

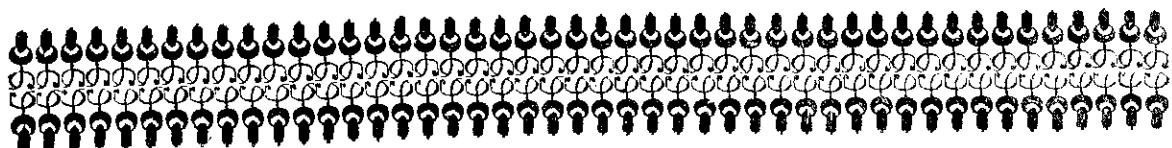
THE PROPHET EZEKIEL.

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The Argument of this Book.

Though God suffered King Jechonia, or Joachin, with many Jews (amongst whom was also Ezekiel) to be carried away captive to Babel, yet he forsook them not utterly, but to shew that he would preserve his Church among them even in Babel, and afterwards graciously deliver and restore it, he raised up for her service this excellent Prophet, by whom he made known unto those captives in Babel the very same, in divers Visions, Prophesies and Sermons, that he had caused to be declared by the Prophet Jeremias unto their brethren that remained in the land and at Jerusalem under king Zedekia; although by both sorts (as well by those that were at Jerusalem, as by those that were in Babel) alike incredulity and obstinate impenitency was found. At Jerusalem they believed not the Prophet Jeremias, but mocked those that had surrendered themselves to the King of Babel, and had suffered themselves to be carried away captive, conceiving that they should now be sole heirs of the land, and their brethren that were carried away captive, be shut out. In Babel they believed not the Prophet Ezekiel, but murmured against God, and esteemed themselves much more unhappy than their brethren that remained in the land, unto whom notwithstanding God foretold both by Ezekiel, and by Jeremias, much sorcer plagues, besides the utter ruine of the City, Temple, and land aforesaid; but every way with additions of very fair promises, and comforts, unto the penitent and believing, of his future and sure mercy and favour, both in things corporal, and especially in things spiritual; and of his severe judgements upon all their enemies and persecutors. Hereunto tendeth chiefly this whole Book of Ezekiel, wherein he in the first three Chapters describeth a very rare and wonderful vision, whereby God confirmed, instructed, and strengthened him in his Prophetic office. In the next place, unto the 25 Chapter are most lively represented the abominable sins, especially of the Jews that were at Jerusalem and in Juda, as also their approaching judgements, by divers divine tokens, visions, and Prophetical Sermons of reproof. Then to the 33 Chapter God foretelleth to the neighbouring hostile heathen as the Ammonites, Moabites, Edomites, (of whom also is treated Chapter. 35) Philistines, Tyrians, Zidonians, and Egyptians, their ruine. Moreover, from the 33 unto the 40 Chapter, are severely reproved by God the sins, murmurings, and hypocrisies of the Jews that were captives in Babel, with exhortations to true repentance, and a faithful expectation of future deliverance, gathering and blessing of his Church, not onely by the deliverance from the Babylonian captivity, but also especially of the great work of grace which God would shew unto his catholike Church both of Jews and Gentiles, by their onely Saviour and Kng Jesus Christ; with an advertisement of the sore battel and enmity that should befall them by Gog and Magog, with all their adherents, and with a promise of a joyful issue at last. In the nine last chapters God concludeth and sealeth up these prophecies in Babylon, with a very full and ample vision of the building of a new Temple, new worship, new government of the people of God, new inheritance, and a new city, all for Israel and the strangers: representing under figures, according as that time did require, the future gracious and blessed estate of the Church both militant and triumphant, under their King the Messias, Iesus Christ, who with the Father and the holy Ghost, as the onely true God of Israel, is to be praised for ever. Amen.

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THE PROPHET EZEKIEL.

CHAP. I

When and where Ezekiel prophesied, ver. 1, &c. God sheweth him a wonderful vision, of four beasts, 4, 5, &c. of four wheels, 15. and of a throne, wherein the the Lord did manifest himself in the form of a man, as Ruler and Judge of all the world, 26.

In the thirtieth year, [Some count this year from the reign of Nabochodonosor the first, otherwise called Nabopolassar, the father of Nabochodonosor, or Nebuchadnezzar the Great, who subdued Syria and Judea, under whose dominion the prophet Ezekiel lived at the same time when the book of the law was also found in the temple, to wit, in the eighteenth year of King Josia, 2 Kings 22.8. & 23.21. Others have other accounts in the fourth moneth], [which for the most part agree with our June, and is called by the Jews Tamuz: meaning of the Ecclesiastical year, for the moneth of the civil year is called Tebeth. The word moneth is here inserted from the following clause] *on the fifth (day) of the same moneth, when I was in the midst of them that were carried away, [to wit, as captives to Babel. Heb. carrying away. So 2 Kings 24.15. Ezra 11.11. So likewise captivity for captives. See Numb. 31. on ver. 19. when I was in the midst &c.]* For when Joachin was carried away captive to Babylon with much people, the Prophet Ezekiel was also among them. See below chap. 33. 21. and 40.1.] *by the river Chebar;* [Some understand here an arm of the river Euphrates, called also Chabora from Chabor a certain Commander that divided the Euphrates. Others, a certain river in Mesopotamia, running from mount Masius into the river Euphrates toward a city of the same name] *then it came to pass (that) the heavens were opened,* [to wit, in a supernatural manner, whereby the

Prophet being in a trance, was indued with a new sight, to behold without any impediment that which was shewed him. Compare Rev. 4.1. and 19.11.] *and I saw visions of God.* [that is, which God shewed unto me, or wherein God by certain forms caused himself to be seen by me in the spirit. So below chap. 8.3. and 40.2. See of divine visions, Gen. 15. on ver. 1. concerning this vision there be divers expositions of it in the Church of God, amongst which that which seemeth to be the fittest is here followed.]

2 On the fifth (day) of the same moneth, (that was the fifth year of King Joachins carrying away,) [If to these five years we add the eleven years of Joachins reign, 3 Kings 23.36. the three moneths of Joahaz, 2 Kings 23.31. and the fourteen last years of Josias, we find the thirty years with three months, whereof is spoken in the former verse.]

3 The word of the LORD came expressly [Heb. coming to pass came to pass] unto Ezekiel [Heb. Jechezkel. This name signifieth Strength of God, or strengthened by God] the son of Buzi, the Priest, in the land of the Chaldeans, by the river Chebar: and the hand of the LORD was there upon him. [that is, ability to prophecy was given him of God. See 2 Kings 3. on ver. 15. So below chap. 3.22. and 37.1. and 40.1. For hand is found spirit, below chap. 11.5. The meaning is one and the same. For the spirit of God giveth the ability and the gift for to prophesie, 1 Cor. 12.4, &c.]

4 Then I looked, and beheld a whirlwind came [To wit, not only to stir up the Prophet to attention, but also to represent the terrible power of the supreme Judge, which he would put in practice against Jerusalem, by the enemies thereof. See of such a similitude, Job 9. on ver. 17.] from the north, [to wit, from whence the Jews enemies, that is, the Chaldeans should come. Compare Jerem. 1.13, 14, 15.] a great cloud, [Understand hereby the army of the Chaldeans. See Jerem. 4.13. Compare below c. 30.18. and 38.9.] and a fire that caught (in it), [or in folding

infolding it self; to wit, in that cloud, or compassing it: compare Exod. 9. 24. This fire caught in the cloud signifieth the burning of the city of Jerusalem and the Temple] and a brightness was round about that (cloud) [by the brightness here is meant the glory of justice which God geteth by his punishments and judgements, Psal. 51. 6. Isa. 5. 16.] and out of the midst thereof [that is, of the fire, as appeareth by the end of this verse] was as the colour [Heb. eye; that is, colour or hue whereupon the eye hath its operation. So Levit. 13. 55. Numb. 11. 7. below vers. 7.] of Hasmal, [many understand hereby a kind of resin called amber, by the Latines Succinum. Others take it to be a kind of metal called Electrum, consisting of gold, whereof the fifth part is silver, in colour like unto pale gold. Others understand the word of the purest burning copper or steel: some take it for the colour of very fiery coles; having the name (as some conceive) from hasty cutting asunder, consuming, &c. This suiteth well with burning steel and coles] out of the midst of the fire. [That is, the form thereof appearing when it lyeth and burneth in the midst of the fire. Compare this vision with that which is recorded below chap. 10.]

5 And out of the midst thereof [To wit, of the fire, wherein was the colour of Hasmal] (came) the likeness of four beasts: [By these beasts are to be understood the holy Angels, because they are called Cherubims, below chap. 10. v. 15, 20. Now that these four beasts are said to come out of the midst of the fire, this signifieth both the brightness of their nature, and the swiftness of their operation; herewith agreeth the name Seraphims, being derived from Seraph, that is, to burn, Isa. 6. 2, 6.] and this was their shape, they had the likeness of a man. [To wit, for the most part of their body; for they had the face, hands, and legs of a man, vers. 7, 8. Angels are likened unto men, because they have understanding and will, but much more perfect than men, 2 Sam. 14. 20. Psal. 103. 20. 1 Pet. 1. 12.]

6 And every one had four faces; [Whereof see below vers. 10. So chap. 10. 14.] likewise every one of them had four wings. [to wit, two for to fly with, notwithstanding in this vision they lifted up towards the firmament, and in a maner covered their faces herewith; which wings signified partly their speediness in the executing of Gods commands, and partly their willing and ready attendance and disposition to minister unto God their Lord and master. And two other wings they had for to cover their body therewith; which sheweth both their reverence towards God, and the invisibility of their nature and essence unto man. In Isa. 6. 2. and in Revel. 4. 8. are six wings ascribed unto the Angels, to wit, two more besides these four, wherewith they cover their faces, because they were before the throne of God, whose brightness and Majesty they were not able to endure.]

7 And their feet [That is, legs, or shanks] were straight feet, [signifying the straightness of their works. Heb. and their feet, the foot was straight] and the soles of their feet [meaning that part of the leg that is properly called the foot] were like the soles of calves feet, [which are round and strong, to shew that the swiftness and readiness of the Angels in the executing of their ministry] and sparkled [to shew that the works which God performeth by the Angels are clear and glorious] like the colour of smooth copper. [or, polished, scoured, and cleansed copper; signifying the purity of the Angels. Compare Revel. 1. 15.]

8 And the hands of a man [Understand by these

hands, the works of the holy Angels which they do according to Gods command, and the aptness that is in them for those works] were under their wings, [to wit, to shew that their works are invisible and unknown to men] on their four sides, [Heb. four squares, whereby is represented, that they execute Gods commands in and over all the corners of the world. Compare below chap. 43. 16, 17.] and they four had their faces and their wings.

9 Their wings were joyned together [Understand this of the wings wherewith they flew: and compare below vers. 11.] the one to the other: [Heb. the woman to her sister; that is, to one another. So Exod. 26. 3, 5, 6. below vers. 23. and 3. 13. This joining together seemeth to shew the natural friendship and peace that is among the holy Angels in the executing of their ministeries] they turned not back when they went: [that is, they departed not from the way, but went on equally in it. So below vers. 12. and 17.] they went every one straight on before his face. [That is, they went straight forward, keeping an equal pace, toward the place that was before their face, and unto which they were to come. This signifieth that the holy Angels go on in the work enjoyned them by God, without any looking back, and without being turned aside by any impediment.]

10 Now the likeness of their face was the face of a man; [To wit, before. See the significacion above on vers. 5. Observe, that every beast had four faces; before, the face of a man; behind, the face of an eagle; on the right side, the face of a lion; and on the left, the face of an ox; as followeth [and they four to wit, the four beasts] had the face of a lion [to wit, for to shew thereby, that the Angels are very strong. Of the strength of lions see Judg. 14. 18. Prov. 30. 30. Of the strength of the holy Angels see 2 Kings 19. 35. Choff. 1. 16. Who are also stronger than the devils, because they overcome them when they encounter with them, Dan. 10. 13. Revel. 12. 7, 8, 9.] on the right side: and they four had the face of an ox [this signifieth the ministering perseverance of the holy Angels in the execution of the charges laid upon them by God] on the left side: they four also had the face of an eagle. [To wit, behind, opposite to the face of a man, which was before. Understand hereby the quicknes and activity of the Angels in working.]

11 Also their faces and their wings [Meaning the two wings wherewith they flew, which they lifted up as if they would fly, as followeth] divided upward: [that is, distinctly lifted up and stretched forth unto God that sat above the four beasts on a high throne in the form of a man: whereby is signified, that the holy Angels are active with all their minds and affections to receive and execute the commands of God. Others, These, or thus were their faces: but their wings were spread upward] every one [to wit, of the beasts] had two [to wit, wings] joyned together (the one) to the other, [See above vers. 9. and the Annotat.] and two covered their bodies. [See above the Annotat. on vers. 6.]

