, they have reached unto the sea of Jazer: [As men are wont to deal with noble vines: thus the Prophet speaketh, because there were many vines in the countrey of the city Sibma, and not far off from thence lay the city of Jazer by the brook Arnon, which from thence ran along thorow the sea, that is, the lake of Jazer, between Jazer and Acor: and beyond this lake in the north-east, some say that there be also many vines, whose plants peradventure were carried over thither from Sibma; or else transported out of the land] (but) the destroyer [the Babylonian] is fallen upon thy summer-fruits, and upon thy vintage.

33 So that joy and gladnes is taken away [Heb. gathered. See Psal. 26. on vers. 9.] out of the fruitful field, [Heb. Carmel. See above chap. 2. on vers. 7.] namely out of the land of Moab: for I have caused the

wine to cease [That is, I will make that there shall be no wine. These are Gods words] from the tubs ; [or, wine-fat. See Joel 3. on vers. 18.] men shall not tread (grapes) with shouting : Heb. Kedad. See above chap. 25. on vers. 30.] shouting shall be no shouting. [But rather like a cry of murder.]

34 Because of the cry of Hesbon unto Eleale, unto Jahas have they lifted up [Heb. given] their voice, from Zoar unto Horonaim, that heifer of three years old : [Which cities inhabitants are so ful-bodied, fat, lusty, strong, and wanton, as a young lusty heifer of three years old. Compare Isa. 15. 5. and above chap. 46. 20.] for the waters also of Nimrim. [See Isa. 15. 6. Some place the city of Nimrim with these waters by the dead sea, between the brook Arnon, and the brook Zered, in the south end of Moab. Compare also Numb. 32. 3, 36. Jos. 15. 22.] shall become desolations.

35 And I will cause to cease [That is, make that there shall be no more] in Moab, saith the LORD, him that offereth (on) the high place, [The Idolatrous Temple of Baal-Peor was upon an high mountain, at the foot whereof the city of Beroth-Baal lay ; that is, Baals high places] and him that burneth incense to his Gods.

36 Therefore mine heart shall sound for Moab like flutes ; [Or, pipes, whereon they played lamentations] also mine heart shall make a noise for the men of Kir-heres like flutes : because [So are the Hebrew particles also elsewhere fitly taken for because, or for that. See Genes. 38. 31. Numb. 10. 26. and 14. 43. Psal. 42. 7. See also Psal. 45. on vers. 3, and 8.] the overplus he [namely Moab] had made, [or, the plenty, to wit, of all kind of riches which he had gotten] is lost. [Heb. are lost : to wit, goods plentifully gotten, or plentiful riches ; which is included in the meaning of these words.]

37 For all heads are bald, and all beards shortened : upon all hands are incisions, and upon the loins is a sack. [Heb. every head is baldness ; also, beard, &c. These were all tokens of grief and mourning. See above chap. 16. on vers. 6. and Genes. 37. on vers. 34. Isa. 15. 2, 3. and above chap. 47. 5.]

38 (There) is lamentation upon all the house-tops of Moab, [Which were flat in those countreyes. See Deut. 22. on vers. 8.] and in the streets thereof every where : [Heb. by whole] for I have broken Moab like a vessel, wherein a man hath no pleasure, [as above chap. 22. 28.] saith the LORD.

39 How is he [Moab. Heb. she] smitten ? [That is, beaten in peices, bruised ; or, dismayed, astonished] they howl : [others thus, howl ; or, they howl, (saying) how is he smitten ? others, how is she smitten ; (how) do they howl ?] how hath Moab turned the neck [fleeing from the enemy] (with) shame ? [Others, how hath Moab turned the neck ? he is ashamed. Or, how is he ashamed ?] So shall Moab be a derision, and an astonishment to all that are about him.

40 For thus saith the LORD ; Behold, he shall fly swiftly as an Eagle : [See Psal. 18. on vers. 11. And compare above chap. 4. 13. and below chap. 49. 22. Ezek. 17. 3. Hos. 8. 1. He, the enemy, the Babylonian shall suddenly come upon you] and he shall spread out his wings over Moab.

41 Every one of the cities is won, [Heb. the cities is won, or, taken ; that is, every one of the cities shall be &c. as followeth. Others, Kerioth : as above vers. 24.] and every one of the strong holds [or, towers, castles] is taken : and the heart of Moabs champions shall be at that day as the heart of a woman that is in pain. [Of child-bearing : or, that is in travail, as above chap. 22. 23. and below chap. 49. 22. &c.]

42 For Moab shall be destroyed that he be no people : [As above chap. 33. 24. and in this chap. vers. 2.] because he hath magnified himself against the LORD. [See above vers. 26.]

43 Fear, and the pit, and the snare [Here are three words in the Hebrew that are very like to one another, pached, pacheth, and pach, with elegancy we cannot imitate in our language. So Isa. 24. 17.] upon thee, thou inhabitant of Moab, saith the LORD.

44 He that fleeth away from the fear, [Heb. from the face of the fear] shall fall into the pit ; and he that getteth up out of the pit, shall be taken in the snare : for I will bring upon her, upon Moab, the year of their visitation, saith the LORD.

45 They that fled from the (enemies) force stayed in the shadow of Hesbon [That is, betook themselves for refuge to the royal city of Hesbon, thinking to be safe or secured there] but a fire came forth out of Hesbon, and a flame from between Sihon, [That is, from the midst of the city which Sihon had taken from the Moabites, and had reigned there as King, Numb. 21. 26.] and consumed the corners of Moab, and the crown of the head of the children of tumult.] Of the Moabites, that made so great a tumult, and boasted and bragged so highly. Compare above chap. 43. 17. with the Annotat. See Numb. 21. 28. The meaning is, as at that time the subduing of the land of Hesbon began, so shall it now likewise happen, so that none shall be able to hide himself.]

46 Wo unto thee Moab : [See Numb. 21. 29. and above on vers. 7.] the people of Camos [See above vers. 7. 13.] is lost : for thy sons are taken away into captivity ; thy daughters are also in captivity.

47 But in the last of dayes I will turn the captivity of Moab, [Or, bring again the captivities of Moab. This indeed may in some sort also be applied to some temporal or corporal restoration; but it hath principally respect to the spiritual redemption which they by the preaching of the Gospel should with other nations be made partakers of. Compare below chap. 49. 6, 39.] saith the LORD. Thus far is the judgement of Moab. [That is, (as we use to say) thus much be spoken of the punishment of Moab. See above on vers. 21.]

C H A P. XLIX.

A Prophecy against the Ammonites, vers. 1, &c. Edomites, 7 Damascus and the Syrians, 33. Kedar and Hazor, 28 and against Elam, with a promise annexed, 34.

A Gainst the children of Ammon [Compare Ezek. 21. 33. and 25. 2. Amos 1. 13. Zech. 1. 8, 9.] thus saith the LORD ; hath Israel then no children ? [that Ammon thus possesseth his land, as if he were heir of it ? will the Lord say] hath he no heir ? why then is Malcam [or, their Melech, meaning the Idol of the Ammonites, otherwise called Milcom and Malech, 1 Kings 11. 5, 7. and Levit. 18. 21. See there : and compare above chap. 48. on vers. 7. and below ver. 3. and Judg. 11. 24. Some render it their King ; to wit, the King of the Ammonites, which may also be understood of the Idol ; for they called their Idols their Kings. Compare Ezek. 43. 7. Amos 5. 26. with the Annotat.] heir of Gad ? [that is, of the land that was allotted and given of God to the tribe of Gad. See Numb. 32. 33, 34. Deut. 3. 12, 16. Compare the phrase with Judg. 11. 23, 24. and here in the next verse] and (why) do his people [the Idol Malcam's people. Compare above chap. 48. 46.] dwell in his cities ? [namely, Gads cities : like as the

the Moabites had taken the rest. See above chap. 48. on ver. 21.]

2 Therefore behold the daisies come, saith the LORD, that I will cause a cry of war [Meaning an alarm of Souldiers, or a sound of trumpets] to be heard over Rabba of the children of Ammon [the chief city of the Ammonites. See 2 Sam. 11. 1, and 12. 29, 30, 31. also Amos 1. 14.] and he shall be a desolate heap; [Heb. heap of desolation. That is, Rabba shall lie all on a heap, like an heap of stones. Compare Deut. 13. 16.] and her dependent places [Heb. daughters; that is, the little towns and villages that belong to her jurisdiction. See 2 Kings 19. on ver. 21.] shall be set on fire: and Israel shall inherit them that had inherited him, saith the LORD. [See on the former verse. But forasmuch as we do no where read, that the ten tribes that were carried away, were brought again to their temporal possession, (though some particular men of those tribes returned with Juda) therefore this must be understood spiritually; so that God indeed first maintained and executed the right of inheritance (which he had given his people) even against the Ammonites, as unrighteous possessors, expelling them out of his peoples land, and thereby declaring Israel to be the right heir thereof: but afterward brought the true Israelites to their perfect possession in their head the Messiah, under whose kingdom he hath put all nations, and made the faithful to be his brethren and co-heirs. See Psal. 2. 8. Rev. 11. 15. and Rom. 8. 17, &c. and compare Isa. 11. 14. Ezek. 25. 14. with the Annotat.]

3 Howl, O Hesba, [As a neighbour-city which also appertained unto Gad, Jos. 21. 39.] for Ai [another Ai then that Jos. 7.] is destroyed; Cry, ye daughters of Rabba [thereby may be meant here the women and maidens that dwelt at Rabba. Compare Luke 23. 28.] put on sack, [See Gen. 37. on ver. 34.] lament, and run to and fro by the hedges: [or fences: like dismayed and perplexed men, persons, not knowing where to hide your selves, or whither to flee] for Milcom shall walk into captivity, [see the like phrase of Milcom the idol of the Moabites, above chap. 48. 7. and Amos 1. on ver. 15.] his Priests and his Princes together.

4 Wherefore glonest thou in (thy) valleys? [Or depths, deep places: wherein thou thinkest to be shut up and secured] thy valley is flown away, [that is, thy low grounds, valleys, and depths serve thee not for valleys, that thou shouldst be able to hide thy self in them: or all the fruits of the valleys are as light as water that is flown away: or the inhabitants of the valleys are like water that is run away. Neither valley nor mountain can help thee, will God say] thou backsliding daughter; [See Amos 1. 13. and Zeph. 2. 8. they were indeed lots of spring (therefore God had also formerly spared them) but afterwards they became most bitter enemies of Gods people, and as such were most severely punished] that trusted in her treasures, [Others, hidden, concealed places] (saying) who should come against me? [that is, who should be so bold or so strong, that he should dare to venture upon me. Compare above chap. 21. 13.]

5 Behold, I will bring a fear upon thee, saith the LORD the LORD of hosts, from all those that are about thee; [Or, from all places round about thee] and ye shall be driven out, every man right forth, [Heb. before his face: that is, right forth abroad, where he may only flee or shift for himself] and none shall gather up the wandering (person) [that is, have pity on him, as to take him up, or in, and to harbour him.]

6 But afterward I will turn the captivity of the children of Ammon, [As above chap. 48. 47. and below

ver. 39.] saith the LORD

7 Against Edom [That is, the posterity of Esau] thus saith the LORD of hosts; is there then no wisdom more at Teman? [Compare Obad. ver. 8, 9. Teman and Dedan were two cities of the Edomites, lying upon mountains, by the east end of the mountain of Esau, behind the south end of the dead sea, as some maps do shew. Teman was Esau's grandchild by Eliphaz, from whom this city no doubt had the name. See Gen. 30. 10, 11.] is counsel perished from the prudent? [Others, from (their) children] is their wisdom become unprofitable? [The Hebrew word signifieth commonly to become excessive superfluous, redundant, and consequently to become unprofitable, vain, empty, or unserviceable]

8 Flee, turn back, dwell in deep (places) [Heb. deepen your selves to dwell; or by dwelling, or abiding. Meaning to hide your selves. So below ver. 30.] ye inhabitants of Dedan; [see on the former verse. Of a country in Arabia so called, see above chap. 25. 23. it may be, that both the city in Edom, and the country in Arabia have one original, because they lay not far from one another. Compare above chap. 25. on ver. 23.] for I have brought [that is, I will surely bring] the destruction [or ruin] of Esau upon him, the time (that) I visited him, [that is, the time of his visitation, as God elsewhere speaketh; that is, of his punishment. See Gen. 21. on ver. 1.]

9 If there were come unto thee wine-gatherers, [Or grape-cutters] would they not have left a gleaning? if there (were come) thieves by night, would they not have destroyed [that is, have taken away or stolen from thee. (Compare Obad. ver. 5.) which is commonly done by destroying and rifling of house and goods] as much as would suffice them? [Heb. their sufficiency, leaving something (will the Lord say) or taking no more than they could conveniently bring away or carry along with them: but I will deal otherwise with him, making him bare and empty, that he shall have nothing remaining, as is shewed in the following words]

10 But I have made Esau bare, I have uncovered his secret places, that he shall not be able to hide himself: his seed is destroyed, also his brethren, and his neighbours, and he is no (more). [Some joyn these words to the next verse, with some addition, thus: he is not (that should say:) then the meaning of that which followeth is plain, to wit, that there shall be none that shall have pity on his fatherless children or widows. Others conceive, that God in the following words speaketh in a deriding manner unto Esau, as if he had said; thou needest not to think that thy fatherless children and widows shall find favour with me; if thou leavest them behind, I will consequently execute my judgements upon thy seed, and upon all that may be left of thee]

11 Leave thy fatherless children behind, and I will preserve them alive; and let thy widows trust in me.

12 For thus saith the LORD; behold, they whose judgement it is not to drink the cup, [Of my wrath. That is, they that have not so deserved it as thou hast, to wit, the godly among mine own people. Compare above chap. 25. 29. And see Deut. 19. on ver. 6.] shall altogether drink, [Heb. drinking drink: that is, shall not go scot-free; they must smart, be punished] and shouldst thou any waies be held guiltless? [Heb. being guiltless, or being held guiltless, be held guiltless, that is my waies go unpunished. See 1 Kin. 2. on ver. 9. and above chap. 25. on ver. 29.] thou shalt not be held guiltless but thou shalt altogether drink, [Heb. drinking drink]

13 For I have sworn by myself, saith the LORD, that

Bozra [The chief city of the Edomites, often mentioned in Scripture] shall become an astonishment, [or solitariness, desolation, as above chap. 25. 9, 18, &c.] a reproach, a desolation, and a curse : and all the cities thereof [places that belong unto Bozra] shall become everlasting desolations. [Heb. desolations of eternity]

14 I have heard a report [Or rumour, tidings. Heb. properly heard an hearing. Compare Obad. ver. 1, 2, 3, &c.] from the LORD, [that is, the Lord hath revealed these tidings unto me, or which fame or rumour the Lord sent, raising up the King of Babel against Edom, as followeth] and there is an Ambassador sent among the heathen ; [that is, I have ordered by my divine providence, that as it were by an express charge, and by my instigation, they shall do as followeth. Compare above chap. 25. 9, with the Annotat. or (as stone) the King of Babel hath sent forth an Ambassador to stir up the nations &c. against Edom, as followeth; which was so ordered of God] (for to say) gather ye together and come against her, [Bozra, or Edom : as here all along mention is made of these nations & lands, sometimes in the feminine, and sometimes in the masculine gender. Compare above chap. 48. on ver. 4.] and get you up to the Battel.

15 For lo, I have made [Heb. given, appointed] thee small among the heathen, despised among men. [that is, I have ordained, that thou shalt be brought to such a miserable and despised condition, as that thou shalt not be able to be compared with other nations]

16 Thy terrible [Wherewith thou makest others afraid, to shake, quake, and tremble before thee, in regard of thy pride, and thy fearful hilly country, which none durst approach unto] hath deceived thee, [for thou hast in vain relied thereon] and the insolence of thine heart, thou that dwellest in the clefts of the rocks [Heb. rock] that keepest on the top of the hills : [Heb. keepest the top of the hill] though thou shouldest make thy nest (as) high as the Eagle, yet will I thrust thee down from thence, saith the LORD. [Compare Obad. ver. 4.]

17 So Edom shall become an astonishment : [Others, desolation. [whoever goeth by her shall be astonished, and whistle, [or his pipe, &c. See above chap. 18. 16.] at all her plagues.

18 As the overthrow of Sodom and Gomorra, and their neighbours, [Adma, and Zeboim, and the places round about the whole country, they that lay near unto them. Compare below chap. 50. 40. Gen. 19. 25. Amos 4. 11.] shall it be, [to wit, with Edom. this other branch of the comparison is inserted to supply and fill up the sense; as some also do in the beginning of the next verse] saith the LORD : no man shall dwell there, [in the land of the Edomites : which being subdued by the Babylonians shall thenceforth from time to time be so wasted and destroyed, that it shall at length become utterly desolate and uninhabited] nor any child of man converse in it.

19 Behold, he shall come up like a Lion from the lifting up of the Jordan against the strong habitations ; [Or rough, hard habitation ; that is, the hilly country of the Edomites. Others, pleasant habitations of the strong : meaning that here is spoken of the bold attempts of the Edomites, who were more puffed up than Jordan in their hostile marching up against the people and house of God ; but in vain, and with a ridiculous event, like a Lion, &c. who must leave his usual resting place, and in a rage roaring get up speedily to the mountains, when the Jordan overfloweth on every side, and chaseth the Lions away from thence : (See above chap. 12. on ver. 5. and compare Zach. 11. 3.) so shall the king of Babel

with incensed mind march up to the mountains of the Edomites. Or, as a Lion getteth up higher because of the swelling of the Jordan, (so shall he come up) against &c. all to one sense. Compare below chap. 50. 44. of Cyrus his coming against Babel. Others, (for this place is diversly intended and expounded) as a Lion shall be march up from the proud or stout Jordan against &c. That is, Nebuchadnezzar shall march up against Edom, when he shall have subdued the land of Juda, which the Edomites could not imagine, but rejoiced at the miseries of Juda] for I will in a moment [that is, suddenly, unawares. So is the Hebrew word taken Prov. 12. 9.] make him [Edom] run from thence, [Heb. from her ; that is, from the country or land of Idumea. See above on ver. 14. So in the following words. Others, when I shall have made (him) to rest ; that is, after that Edom shall have rested a long while, I will, &c.] and he that is chosen (for it) him will I appoint against her : [or give charge, commission, command, concerning her. Meaning King Nebuchadnezzar, whom God therefore calleth his servant. See above chap. 25. 9. Others, he that is chosen, him, &c. that is, I shall not want serviceable instruments, whom I may take from whence I please, to curb and cut off that insolent Edom] for who is like me ? and who should summon me ? [or sue me at law, or appoint me the time or season to plead against him > or who shall limit and appoint me measure and time in my works > See Job 9. 19. with the Annotat.] and who is that shepherd [that is, King, Ruler, or Protector. Compare 2 Sam. 5. 2. and above chap. 6. 3. and 10. 21. and 12. 10, &c.] that should stand before my face > Others, against my face : its all to one sense. That is, what King or Monarchy should be able to be my adversary ?]

20 Therefore hear the counsel of the LORD that he hath counsilled against Edom, and his thoughts that he hath thought [that is, resolution, decree that he hath made. Compare below ver. 30.] against the inhabitants of Theman. See above on ver. 7.] if the meanest of the flock [the least of Nebuchadnezzars soldiers. Compare above chap. 6. 3.] shall not pull them down ! [that is, level their strong holds with the ground. Compare 2 Sam. 17. 13. or drag their bodies along on the ground, as above chap. 15. 3. and 22. 19.] if he [the enemy, or every one of them : or if men, &c.] shall not make their habitation desolate upon them. [as we use to say that a mans house is pulled down, or burnt down upon his head. Compare 1 Kings 16. 18. with the Annotat. Others, with them. These are two abrupt sentences, very usuall in making of oaths. See Deut. 1. on ver. 35.]

21 The earth trembled at the sound of their fall : at the cry, the sound whereof was heard by the red sea. [That is, the red sea. The meaning is, that their cry shall be heard very far off, the red sea lying far off from Edom in the South, by Egypt. Others, thus the sound of the cry was heard by the red sea]

22 Behold he shall come up and flee swiftly as an Eagle, [As above chap. 48. 40. Meaning Nebuchadnezzar] and spread out his wings over Bozra : and the heart of Edoms champions at that day (shall be as the heart of a woman in travail. [As above chap. 48. 41.]

23 Against Damascus; [See Gen. 14. on ver. 1. 5. & 2. Sam. 8. on v. 5. Hamath [See Numb. 13. on v. 21. and 34. on ver. 8.] is confounded, and Arpad, [this city is also named with Hamath, 2 Kings 18. 34. See there] because they heard an evil report [as above ver. 14.] they are melted ; [that is, become dismied and faint hearted. See Deut. 1. on ver. 28.] (there) is trouble by the sea, [that is, those that dwell by the sea side, called the sea of Syria and Phoenicia, from whence also Damascus and

and Hamath lay not far distant] one cannot rest [or, be quiet] there. [Others (as he that) is (in) trouble in the sea, (and) cannot rest.]