12 And they went every one straight on before his face: [See above on vers. 9.] whether the Spirit was to go, [meaning the Spirit and the power of God, which worketh from the Father by the Son, Zach. 4. 6. and whereby these beasts were moved and governed. Compare below chap. 2. on vers. 2. and chap. 3. vers. 14. and 8. 3. and 11. 19. 5. and 43. 5.] they went: they turned not back as they went. [See above on vers. 9.]

13 As for the likeness of the beasts, their form was like burning coles of fire, [Which not only shewed unto the Prophet, that here some divine thing was done

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done, and that these beasts were no mean ordinary beasts, but were Angels of God; moreover signifying the burning of Gods wrath, whereof these Angels were to be speedy and terrible executioners. Compare Psal. 18. 9. and 140. vers. 10. where burning coals signify Gods judgments] like the form of torches: [Compare Dan. 10. 6.] that (fire) went continually between those beasts: [or caused it self to go, &c. That is, went steadfastly on, by darting out perpetually new flames of fire: whereby may be understood the perpetual motion of the Angels for to execute Gods wrath, as likewise the constant purpose of God ready to punish the wickedness of the Jews] and the fire had a brightness, [signifying the purity of Gods justice which plainly appeareth in his judgments] and out of the fire came forth lightning. [Understand hereby, partly the dreadful terrors that fall upon men by Gods just judgments, partly the incomprehensible speediness which the Angels use in executing those judgments. Compare Matth. 24. 27.]

14 Now the beasts ran, and returned as the shape of lightning. [To wit, not by withdrawing themselves from any work begun out of weariness, but by presenting themselves again before God, when their work is finished, being ready again to receive new commands. Of the former they are cleared, above ver. 9, and 12, and this latter is here ascribed unto them.]

15 When I beheld those beasts, behold, there was a wheel upon the earth [Which wheel (according to the opinion of some) signified the world, which is here upon the earth subject to many changes, like a running wheel, wherein oftentimes the upper part cometh below, and the lowermost cometh above. See below chap. 10. 13.] by those beasts, [Understand that every beast had a wheel; so that there were four wheels. See below vers. 16. and chap. 10. 9, 12.] according to the four faces [that is, sides or corners, wherewith they looked towards the four corners of the world. For every wheel was double, being one wheel in another joyned together overthwart, so that those two wheels fastened together had the form of a bullet or ball, and four sides, whereupon they might be rolled and moved by the Angels to the four corners of the earth, sometimes to one, and sometimes to another quarter] thereof. [To wit, of the wheel, or of every one of the beasts.]

16 The fashion of the wheels, and of their workmanship, [Or, work; that is, form and fashion. So is this word taken, 1 Kings 7. 17, 19, 26, 33. So likewise here in the sequel] was like unto the colour of a beryl; [See Cant. 5. on v. rf. 14.] and they four had one manner of resemblance. [Whereby is signified, that the world is every where like unto it self, to wit, unstable and transitory. Some apply this resemblance to the beasts] moreover, their shape, and their workmanship was as it were a wheel in the middle of a wheel. [See the former verse, on the words four faces. The signification hereof is, though the world by Gods ordering be very wisely governed, yet many things in it every where (whencesoever it pleaseth God in his just judgment) are both in general, and in particular, very suddenly confounded, and turned upside down; which he knoweth very well how to redress to his own glory, and to the salvation of his people.]

17 When they went they went upon their four sides: [To wit, either to the fore-part, where the face of a man was; or to the hinder part, where the eagles face stood; or to the right side, which had the face of a lion; or to the left side, where the oxes face stood; so that in going there was no turning back, as followeth, according to the face of the beast, or Cherub. The same is also said above of the beasts, vers. 9,

and 12.] they turned not back when they went. [See above on vers. 9.]

18 And their wings [Heb. backs. Meaning the rands, or, the iron-work of every wheel, which are the outermost and highest part thereof: signifying the greatest, highest, and fearful things of the world; and that all these are under the power of God, and are governed by him by the ministry of his Angels, as followeth] they were so high that they were dreadful; [Heb. and they had height, and they had dreadfulness; that is, they were so high, as that they were dreadful, or caused fear] and their wings were full of eyes round about those four (wheels): [These eyes point us to the providence of God, who beholdeth and governeth all things upon the face of the earth. Compare 2 Chron. 16. 9. Job 34. 21. Psal. 33. 18. Jerem. 16. 17. Zach. 3. 9. and 4. 10.]

19 Now when the beasts went, the wheels went by them: and when the four beasts were lift up from the earth, the wheels were lift up. [This signifieth unto us, that the alterations that happen in this world are governed by God by the ministry of his holy Angels: the ordering whereof though it be for the most part incomprehensible, that it is just and righteous.]

20 Whithersoever the Spirit was to go, [See above vers. 12. and the Annotat.] they [to wit, the wheels] went: whithersoever the Spirit was to go: [he repeateth the same again, to make the matter more plain and certain] and the wheels were lift up over against them; [to wit, the beasts, with whose lifting up the wheels were also lift up among them] for the Spirit of the beasts [Heb. of the beast. The singular number for the plural. So below vers. 21, and 22.] was in the wheels. [The meaning is, that the wheels were moved and driven by one and the same Spirit, whereby the beasts were moved and driven, namely, by the Spirit of God. Others, a Spirit of life was in the wheels.]

21 When those [To wit the beasts] went, (these) [To wit, wheels; so in the sequel] went; and when those stood, [that is, were no more moved, nor went forward. Understand withal, that the Angels having finished their work, do quietly wait for other charges that God may lay upon them] they stood: and when those were lift up from the earth, the wheels were lift up over against them; [See above in the end of the 20. verfe] for the Spirit [See above on vers. 12.] of the beasts [Heb. of the beast; as vers. 20.] was in the wheels.

22 And upon the heads of the beasts [Heb. of the beast; as before] was the likeness of a firmament, [What the firmament or expansion which was created of God in the beginning properly is, may be seen, Gen. 1. on verf. 6. Now here is spoken of the likeness of that firmament, which was shewed unto the Prophet in this vision; and consequently was not a thing that in its own nature and essence perpetually remained, but was only a shape and appearance thereof] like the colour [Heb. eye. See above on v.4.] of the dreadful chrystral, spread forth over their heads above. [Or, of dreadful ice, &c. for the word Kerach is for the most part taken for ice; but it is here by Expositors rendred chrystral: as the same is also like unto ice congealed and hardened into a stone, very clear, bright, and transparent: so that the form or fashion of this firmament was like unto transparent ice, of such clear brightness, that it was a terrible thing to behold, for which cause it is here also called dreadful, or terrible. This firmament was above over the heads of the beasts, or Angels, intimating, that the Lord could through it conveniently see all that was]

was under it, and that the Angels could in some sort [followeth] from the form of his loins and upward, and from the form of his loins and downward, I saw as it beheld his Majesty that was above it.]

23 And under that firmament were their wings straight up, [That is, lifted upward. See above on vers. 6, and compare above vers. 11.] the one toward the other : [Heb. the woman toward her sister. See above on vers. 9.] and every one had two [understand this of the other two wings which every one of these beasts had hanging downward, to cover their bodies withall, as followeth. See above on vers. 6.] which covered their bodies hitherward, [that is; whereof the one covered their own side, to wit, the fore part, and the other the other side, to wit, the hinder part : for these beasts had but four wings, whereof the two uppermost were lifted up, wherewith they flew, and the other two hung down, to cover their bodies therewith] and every one had two [the repetition of one or more words is done according to the manner and custome of speaking used by the Hebrews when they make any division. See Genes. 7. on vers. 2.] which covered them thitherward, [that is, whereof the other wing covered the hinder side or part of their bodies.]

24 And when they went, I heard a noise like the noise of many waters, as the voice of the Almighty, [Understand withal, when he speaketh, from below chap. 10. vers. 5. Some understand it of the warling or rumbling of the thunder. See Psal. 29. 3.] (as) the voice of a cry, as the noise of an host : [this various sound signifieth partly an holy acclamation and thanksgiving of the Angels ; and partly, that the judgments of God which he executeth upon the wicked by the ministry of his Angels, are most dreadful and terrible, so that every one hath cause to be amazed thereat] when they stood, [See above on vers. 21.] then they let down their wings.

25 And there came a voice [To wit, whereby the Prophet was stired up to attend, and to receive the commands of God with reverence and obedience. Compare Exod. 19. 16. Revel. 1. 10.] from above the firmament which was over their heads ; [to wit, the heads of the four beasts] when they stood and let down their wings.

26 And above the firmament that was over their heads was the likeness of a throne, [This signified a royal Majesty, and the power of a supreme judge, Genes. 41. 40. 1 Kings 1. 13. and 7. 7. Prov. 20. 8.] as the form of a Saphir-stone : [whose colour is skie-colour, shining with golden pearls. See Job 28. on vers. 16. it signified an heavenly throne full of majesty and glory. Compare Exo. 24. 10.] and upon the likeness of the throne was the likeness as the form of a man [which was the representation of the majesty of God. Compare Isa. 6. on v. 1. Some apply it especially to the majesty of our Lord Jesus Christ, true God and man in unity of person, the only Mediator of all believers, and the judge of all men ; who below chap. 8. 6. calleth the Temple his Sanctuary, and here vers. 28. is called the Lord] being above upon it, [to wit, as an everlasting King, and supreme Judge : 2 Sam. 7. 13. Psal. 45. 7. Matth. 25. 31. Luke 1. 32, 33. Job. 5. 22, 27. Acts 10. 42. and 17. 31.]

27 And I saw as the colour of Hasmal, [Namely, round about him that sat above the firmament on the throne. Of Hasmal see above on vers. 4.] as the form of fire, [whereby was signified the eternal Godhead, who is called a consuming fire, Deut. 4. 24. See the Annotations, there] round about within it [that is, round about within the colour of Hasmal : so that it seemed, that he that sat on the throne was compassed about with burning Hasmal from his loins upward unto his head, and downward unto his feet; as

followeth] from the form of his loins and upward, and were the form of fire, and brightness round about upon him. [Which signifieth that God dwelleth in a light which no man can approach unto, 1 Tim. 6. 16. and yet notwithstanding remaineth still a light of comfort and salvation to all those that are his, that is, to true believers, Psal. 27. 1. Isa. 60. 20. Mich. 7. 8.]

28 As the form of the bow that is in the cloud in the day of a great shower of rain, so was the form of the brightness round about : [The likeness of the rain-bow served to set out and magnifie the Majesty of him that sat upon the throne, and the reverent awe of the Prophet toward the same. Thereby may be also understood a token of mercy and favour, which God in punishing would shew unto true penitents] This was the form of the likeness of the glory of the LORD, [to wit, whereby God manifested himself in this vision : whereof see also below, chap. 3. 23. and 8. 4. and 9. 3, &c. Exod. 6. 7. Levit. 9. on ver. 6. Numb. 14. on ver. 10. So then hereby is to be understood Gods glorious presence, and coniequently he himself] and when I saw it, I fell upon my face, [to wit, being astonished by that dreadful manifestation of the divine majesty, and being ready to honour the same with adoration. Compare Genes. 17. on vers. 3.]

C H A P. II.

The Prophet being terrified by the former vision, is raised up by God, vers. 1, 2. and called to the prophetic office among the children of Israel, with instruction and strengthening against their obstinacy, 3 and the vision of a roll that was written within and without, 9.

And he said unto me, [To wit, he whose voice he had heard, above chap. 1. 28. who no doubt was he that sat upon the throne, vers. 26, of the same chapter] Child of man, [so the Lord calleth him, lest he should lift up himself through the excellent revelation of the heavenly vision before described, but rather humble himself by the consideration of his humane infirmity. This name also served for comfort unto the Prophet ; as if God should say, I know that thou art but a weak man, and therefore art afraid of my majesty, yea that thou also shalt be vexed by reason of the contempts that shall befall thee from the Jews : but look unto me that call thee unto this office, and not upon thy self, who art but a weak frail man] Stand upon thy feet, [for the Prophet was fallen down upon his face, affrighted by the terrible vision that was shewn unto him] and I will speak with thee.

2 Then the Spirit [Meaning the Spirit of God, that enabled him to do that which God commanded him, Isa. 48. 16. and 61. 1. So below chap. 3. 24.] entered into me when he spake unto me, which set me upon my feet : and I heard him that spake unto me, [to wit, the Lord, that sat upon the throne.]

3 And he said unto me, Child of man, I send thee to the children of Israel, [Meaning the Jews that were carried away captive with Joachim, out of their own country Judea into Babylon, below chap. 3. vers. 11. howbeit there under may be also comprehended the ten tribes that were scattered out of their own land among the heathen. Some understand thereby also the Jews that still dwelt in their own country, to whom the Prophet Jeremia was sent of God] to the rebelling nations, [there is the word Gogim, which signifies

signifieth heathen ; So the Lord seemeth to call his people here, because they were so far departed from him by idolatry , as that they were no better then the heathen : although it be also attributed to the Israelites in a good sense , Exod. 19. 6. Jos. 3. 17. and 5. 8. &c.] that have rebelled against me : they and their fathers have transgressed against me , even unto this very day . [Heb. unto the bone , or being of this very day . So Gen. 7. 13. and 17. 26. Levit. 23. 14. and 24. 2. and 40. 1.]

4 And those children are hard of face , [That is, with our shame . Compare Jerem. 3. 3. and 5. 3. and below chap. 3. 7. [and stiff of heart : [stiff of heart are those that stiffen or harden their hearts . Who these are, see Exod. 4. on ver. 21.] I send thee unto them , and thou shalt say unto them , Thus saith the Lord LORD , [this was usually the preface of the prophets, when they were to declare somewhat according to Gods command. Now Ezekiel being called to be a Prophet, he is hereby authorized to speak thus ; and he is also engaged to speak no otherwise then God had spoken to him .]

5 And they , whether they will bear , or whether they will forbear [The Lord will have the Prophet only to look upon his charge , & not upon the event or issue . So below v. 7. & ch. 3. 11, 27.] (for they are a rebellious house) : [Heb. a house of rebellion ; to wit, against the Lord their God . House for people : so below v. 6. and 3. 26, 27. &c. Also children of rebellion , Numb. 17. 10. a people of rebellion , Isa. 30. 9.] they shall know that a Prophet [that is, a person immediately sent by God , to declare his will , to raise up the decayed state of the Church , to threaten the wicked , to comfort the godly , to foretel things to come , especially concerning the Messiah , and also to instruct Magistrates and rulers concerning their office and duty] hath been in the midst of them . [that is, be convinced that the Lord hath admonished them by his minister , and exhorted them to repentance , and yet they remaining obstinate and hardened are utterly left without excuse]

6 And thou , child of man , be not afraid of them , neither be afraid of their words ; though rebels and thorns [Measuring men that prick and hurt either with words or deeds] be with thee , and thou dwellest with Scorpions : [Others , thistles . Understand very crafty and mischievous men , who know cunningly to shoot out the destructive poison of their malice and wickedness] be not afraid of their words , nor be dismayed at their looks ; for they are a rebellious house .

7 But thou shalt speak my words unto them , whether they will bear , or whether they will forbear : for they are rebellious . [Heb. rebellion . So Prov. 17. 11. and here in the next verse . Compare Job 24. on ver. 20. and 35. on ver. 13.]

8 Yet thou child of man , hear that which I speak unto thee ; be not thou rebellious like that rebellious house : open thy mouth and eat that I give thee . [By this token the prophetical office is delivered unto Ezekiel , and he is charged thereby , not only to hear the revelations of God readily and willingly , but also to ponder them diligently , and to discharge them faithfully . Thus were also other men of God by certain tokens installed and confirmed in their offices and places . See Exod. 4. 2, 3, 4. Isa. 6. 6, 7. Jerem. 1. 9. Rev. 10. 8, 9, 10.]

9 Then I looked , and behold , there was an hand put forth unto me ; and lo , therein was the roll of a book : [Or a letter rolled together . In former time writings or books written in paper or parchment were fastened together , wrapped round about a stick , and rolled together ; by reason whereof they were called a roll . See Psal. 40. on ver. 8. likewise Isa. 8. 1. and 34. 4.

Jerem. 36. 2. Ezra 6. on ver. 2.]

10 And he spread the same out before my face ; and it [To wit , the roll of the book] was written before and behind : [that signified that the judgements that God would send upon the Jews were manifold] and in it were written lamentations , and sighing , and wo . [to wit , which signified the miserable condition that should befall the Jews by Gods just judgement .]

CHAP. III.

The Prophet eateth up that roll at the command of God , verf. 1. &c. who again chargeth , instructeth , and strengtheneth him against the peoples obstinacy : 4 sheweth him again his glory , and instructeth him concerning the office of a faithful Prophet , and the usefulness thereof . 12 The glory of the Lord is shewed unto him again , 22 God bulleteth and openeth the Prophets mouth , 25. &c.

A fter that he said unto me , Child of man , eat that thou shalt find : [See above chap. 2. on ver. 8. that is, eat that which is here present , to wit , this rolled letter , as the following words express . See the same phrase Ge. 19. 15. 2 Kjn. 19. 4. Jer. 10. 15, 16.] eat this roll , [See above chap. 2. on ver. 9.] and go speak unto the house of Israel . [See above chap. 2. on ver. 3.]

2 Then I opened my mouth , and he gave me that roll to eat .

3 And he said unto me , Child of man , give thy belly to eat , and fill thy bowels with this roll that I give thee : then did I eat (it) & it was in my mouth like honey by reason of the sweetness . [Hereby he doth intimate , that the revelations of God were pleasant and delightful unto him . For though the contents thereof grieved him , yet he assented altogether to the end and scope thereof , which was to declare the justice of God in the punishing of sins . Compare Jerem. 15. 16. Rev. 10. 9.]

4 And he said unto me , Child of man , go thy ways , go to the house of Israel , and speak unto them with my words .

5 For thou art not sent unto a people deep of speech , [Heb. deep of lips ; that is , of a dark , unknown , and strange speech : for that which is deep is also dark ; and that which is dark is not well known . So Isa. 33. 19. and here in the next verse] and heavy of tongue : [that is , language . Understand again a language that is strange , outlandish , and unknown : for that falleth heavy to him that is not versed in it . Exod. 4. 10. Moses calleth himself heavy of tongue , because he was not eloquent] (but) to the house of Israel .

6 Not to many nations deep of speech , and heavy of tongue , whose words thou canst not understand : [Heb. hear . See Gen. 11. on ver. 7.] if I had sent thee unto them , would they not have hearkened unto thee ? [that is , they would not have been so incredulous , obstinate , and unthankful as the Israelites are at this day : as the same also appeared by the repentance of the Ninevites at the preaching of Jonas . Compare Matth. 11. 21, 23. Others , if it were not (so) , to wit , that thou dost not understand their language , nor they thine , I had sent thee unto them , and they would have hearkened unto thee .]

7 But the house of Israel will not hearken unto thee , because they will not hearken unto me : for all the house of Israel [Meaning , except the true believers and elect , such as were Jeremias , Baruch , Daniel , and his companions , and many others] is stiff of forehead ; [that is , impudent . So above chap. 2. 4. hard of face] and they are hard of heart . [So above chap. 2. 4. stiff ,

stiff, or hardened of heart. Compare Exod 4. on ver. 21, also Prov. 28. on ver. 14.]

8 Behold I have made thy face stiff [Understand a stiffness proceeding not from a foward nature, (which consisteth in a hard cruel heart, and discovereth it self in a bold impudent face) but from the spirit of Christ, consisting in a strong faith and confidence in Gods gracious help, joyned with activitie in working, and couragiousness in the outward countenance] against their faces, and thy forehead stiff against their forehead.

9 I have made thy forehead as a diamond, [See of the Hebrew word *Schamir*, which many render an Adamant, or Diamond, Jerem. 17. on ver. 1.] harder than a rock; fear them not, neither be dismayed at their looks, because they are a rebellious house. [the Lord giveth a reason why he had furnished his Prophet with strength, that he might not fear, to wit, because he had to deal with a wilfull and obstinate people, which were to be dealt withall with an undaunted boldness and courage. Others, although they are a rebellious house. So the reason should be expressed, why the Prophet might find himself to be dismayed. Heb. an house of rebellion. So in the sequel.]

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

11 And go thou unto, come to them that are carried away, [Heb. transportation, or carrying away. See above chap. 1. on ver. 1.] to the children of thy people, [that is, to thy people and nation, namely, the Jews that were carried away captive. Compare Genes. 23. 11. 2 Chron. 25. 5, &c. God calleth not the Israelites his people, because they were rebellious against him, but Ezequiel's people; that is, those that were of his nation. Compare Exod. 32. 7.] and speak unto them, and say unto them, Thus saith the Lord LORD: whether they will hear, or whether they will forbear. [See above chap. 2. on ver. 5.]

12 Then the spirit [See above chap. 2. on ver. 2.] took me up, and I heard behind me a voice of a great rushing, [to wit, made by the beasts, the Angels, or Cherubims. See the next verse] (saying), praised be the glory of the LORD [Compare Isa. 6. 3. Luke 2. 13, 14. Revel. 4. 8. of the Lord; that sat upon the throne. See above chap. 1. 26. The meaning is, that his glory should not be diminished by the destruction of Jerusalem, and of the Temple, but rather be the more exalted by the demonstrations of his justice against the back-sliding Jews] out of his place, [to wit, removing, and departing. Understand by this place Jerusalem, and especially the Temple, which God had chosen for his habitation, as a token of his presence among that people; 1 King. 8. 13. 2. Chron. 6. 2. Psal. 132. 13, 14. This place God would forsake for a while, Hos. 5. 15. Mich. 1. 3.]

13 And I (heard) [This word is here inserted from the former verse] the sound [Heb. voice. So in the sequel] of the wings of the beasts, [this was a token that the holy Angels with a glorious sound of applause reverenced and magnified the judgements of the supreme judge] that touched [Heb. kissed; that is, hit, or touched] one another, [Heb. the woman her sister: that is, the one the other. See above chap. 1. on ver. 9.] and the sound of the wheels over against them, [to wit, the beasts, or the wings of the beasts] and the sound of great rushing. [hereby was intimated, that the ruine of the Jews should come suddenly, and should be also very terrible.]

14 Then the spirit, [To wit, the holy Ghost. See above chap. 1. on ver. 12, and chap. 2. on ver. 2.] lifted me up, and took me away, [to wit, from the place

wherein he saw the vision, to the habitation of the captives. With the sight of his spirit it may be there was also the transporting of his body] and I went utterly grieved [Heb. bitter; that is, was inwardly sore grieved. See 2 Kings 4. on ver. 27.] by the heat of my spirit; [that is, by the hot disquietness, and heaviness of my mind occasioned in me, because I was called to this prophetical ministry, and was to preach such terrible things. Ezekiel confesseth his own weakness. See the like examples of infirmity in Moses, Exod 3. 11, &c. and 4. 1, 10. in Jerem. 1. 6. (of my spirit) meaning the Prophets own will, inclination and motion, which is here opposed to the power of the holy Ghost. See 2 Kings 19. on ver. 7.] but the hand of the LORD was strong upon me. [Meaning the power of the Lord, which conquered the opposition of Ezequiel's weak nature. Others understand the spirit of prophecy, as above chap. 1. 3. See the Annotat.]

15 And I came to the carried away [Heb. to the carrying away or transportation. See above chap. 1. on ver. 1.] at Tel-abib, [the word signifieth an heap of green ears of corn. Compare Exod. 9. 31. Lev. 2. 14. that is, of new fruits. But Tel-abib is here taken for a country so called, lying in Mesopotamia about the river Euphrates. See Ezra 2. on ver. 59.] that dwelt by the river Chebar, [See above chap. 1. on ver. 1.] and I stayed where they dwelt: [Others, and (by) Hirsch, where they dwelt. This Hirsch is the name of another river, called by Geographers Savocora, between which and the river Chebar (the country of Tel-abib lay) yea I stayed [the Hebrew word signifieth oftentimes not only to dwell, but also to stay or tarry. See 2 Chron. 32. on ver. 10. that: re astonished] to wit, at the terrible judgements of God that should fall upon the Israelites, and which I was to denounce] in the midst of them, [among them] seven dates. [He sate so long still, without revealing any thing, either because being amazed he knew not how to begin his ministry, or because he was afraid to undertake it, or because he expected further and fuller charges from God.]

16 Now it came to pass at the end of seven dates, that the word of the LORD came unto me, saying:

17 Child of man, I have made thee a watchman over the house of Israel: [The Prophets and other ministers of the word of God are called Watchmen, because they are appointed by God to give warning to his people to avoid all dangers that may arise either from false doctrine, or scandalous conversation. See Isa. 21. 11. & 52. 9, 56. & 10. 11. Jer. 6. 17. below c. 32. 2. Acts 20. 28, 29. Its a comparison taken from watchmen, that are set upon high towers, or other places, to give notice to the inhabitants of the place, of the enemies coming, or of any other danger near hand, to the end that that they may be in readiness and upon their guard to oppose it. See 1 Sam. 14. 16. 2. Sam. 13. 34. and 18. 24. 2 King. 9. 17.] therefore thou shalt hear the word at my mouth, and give them warning [See of the word to give warning, Psal. 19. on ver. 120.] in my name. [Heb. from or by me: that is, in my name, by my command, or appointment, or by charge, warrant, and authority from me]

18 When I say unto the wicked, Thou shalt die the death, [Heb. dying thou shalt die. Compare Gen. 2. 17. and 3. 4. with the Annotat.] and thou givest him not warning, nor speakest to warn the wicked from his wicked way, [See Prov. 2. on ver. 12.] that thou maist save him alive: [to wit, not as God, the only workman by his own power, but as his instrument by the administering of his word, which is called the power of God, 1 Cor. 1. 18. See 1 Cor. 3. 5, 6, 7, 8, 9. Thus the minister,

nisters of God are said to make many righteous, Dan. 12. 3. to be fishers of men, Matth. 4. 19. to be the light and salvation of the Gentiles, Acts 13. 47. to open the eyes of men, that they may turn from darkness to light, &c. Acts 26. 18. to save themselves and those that hear them, 1 Tim. 4. 16. to save the soul from death, and to cover a multitude of sins, James 5. 20. &c. Compare Jerem. 1. on ver. 10.] that wicked (man) shall die in his iniquity, [that is, for his iniquity. Compare Lev. 15. 3. below verse 19, 20. and chap. 18. verse 25.] but his blood will I require at thine hand. [See Gen. 42. on verse 22.]