24 Damascus is grown feeble; [Compare 2 Sam. 4. on vers. 1.] she hath turned her self to flee, and quaking hath seised on her: anguish and sorrows have [Heb. hath] taken her as of a (woman) in travail. [Compare above, chap. 4. 31. and 6. 24. and 30. 6.]

25 How is the glorious city [Heb. city of glory, or praise. Compare below, chap. 51. 41.] not left, the city of my joy? [that is, wherein I rejoiced.]

26 Therefore her young men shall fall [Or, lie, being slain] in her streets: and all (her) soldiers shall be hewn down in that day, [That it may be certainly known that Damascus shall not be spared, or reserved, and wint at] saith the LORD.

27 And I will kindle a fire [Of plagues and miseries, war and desolation. See Job 15. on vers. 34.] in the wall of Damascus: and it shall consume the palaces of Ben-hadad, [the mighty famous king of Syria. See 1 Kings 15. 18, 20, and 21, &c. meaning the Palaces of the king of Syria. So Amos 1. 4.]

28 Against [Or, of, concerning] Kedar, [Mentioned above chap. 2. 20. See there] and against the kingdoms of Hazor, [Heb. Thatfor. See Job. 11. 10, 11, and 15. 23, 25. and 19. 36. and 1 Kings 9. 15. and 2 Kings 15. 29. by comparing of the places it appeareth, that there were divers cities of this name, both in the north and south of Canaan. But some conceive that here are meant the countreys in desert Arabia, whither the Hazorites went to dwell, after that Joshua had burnt that city, and also Barrack afterward had smitten Jabin: which doth not unifly agree with the mention of Kedar, and of the children of the east. Compare above chap. 25. 24.] which Nebuchadreazar the King of Babel smote; [as above chap. 46. 2.] thus saith the LORD, get you up, march up against Kedar, and destroy the children of the east. [See Judg. 6. on vers. 3.]

29 They shall take their tents and their flocks; (they shall) take away their curtains, and all their furniture, and their camels for themselves: and they shall cry out against them. [As above chap. 6. 25. and here above vers. 5. Others, proclaim a terror round about against them.]

30 Flee, wander quickly [Heb. greatly] away, dwell in deep (places) [As above vers. 8.] ye inhabitants of Hazor, saith the LORD, for Nebuchadreazar the King of Babel hath taken a counsel against you, and (hath) thought a thought against them. [Above ver. 20.]

31 Get you up, march up against the people that is at ease, that dwelleth in security, [That is, is secure and careless] saith the LORD: which hath no doors nor bars, [because these Arabians dwelt in tents, and had no houses, and feared no enemy. See Judg. 8. 11. with the Annotat. and compare Numb. 23. 9. Deut. 33. 28. Mic. 7. 14.] (which) dwell alone.

32 And their camels shall be a booty, and the multitude of their cattle shall be a spoil; and I will scatter them into all winds, [Heb. every wind. That is, into all corners of the world. So below, ver. 36. Ezek. 5. 10. and 17. 21, &c.] (to wit) those that are shrouched at the corners: [See above chap. 9. on vers. 26.] and I will bring their destruction from all his sides, [the king of Babels, or, Hazors sides, or passages] saith the LORD.

33 And Hazor shall become an habitation of Dragons, [As above, chap. 9. 11.] a desolation for ever: no man shall dwell there, nor any child of man converse in it, [as above vers. 8.]

34 The word of the LORD that came to the Prophet Jeremiah against Elam; [Or, of Elam, concerning

Elam; that is, the Persians, or a certain people in Persia. See above chap. 25. 25. and Isa. 21. 2.] in the beginning of the reigne of Zedekiah the King of Juda, saying,

35 Thus saith the LORD of hosts; Behold, I will break the bowe of Elam; [That is, of the Elamites; so in the sequel. Compare Isa. 22. 6.] the chiefeft [Or, the beginning] of their mights [that is, wherein their chiefest forces consist: or, whereby they have begun to be mighty; to wit, that they were valiant archers. Some are of opinion, that they were therefore with other nations, employed by Nebuchadreazar in his army against Juda and Jerusalem, and used Gods people most cruelly, and that this therefore was prophesied against them: as they also served the Syrians, Ezek. 27. 10. But when this Prophecy was fulfilled, thereof are divers opinions: some conceive that it was done by the Scythian nations, about that time when Nebuchadreazar was every where busie to subdue Juda and other nations, and consequently afterward. See Ezek. 38. on vers. 2. Others are of opinion, that it was fulfilled, when Alexander the great had conquered the King of Persia, and had brought the Monarchy to himself, and consequently after his death: however this is certain that they found the truth of these Prophesies divers waies fulfilled.]

36 And I will bring the four winds from the four corners of heaven [That is, the enemies from every side] on Elam, and will scatter them into all those winds, [as above vers. 32.] and there shall be no nation whither the driven of Elam shall [Heb. shall in the singular number] not come. [That is, of their banished people there shall be every where some.]

37 And I will cause Elam to be dismayed before the face of their enemies, and before the face of them that seek their soul, [That is, that seek their lives; as above often. See Exod. 4. on vers. 19. and 2 Sam. 4. on vers. 8.] and will bring evil [of punishment] upon them, the heat of mine anger, saith the LORD; and I will send the sword after them, till I shall have consumed them, [as above chap. 9. 16. and 14. 12.]

38 And I will set my throne [Of judgement, as the following words declare] in Elam: and will destroy from thence the king and the princes, saith the LORD.

39 But it shall come to pass in the last of days, that I will turn the captivity of Elam, [See above vers. 6. and chap. 48. on vers. 47. and compare Acts 2. 9.] saith the LORD.

C H A P. L.

A large Prophecy concerning the destruction of the city of Babel, and of the land of the Chaldeans, by the Persians and Medes, because of their idolatry, tyranny, and pride: with gracious promises inserted betwixt, concerning the deliverance of the people of the Jews from the Babylonian captivity, and of the universal Church from spiritual captivity by the Messiah.

The word that the LORD spake against Babel, against the land of the Chaldeans, by the mystery [Heb. hand] of the Prophet Jeremiah.

2 Declare among the heathen, and cause (it) to be heard, and cast up a banner, [To stir up every one to, and especially to summon Gods own people together, as it were by a token and signal, and to certify them of this strange and otherwise incredible Prophecy concerning the certain fall and ruine of Babel, (whereof in the sequel) as also of the redemption of Gods people, to his glory, and to the comfort of

of all believers. The phrase is taken from warlike affaires] cause it to be heard, bide it not; say, Babel is taken, [that is, it shall be as surely taken, as if it were done already. So in the sequel] B 1 [the chiefest Idol of the Babylonians. See Isa. 46. 1, and below chap. 51. 44.] is confounded, Merodach [this seemeth also to have been a name of an Idol, although there be also some Kings of Babel mentioned that have borne that name, (See Isa. 39. 2.) it may be to the honour of this Idol: as the children of Israel frequently used the name of God, *Ja* and *El*, in their own names, so did the Babylonians likewise make use of the names of their Idols, *Bel* and *Nebo*, or *Nebo, &c.*] is broken to shivers, her [the city of Babel's] idols [See of the Hebrew word, 1 Sam. 31. on ver. 9, and 2. Sam. 5. on ver. 21.] are confounded, her dung-gods [See Levit. 26. on ver. 30.] are broken to shivers.

3 For a nation cometh up against her from the North: [Meaning the Persians and the Medes, which lay northward from Chaldea, by whom this judgement of God (whereof in the sequel) should be, and consequently prosecuted from time to time, even to a final and total desolation] which shall make her land desolate, that there shall be no inhabitant in (it): from man to beasts [Heb. from man to beast, a phrase which signifieth utter desolation. See above chap. 4. 25. and 9. 10.] are they wanded away, departed. [As above chap. 9. 10.]

4 In those daies and at that time, saith the LORD, the children of Israel shall come, they, and the children of Juda together: they shall go walking and weeping, [Because of their unworthiness, and Gods great and undeserved mercy] and seek the LORD their God. [Forasmuch as this promise may concern the outward deliverance from the captivity of Babel, we may understand this of those that being left of the ten tribes in the land, were afterwards carried away captive to Babel with those of Juda and Benjamin, and should return home out of captivity with them. See 1 Chron. 9. 3. and Neh. 11. on ver. 3. As for the spiritual redemption, which is the chiefest thing here intended, see above chap. 3. 18. with the Annotations.]

5 They shall enquire after Zion; their faces shall be on the way thitherward: [That is, they shall go straight forward towards Zion, without looking back; where their heart is, thitherward shall they make hast] they shall come and be joyed to the LORD, [Others, (saying) come, and let us joyn our selves to the Lord] or joyn your selves to the Lord] (with) an everlasting covenant, (that) shall not be forgotten [or the everlasting covenant shall not be forgotten. Heb. covenant of eternity. See above chap. 31. 31, 32, 33.]

6 My people were lost sheep, their shepherds [Ecclesiastical and political governors] had seduced them, they had carried them (to) the mountains: they went from mountain to hill, they forgot their resting-place, [as the flocks were wont to have their resting-places, where they lie down. The meaning is, that Gods people were bereaved both of spiritual and corporal welfare and rest, as is declared in the sequel]

7 All that found them did eat them up, [Compare Deut. 7. on ver. 16. and Psal. 14. on ver. 4. See below chap. 51. 34] and their adversaries said, we shall not be guilty: because they have sinned against the LORD, (in) the habitation of righteousness, [namely, in Judea, and especially in Jerusalem, where God and his people dwelt, and where God had manifested true righteousness. See above chap. 31. 23.] yea (against) the LORD, the expectation of their fathers: [or therec although the Lord hath been the expectation of their fathers, that is, he in whom their forefathers hoped, (See above c. 14.

8.) whose footsteps they at present had not followed, and therefore were justly punished by him, and likewise plagued by us, wil they sayin a scoffing way]

8 Flee away from the midt of Babel, depart out of the land of the Chaldeans: [Compare Isa. 48. 20. below chap. 51. 6. Revel. 18. 4.] and be as the Goats before the flock. [going on boldly and undauntedly, as the he-goates do march courageously and undauntedly before the flock. Heb. before the face of the flock]

9 For lo, I will raise and bring up against Babel an assembly of great nations from the land of the North, they shall prepare themselves [or set themselves in array] so ver. 14 [against her, from thence she shall be taken: their arrows [the arrows of the aforesaid assembly] shall be as of a valiant [or expert] champion,] Others, of a champion that bereaveth others of children; that is, that cutteth off the young men of the yo th] none shall return empty, [none of them arrows shall be shot in vain. Compare 2 Sam. 1. 22, or, (that) (to wit,) champion) returneth not empty, [without the overthrow of his enemy]

10 And Chaldea shall be a spoil: all that spoil it shall be satisfied, [Be filled with booty and spoil] saith the LORD.

11 Because ye were glad, because ye leaped for joy, ye plunderers [or plundring, or when ye plundered] of mine heritage: [of the land of Canaan, and of my people] because ye are grown wanton as an heifer at grass, or are grown, incased in body as a young heifer that goeth to feed in young tender graft] (and) nighed like strong (horses): [as above chap. 47. 3.]

12 Therefore your mother [Babylon the chief city of Chaldea] is sore confounded; (she) that bare you blushest: behold, she is b. com the hind: rmost of the heathen, [that is, the vilest, basest, meanest among all nations. Heb. the hindmost part] a desert, drought, & a wild. rneſ.

13 Because of the wrath of the LORD she shall not be inhabited, but she shall wholly become a desolation: every one that goeth by Babel, shall be astonished, and whistle [or hiss. See above chap. 18. 16.] at all her plagues, [Compare above chap. 49. 17.]

14 Prepare your selves against Babel round about, all ye that bend [Heb. tread] the bow, shoot in [or at, against] her, spare not arrowes, [Heb. arrow] for she hath sinned against the LOR D.'

15 Shout against her round about, she hath given her hand; [That is, submitted her self to the Persians & Medes. See 2 Chron. 30. 8. with the Annot.] her foundations are fallen, her walls are broken down: for that is the vengeance of the LORD: take vengeance upon her, do unto her according as she hath done. [as below v. 29.]

16 Cut off the sower [Even the husbandmen, that for the most part are unarmed, and yet are very necessary in the land] from Babel, and him that handleth the sickle in the time of harvest: [that is, the reaper] because of the oppressing sword, [Compare above chap. 25. 38. and 46. 16. with the Annotar.] let them turn every one to his people, and flee every one to his (own) land [or they shall turn, flee, &c. to wit, those that were come out of other countries, to dwell there (as in a very rich country) or those whom they had brought into bondage, or it may be were come to help them]

17 Israel is a lamb (which) the lions have chased away: the first (that) did eat him up, [As above ver. 7.] was the King of Assur, [that is, Assyria; to wit, Pul. Tigrath-Pilezer, and Salmanaflar. See 2 Kin. 15. 19, 20, 29. and 16. 7. and 17. 3. &c.] and this (man) the last, Nebuchadreza the King of Babe that hath broken his bones in pieces, [as if he should say, hath boned or unboned him; that is, hath utterly destroyed and made him impotent]

18 Therefore thus saith the LORD of hosts, the God of Israel, Behold I will visit [with punishments. See Gen

Gen. 21. on ver. 1.] upon the King of Babel and his land, according as I have visited upon the King of Assur. [See 2 Kings 19. 35, 37. Isai. 37. 36, 38.]

19 And I will bring Israel again to his habitation, [This may in some sort be applied to the corporall, but it looketh principally to the spiritual gathering unto the Church of God by the Messiah; as above frequently] and he shall feed (upon) Carmel, and upon Basan: [Both lying in very fat and fruitful countries, and famous for them. Of Basan see Deut. 32, on ver. 14. and Psal. 22, on ver. 13. Of Carmel, see 1 King. 18, on ver. 19. and another Carmel, 2 Sam. 25. 7, &c. where Nabal had his sheep: yea the word Carmel is also used generally to signifie a fruitful country. See above chap. 2. on ver. 7.] and his soul shall be satisfied upon mount Ephraim and Gilead.

20 In those daies, and at that time, saith the LORD, the iniquity of Israel shall be sought, but it shall not be there; and the sins of Juda, but (they) shall not be found: [It implies, that the Lord shall fully be reconciled with his people by the Messiah Jesus Christ. Compare above chap. 31. 34. and 33. 8, &c.] for I will pardon them unto those whom I shall cause to remain. [Compare Isai. 10. 22. Rom. 9. 27, 28, 29.]

21 Against the land of Merathaim, march up against it; and the inhabitants of Pekod: [Gods charge to King Cyrus, concerning his marching up against Babel. Compare Isai. 45. 1, &c. many render the word Merathaim here used, the land of the Rebels; to wit, of the Babylonians, that had been rebellious and bitter against God and his people. See vers. 24, 29. or of the two rebels; to wit, the Assyrians and the Babylonians. Others hold it to be a proper name of a certain country in Assyria, where a certain people called Mardia did inhabit; and meaning, that God here giveth charge and instruction to King Cyrus, to march up through Merathaim and Pekod, and to wast and destroy whatsoever lay behind these countries, as followeth. Of Pekod see Ezekiel 23. 23. where also mention is made of this country] wast and ban [See Deut. 2, on ver. 34. also below ver. 26.] after them, saith the LORD; and do according to all that I have commanded thee.

22 There is a cry of war in the land, and a great breach. [See above chap. 4. on ver. 6.]

23 How is the hammer of the whole earth [The Babylonian, by whom God had executed his judgments upon many nations, whom he by him as with an hammer had smitten, and dashed in pieces. Compare below chap. 51. 20. and above chap. 25. on ver. 9. Isai. 41. 7.] (so) hewn down and broken? how is Babel become an astonishment [or desolation] among the heathen? [A question arising from an admiration: as below chap. 51. 41.]

24 I have laid a snare for thee, therefore thou art also taken, [As a great wild beast] O Babel, [this is Gods answer to a question that proceeded from admiration at a thing which seemed to be impossible unto men] which thou knowest not: [that is, unawares, so as thou thoughtest not of it, or expectedst not: for Cyrus having turned away Euphrates, invaded the city unawares by night. Compare below ver. 38. Dan. 5. 30, 31.] thou art found, [that is, caught, overtaken. Compare above chap. 2. 26.] and also taken, because thou hast mingled thy self (in battel) against the LORD. [that is, hast fought against God, whose people thou hast plagued. The phrase is found thus entire, Deut. 2. 9, 24, &c.]

25 The LORD hath opened his treasury, [That is, armoury] and brought forth the instruments of his wrath: [that is, arms, or weapons, which he will use for the execution of his righteous and terrible judge-

ment upon Babel. So Isai. 13. 3. Compare Ps. 7. 13, 14, &c.] for that is a work of the Lord, the LORD of Hosts, in the land of the Chaldeans. [As above chap. 48. 10.]

26 Come against her, [Namely Babel; or against it, to wit, the land of the Chaldeans. So in the sequel] from the uttermost (part) [of the earth: or of the land; so as that thou begin from the end. Others, from that, or against that (her) end is at hand; or because of the end; this may be also compared with below chap. 51. 31.] open her store-houses, tread on her as on corn-heaps, [as the threshing oxen tread on the corn. Compare Isai. 21. 10. and below chap. 51. 33. Others, cast her up as heaps; that is, make great heaps of the slain, or cast all on an heap, make them mere heaps cast up] and ban them; [as above verse 21.] let her have no remnant.

17 Kill with the sword [In the Hebrew is a word used, as if a man should say, sword it, that is, smite, kill with the sword] all her bullocks, [that is, rich, mighty, stout men. Compare Psal. 22. 13. and 68. 31, &c. let them go down to the slaughter, [as above chap. 48. 15.] woe unto them, for their day [that is, the time of their punishment, ordained for them by God. See Psal. 37. on ver. 13. so ver. 31.] is come, the time of their visitation.

28 There is a voice of the fugitives and escaped ones out of the land of Babel, [that is, of the Jews that should escape from thence] to declare in Zion the vengeance of the LORD our God, That is, to publish the wonderful work of God] the vengeance of his Temple. [which God exercised on the Chaldeans, because they had destroyed and burnt the temple, 2 Kings 25. 9. So below chap. 51. 11.]

29 Cause (yourselves) to be heard against Babel, ye archers, [So is the Hebrew word also taken, Gen. 49. 23. Job 16. 13. See also Psal. 18. on ver. 15] all ye that bend [Heb. tread] the bow, camp your selves against her round about, let none of her escape, [Heb. let there be to them, or, they have no escape] recompense her according to her work, do unto her according to all that she hath done: [as above ver. 15.] for she hath dealt proudly against the LORD, against the holy One of Israel. [See Ps. 71. on ver. 22.]

30 Therefore her young men shall fall in her streets: [Compare above chap. 40. 26.] and all her soldiers (shall) be cut off in that day, saith the LORD.

31 Behold, I (will be) upon thee, [See above chap. 21. on v. 13.] thou insolent (one) [Heb. insolence, chauvinism, high-mindedness. See of such use of the Hebrew language, Job 35. on v. 13. The meaning is, that is so insolent, as that he is, or may be called insolency itself. So in the next verse] saith the Lord, the LORD of hosts: for thy day [as above v. 27.] is come, the time that I will visit thee.

32 Then shall the insolent one stumble and fall, and there shall be none to raise him up: yea I will kindle a fire in his cities; the same shall consume all places round about him.

33 Thus saith the LORD of hosts: the children of Israel and the children of Juda have been oppressed together; and all that took them captive held them fast, till refused to let them go.

34 But their redeemer is strong, the LORD of hosts is his name: he shall surely plead [Heb. pleading plead. See Psal. 33. on ver. 1. So below chap. 51. 36.] their cause, that he may bring the land to rest, [to wit, the land of Juda, or his Church, principally: and likewise other lands that were plagued by Babel] but disquiet the inhabitants of Babel.

35 The sword shall be upon the Chaldeans, saith the LORD, and upon the inhabitants of Babel, and upon her Princes, and upon her wise men.

36 The sword shall be upon the liars, [Or inventors of lies: Meaning sooth-sayers, star-gazers, whereof

Chaldea was full. So Isa. 44. 25.] that they grow fatish : the sword shall be among their champions , that they be dismised.

37 The sword shall be upon his horses , and upon his charcts , [The feminine gender (used here for the most part) is here twice turned into the masculine : this may be applied either to the king or his people] and upon all the mingled heap [souldiers and other common people, consisting of all kind of nations] that is in the midst of her, that they become women ; [that is, faint-hearted, and unable to make resistance. See below chap. 51. 50. Compare Isa. 19. 16. Neb. 13. &c.] the sword shall be upon her treasures, that they may be spoiled.