19 Yet when thou warkest the wicked, and he turneth not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul. [To wit, from my vengeance and punishment, which otherwise would have come upon thee. So below verse 21.]

20 Also when a righteous man [To wit, in shew and outward appearance before men, not in deed and in truth before God. So is the word righteous taken Prov. 18. 17. below chap. 18. 24, 26. and 33. 13. Matth. 9. 13. Luke 18. 9, 14. so faith for seeming or hypocritical faith, Luke 8. 13. Acts 8. 13. and love for seeming or hypocritical love, 1 Joh. 3. 18. and children of the kingdom, for those that seemed to be such, Matth. 8. 12.] turneth away from his righteousness, [that is, shew of righteousness, to wit, which hath an outward lustre and appearance of righteousness, but not the inward hidden root. So below chapter 18. 24, 26. and 33. 13. Matth. 5. 20.] and committeth iniquity, and I lay a stumbling-block before his face, [God is laid to do this, not properly by moving and putting a man on to sin, but by leaving him in the way of his iniquity, yea by giving him up to his own wicked free-will, and by suffering occasions to be offered unto him whereby he bringeth himself into destruction. Others, then I will lay a stumbling-block before his face, (that is, punish him for his sins) he shall die, as followeth] he shall die; because thou hast not given him warning, he shall die in his sin; that is, for his sin. See above on ver. 18.] and his righteousness which he hath done shall not be remembred: [that is, shall not be esteemed, nor move God to spare him from punishing. So below chap. 18. 24. and 33. 13.] but his blood will I require at thine hand.

21 But when thou warkest the righteous man, that the righteous sin not, and he doth not sin; [Understand this of the reigning sin, and whereof a man doth not truly repent, 1 Joh. 3. 6, 9. for even the truly righteous themselves do also sin, but do repent of it, Eccles. 7. 23. Joh. 8. 7. 1 Joh. 1. 8.] he shall surely live, [Heb. living live. So below chap. 18. 28.] because he is warned, [to wit, actually, really, effectually, powerfully, and withal courting himself to be warned, accepting the warning, or suffering himself to be warned, obtaining by the grace of God the true fruit of the warning, whereby he escaped the danger and is saved] and thou hast delivered thy soul.

22 And the hand of the LORD was on me, came. See above chap. 1. on ver. 3.] thereunto [to wit, at Tel-Abib. See thereof above on ver. 15.] upon me, & he said unto me, Get thee up, go forth into the valley, [The Hebrew word signifieth a low field that lieth between mountains, and seemeth to be divided from them. See also below chap. 8. 4.] and I will there talk with thee.

23 And I got me up, and went forth into the valley, and behold the glory of the LORD [See above chap. 1. on ver. 28.] stood there, as the glory which I had seen by the river Chebar; and I fell on my face. [See above chap. 1. on ver. 28.]

24 Then the spirit entered into me, [See above chap. 2. on verse 2.] and set me upon my feet: and he [to

wit, he spirit of God. Others apply it to the word Lord, from the former verse] spake with me, and he said unto me; Go, shut thyself within in thine house, [Heb. in the midst of thine house.]

25 For as for thee, Child of man, behold, they [The Jews that were carried away captive, that dwelt in Tel-Abib by the river Chebar. See above on verse 15.] would lay thick cords upon thee, [to wit, if thou shouldst go forth unto them. Others, they shall, &c. Heb. they have given (that is, laid) thick cords upon thee: but that the preterperfect tense according to the prophetic manner of speaking, must here be taken for the future, may be gathered from the words following that suit with the future tense] and they bind thee therewith: [to wit, to hinder thee that thou mightest no more prophesy against them and those of Jerusalem. Some understand this in a parabolical way of the wilful obstinacy of the Jews, that should make the prophets prophecies fruitless, yea cause them to cease] but, fore thou shalt not go out into the midst of them: [Among them, as above ver. 15.]

26 And I will make thy tongue cleave to the roof of thy mouth, that thou shalt be dumb, [This may be understood either of corporal dumbness, or of inability, and dejection of spirit which God brought upon his Prophet, because the Jews were unworthy of his sermons. Some understand it, as if the Lord should have said, I will reveal nothing unto thee at that time] and shalt not be to them a reproving man: [the Lord signifieth hereby, that he will not rebuke the obstinacy of the Jews, but suffer it for a while, for their greater punishment] for they are a rebellious house. See above chap. 2. on ver. 5. Heb. an house of rebellion: so in the sequel]

27 But when I shall speak with thee, I will open thy mouth, [That is, by my spirit and my power give thee ability again to execute thy prophetic office] and thou shalt say unto them, Thus saith the LORD, he that heareth let him hear, and he that forbeareth let him forbear; [Compare above chap. 2. on vers. 5, 7.] for they are a rebellious house.

C H A P. IV.

The Prophet is commanded by God to pourtray the siege of Jerusalem upon a tile-plate, ver. 1, &c. as also the time of Gods forbearance with the backsliding of Israel and Juda. 4 Likewise the great famine that should be in Jerusalem during the siege, 9, &c.

A nd thou, Child of man, take thee a tile, [Meaning a flat smooth table made of tile or brick, whereon a man might write, engrave, or make a draught of any thing: as with us slates are used for such a purpose] and lay it before thy face, and pourtray [the word signifieth here properly to express, to cut in, to delineate, to engrave with a graver. Compare below chap. 23. 14.] upon it the city of Jerusalem.

2 And lay siege against it, [To wit, in pourtraying, or delineating] and build forts against it, [see of the Hebrew word rendied here forts, 2 Kings 25. on vers. 1.] and cast up [Heb. pourre out] a mount [See 2 Sam. 20. on ver. 15.] against it: and set camps against it, and set battering rams [to wit, whereby the walls and forts of cities were battered and broken down; called by the latines artes. The word signifieth also Captains, or Commanders in war, as 2 Kings 11. 4, 19. in which sense it is also taken by some; as below chap. 21. 22.] against it round about.

3 Moreover, take unto thee an iron pan, [To wit, for a to-

a token of Gods firm and unmoveable resolution which he had to destroy *Jerusalem*, and not to spare it] and set it for an iron wall between thee and between that city; and set thy face against it, [that is, have a strong resolution to destroy it by the siege. Compare the phrase with *Levit.* 17. 10. and see the Annotat. The Prophet is here commanded by way of pourtraying to do that work against *Jerusalem* which God himself intended to do, *Jerem.* 21. 10.] that it be besieged, [Heb. that it be in siege] and thou shalt destroy it: let this be a token, to the house of *Israel*. [to wit, that *Jerusalem* shall be besieged, taken, and destroyed.]

4 Lie thou also down upon thy left side, [To wit, for a token that God was so long as it were still and sleeping, bearing with the iniquities of his people. Now it is conceived that this was not really done by the Prophet in his own person, but only in a prophetical vision, and representation thereof, which he in preaching was to shew unto the people. But some are of opinion that there was also somewhat of this really shewed unto the people. (upon thy left side) to wit, to signify thereby, that this first lying down was in respect of the children of *Israel* (though some understand here not only the ten tribes, but also *Juda*, in regard of the community of their sins, especially of their Idolatry) whose chief city *Samaria* was to them that stood between it and *Jerusalem* with their faces towards the east on the left side, that is, northward; as *Jerusalem* the chief city of the *Jews* was on the right side, that is, southward: or understand by the left side, that the *Israelites* were the unworthiest of Gods people, because they were under the reign of *Jeroboam* fallen off from the true worship of God. See below vers. 6.] and lay upon it the iniquity of the house of *Israel*: (according to) [this word is here inserted from the next verse] the number of the dayes that thou shalt lie upon it thou shalt bear their iniquity. [to wit, not as Christ did, to take away the guilt and the punishment of iniquity by satisfaction: but as a divine token represented unto them by this pourtriture, signifying Gods long-suffering and forbearance, whereby he had born many years with their obstinacy and wilfulness: and also the grievousness of the punishment which they now were to expect.]

5 For I have given thee the years of their iniquity, according to the number of the dayes, [That is, I have appointed, ordained, and commanded thee to bear their iniquity so many dayes as those years are, (the years of their iniquity) which are here declared by the dayes of the Prophets lying down, as followeth. They are in number three hundred and ninety, beginning from the defection of the ten tribes under *Jeroboam*, 1 Kings 12. 26. 2 Chron. 10. 16. whereupon also immediately followed the defection of the *Jews*, 1 Kings 14. 22. 2 Chron. 12. 1. and ended with the siege and taking of the city of *Jerusalem*, and the destruction of the Temple by Nebuchadnezzar, 2 Kings 25. 2 Chron. 36. with this proviso, that among the three hundred and ninety years are also comprehended the forty years mentioned in the former verse; of the beginning whereof see there. This may be gathered from the ninth verse following, where the Prophets provision is prescribed only for three hundred and ninety dayes. Some begin to count the years (signified by these dayes) from the twenty seventh year of King *Solomon*, when he and the land began to fall into open idolatry, 1 King. 11. 4.] three hundred and ninety dayes, [Their number is here punctually set down, because the strong and freight siege of *Jerusalem* should continue so long, agreeing with the time of years wherein the *Isra-*

elites and the *Jews* had defiled themselves with Idolatry, for a publick evidence of Gods righteous judgment. By *Jerem.* 52. 4, 5, 6. it appeareth, that more dayes were expired from the beginning of the siege to the taking of the city: but we must know that the siege was intermittent a while because of the marching up of the *Egyptians*, *Jerem.* 37. 5. which time is here passed by and not counted by *Ezekiel*] that thou shalt bear the iniquity of the house of *Israel*. [Compare *Numb.* 14. 34.]

6 Now when thou shalt have accomplished these, [That is, when thou shalt not be far from the accomplishing of these days, having finished those three hundred and fifty, so that but forty remain] lie down the second time on thy right side; [See above on vers. 4. This second lying down was in respect of the sins of the *Jews*. *Juda* in respect of *Samaria* and the *Israelites* lay Southward, that is, on the right side of the world. See above on vers. 3. The right side may also signify the dignity and excellency which the *Jews* had above the *Israelites*, because with them was the Temple, and the service of God, and the house of *David*] and thou shalt bear the iniquity of the house of *Juda*. [See above on vers. 4.] forty years: [these dayes, which signify forty years, as followeth, begin from the eighteenth year of *Josias* reign, (wherein the *Jews* renewed their covenant with God, but so, as that they straightway again fell to Idolatry) and end with the siege or destruction of the city of *Jerusalem*, and the Temple, or the last carrying away of the *Jews* captive to *Babel* by *Nebuzardan*, 2 Kings 25.] I have given thee each day for each year. [Heb. a day for a year, a day for a year. See *Gen.* 7. on vers. 2, and *Levit.* 24. on vers. 8.]

7 Therefore thou shalt set thy face against the siege of *Jerusalem*, [That is, against *Jerusalem* that is besieged. See above on vers. 3.] thine arm shall be made bare; [to signify that the *Chaldeans* shall be very ready, active and forward, to take *Jerusalem* suddenly by force and violence: Compare *Jerem.* 21. 5.] and thou shalt prophete against it.

8 And behold, I will lay thick ropes upon thee, that thou shalt not turn thee about from thy (one) side to thy (other) side, [Heb. from thy side to thy side] till thou hast ended the dayes of thy siege. [It is called his, either because the pourtraying and prediction thereof was enjoyned to him, or because they concerned his city. Others, sieges in the plural number, because there were at that time two sieges of the city of *Jerusalem*. For when the *Chaldeans* had heard that the King of *Egypt* came to help King *Zedekia*, they left the siege, but when they understood that he was returned into *Egypt*, they reassumed the siege. In this eight verse the Lord sheweth, that his decree of destroying the city was unalterable, and that therefore the Prophet must persevere in this his prophesying, and in propounding his prophetical pourtriture.]

9 And take thou for thy self wheat, and barley, and beans, lentils, and millet, [Otherwise called biose] and spelt; and put them in one vessel, [That is, not every sort in a several vessel, but all mingled together in one vessel, which was wont to be done in time of need, when there is great want of bread-corn] and make them unto thee for bread, according to the number of the dayes that thou shalt lie down upon thy side: [by these and the following words is shewed the great distress and famine that should come upon those that should be besieged in *Jerusalem*] three hundred and ninety dayes shalt thou eat it. [That is, the siege of *Jerusalem* shall last about fourteen moneths.]