38 Drought shall be upon her waters, that they be dried up : [Compare above the Annotat. on vers. 24.] for it is a land of carved images, [full of Idolatry, which they commit with carved images] and they are mad [like mad frantick men. See of the Hebrew word, Psal. 5. on vers. 6.] after the terrible (Idols) [Heb. terrors. So Idols may justly be called , because some of them are of a terrible shape, and do generally bring terror unto Idolaters : as they elsewhere for the like cause are called sorrow. See 2 Sam. 5. on vers. 21. by the same name Emim certain Giants have been formerly called, by reason of their terribleness. See Genes. 14. 5. and Deut. 2. 10. with the Annotat. And such kind of men were wont to usurp authority and dominion over others, and consequently after the custom of the heathen to be made Idols. Such an one questionless was Nimrod, the first raifer or founder of the Assyrian and Babylonian Monarchy. See Genes. 6. 4. and 10. 8.]

39 Therefore the wild beasts of the deserts, with the wild beasts of the Islands [Heb. Tsum and Iim. The first hath its name from dry, waste places : the other from Islands. See Isa. 13. 21, 22. with the Annotat.] shall dwell (therein) also the young Ostriches [Heb. Ostriches daughters. Others, young owls] shall dwell therein ; and men shall have no more abode [See of such use of the Hebrew word, above chap. 17. on vers. 6.] there for ever, neither shall it be inhabited [See of such use of the Hebrew word above chap. 17. on vers. 6.] from generation to generation. [Heb. unto generation and generation.]

40 As God overthrew Sodom and Gomorrah, and their neighbours, [Heb. As Gods overthrew of Sodom, &c. Compare above chap. 49. 18. Genes. 19. 25.] saith the LORD ; so no man shall dwell there, [in Babel] nor any child of man converse in it.

41 Behold, there cometh a people from the north : [See above on vers. 3.] and a great nation and mighty [or, many] Kings shall be raised up from the sides of the earth [or, of the land. See above chap. 6. 22, 23, 24. where there is a like prophecy of Babels coming against Juda, as here of the Medes and Persians against Babel.]

42 They shall bear the bowe and the spear, they are cruel, and will not be merciful ; their voice shall roar like the sea, and they shall ride upon horses : it is prepared [To wit, the people ; or, every one of them is prepared : as above chap. 6. 23. of Babel, against the daughter of Zion] like a man for war, against thee, O daughter of Babel.

43 The king of Babel hath heard the report of them, and his hands waxed feeble : anguish took hold of him, (sorrow) as of a woman in travail. [Compare above cha. 49. 24.]

44 Behold, he shall come up like a lion from the lifting up of the Jordan against the strong habitation ; [See above chap. 49. 19. and the following verses to the 22 vers. where almost in the very same words is prophesied of the king of Babels marching up against Edom, which are here used of Cyrus his marching up against

Babel ; to signify, that it should be done unto Babel again, as she had done unto other nations. See the Annotat. there : and compare Revel. 18. 6.] for I will in a moment make them run (away) from thence, [to wit, the Babylonians from Babel] and he that is chosen (for it) him will I appoint against her : for who is like me ? and who should summon me ? and who is the shepherd that should stand before my face ?

45 Therefore bear the counsel of the LORD that he hath counselled against Babel, and his thought that he hath thought against the land of the Chaldeans : if the meanest of the flock shall not pull them down, if he shall not make (their) habitation desolate upon them !

46 The earth became trembling at the sound [Or, report, Heb. voc.] of the taking of Babel : and the cry is heard among the nations.

C H A P. LI.

A further prophecy of the fall and destruction of voluptuous, covetous, tyrannical, and idolatrous Babel ; and of the gracious deliverance of the Jews from the Babylonian captivity, vers. 1, &c. Jeremiah chargeth Sarah to cast the book wherein he had written these Prophecies, into the river Phrath near Babel, with a stone bound to it, for a token of Babels everlasting sinking, 59.

THUS saith the LOKD, Behold, I will raise up a destroying wind against Babel, [Meaning the Medes and Persians : and compare above chap. 4. 11.] against Babel, and against them that dwell in the heart of them that rise up against me. [As we also use to say in our language, in the heart of the land. Meaning the inhabitants of Babel, which was the chief city of Chaldea, and as it were the midst of the land. See Deut. 4. or vers. 11.]

2 And I will send unto Babel fanners that shall fan her, [Others, strangers that shall destroy her] and empty her land : for in the day of evil [That is, of her mischief, calamity, which is ordained against her] they shall be against her round about. [Heb. have been, &c. spoken in a prophetical manner ; that is, they shall assault her on every side.]

3 Let the archer bend his bowe [Heb. let the treader tread, &c. that is, let the bender bend, &c. They are the words of God to the archers of the Medes and Persians] against (him) that bendeth, [against the archers of Babel] and against (him) that lifteth himself up in the brigandine : [being heavier armed then the archers] and spare not her [Babels] young men, ban [See Deut. 2. on vers. 34. and above chap. 50. 21.] all her host :

4 That the slain may ly [Heb. properly fall : but the Hebrew word is also taken for lying. See above chap. 9. on vers. 22. So below, ver. 47. and 49, &c.] in the land of the Chaldeans, and the stabb'd ones in her streets.

5 For (neither) Israel nor Juda shall be left in widowhood of his God, [Others, be left no widower, or, no widow, &c. the Hebrew word Alman is onely found here, signifying any one that is, or is left in widowhood : as Almana signifieth a widow. The phrase hath respect to the spiritual marriage that God had made with his people : as if he had said ; though my people be for a while so dealt with, as if they belonged to none, or as their husband and protectour were dead, and they were rejected and forsaken of him, and of every one besides, yet it shall not last always : I will yet shew, that she is my married wife, and I will maintain her cause, & avenge the wrong that is done to her. Compare Job. 14. 18.] of the LORD of hosts ; [See 1 Kings 18. on vers. 15.] (though their land [to wit, Israel, and Judah. Others, because their land, to wit, the land of the Chaldeans &c.] be full of guilt,) from the holy One of Israel. [Or, desolation, &c. which they have brought upon themselves by

by their sins. Others apply it to the Chaldeans thus: *for their* (the Chaldeans) *Land is full of guilt, against, or because of the holy One of Israel*: that is, because of the sins which the Chaldeans have committed against God, for which he will punish them. Compare above chap. 50. 29. Of this title given to God the *holy One of Israel*, see Psal. 71. on vers. 22.]

6 Flee out of the midst of Babel, [So above chap. 50. 8. Revel. 18. 4.] and deliver every man his soul, be not cut off in her iniquity: [That is, take heed that ye perish not in the punishment of her iniquity. See Levit. 5. on vers. 1. Psal. 31. on vers. 11. and below vers. 45. and above chap. 50. 8.] for this is the time of the LORDS vengeance, [See above chap. 50. 15, 28.] that payeth them (their) desert. [So is the Hebrew word also taken, Judg. 9. 11. See further, 2 Chron. 20. on vers. 11.]

7 Babel was a golden cup in the LORDS hand, that made all the earth drunken: [The meaning of this Rhetorical phrase is, that God used Babel as his servant and instrument, to execute his righteous judgments upon the inhabitants of the earth. Compare above chap. 25. 9. with the Annotat. also chap. 25. 15, &c. and 49. 12. and below vers. 20, 21, &c.] the nations have drunken of her [Babels] wine; therefore the nations are grown mad. [Of the plagues which were sent unto them from the hand of God by the Babylonians. Compare above chap. 25. 27. Of the Hebrew word see Psal. 5. on vers. 6.]

8 Babel is suddenly fallen and broken: [Compare Isa. 21. 9. Revel. 14. 8. and 18. 2.] howl for her, take balm [See above chap. 8. on vers. 22.] for her pain, it may be she will be healed.

9 We have phisickt Bab l, [The Hebrew word signifieth both, phisicking, using medicines, or, remedies, and healing, or, making whole: both significations are used in this verse. As if they should say; we have done our endeavour to help her, but all is to no purpose] but she is not healed: forsake her (then,) and let us go every one into his (own) countrey: [as above chap. 46. 16. These are the words of the hited soul-soldiers of the Babylonians] for her judgment [that is, punishment. See above chap. 48. on vers. 21.] reacheth an'o heaven, and is lifted up [or lifteth up it self] to the uppermost [or thinnest] clouds.

10 The LORD hath brought forth our righteousness: [The justice of our cause against Babel: for though God justly punished his people, yet Babel was not therefore guiltless. Compare Judg. 10. 7. Mich. 7. 9, &c. They are the words of Gods own people] come and let us declare in Zion the work of the LORD our God.

11 Cleanse the arrows, [Make them clean. Spoken to the Babylonians in a deriding way. Compare above chap. 46. 4. and here vers. 12.] prepare thy shields perfectly: [Heb. properly full, complete, &c. That is, make them fully ready; or, take them with a full hand; or, (as some) gather them, bring them fully together; also, perfect them, if any thing be amiss or wanting in them. Others, fill the quivers] the LORD hath raised up the spirit of the Kings of Media; [understand withall likewise Persia. So below vers. 23.] for his purpose is against Babel to destroy it: for this is the vengeance of the LORD, the vengeance of his Temple. [See above chap. 50. on vers. 28.]

12 Lift up the banner upon the walls of Babel, make the watch strong, fit watchmen, prepare the ambuses: [Or, *bers in wait*, lurkers, to watch the enemy, and to disadvantage him unawares: implying that all will not avail; for you shall not be able with all your warlike preparations to hinder Gods design and work, as followeth] for as the LORD hath purposed so

bath be done; [Heb. the *LORD* hath also thought, or purposed, he hath also done, &c. that is, as, so, &c. Or, he hath not onely purposed, but also performed it, that is, he will also surely do it. Compare below vers. 49] that which he shall do against the inhabitants of Babel.

13 Thou that dwellest by many waters, [Because the great river Euphrates ran not onely by, but thorow Babel, and there were many waters round about. Compare Revel. 17. 1, 15.] that art mighty in treasures: thine end [that is, the time of thy ruine, which God hath appointed unto thee] is come, the measure of thy covetousness. Heb. ell, or, cubit, &c. Understand hereby the bounds that God had set to her unsatiable desire of acquiring, which they were not able to pass, but should therewith be at an end.]