10 Now thy meat which thou shalt eat shall be in weight twenty shekels a day: [Understand common,

or civil shekels, whereof one made about a quarter of a Ryx-dollar, Gen. 20. on vers. 16. Four of these made the weight of an ounce, that is, of a Ryx-dollar: so then the weight of twenty shekels was five ounces] from time to time shalt thou eat it. [that is, thou shalt every day eat but so much, to signify the famine that shall be in Jerusalem. So in the next verse of th: daily drink. Compare 2 Kings 25. 3. Jerem. 37. 20.]

11 Thou shalt also drink water by (certain) measure, the sixth part of an hin: [A measure of moist commodities, containing as much as may go into three-score and twelve common egge-shells. See Levit. 19. on vers. 36. So that the measure of drinck was as much as might go into twelve hen-eggs] from time to time shalt thou drink it.

12 And thou shalt eat a barley cake, [Others, thou shalt eat it (as) a barley cake: meaning the meat mentioned vers. 9, 10. That is, prepared and made up in such a fashion as barley-cakes are] and thou shalt bake it in the dung of a mans excrement [which should be fain to serve them instead of wood to boil their meat withall; or also to bake them cakes on an hearth, or in an oven heated with mans dung. So that hereby is signified, that in the siege they should have great want of wood; yea also of cattel, because the dung thereof was held to be less loathsome] before their eyes. [Hence some do gather, that these things were not only shewed by God unto the Prophet in a vision, but that he also shewed them unto the people in a visible resemblance.]

13 And the LORD said, Thus shall the children of Israel [That is, the Jews, with those of the ten tribes that dwelt among them. See 2 Chron. 21. on vers. 2.] eat their unclean bread, [it is so called because of the aforementioned boiling or baking. Compare Deut. 23. 12, &c.] among the Gentiles, whether I will drive them. [meaning the Chaldeans, among whom the Jews should be when they should be besieged, and afterward carried away captive by them.]

14 Then said I, Ah Lord LORD, behold my soul [That is, my person. See 1 Kings 19. on vers. 4.] hath not been polluted; [To wit, by any ceremonial uncleanness, which was manifold; whereof three sorts are named here, among which all the rest are to be understood, and those that were forbidden to the Priests, Lev. 21, and 22] for from my youth up even till now have I not eat a dead carcase, [see of this sort of uncleanness, Levit. 11. 40.] or that which is torn in pieces, [see of this sort, Exod. 22. 31.] neither came (there) loathsome flesh [Heb. flesh of loathsome w^s, or of stink. [See Levit. 7. on vers. 18.] into my mouth.

15 And he said unto me, Lo, behold I have given thee ox dung for mans dung, therefore thou shalt prepare thy bread therewith. [Thus the Lord mitigateth his former command in respect of the Prophets own person, that was to pourtray this before the eyes of the people, above vers. 12, but not in respect of the Jews, that should be besieged in Jerusalem.]

16 After that he said unto me, Thou child of man, behold, I break the staff of bread [See Levit. 26. on vers. 26, also Isa. 3. 1. below chap. 5. 16 and 14. 13.] in Jerusalem, and they shall eat bread by weight, [as God had threatened, Levit. 26. 26.] and with carping, [to wit, whereby they shall fear yet greater misery] and drinck water by (certain) measure, and with astonishment: [whereby they shall be so cast down, as that they shall stand amazed like despairing men.]

17 That they may want bread and water, [Or, so bat they shall want bread and water.] and be astonished

one with another, [Heb. the man, and his brother] and consume away in their iniquity. [Compare Levit. 26. 39. Ezek. 23. 24. and 33. 10.]

C H A P. V.

The Prophet is commanded by God to shave his head and beard, and to divide the hair into four parts, and to deal severally with those four parts, veil, 1, &c. representing thereby the diversity and dreadfulness of the plagues that should come upon the people of the Jews for the sins here mentioned, 5, &c.

A Nd thou child of man, take thee a sharpe knise, [The Hebrew word is taken for a knife, Job. 5. 2.] thou shalt take thee a barbers razor: [that is, which barbers use when they shave a man. This signifieth here the enemies of the Jews, whom God justly made use of to punish his people by. Compare Isa. 7. 20.] which thou shalt cause to pass upon thine head and upon thy beard: [that is, thou shalt cause the hair of thine head and thy beard to be shaved off therewith. See the same phrase, Numb. 6. 5. and 8. 7. and compare Judg. 13. 5. Understand here by the hair of the head and beard, the citizens and inhabitants of Jerusalem, which were very many in number; and by the shaving off of the hair, the cutting off of those citizens] then thou shalt take thee a balance, [as a token of Gods justice] and divide those (hairs). [Compare this verse with the twelfth verse following.]

2 A third part [The hair divided into three equal parts signified that the Jews should be destroyed and perish by divers sorts of judgments: he that escaped the one should fall into the other. Compare Isa. 24. 18. Jerem. 15. 2.] thou shalt burn with fire [which signified all the judgments whereby a third part of the people, during the siege, should die in the city, as namely by hunger, sorrow, pestilence, shot, and the like plagues. See of the word fire taken for plagues and calamities, Job 15. on vers. 34. So below vers. 4.] in the midst of the city, [to wit, of the city of Jerusalem: he having pourtrayed it upon a tile, above chap. 4. 1. he was now to shew upon the said tile this sad spectacle with the interpretation thereof, unto the people that dwelt in Chaldea, where the Prophet was] after that the days of the siege are fulfilled: [that is, thou shalte not burn the whole third part all at once, but now a little and then a little till the siege be ended. Others, when the days of the siege shall be fulfilled] then shalt thou take a third part, smiting about it [to wit, the third part of the hair] with a sword: [hereby is signified, that another third part of the Jews without the city should be destroyed by the enemy, to wit, when they should break out upon him, or else taking flight should fall into his hands, 2 Kings 25. 4.] and a third part thou shalt scatter in the wind; [Understand by this third part the remaining third part of the Jews, which was partly scattered into the countreys round about, partly carried away captive to Ribla and Babel, 2 Kings 25. 11, 20, 21.] for I will draw out the sword after them. [To wit, the sword of the enemies, which shall here and there pursue after, plague, and devour the fugitive and captive Jews. Heb. empty the sword after them. So Exod. 15. 9. Levit. 26. 33. below vers. 12, and chap. 12. 14.]

3 Thou shalt also take thereof [To wit, of the last third part] a few in number, and binde (them) in thy skirts. [To signifie that a very small number of the poorest and meanest Jews should remain in the land, whom Nebuzaradan should leave there for vine-dressers]

dreslers and husbandmen, 2 Kings 25. 12. Jerem. 52. 16.]

4 And thou shalt yet take of them, [To wit, of those few that are left] and cast them into the midst of the fire, and shalt burn them with fire : [which signified, that yet many of them that were left under the government of Gedeliah should miserably perish and be scattered abroad, 2 Kings 25. 25, 26. Jerem. 41. 3.] therefrom shall a fire [meaning the fire of miseries and plagues. See above on vers. 2. so in the sequel of this verse] come forth against all the house of Israel, [To wit, a fire which shall utterly plague and destroy the whole remnant of Juda, and Israel mingled among them, wherefover they be. See Jerem. 42. 16. and 44. 27, 28.]

5 Thus saith the Lord LORD : This is Jerusalem, [To wit, the city which the Prophet had pourtrayed upon the tile, above chap. 4. 1. It was not the city it self that was in Juda, but the token and pourtrature thereof. See of this phrase whereby the token beareth the name of the thing betokened, Gen. 17. on vers. 10.] wher I have set in the midst of the heathen, [That is, I have shewed her more favour then I have done to any other cities among the heathen, that she might be unto them an example of vertue and honesty. Compare Deut. 4. 6, 7, 8. Psal. 48. 2, 3, &c. and 87. 1, 2, 3, &c.] and lands round about her. [That is, heathen lands and nations, before whom she ought to have shined in goodness. Or, and of the lands that are round about her.]

6 But she hath changed my judgments into wickedness more then the heathen, and my statutes more then the lands that are round about her : [See 2 Kings 21. on vers. 9. and 2 Chron. 32. 9. Jerem. 2. 10. See also in the end of the next verse] for thy have rejected my judgments, and in my statutes have they not walked. [What it is to walk in the law or statutes of the Lord, see 2 Chron. 6. on vers. 16.]

7 Therefore thus saith the Lord LORD ; Because ye have made (it) so much the more then the heathen that are round about you, [To wit, by sinning and transgressing. Heb. for your multiplying ; &c. that is, because ye multiply, to wit, in sins; or are multiplied in sins. Others understand this multiplication of their great store and abundant riches, wherein they surpassed the heathen round about, and yet notwithstanding were unthankful towards God, as followeth. Compare Deut. 32. 15.] have not walked in my statutes, and have not kept my judgments, yea have not done according to the judgments of the heathen that are round about. [Which suffered not any rashly to change their Gods and their Religion, Jerem. 2. 10. This may also be understood of the natural and civil laws (which are by God written in the hearts of all men, Rom. 1. 32. and 2. 15.) which many heathen better kept and observed then the Jews did. Among these laws this is one, that a man ought to keep his word and his promise, (to wit, such a one as may be kept) which the Jews did not, 2 Kings 24. 1. and 20.]

8 Therefore thus saith the Lord LORD ; Behold, I (will be) upon thee, [namely, O thou city of Jerusalem, to wit, to destroy thee. Others, I (come) against thee; as Revel. 2. 5, 16. and 3. 3.] yea I : [this repetition tendeth to the assurance and aggravation of the punishment that is foletold] for I will exercise judgments in the midst of thee [that is, execute punishments upon thee. So Psal. 119. 84. below chap. 11. 9. and 25. 11. Compare 2 Chron. 20. 12. and the Annotat.] before the eyes of those heathen. [To wit, whom thou exceedest in wickedness, to whom thou by thy doings hast given offence, and who being thine enemies, will rejoice at thy destruction.]

9 And I will do in thee that which I have not done. [That is, send such a punishment as I never sent heretofore] neither will do any more the like, because of all thine abominations. [To wit, idolatry, and other sins against the first and second table, as also against the ceremonial and judicial laws.]

10 Therefore the fathers shall eat the children in the midst of thee ; and the children shall eat their fathers : [To wit, because of their great hunger and want of victuals. See the threatening of God concerning this, Levit. 26. 29. Deut. 28. 53. and the accomplishment, 2 Kings 6. 29. Lament. 2. 20. and 4. 10.] and I will exercise judgments in thee, and I will scatter thy remnant into all the winds. [That is, into all the parts of the world. So Jerem. 49. 32, 36. and below chap. 12. 14. and 17. 21. and 37. 9. Zach. 2. 6. See also above on vers. 2.]

11 Therefore (as true as) I live, [Compare Numb. 14. 28. Ruth 3. 13. 1 Sam. 14. 39, 45. and 19. 6. 2 Sam. 22. 27. Jerem. 46. 18.] saith the Lord LORD ; (because thou hast defiled my sanctuary [That is, the Temple, wherein the service of God was performed] with all thy detestations, and with all thine abominations) [to wit, of the grossest idolatries in the service of God, and of the grossest evils in life and conversation] if I also shall not therefore diminish (thee), and my eye shall not pity (thee), [this word is here inserted from the following 7 chap. vers. 4. Because the eyes are witnesses of the heart, therefore that is ascribed unto them which properly belongeth to the heart. Thus the eye is here said not to pity, that is, to have no compassion, nor to be gracious or merciful. See also Deut. 7. 16. and 13. 8. 1 Sam. 24. 11. below chap. 7. 4. and 16. 5.] and I also shall not spare ! [See Numb. 14. on vers. 23. and Deut. 1. on vers. 35.]

12 A third part of thee shall die of the pestilence, [See a further exposition of this verse above on vers. 2.] and shall by famine be brought to nothing in the midst of thee : [That is, in your besieged city of Jerusalem] and a third part shall fall by the sword [to wit, of the Chaldeans, that shall be without the city, and besiege it. See of this phrase Levit. 26. on vers. 7.] round about thee : and I will scatter a third part into all the winds, [Compare above vers. 10. and the Annotat.] and I will draw out [Heb. empty : as above vers. 2.] the sword after them. [See above on vers. 2.]

13 Thus shall mine anger be accomplished, [That is, my threatenings which I in my just wrath have denounced by my Prophets, shall be thus accomplished. Compare the phrase with Isa. 10. 25. Lament. 4. 11. below chap. 7. 8. and in the end of this verse] and I will cause my fury to rest upon them, [that is, wreak my spleen upon them, and so satiate and satisfy my wrath upon them, that I shall be quiet when I see them in a forlorn case by means of judgement, that I shall not need to renew it, Nahum 1. 9. this is spoken of God after the manner of men. So below chap. 16. 4. and 21. 17. and 24. 13.] and comfort my self : [that is, avenge my self, and wreak my spleen, and delight my self in the declaration of my justice. It is spoken of God after the manner of men. So Isa. 1. 24.] and they shall know, [that is, find indeed, and perceive to their own shame and loss. See Job 5. on vers. 24. also below chap. 6. 7, 10. &c.] that I the Lord have spoken (it) in my jealousy, [meaning fierce and jealous wrath, as of a man that is wronged by his wife. So Psal. 79. 5. Prov. 6. 34. Isa. 59. 17. below chap. 16. 42. and 38. 19.] when I shall have accomplished my fury against them.

14 Moreover, I will make thee a desolation, and a reproach

reproch among the heathen that are about thee ; before the eyes of every one that passeth by. [To wit, a reproch whereby thou shalt be despised, reviled, and abhorred by the nations round about, when they shall say that thou wast worthy to be so dealt with, because of thy great sins and abominations. See Gods threatening of this judgement, Levit. 26. 31. and the accomplishment thereof, Lam. 2. 2. &c.]

15 So the reproch and infamy shall be an instruction and an astonishment round about ; [To wit, an instruction, whereby the heathen may be taught what a great evil sin is, and how fearful a thing it is by reason thereof to fall into the hands of God] when I shall exercise judgements [that is, execute just punishments. So below chap. 25. 11.] upon thee in anger, and fury, and in furious rebukes : [Heb. in rebukes of fury] I the LORD have spoken (it.)

16 When I shall send upon them the evil arrows of famine, [Meaning all plagues, scourges, whereby death and famine is occasioned. They are called evil, because they should be deadly, and bring destruction along with them ; as the words declare, See Deut. 32. on vers. 24] which shall be for destruction, which I will send forth to destroy you ; so will I increase the famine upon you, and break your staff of bread. [See Levit. 26. on ver. 26. and above chap. 4. 16. and below chap. 14. 13. likewise 2 Kings 6. 25. Isa. 3. 1.]

17 Yet I will send upon you famine, and evil beasts [See Levit. 26. 22.] which shall bereave thee of children, also pestilence, and blood [that is, man-slaughters and murders. See Genes. 37. on vers. 26.] shall pass through thee ; and I will bring the sword upon thee : I the LORD have spoken (it.)

C H A P. VI.

A prophecy of the destruction of the land for the abominable idolatry of the people, vers. 1, &c. Promises of mercy to a small penitent remnant, 8. The Prophet is commanded by gestures of disquietness and mourning to represent the sins and plagues of the people, 11.

And the word of the LORD came unto me, saying : 2 Child of man, set thy face against the mountains of Israel, [That is, take a strong resolution, and make thyself ready to prophetic boldly and undauntedly against them. So below chap. 13. 17. and 20. 4. and 21. 2. and 25. 2. and 28. 21. and 35. 2. and 38. 2. against the mountains of Israel ; to wit, that were near and round about Jerusalem. See Psal. 125. 2. meaning the land and kingdom of Juda, which is called Israel, not only because the Jews as well as the Israelites descended from the Patriarch Israel, that is, Jacob ; but for other causes also mentioned 2 Chron. 15. on vers. 17. and 21. on ver. 2.] and prophesy against them,

3 And say, Ye mountains of Israel, [Meaning the men that dwelt upon the mountains. So must in the following words hills, brooks, and valleys be taken, namely for those that had their habitations upon, or by, or in the woods. Compare Judg. 1. 19. Psal. 98. 8. below chap. 36. 1. Mich. 6. 1, 2.] hear the word of the Lord LORD : Thus saith the Lord LORD to the mountains, and to the hills, and to the brooks, [or, streams, floods, rivers, gulfs, that strongly spread forth their course into the land. So is the word taken, Job 6. 15. below chap. 31. 12. and 35. 8.] and to the valleys, Behold, I bring the sword [that is, war. See Levit. 26. 6. and 2 Chron. 20. 9. and the Annotat.] upon you, and I will destroy your high places. [Of high places see Levit. 26. on vers. 30.]

4 Moreover, your altars [To wit, which they had set up to the honour of their Idols] shall be wasted, and your images of the Sun [See of these, Levit. 26. on vers. 30.] shall be broken : and I will cast down your slain men [or, your mortally wounded men : meaning the Jews, that should be slain and murdered by their enemies, even when they should be fled to their Idols, to be helped by them in their necessity, as is implied in the following words] before the face of your dung-gods. [See, Levit. 26. on vers. 30.]

5 And I will lay [Heb. properly give] the dead bodies of the children of Israel before the face of their dung-gods, and I will scatter your bones round about your altars. [That is, I will not only cause them to be slain before their Idols, but I will also cause their dead bodies and the pieces thereof to lie and to be scattered about their idolatrous altars, to defile them therewith : for the dead bodies of men were held to be most loathsome and abominable about altars and sacrifices.]

6 In all your habitations [That is, in all places where you might dwell] the cities shall be laid waste, and the high places be made a wilderness, that your altars may be waste and solitary, and your dung-gods may be broken and cease, and your images of the sun may be cut down, and your works [Meaning their images and Idols, with all their idolatrous furniture made by mens hands. See 2 Kings 22. on vers. 17.] may be abolished.

7 And the slain shall lie [Heb. f. : meaning for lying, see Jerem. 9. on vers. 22.] in the midst of you ; that ye may know [See above chap. 5. on vers. 13.] that I am the LORD. [That is, the onely, and true God, that have spoken these things by my Prophets, and will make it actually appear that I am both true and just. So below vers. 1. and chap. 11. 10. and 12. 15. &c.]

8 I will yet leave a remnant, when ye shall have (some) to escape the sword among the heathen, where ye shall be scattered into the lands. [Heb. escapers of the sword, &c. Meaning those that should indeed become exiles in foreign countreys, but by the grace of God should remain alive for their good, that God might alwaies reserve unto himself a people in the midst of all destructions.]

9 Then shall thine escaped ones remember me [To wit, whom when they were in their prosperity, and lived in pleasure, they had forgotten. To remember God is here to return unto him by forsaking their former wicked life. Compare Jerem. 50. 51.] among the heathen, where they shall become captives, because I am broken by their whorish heart which hath departed from me, [that is, I am sore troubled and vexed. This is spoken of God after the manner of men, to shew that the sins of the Jews extremely displeased him, and stopped and broke down the current of mercies towards them. By the whorish heart here is meant spiritual whoredom, which is Idolatry. See Levit. 17. on vers. 7. and 20. on vers. 5.] and by their eyes, which go a whoring after their dung-gods : [Compare below chap. 20. on vers. 24.] and they shall loath themselves [Heb. their faces ; that is, themselves] for [the Hebrew particle is likewise so taken 1 Kings 21. 22. 2 Kings 7. 7. and here in vers. 7.] the evils which they have committed in all their abominations.

10 And they shall know [See above chap. 5. on vers. 13.] that I am the LORD ; I have not spoken in vain of doing this evil unto them. [To wit, because my faithfulness requireth, that I should so admonish and threaten them by my Prophets ; and my justice, that I should so destroy them by their enemies.]

11 Thus

11 Thus saith the Lord LORD, Smite with thine hand, [To wit, in token of sorrow and heaviness which thou shalt bewray for the sins of the people, and the punishments that shall follow thereupon. Compare Numb. 24. 12, and the Annotat. Smiting or clapping the hand (but with other words in the original) hath also been used as a token of contempt. See Job 34. on vers. 37. Lam. 2. 14, yea even as a token of joy, Psal. 47. 1, and 98. 8, and 25. 6, and of contracts or bargains, Job 17. on vers. 3.] and stamp with thy foot, [also in token of sorrow. A like token it is, to smite upon the thigh or hip, Jer. 31. 19, below chap. 21. 12.] and say, Ab, for all the abominations of the evils of the house of Israel: for they shall fall [that is, perish and dye. See Genes. 14. 10, and the Annotat. Levit. 26. 7, and the Annot.] by the sword, by the famine, and by the pestilence.

12 He that is far off [Meaning those that should be fled into the countreys round about, or should hide themselves here and there in woods and caves] shall dye by the pestilence; but he that is near [that is, those that should fall into the hands of the Chaldeans] shall fall by the sword; and he that remaineth and is besieged, [to wit, in the city of Jerusalem. Others, is preserved] shall die by the famine: thus will I accomplish my fury against them.

13 Then shall ye know that I am the LORD, when their slain men shall be in the midst of their dung-gods, round about their altars upon all high hills, upon all the tops of mountains, and under every green tree, [See Deut. 12. on vers. 2. 1 Kings 14. 23. 2 Kings 16. 4.] and under all thick oaks, [that is, very thick branched oaks] the place where they made a pleasant sabbath to all their dung-gods. [Heb. favour of rest, &c. [to wit, of sacrifices, or incense, wherein they conceived that their Idols took rest, pleasure, and delight: and so imitated that which God had appointed. See Gen. 8. on vers. 21, and Levit. 16. on ver. 31.]

14 Therefore will I stretch out mine hand upon them, and will make the land desolate, yea more desolate, than the wilderness towards Diblath [It is conceived that this wilderness lay in the land of the Moabites, being very terrible by reason of its extraordinary desolation, through which wilderness the Israelites passed when they first were to enter into the land of Canaan, Numb. 33. 47. Jerem. 48. 22. Diblath was a city (as is conceived) in the forementioned land of the Moabites, otherwise called Diblathaim, Jerem. 48. 22.] in all their habitations: and they shall find that I am the LORD.

C H A P. VII.

A further prophecy of the final and most fearful desolation of the whole land of Juda, vers. 12, &c. The pitiful lamentation of those that escaped, 16. Because of their sins they shall like men astonished, desperate malcontents both high and low, heartless, comfortless, and void of counsel, be carried into captivity; this was represented unto them by the token of a chain, 17, &c.

After that the word of the LORD came unto me, saying:

2 Moreover, thou child of man, thus saith the Lord LORD concerning the land of Israel; [Meaning the kingdom of Juda, which is often in this book called Israel. Compare 2 Chron. 15. 17, and 21. 2.] the end is (come), [to wit, of the forementioned land. Understand by the word end, the ruine and destruction of the land. See Genes. 6. on vers. 13. Compare Lament. 4. 18.] the end is come [that is, is very nigh

at hand: for this prophecy was made in the fifth year of Zedekiah's reign, and was fulfilled in the eleventh. See the like phrase 1 Sam. 2. 31. Psal. 102. 14. Isa. 13. 22. Jerem. 50. 31.] upon the four corners of the land, [Heb. wings, &c. that is, sides, bounds, parts of the land of Juda: as for example, there were the west, east, south, and north-borders. Christ calleth these the four winds, Matth. 24. 31. The meaning is, that no part of the land should be free from Gods punishment.]

3 Now is the end upon thee: for I will send mine anger against thee, [That is, my judgments, which I will pour out in my wrath against thee. So Exod. 15. 7. Job 20. 23. Psal. 78. 49.] and I will judge [that is, punish. See Genes. 15. on vers. 14.] thee according to thy works, [that is, works. See Genes. 6. on vers. 12.] and I will bring upon thee all thine abominations. [Heb. I will give upon thee, &c. That is, bring, lay, put. So vers. 4. That is, I will punish thee for thine abominations and wicked works. See the like phrase 1 Kings. 8. on vers. 32. Jerem. 26. 15, below vers. 8, and chap. 9. 10, and 11. 21, and 16. 43, and 22. 31. 23. 48.]

4 And mine eye shall not pity thee, [See above chap. 5. on vers. 11, and below chap. 8. 18.] neither will I spare: but I will bring thy ways upon thee, and thine abominations shall be in the midst of thee. [that is, the punishments of thine abominations &c. for the guilt of the abominations had been long before among them. So iniquity for the punishment thereof. See Levit. 5. 1, and the Annot.] and ye shall know that I am the LORD.

5 Thus saith the Lord LORD; an evil, [Meaning the evil of punishment, Gen. 19. on ver. 19.] an only evil, [which at once shall utterly ruine and destroy you. Compare the phrase with 1 Sam. 26. 8. Nahum 1. 9.] behold is come.

6 An end is come, [See above on ver. 2.] that end is come, [to wit, which I have continually threatened by my prophets: one and the same thing is twice said, to express the truth and heaviness of it] it is awaked against thee: [It, meaning the forementioned end. Others, he is awaked, to wit, the Lord, and that to punish thee. Awaked; that is, prepared, and ready to fall upon thee. Compare 2 Pet. 2. 3.] behold the (evil) [to wit, whereof is spoken in the former verse] is come.