14 The *LORD* of hosts hath sworn by his soul: [Spoken of God after the manner of men; that is, by himself, as God speaketh, above chap. 22. 24. and 49. 13. See Genes. 22. on vers. 16.] although [As the Hebrew particles are taken, above chap. 2. 22. and 37. 10. also 1. Sam. 14. 39. others, if he do not &c. the whole note here] I have filled you with men as (with) caterpillers, [A sort of creatures, having their name in Hebrew (as some conceive) from spoiling the fruits by licking. See Psal. 105. 34. and vers. 27. Joel 1. 4. and 2. 25. Nahum 3. 15, 16: Some call them canker-worms, or, herb-worms] yet shall they cry to one another [Others, if I do (not), &c. Meaning by that which followeth, that God swearth here that he will fill them with the great army of the Medes and Persians. See hereof above chap. 25. on vers. 36: And understand this of the enemies that should set upon Babel] over thee, [triumphing over thee, or, against thee. Making an alarm; to stir up one another to fall on and conquer thee, though thou were never so populous.]

15 He that made the earth by his power, he that prepared the world by his wisdom, and stretched out the heaven by his understanding [See Genes. 1. 6. Job. 9. 8, 14. Psal. 10. 4. 2. Isa. 40. 22. and 44. 22. and 51. 13. Jerm. 10. 12, &c. See above chap. 10. 12, 13, 14, 15, 16. where almost the same words are found that are used here unto the 20 vers. See the Annotat. therie.]

16 When he uttereth his voice, then there is a noise of waters in the heaven, and he causeth the vapours to ascend from the end of the earth: he maketh lightnings with rain, and causeth the wind to come forth out of his treasuries.

17 Every man is become brutish, so that he hath no knowledge: every goldsmith is ashamed of the carved image; for his molten image is a ly, and there is no spirit in them.

18 They are vanity, a work of seducings, at the time of their visitation they shall perish.

19 The portion of Jacob is not like them; [Compare above chap. 10. 16.] for he is the former of all things, and (Israel) is the rod of his inheritance: [This word Israel is here inserted from above chap. 10. 16. Others, (he) (to wit, God) is the rod of his (to wit, Jacobs) inheritance; that is, that hath given himself for an inheritance unto his people] the *LORD* of hosts is his name,

20 Thou art unto me a battle-ax, [Or, a broad hammer: Meaning such an hammer of God, that breaketh all things, even the very rocks, in pieces and to shivers. Compare above chap. 23. on vers. 29. The comparison (as appeareth from the sequel) is taken from soldiers, especially from the Cuirassiers, that are wont to have their pole-axes, or battle-axes, to cut the ironweapons or armour therewith asunder, and to break them in pieces, and to knock down the enemy therewith] and weapons of war: [or furniture,

instruments, &c. That is, thou shalt be an instrument and rod of mine anger and righteous judgment upon many nations. They are the words of God to the Babylonians. Others understand this as a speech directed to King Cyrus, that should conquer the Babylonians; and render the 24. vers. thus, *and I will &c. and by thee will I break nations in pieces, and by thee will I destroy Kingdoms.* [Here God speaketh in proper terms, to wit in the future tense, and not in the preterperfect, as otherwise is frequently done in a Prophetical manner in this prediction.]

21 *And by thee will I break in pieces the horse and his rider, and by thee will I break in pieces the chariot and his rider.* [Or, him that rideth upon it. Of chariot-riders, which in those times did use to fight out of chariots, see 2 Sam. 10. on vers. 18.]

22 *And by thee will I smite in pieces the man and the woman, and by thee will I smite in pieces the young one and the old one, and by thee will I smite in pieces the young man and the maid.*

23 *And by thee will I break in pieces the shepherd and his flock, and by thee will I break in pieces the husbandman and his yoke-oxen:* [Or couple, pair, of oxen; that is, the oxen that go and labour together in the yoke] *and by thee will I break in pieces the Governors and Magistrates.*

24 *But I will recompense unto Babel, and to all the inhabitants of Chaldea,* [That is, of the land of the Chaldeans. So vers. 35.] *all their wickedness which they have done unto Zion,* [as if the Lord should say; when I shall have used the Babylonians in all the forementioned judgements, as mine instrument, then will I not forbear to punish the wickedness which they in the mean while practised and committed, especially towards mine own people. Compare above on vers. 10.] *before your eyes,* [God speaketh this unto his people, before whose eyes he would cause this judgement to pass upon the Babylonians] *saith the LORD.*

25 *Behold, I (will be) upon thee,* [As above chap. 50. 31.] *thou destroying mountain,* [So is Babel called by reason of her royal dignity and pomp, and her being like a mountain, in regard of her high thick walls, and high royal buildings. Compare Revel. 17. 9.] (*sith the LORD*) *thou that destroyest all the earth;* [Compare Revel. 11. 18, and 13. 14.] *and I will stretch out mine hand against thee, and roll thee down from the rock,* [Cast thee down from thine high forts, that thou shalt tumble and roll along as a vessel, or some other thing that is rolled down from a rock, bursteth in pieces, and is broken all to shivers] *and will make thee a mountain of burning.* [Where all things shall lie as it were in the ashes, and nothing remain but mere ashes and burnt heaps of stone, as is apparent in places that are burnt down. See below vers. 58.]

26 *And they shall not take of thee a stone-cover, nor a stone for foundations:* [That is, thou shalt not be built again; or thou shalt be so wasted and destroyed, as that a stone shall not be found among thy heaps of stone, fit for a corner-stone, or a foundation-stone] *for [or, but] thou shalt be for everlasting desolations,* [Heb. desolations of eternity. So below vers. 62.] *saith the LORD.*

27 *Lift up the banner in the land, blow the trumpet among the heathen, hallow the heathen against her,* [That is, separate them, prepare them, arm them for this work of the Lord against Babel. Compare above chap. 6. 4. with the Annotat. So in the next verse] *call together* [Heb. properly cause to be heard; that is, sometimes by proclamation to gather together] *against her the kingdoms of Ararat,* [Great Armenia,

See Genes. 8. on vers. 4.] *Minni,* [Little Armenia] *and Askenaz:* [See Genes. 10. on vers. 3. which conteynes its conceived that Cyrus had taken before he subdued Babel; or, that they were partly his confederates] *appoints a chief captain against her,* [the Hebrew word rendered here chief Captain, is onely found in this place, and Nahum 3. 17. signifying (as some conceive) such a Commander or Officer, that receiveth the Kings commands, and presently declarereth them unto the souldiery. Others understand king Cyrus himself, or Darius (according to their opinion) his father in law] *bring up horses as rough caterpillars,* [horses in multitude like grasshoppers. See above on vers. 4. or, rugged, hairy caterpillars, whose hairs stand on end, as if they were scared, and look most terribly. Compare Job 4. 15. Psal. 119. 120. where the same word is used. Heb. horse as a caterpillar (that is rough).]

28 *Hallow against her the heathen, the Kings of Media,* [As above vers. 11.] *the governors thereof,* [meaning the Governors or Princes of Media] *and all the Rulers thereof: yea all the land of her dominion.* [Heb. of his dominion: to wit, of the dominion of every king: or, the genders are changed, because the Hebrew word which signifieth land, or earth, is used in both genders.]

29 *Then shall the land tremble and suffer pain; for every one of the LORDS thoughts standeth fast* [Heb. the Lords thoughts standeth fast; That is, every one of his thoughts; that is, all his purpose] *against Babel, to make the land of Babel a desolation, that there be no inhabitant.*

30 *The champions of Babel have forborn to fight, they have remained in the hold,* [They will not dare come into the field, and look the enemy in the face] *their might hath failed, they are become women:* [See above chap. 50. 37. and compare Isai. 3. 12.] *They [the enemies, the Medes and Persians] have set their dwelling-places on fire, her bars [the bars of the houses, and little gates, which were in great abundance toward the river, Herodot. lib. 1.] are broken.*

31 *The runner shall run to meet the runner, and the scout to meet the scout,* [As is usual in a sudden and unexpected invasion and inroad of the enemy] *to acquaint the King of Babel that his city is taken at (one) end,* [where the Persians and Medes brake in, and took the city, before it was known in the midst, and at the other end of the city, in regard of its greatness. This Herodotus testifieth to have happened just so as is here prophesied.]

32 *And that the ferries are taken,* [Because Cyrus had drained away the waters of Euphrates, so that the souldiers passed thereby into the city; Others, simply passages] *and the reed-pools are burnt with fire:* [to wit, the reed-pools that were from the river drawn here and there away, which might have greatly prejudiced the enemy. Some conceive, that it is simply spoken by way of comparison of the water-pools, that they were dried up, as if they had been burnt and dried up with fire] *and (that) the souldiers are affrighted.*

33 *Forthus saith the LORD of hosts, the God of Israel;* [The daughter of Babel is like a threshing-floor, That is, Babel, that is like a beautiful voluptuous Virgin, shall now be handled like a threshing-floor, and that corn that is in it] *it is time that men tread her:* [or, cause her to be troden; that is, plain her, or make her hard and even, to thresh the corn thereon: or, that men thresh her; for the threshing oxen or bullocks did tread the corn] *yet a little, [to wit, a while it will be quickly, it will not stay long] then the time of harvest [and consequently the threshing-*

ing-time] shall come upon her, [Meaning the time of her calamity by the Medes and Persians, that should as it were tread them under foot, and thresh them out, as they had formerly done to the people of God and to others, See Isa. 21. on vers. 10.]

34 Nebuchadrezzar the king of Babel hath eaten me up, [Compare Deut. 31. 17. with the Annotat. also Isa. 30. 14. and above chap. 19. 11. and 50. 7. This is the complaint of Gods people, as the next verse sheweth] he hath crushed me in pieces, he hath made me (as) an empty vessel, he hath devoured me like a Dragon, he hath filled his paunch [or, guts, entrails. The Hebrew word is only found here] with my dainties: he hath driven me away, [Out of my country. Or, he hath washed me away: all is to one sense.]

35 The violence that hath been done to me and to my flesh, [That is, my brethren and kinsmen. Compare Rom. 11. 14. and Levit. 18. 6. Heb. my violence, and my fleshes; that is, the violence that is or hath been done to me and to my flesh. Compare above chap. 2. on vers. 2. and Jude. 9. on vers. 24. Obad. on vers. 10.] be [or is, that is, lieth. See Judg. 9. on vers. 24.] upon Babel, let the inhabitants of Zion [the people that belongeth to Jerusalem, or, the Church of God] say: and my bloud be upon the inhabitants of Chaldea, [compare Matth. 27. 25.] let Jerusalem say.