7 The morning [That is, the time wherein thou shalt of a certain be early and quickly cut off. Some conceive that here respect is had to the time of publick civil punishments, which among the Israelites were done in the morning, using for that purpose that which is said, Psal. 101. 8.] is come unto thee, O inhabitant of the land: the time is come, that day of trouble is near, [meaning a certain and determined time, wherein the land should be full of trouble by means of the tumult and violence of war, and by means of the lamenting and howling of men. Heb. the day, the trouble is near] and there is no echo of the mountains. [meaning the echo proceeding from the shouting and noise that is made when they gather in their new wine, and other fruits of the field. Some understand this also of the joyful sound which Idolaters made upon the mountains near their altars. Compare 25. on ver. 30.]

8 Now will I shortly [Heb. from nigh at hand] pour out my fury upon thee, [That is, send upon thee the punishments of my fury in great abundance, and with violence. So below chap. 20. 8, 13. See Psal. 79. on ver. 6.] and accomplish mine anger against thee, [See above chap. 5. on ver. 13.] and judge thee according to thy works, [that is, works, or doings, as above ver. 3.]

and will bring upon thee all thine abominations.

9 And mine eye shall not pity, neither will I spare: I will render unto thee according to thy waies, and thine abominations shall be in the midst of thee: [See above on ver. 4.] and ye shall know that I am the LORD that smiteth. [that is, that punisheth justly. See of this word Gen. 8. on ver. 21.]

10 Behold the day, [That is, the time of punishment and vengeance of God. See above ver. 7. and below ver. 12.] behold (the morning) [this word is here inserted from the foregoing seventh verse, or from the following words of this verse. We may also put in the room of it, the evil, from the fifth verse] is come. [morning is gone forth: the rod hath blossomed, [by the rod here is understood by many King Nebuchadnezar, by whom the Jewes should be punished, for which end his might increased and flourished. Compare Isa. 10. 5.] pride hath budded. [By pride here is meant the bold and obstinate presumption of the Jews in sinning against God, which was the cause of the aforesaid blossoming rod. See the next verse]

11 Violence is risen up into a rod of wickedness: [By violence understand here injustice and cruelty, proceeding from the afore mentioned pride. For from contempt of God issueth all injustice and cruelty which men practise one against another. Now this bringeth forth the rod, whereby the wickedness of men according to the just judgement of God is punished. Violence may be also here understood in respect of the Chaldeans, whom the Lord would shortly raise up to punish the wickedness of the Jews] nothing of them [to wit, of the Jews] (shall remain), [this is to be understood with exception of the remnant, whereof is spoken above chap. 6. 8.] nor of their multitude, [that is, of the common people] nor of their tumult, [Understand the Lords, the great ones of the land, that with multitudes of people accompanying them or waiting upon them, do shew themselves in publick. Others, nor of them that are out of them: that is, of their posterity] neither shall (there) be lamentation for them. [that is, no mourning when they shall be dead. The meaning is, that the destruction should be so great, that few shall be left to lament the dead; or that every one should have enough to do with his own grief. See Jeremia 16. 4, 5, 6, 7.]

12 The time is come, [See above on ver. 7.] the day is approached, let not the buyer rejoice, [to wit, because he shall not enjoy the commodity that he hath bought] neither let the seller mourn: [to wit, because he was constrained through want and poverty to sell his land, or other goods of his; for if he had not sold it, yet he would not have been able to have kept it. See the next verse] for burning anger [meaning the burning anger of the Lord. See 2 Chron. 28. on ver. 13. and below ver. 14.] is upon all the multitude of the land. [to wit, of the land of Juda.]

13 For the seller shall not return to the thing sold, [As was done in the year of Jubile, wherein every man that had sold his inheritance was to return to it again. See Leviticus 25. 13. But this law should not be kept in the seventy years captivity. Heb. selling: as above chap. 1. 1. carrying away, for those that were carried away] though their lives were yet among the living: [that is, though both buyer and seller were yet alive] because the vision concerning the whole multitude of the land [to wit, of the land of Juda, as in the former verse. That is, this prophesy foretelling the ruine of the Kingdome of Juda, and of the seventy years captivity of the people of the Jews. See of the word vision Genes. 15. on ver 1. and 46. on ver. 2.] shall not turn back; [that is, shall not be revoked by God, nor be in vain, but shall be cer-

tainly accomplished. So is the word returning taken, Isa. 55. 11. Compare also 2 Sam. 1. 22.] and no man shall strengthen his life by his iniquity. [the meaning is, that the Jews how wickedly and vilely soever they shall seek to keep back Gods vengeance, yet notwithstanding they should not escape the same. These words may also be rendred thus: no man whose life is in his iniquity shall strengthen himself; or, no man being in his iniquity, shall strengthen his life or strengthen himself (in)his life; that is, as long as he goeth on in his iniquity, he shall not be able to save himself from destruction.]

14 They have trumpeted with the trumpet, & have prepared all, [To wit, that is needful & serviceable for war] but no man goeth to the battel: [to wit, either because through carelessness he will not, or through fear dare not, or through weakness cannot] for my burning anger is upon all the multitude of the (land). [to wit, of the land of Juda, as in the two former verses.]

15 The sword is without, [To wit, without the city of Jerusalem] and the pestilence and the famine within: [to wit, within the city of Jerusalem] he that is in the field, [meaning those that flee out of the city, that they might not perish in the destruction] shall die by the sword, [to wit, of the Chaldeans that should besiege the city] and he that is in the city, the famine and the pestilence shall consume him.

16 And their escaping ones [Meaning those that shall have escaped the common plague of the city, and the hand of the Chaldeans, shall (indeed) escape, but they shall be upon the mountains, they all shall be like the doves of the valleys, [to wit, wherein they hide themselves for fear of a storm and tempest, or for fear of some birds of prey] mourning, [the Hebrew word signifieth here as much as making a stir by sighing, whining and howling. Compare Isa. 38. 14. and 59. 11.] every one for his iniquity.

17 All hands shall wax feeble, [See 2 Sam. 4. on ver. 1. Compare Isa. 13. 7. Jerem. 6. 24.] and all knees shall flow away (as) water, [Heb. go away, &c. That is, lose their strength, trembling for fear, and not being able to stand against my violence, or to flee from it. So below chap. 21. 7. of feeble knees, see also Job 4. 4. and the Annotat.]

18 They shall also gird on Sacks, [See Gen. 37. on ver. 37. Isa. 15. 2, 3. Jerem. 48. 37.] horror shall cover them, [See the same phrase Psal. 55. 6.] and shame shall be upon all faces, and baldness upon all their heads. [to wit, because through the greatness of their sorrow they should pluck out the hair of their head, which the Lord had forbidden, Deut. 14. 1. not willing that his people should mourn immoderately and uncivilly, as the heathen: which command forasmuch as these men would not heed or regard, it seemeth therefore that they repented not]

19 They shall cast their silver in the streets, [To wit, either because it might be an hinderance to them in their flight, or because they should despair of possessing it any longer] and their gold shall be as uncleanness; [that is, which they shall esteem no more than that which by the law is unclean, & from which they were to separate and sequester themselves. Heb. sequestration. See of this word 2 Chron. 29. on ver. 5.] their silver and their gold shall not be able to deliver them in the day of the wrath of the LORD: [that is, when God in his just judgement shall severely punish the Jews. Compare Prov. 11. 4. Zeph. 1. 18.] they shall not satisfie their soul, [the word soul is here taken for the appetite & desire unto meat. The same is said not to be satisfied, for want of viuals, which should also befall the richer sort, yea the very richest. The phrase is also found Jerem. 31. 25.] neither shall they

they fill their bowels : for it, [to wit, gold and silver] shall be the stumbling block of their iniquity : [that is, the occasion and cause of their fall and ruin, because they had gotten it ill, and used it ill, and especially in honouring their idols therewith : below chap. 16. 17. See of this word *stumbling-block* also below ch. p. 21. 15. and the Annotat.]

20 And he [To wit, God] set the beauty of his ornament, [meaning the Temple at Jerusalem, which was not only adorned with gold, and many precious instruments, and Jewels, but also with the exercise of the true service of God] for excellency : [that is, to shew thereby as by an outward token his exceeding eminent glory, and to exalt his people as his dear spouse, most costly adorned above all nations] but they made images of their abominations (and) of their detestations therin : therefore have I made it [to wit, the beauty of mine ornament] uncleanness unto them. [See on the former verles. Others, made it a *spurcation*, &c. that is, set it, or put it far from them.]

21 And I will deliver it [To wit, the beauty of mine ornament] into the hand of strangers for a prey, [to wit, into the hand or power of strange nations, as the Chaldeans, or Babylonians, who spoiled, destroyed, and burnt the Temple, 2 Kings 25. 9, &c. 2 Chron. 36. 18, 19.] and to the wicked of the earth [meaning the same Chaldeans, that should have no fear of God, no justice, nor compassion towards men] for a spoil, and they shall pollute it. [to wit, by plundering, marauding, violating, and burning it, likewise by taking the gold, silver, copper, and the holy vessels out of it, and employing them to profane uses, 2 Kings 25. 13, 14, 15, &c. Dan. 1. 2, and 5. 3.]

22 I will also take away my face from them, [To wit, from the Chaldeans that shall take and destroy my Temple. It implies that he would let them alone, and not hinder nor resist their wicked practise. Others understand this of the Israelites] and they shall profane my secret place : [Meaning the holy of holies, where the ark of the covenant was : and it is called a *secret* or *hidden place*, because it was the innermost part of the Temple, and no man might enter into it save the high priest, and that only once a year] for breakers in [See of this word *Psal. 17. on vir. 4.*] shall enter into it, [namely into Jerusalem, and from thence into the Temple, and so into the holy of holies] and profane it.

23 Make a chain : [Or, cord ; to wit, for a token that the Jews, like malefactors (that are wont so to be carried (bound with chains and cords) to prison, or to the place of execution) should partly perish by the sword, and partly be carried away captive into Chaldea] for the land is full of the judgements of blood, [that is, sins that have deserved death, otherwise called judgement of death. See Deut. 19. on vers. 6. Jerem. 26. 11. Others understand publick judgments wherein the innocent are condemned to death by the unrighteous Judges] and the city is full of violence. [Understand hereby all manner of injustice practised against our neighbour, either by open and publick oppression, or by secret fraud and deceit, to heap up riches.]

24 Therefore I will cause the worst of the heathen [That is, the Chaldeans who at that time were the mightiest among the heathen, and implacable enemies to the Jews] that shall hereditarily possess their houses : [the Hebrew word indeed signifieth for the most part to possess a thing by right of secular inheritance, but it is also taken for possession in property, how and in what mannersoever the same might be obtained, 1 Kings 21. 15. Habak. 1. 6.] and (I)

will make the haughtiness [that is, the pride, loftiness, pomp and stateliness] of the strong [that is, of the great ones in the land ; that are great and mighty in birth, honour, riches, or one of them] to cease, and that hallow them [to wit, the forementioned strong men. Now those that hallowed them, were the priests that offered sacrifices for them, whereby they thought to be hallowed] shall be profaned.

25 Ruine [Or, rooting out, destruction. Heb. cutting off. Compare Isa. 38. 12.] cometh : and they shall seek peace, but it shall not be.

26 Misery shall come upon misery, and there shall be rumour upon rumour : ib. n. shall they seek the vision of a Prophet : [To know of him the event of their misery : but their seeking shall be without finding, because they hearkened not to the Prophet in due time] but the law shall perish from the Priest, and counsel from the old fl. [that is, from the Counsellours, Rulers of the land. That is, the ordinary Ecclesiastical persons shall lose the true and sincere doctrine, which alone can instruct and comfort a man truly in all trouble and affliction, and the political or civil Rulers shall be void of counsel ; and all this to the aggravation and increase of the punishment that the Jews had deserved. Compare Isa. 29. 14.]

27 The King shall mourn, and the princes shall be clothed with desolation, [That is, be quite filled with astonishment, amazement, and despair. See the like phrase Job 8. 22. and in the Annotat. Heb. the Prince shall be clothed &c.] and the bands of the people of the land [that is, of the common people. So Jer. 44. 21. Hagg. 2. 5.] shall be troubled : [that is, through trouble and astonishment of heart be utterly unable to do any thing towards the beating off of the enemy. Compare 2 Sam. 4. 1. and the Annotat.] I will do unto them according to their way, [that is, according to the deserts of their works] and with their judgments, [that is, with the punishments that they have deserved. Judgement for punishment, see 2 Chron. 20. on vers. 12. Or, according to the manner so as they deserve. Judgement for manner, see Gen. 40. on vers. 13.] will I judge them : and they shall know that I am the LORD.

CHAP. VIII.

when, where, and how this vision was revealed unto the Prophet, vers. 1, 2, 3, 4. God bringeth him into the Temple at Jerusalem, and sheweth him the abominable idolatry that the Jews there committed with the image of jealousy, or provocation of God, 5 with divers creeping things, abominable beasts, and dung-gods, 8 he sheweth him also the women that wept for the Idol Thammuz, 13 the men that worshipped the Sun, 15. All which abominations they esteemed light, 17. Therefore God will punish them without mercy, 18.