36 Therefore thus saith the LORD; Behold, I will contend thy contention, [Gods answer to the former words of his people. See above chap. 50. 34.] and avenge thy vengeance: and I will make her sea [the waters of Euphrates, that are round about, and in the midst of her. See of the use of the word sea, Genes. 1. on vers. 10. And compare above chap. 50. 38. with the Annotat.] dry, and dry up her spring, [that is, the river which proceedeth from her spring.]

37 And Babel shall become heaps (of stone,) an habitation of dragons, an astonishment, a whistling, [See 1 King. 9. on vers. 9. and above chap. 18. on vers. 16.] (so) that there be no inhabitant.

38 They shall roar together like young lions, [The Babylonians shall in their feasts and banquets, shout, rage, and roar, like wanton young wild lions, whereunto that following verse suiteth. Or, (as some) they shall roar and yell like hunger-starved young lions, because the prey is taken from them. Others understand it of the Persians and Medes, that should roar like lions for the prey of Babel] yell [or, grunt, that is, utter an imperfect roaring between grunting and braying. Others, shake out themselves, or, shake off their hair. Compare Judg. 36. 20. with the Annotat.] like lions whelps.

39 When they are heated [By drunkennes in their wicked banquet] I will set another drink before them, present them with drink [then will I fill them up another draught, or present them with another cup. See the accomplishment hereof (according to the opinion of some) Dan. chap. 5. Heb. drinkings, or, draughts: every one his draught, which I have prepared for every one in my cup of wrath, and will cause them to drink it] and will make them drunken, that they may leap up: [but not for joy, but for fear and trembling] but they shall sleep an everlasting sleep, and not wake, [Heb. sleep of eternity. That is, the ir long sleep, death; dy, be slain, and not return again into the world, or into this life. Compare 7. 6. 6. and Eccles. 12. 5. with the Annotat, and below vers. 57. also Psal. 13. 4.] saith the LORD.

40 I will bring them down like lambs to be slain; [That is, to the slaughter, to the slaughter-house, to be killed: as above chap. 11. 19. and 25. 34. and 48. 15. and 50. 27.] like rams with he-goats. [That is, and like goats.]

31 How is Sesoach [See above chap. 25. on vers. 26.] (so) subdued, [See above chap. 50. 23.] and the glory of the whole earth [that is, she that is renowned throughout the whole world. Compare above chap. 49. 25. and Isa. 13. 19.] taken? how is Babel become an astonishment among the heathen? [That every one admireth, and is astonished at her, as above vers. 37, and often in former places.]

42 A sea is risen upon Babel, she is covered by the multitude of the waves thereof. [An answer to the former question: the meaning whereof is, that Babel that seemed to be invincible, should be overwhelmed by an irresistible power, to wit, by the great army of the Medes and Persians, being brought on and strengthened by Gods mighty hand.]

43 Her cities are become a desolation, a dry land, and a wilderness, and a land wherein [Heb. in whose, (cities), or, in (the cities) whereof] no man [Heb. not every man; that is, no man, not a man] dwelleth, and thorow which no child of man doth pass.

44 And I will visit upon Bel [See above chap. 50. 2.] at Babel, and I will fetch out of his mouth that which he hath swallowed [Heb his swallowing. Some apply this to the sacrifices that were to be offered unto this Idol, whereof we may read in the Apocryphal writings of Daniel, and in Herodotus. Others understand it of the prey, and the subdued countreys, the glory of the victory whereof they ascribed unto this Idol. Compare above chap. 49. 1. Judg 11. 24.] and the heathen shall not flow any more unto him. [Like streams of water, from which the Hebrew word is derived. Compare Psal. 34. 6. with the Annotat.] (for) also the wall of Babel is fallen, [That is, shall certainly fall; although it be counted an everlasting and invincible work, or a work that cannot be broken. See before vers. 58.]

45 Go forth, my people, out of the midst of her, and deliver (ye) every man his soul; because of the heat of the LORDS anger: [That ye may not likewise perish in her punishment: (Compare above vers. 6.) and that ye may escape the dangers, whereof in the sequel.]

46 And lest peradventure your heart grow weak, and ye fear, because of the rumour that shall be heard in the land: [That is, the tidings that shall be heard of the marching up, coming, and progress of the kings of the Medes and Persians against Babel. Heb. properly bearing] for there shall come a rumour in (one) year, and after that a rumour in the other year: [Heb. in the year (and) in the year: or, the year and the year thorow; that is, in the one year, and in the other year: or, one year after another, year by year, all the year long; both in the first and in the second year. Histories mention that Cyrus departed not from Babel the first year of his marching up against it, but in the second year] and there shall be violence in the land, lord over lord, [or, Ruler against Ruler: to wit, the Lords of the Medes and Persians shall be upon and against the Babylonians.]

47 Therefore behold, the dayes come that I will visit the carved [Or, graven] images of Babel, and her whole land shall be confounded; and all her slain [That is, those of her people, that shall be mortally wounded and cut down] shall lie [See above on vers. 4. So in the sequel [in the midst of her].

48 And the heaven, and the earth, together with all that is therein, shall shout for Babel: [That is, for Babels ruine. Compare Revel. 12. 12. and 18. 20. and 19. 1. &c.] for ye shall come with her [Heb. ye shall come, &c. ye also in the singular number; that is, all, and every one of them that shall destroy her] from the north. [See above c. 50. on v. 3.] saith the Lord,

49 As Babel hath been for a fall of the slain of Israel: [So that all places lay full of slain Jews. See above vers. 4. with the Annotat. Heb. for falls, &c. that is, she laboured for it, was bent to it, it was her heart and mind, she served for that purpose, &c. Or thus: as Babel caused the slain of Israel to fall. The sense is one and the same] so at Babel [or, of Babel, in Babel] shall fall the slain of all the land. [So shall again the land of Babel be full of the slain. Heb. also (is) Babel, also shall at Babel, &c. Compare above vers. 12. with the Annotat.]

50 Ye escaped of the sword, go away, stand not still: [This is spoken to the captive Jews that remained in Babel] remember the LORD afar off, and let Jerusalem come up into your heart [Compare above chap. 3. 16. and 7. 31. with the Annotat. [from far.] that is, from Babylon. Remember then what Babel did unto Jerusalem, and how she is rewarded: and moreover, set your hearts to return again to Jerusalem, &c.]

51 (Ye may say:) [When ye remember Jerusalem] we are confounded, for we have heard reproach, blushing hath covered our face: because foreigners are come upon the sanctuaries of the LORDS house. [To wit, the Babylonians, that burnt the temple.]

52 Therefore behold, the dayes come, saith the LORD, that I will visit her carved images: [Babels Idols: so in the sequel] and the mortally wounded shall lament [or, groan, sigh] in all her land. [That is, her whole land shall be full of the lamentations and cries of those that are wounded, which as slain men shall dy. Compare vers. 49. The Hebrew word signifieth both, a mortally wounded, and a slain man. The words of this verse are Gods answer to the former complaint of his people.]

53 Though Babel should mount up to heaven, and though she should fortifie the height of her strength; [Others, though she should fortifie her strength (on) high. Compare above chap. 49. 16. Obad. vers. 4.] (yet) from me shall destroyers come upon her, saith the LORD.

54 There is a voice of a cry from Babel: and a great breach [That is, desolation, misery, calamity, &c.: See above chap. 4. on vers. 6. Others, crack] from the land of the Chaldeans.

55 For the LORD [As the authour of this war, and the supreme commander of the Medes & Persians] destroyeth Babel, and shall cause the haughty voice [that is, the high boasting, the haughty speaking and bragging of the Babylonians, which they were wont to use, when their monarchy flourished. Others, the great noise, that is, the stir that was in Babel by reason of the multitude of people in it] to perish out of her: for their waves shall roar [to wit, the waves of the Medes and Persians which shall overflow Babel like a sea. See above ver. 42. Others although their (the Babylonians) waves, &c. That is, though they make now such stir, &c.] like great [or, many] waters, the noise of their sound [or, rustling, great noise of their voice; to wit, of the Babylonians, that made a great noise and cry because of their miseries] shall lift up it self. [Heb. is given, uttered; that is, shall be lifted up, shall lift up it self, so that a man shall be able to hear their coming afar off.]

56 For the destroyer cometh upon her, upon Babel, and her champions shall be taken captives, [Or, when the destroyer, &c. then shall, &c.] their bowes are broken, [Heb. is broken; that is, every one of their bowes, all their bowes shall be broken] for the LORD, the God of recompence, shall surely pay [Heb. paying pay] (her.)

57 And I will make drunk [With the cup of my wrath] her Princes, and her wise men, her governors, and her Rulers, and her champions; and they shall sleep

an everlasting sleep, and not awake; [See above on vers. 39.] saith the King whose name is the LORD of hosts.

58 Thus saith the LORD of hosts; that broad wall of Babel [Which was fifty royal cubits or ells thick and broad, so that two chariots could conveniently ride a breast upon it, and yet a good space remain betwixt both, as histories testifie. Heb. walls, in the plural number; because this wall was so exceeding thick, as if it had been many walls: as Behemoth, beasts, is taken for a great beast, as an Elephant, &c. See Pjal. 73. 22. Job 40. 10.] shall be utterly made bare, [to the very foundations. Compare Psal. 137. 7. Others, broken] and her high gates shall be burnt with fire: so that the people [whole labour the Babylonians had used in the making of this wall] shall have laboured in vain, [or, for emptying; that is, that all should be again taken away, destroyed, and scattered abroad, what was brought and piled up together for it] and the nations to the fire, [or, for the fire; that is, that their labour might be burnt with fire. Not that this was the intention or aim of the builders, but that their labour so fell out by the providence of God, and served for that end and purpose. Compare Hab. 2. 13.] that they grew faint.

59 The word [Or, the matter] which the Prophet Jeremiah commanded Seraia, the son of Neria, the son of Machsieia, when he went from [or, by reason of. The Hebrew particle is sometimes taken for from, by reason of, out of, as appeareth, Genes. 4. 1. and 44. 4. Exod. 9. 29. Ezek. 6. 9. Mich. 3. 8. and in this place] Zedekiah to Babel in the fourth year of his reign: [Others, with Zedekia, &c. But this is no where else mentioned in Scripture: and it seemeth not very credible that Zedekia having rebelled against the King of Babel, should have adventured to go in person to Babel, but rather that he should mediate a reconciliation and peace by means of this peacable pious Ambassador] and Seraia was a peacable Prince. [Heb. Prince of rest; that is, a godly, quiet, and a peacable man, whom Jeremiah might very well trust with this busines, whereat another man in those times would have mocked, and refused to do it, as being full of danger and trouble. Others, chief of (the Kings) rest; that is, high chamberlain. Some conceivit it to be a name of a certain countrey, whereof see 1 Chron. 2. on vers. 52.]

60 Now Jeremiah wrote all the evil that should come upon Babel, in a book, [Meaning a special book, or duplicate, copy, transcript, which he delivered to this Seraia to take along with him] (to wit) all these words that are written against Babel.

61 And Jeremiah said unto Seraia, when thou comest to Babel, then thou shalt see, [Or, behold or, look upon, view (it, namely Babel) to compare this prophecy with the present estate of Babel. Or, when thou shalt see it, &c.] and read all these words.

62 And shall say, O LORD, thou hast spoken against this place, that thou wilt cut it off, so that (there) be no inhabitant in it, from man to beast, but that it shall become everlasting desolations. [Heb. desolations of eternity: as above vers. 26.]

63 And it shall come to passe, when thou shalt have made an end of reading this book; (then) thou shalt binde a stone to it, and cast it into the midst of the Phrath, [The river Euphrates, which ran by and through Babel.]

64 And shalt say, Thus shall Babel sink, and not rise again, because of the evil; [Heb. from the face of the evil, that is, from, or because of the evil of punishment, mischief, calamity, destruction, &c.] that I will bring upon her, [Babel] and they shall grow weary. [Namely, the Babylonians, they shall grow faint and feeble, and fail, so that they

they shall not be able to rise, or come up again, though they labour and toyle exceedingly about it] hitherto are the words of Jeremiah. [Compare above chap. 48. 47. to wit, concerning Babylons punishment, or concerning the prophecies of Jeremiah in general which are contained and gathered together in this book. Hence is gathered by some, that the next chapter was added thereto by some other man of God, as a seal and further exposition of the former prophecies. Compare the Annotat. on the thirty fourth chapter of Deuteronomy.]

C H A P. LII.

A repetition of the reign of Zedekia, of the siege, taking, and destruction of Jerusalem, with the causes thereof, and of that which further happened then, ver. 1, &c. Joachin is delivered out of prison by Evil-Accrodach, and friendly entreated by him, 31.

Zedekia was one and twenty years old [Heb. a son of one and twenty years] when he became King, and he reigned eleven years at Jerusalem: and his motheris name was Hamutal, a daughter of Jeremiah of Libna. [See 2 Kings 24. 18, 19, 20. and also chap. 25. 1. the sequel also above chap. 39. 1, 2, &c. where this whole history is first related, which is here repeated for reasons mentioned in the last verse of the former chapter. See the Annotat. on the chapter aforesaid of the second book of the Kings.]

2 And he did that which was evil in the eyes of the LORD according to all that Joakin had done.

3 For it came to pass because of the anger of the LORD against Jerusalem and Juda, till he had cast them away from his face: and Zedekia rebelled against the King of Babylon.

4 And it came to pass in the ninth year of his reign, in the tenth moneth, on the tenth (day) of the moneth, (that) Nebuchadrezer the King of Babylon came against Jerusalem, he and all his army, and they camped themselves against it: and they built forts against it round about.

5 So the city was besieged unto the eleventh year of King Zedekia.

6 In the fourth moneth, on the ninth (day) of the moneth, when the famine waxed strong in the city; and the people of the land had no bread:

7 Then the city was broke through, and all the soldiers fled, and marched forth by night out of the city, by the way of the gate between the two walls which were by the Kings garden, (now the Chaldeans were against the city round about) and they went (by) the way of the plain.

8 But the army of the Chaldeans pursued after the King, and they overtook Zedekia in the plains of Jericho: and all his army was scattered from him.

9 Then they took the King and carried him up unto the King of Babylon to Ribla, in the land of Hamath: the same spake judgement against him. [Passed sentence upon him and his, for their perjury, rebellion, and unthankfulness. So above chap. 39. 5.]

10 And the King of Babylon slew the sons of Zedekia [That is caused them to be slain: as frequently] before his eyes: and he slew also all the Princes of Juda at Ribla.

11 And he blinded the eyes of Zedekia, [That is, caused his eyes to be put out, or to be so spoiled, as that he could not see] and he bound him with two copper chains; so the King of Babylon brought him to Babylon, and put him in the prison-house [Heb. house of visitations, or punishments, oversights, wards, &c. where he caused him to remain until the day of his death.]

12 After that in the fifth moneth, on the tenth (day) of the moneth (this year was the nineteenth year of King

Nebuchadrezer the King of Babylon) when Nebuzaradan the Captain of the guard, who stood before the Kings face; [Who served the King, waited upon him, was continually about him. See Deut. 1. on ver. 38. and 1 Kings 1. on ver. 2. for this is said, 2 Kings 25. 8. the servant, or minister of the King of Babylon: the one doth expound the other] was come to Jerusalem: [its said, 2 Kings 25. 8. that he came to Jerusalem on the seventh (day) of the moneth. The reconciling of this difference is, that he came into the city on the seventh (day) but began to execute his charge on the tenth (day): whereof in the sequel]

13 Then he burnt the house of the LORD, and the Kings house: together with all the houses of Jerusalem, and all the houses of the great ones [Or to wit, &c. So that the former word all be expounded by all the houses of the great ones, [Heb. every house of the great one every great house; that is, all the houses of the great ones or all great houses, the sense agreeing together; for great houses do commonly belong to great and mighty men. See 2 Kings 25. on ver. 9.] burnt he with fire.

14 And all the army of the Chaldeans that was with the captain of the guard, brake down all the walls of Jerusalem round about.

15 Now of the poorest [Heb. thinness, or povertyes. See 2 Kings 24. on ver. 14. So above chap. 40. 7. and in the beginning of the next verse] of the people, and the residue of the people that were left in the city, and the revolters that were fallen to the King of Babylon, and the residue of the multitude, [Heb. Amon, for which 2 Kings 25. 11. is used the word Hamon; that is, multitude, company of the people, by changing of one letter. See also above chap. 46. on ver. 25.] did Nebuzaradan the Captain of the guard carry away captive.

16 But of the poorest of the land did Nebuzaradan the Captain of the guard leave, (some) for vinedressers, and for husbandmen.

17 Moreover, the Chaldeans brake the copper pillars that were in the house of the LORD, and the bases, and the copper sea that was in the house of the LORD: and he carried away all the copper thereof to Babylon.

18 They took also the pots and the shovels, and the flesh-hooks, and the sprinkling-basins, and the incense-plates, and all the copper vessels wherewith they performed the ministry. [Heb. with the which they ministered; that is, wherewith they were wont to perform the ministry in the house of the Lord; or which they were wont to use for the ministry.]

19 And the captain of the guard took away the bowls and the incense-vessels, and the sprinkling-basins, and the pots, and the candlesticks, and the incense-burns, and the cups; [See of this last word, Exod. 25. 29; and Numb. 4. 7.] what (was) wholly gold, and what was wholly silver. [Others, and those that (were) all gold, & those that were all silver. Heb. gold gold, silver silver.]

20 The two pillars, the one sea, and the twelve copper bullocks that were in the place of the bases, [That is, which stood in that place of the Temple where the copper bases of the lavers were: these bullocks stood under the sea. See 1 Kings 7. 25, 27. which King Solomon had made for the house of the LORD: the copper thereof, (to wit) of all these vessels, was without weight.

21 As for the pillars, eighteen ells (or cubits) was the height of one pillar, and a third of twelve ells did compass it: and the thickness thereof was four fingers, and it was hollow.

22 And the chapter thereupon, was copper, and the height of one chapter was five ells, [2 Kings 25. 17. is mentioned three ells. See the exposition thereof, 1 Kings 7. on ver. 16.] and a net and pomegranate upon the

the chapter round about, all copper: and the other pillar, with the pomegranates, had like unto those, [or and it was likewise with the other pillar and pomegranates.]

23 And the pomegranates were ninety and six (set) towards the wind: [Towards the four winds, so that there was yet one more at every corner, and so with the ninety six an hundred in all, as followeth] all the pomegranates upon the net were an hundred round about.

24 Also the Captain of the guard took Seraia the chief Priest, and Zephania the second Priest, and the three keepers of the threshold.

25 And he took out of the city a courtier, [Or Chamberlain, See Genes. 37. on ver. 36.] which was set over the soldiers, and seven men out of them that behold the Kings face, [Compare 2 Kings 25. 19. with the Annotation, and compare the phrase with Matth. 18. 10.] which were found in the city, together with the chiefest Scribe of the army, who listed the people of the land for the war, and threescore men of the people of the land that were found in the midst of the city: [that is, within the city.]

26 When Nebuzaradan the Captain of the guard had taken these, then he brought them to the King of Babel, to Ribla.

27 And the King of Babel smote them and slew them at Ribla in the land of Hamath. Thus Juda was carried away captive out of his (own) land.

28 This is the people whom Nebuchadreazar carried away captive, [Meaning at several times, as the sequel sheweth. Compare above chap. 6. 9.] in the seventh year three thousand and three and twenty Jews.

29 In the eighteenth year of Nebuchadreazar, (he carried away captive) [Or they carried, &c.] eight hundred thirty and two souls [that is, persons. See Gen. 12. on ver. 5.] from Jerusalem.

30 The three and twentieth year of Nebuchadreazar, Nebuzaradan the captain of the guard carried away captive of the Jews seven hundred forty and five souls: all the souls are four thousand and six hundred.

31 After that it came to pass in the seven and thirtieth year of the captive-carrying away of Joachin the King of Juda, in the twelfth moneth, on the five and twentieth (day) of the moneth; that Evil-Merodach, the King of Babel, in the (first) year of his reign, [Or is the year when he became King, [lifted up the head of Joachin the King of Juda, and brought him forth out of the prison-house, [Heb. house of shutting up, restraint. See above chap. 37. on ver. 4. in 2 Kings 25. 27. it is said, on the seven and twentieth (day) &c. which may be fitly thus reconciled, that he was on the five and twentieth (day) delivered out of prison, and that the King of Babel (after that in the mean while his garments were changed) caused him on the seven and twentieth day to come before him, &c.]

32 And he spake kindly unto him, and set his seat above the Kings which were with him at Babel.

33 And he changed the garments of his captivity: and he did eat bread continually before his face all the dues of his life.

34 As for his diet, a continual diet was given him by the King of Babel, every daies appointed portion on its day, until the day of his death, all the daies of his life,

THE