Now it came to pass in the sixth year, [To wit, after the carrying away of Joachim. See above chap. 1. on vers. 2.] in the sixth (moneth) [called by the Hebrews Elal. See Nib:m. 6. 15. and the Annotat.] on the fifth (day) of the moneth, when I sat in mine house, [to wit, in Babylon, among the Jews that were carried away captive] and the eldest of Juda [that is, the Ruler of the Jews. See Exod. 3. 16. and Levit. 4. 15. and the Annotat. Some understand those that dwelt in Jerusalem : others, those that dwelt there among the captives, Compare below ch. 14. 1. and 20. 1.] sat before my face; [to wit, to receive some advice, counsel, instruction, or comfort concerning the state of the land of Juda, and of the Church]

Church of God, from the Prophet. Compare Exod. 3. 16. and 2 Kings 6. 32. and the Annotat.] that the hand of the Lord LORD fell there upon me. [See above chap. i. on vers. 3.]

2 Then I beheld, [To wit, in the spirit, and in a trance. See of the prophetical visions Gen. 15. on ver. 1. and 46. on ver. 2.] and lo, a likeness [to wit, of the shape of a man] as the shape of fire; from the shape of his loins and downward was fire; [which signified Gods vengeance and just wrath that was kindled against the wickedness of the Jews. Compare Deut. 4. on ver. 24.] and from his loins and upward as the shape of brightness, [Signifying Gods Majesty, and gracious kindness towards them that receive his word with faith and reverence. See above chap. 1. on ver. 28] as the colour of Hasmal. [See above chap. 1. on ver. 4.]

3 And he put forth the likeness of an hand, [To wit, which likeness and shape is described in the former verse. Compare Dm. 5. 5.] and took me by the hair [or hair-locks] of mine head; and the Spirit [that is, the holy Ghost, that shewed him this vision. See above chap. 1. on ver. 12.] carried me up between the earth and between the heaven, [this was done in the spirit, not in the body, by a trance, and not by change of places: for the Prophet interpreteth himself immediately, saying, in the visions of God. Compare below chap. 11. 24.] and brought me in the visions of God [to wit, which God by his Spirit wrought in my mind. So above chap. 1. 1. and below chap. 40. 2.] to Jerusalem, to the door of the gate of the inner court, [this word is expressed in the Hebrew text, below chap. 13. 3. See of this court 1 Kings 6. on ver. 36. Some understand this of the innermost part of the great court, called otherwise the peoples court: others of the entry of the great court] which looketh toward the north, where was the seat of an image of jealousy, [It is conceived that this image was the image of Baal, unto whom Achaz had set up an altar, 2 Kings 16. 10, &c. which altar Hizekia afterward destroyed, but Manasseh set it up again, 2 Kings 21. 3. It was afterward again broken down by Jolia, and set up again by Joahaz, and his brethren. Its called the image of jealousy, because the idol-worship performed unto it by the Jews provoked God to jealousy, as followeth; that is, incensed, and provoked him to anger, because the honour and service which his people onely owed unto him as their onely bridegroom, was tendered to this idol. See Exod. 20. on ver. 5. and Lev. 20. on ver. 5.] which provoketh to jealousy, [namely the Lord. Its spoken after the manner of men. See Deut. 4. on ver. 24.]

4 And behold the glory of the God of Israel was there. [See above chap. 1 on ver. 28.] according to the form, that I saw in the valley. [See above c. 1. on v. 28.]

5 And he [To wit, the spirit, of whom is spoken above ver. 3.] said unto me, Child of man, lift up thine eyes now, [to wit, the eyes of the spirit, not of the body: for Ezekiel was not in Jerusalem according to the body, but in a trance] towards the way of the north, [Heb. the way towards the north; or northward] and I lift up mine eyes towards the way of the north, and behold, towards the north, at the gate of the Altar was this image of jealousy in the entry. [Understand by the gate here mentioned, the gate of the temple, by which gate the copper altar (otherwise called the altar of the burnt offering) was to stand according to Gods command, but now this image was placed there. Compare 2 Kings 16. on ver. 14.]

6 And he said unto me, Child of man, seest thou indeed what they do, the great abominations which the house of Israel here commit? [Meaning the abominable ido-

latry which they committed here to the honour of Baal] that I should go far away from my sanctuary? [the meaning is, that the abominations which they committed, would give him cause to depart from his sanctuary] but thou shalt yet again see great abominations. [Heb. thou shalt return, thou shalt see, &c. That is, thou shalt see again. See Numb. 11. on ver. 4. Others, then thee yet again, (and) thou shalt see greater abominations]

7 So he brought me to the door of the Court: [To wit, of the inner Court; whereof see above on vers. 3. Others understand the outer Court] then I looked, and behold there was a hole in the wall, [meaning an opening in the wall, which the Prophet is commanded to dig through and to see what was done within; which was all done in a vision of the spirit, and not by any bodily act.]

8 And he said unto me, Child of man, dig now in that wall: and I digged into that wall, and behold there was a door. [Or there became a door. [to wit, which the Lord had made by that opening]

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

10 So I went in, and saw, and behold, there was every similitude [That is, of all sorts and shapes, forms or representations: the word all or every is often so taken. See Gen. 7. on ver. 14. So here in the sequel] of creeping things, and abominable beasts, [Heb. beasts of abomination, that is, that are detestable; to wit, not onely because some of them might not be eaten, Levit. 11. but because they were all of them, by reason of the divine honour that was given to them, an abomination in the sight of God, Deut. 27. 15.] The Hebrew word rendered here beasts, signifieth four-footed creatures, not onely tame, but also wild, and especially those that are of some bigness. See Gen. 6. on ver. 7.] and all the dung-gods [See Levit. 26. on ver. 30.] of the house of Israel poutrayed [to wit, either by picturing, or by engraving] quite round about [Heb. round about round about] upon the wall,

11 And seventy men of the Eldest of the house of Israel [That is, of the people of Juda. See above chap. 7. on ver. 2. Some understand by these seventy men, the seventy Senators, Num. 11. 17. whose President it may be Jaazania was. But by these may be also understood other persons that were in authority among the people, either because of their age or office, or for that they ought to be examples of good unto others] with Jaazania the son of Saphan [We read below chap. 11. 1. of another Jaazania that was the son of Azzur] standing in the midst of them, stood before their faces; [to wit, before the faces of the poutrayed images. That is, they ministred unto those idolatrous images. See Deut. 10. on ver. 8.] and every man (had) his censer in his hand: and a plentiful cloud [Heb. the plenty of a cloud; that is, a plentiful cloud or mist] went up.

12 Then said he unto me, Child of man, hast thou seen what the Eldest of the house of Israel do in the darkness, [That is, in secret and hidden places, according to the abominations of the heathen] every man in his pictured inner chambers? [Heb. inner chambers of his poutrature; that is, wherein every man had his idolatrous pictures which he honoured in secret. This may be understood either of the chambers of the Priests that were built about the Temple, 1 Kings 6. 5. or of the secret places which they had set apart in their houses for the service of Idols] for they say, the LORD seeth us not, the LORD hath forsaken the land. [This excuse they pretend, when they would give a reason why they served Idols. Compare 2 Chron. 28. 23. Jerem. 44. 18, &c. Moreover they declared

declared thus, that they were not afraid of Gods wrath, because he minded them not, yea saw them not, as being departed far from them. Compare *Psal. 10. 4, 11. and 94. 7.*

13 And he said unto me, Thou shalt yet again see greater abominations [See above on ver. 6.] which they commit.

14 And he brought me to the door of the gate of the LORDS house which is towards the north, and behold, there sat women weeping for Thammuz. [By these women understand the Priests, whose idolatry was full of dishonesty and uncleanness committed to the honour of the idol Thammuz. Thammuz was the name of an heathenish idol, which by many is held to have been the idol of the Egyptians called Osiris, who had been the husband of one Isis, who having lost this her husband in Egypt, caused him every year to be lamented by a kind of most filthy unclean idolatry. Others understand the idol Adonis, with whom the heathen committed like idolatry] The place where this idolatry was practised, is conceived to have been by the gate of the Priests Court, in the chambers that were built about the Temple for the Priests. Into these chambers there might no women come, but the Prophet saw some there]

15 And he said unto me, Son of man, hast thou seen (that) ? thou shalt yet again see greater abominations than these.

16 And he brought me to the inner Court of the LORDS house ; [See above on ver. 3.] and behold, (at) the door of the Temple of the LORD, between the Porch, [See hereof 1 Kings 6. on ver. 3. [and between the Altar [to wit, the Altar of burnt offering. Others understand the Altar of incense, which was in the holy place] were about five and twenty men : [which some conceive to have been those whereof mention is made below, chap. 11. 1, where they are called Princes of the people ; that is, rulers, and governors in the land] their hindmost (parts) were towards the people of the LORD, [that is, towards the holy place, and the holy of holies, wherein the Ark was, a token of Gods gracious presence among that people] and their faces towards the east ; [that is, with their backs towards the west, just as the heathen were wont to worship their idols. But the Jews when they worshipped God, were to turn their faces towards the west, where the ark of God was in the holy of holies] and these bowed themselves down towards the east before the sun, [that is, and worshipped it with religious honour and worship, against the express command of God, *Deut. 17. 2, 3, &c.*]

17 Then he said unto me, Son of man, hast thou seen (that) ? is there any thing counted lighter by the house of Israel then to commit these abominations which they commit here ? [This question implieth a strong denial. See *Gen. 18. on ver. 17.* The meaning is, that nothing was counted lighter by the Jews ; though these abominations committed against the first table were of all others the most grievous and most displeasing to God : but there was no commandment so great, but the Jews counted it a light thing to transgress against it] when they have filled the land with violence, [that is, with oppression of the innocent and poor, which is done either in publick by judgement, or in private by all manner of wrong and injury] then they return themselves to provoke me to anger : [to wit, by idolatry, whereby they provoke me to jealousy, and profane my Temple] for lo, they put the vine-branches [or boughs, or grafts. The Hebrew word is so taken, *Numb. 13. 24.* and below *chap. 15. 2.*] to their nose. [to wit, to the honour of the sun, whom they worship, because he cherisheth and ripeneth the fruits. This place is diversly expounded]

18 Therefore will I also deal in fury ; mine eye shall not pity, neither will I spare ; [So above chap. 5. 11. & 7. 4.] though they cry before mine ears with a loud voice, yet will I not hear them. [to wit, because their prayers shall not proceed from a true and lively faith, nor be joyned with true repentance, but onely winging from them by a sense of present misery and feeling, and fear of greater punishment, without any firm resolution of true amendment. Compare *Prov. 1. 28. Isa. 1. 15. Jerem. 11. 11.*]

C H A P. IX.

God commandeth six men to execute his vengeance in Jerusalem, ver. 1 The glory of the Lord departeth to the threshold of the Temple, 3. God commandeth a man clothed in linen first to set a mark upon all the godly, 4 He commandeth the others to destroy all the rest, 5 which being done, the Prophet is greatly troubled at it, 8 receiveth thereupon answer from God. 9 The man clothed in linen reporteth the execution of his commission, 11.

A fter that he [Namely, the Lord, of whom see *Above chap. 1. on vers. 26.*] cried before mine ears with a loud voice, [That is, so that I Ezekiel heard this cry. Understand by this cry the power of Gods providence, whereby he moveth the creatures to execute his will and eternal counsel] sayings [to wit, to the holy Angels that are at Gods service, to execute his commands and judgements, *Psal. 103. 20. Heb. 1. 14.*] cause the overseers of the city, [namely Jerusalem. Heb, overights &c. that is, those that had the oversight : meaning certain holy Angels that were appointed by God as Overseers of the city : for they were by him set over lands, nations, and cities, not only to preserve and defend them, *2 Kings 6. 17. Dan. 10. 20, 21, 22.* but also to punish them, *Ge. 19. 12, 13. 2 Kj. 19. 35.* they are called Princes, *Dan. 10. 20, 21.* also Dominions, Principalities, Powers, *Colos. 1. 18.* that is, Rulers, Commanders, Potentates. So here Overights for Overseers, Commissioners] to draw near, and every man with his destroying weapon [Heb. weapon, or furniture of destruction ; that is, whereby he should destroy the inhabitants of the city] in his hand.

2 And behold six men [That is, (as some are of opinion) six Angels in the shape of men. Compare *Genes. 18. 2. Mark 16. 5. Acts 1. 10.* Some take it, that by these men are meant the Chaldeans, or the Commanders of the army that should besiege Jerusalem. Others, the nations and kingdoms which the Chaldeans should have for their aid and assistance in this expedition] came from the way of the higher gate, [See of this gate *2 Kings 15. on ver. 35.* also *2 Chron. 27. 3. Jerem. 26. 10.*] which is turned toward the North, [to wit, from whence the Chaldeans should come that should destroy the city and the Temple] and every one [to wit, of those six men] with his crushing weapon [Heb. the furniture of his crushing ; that is, the weapon wherewith he should crush and batter in pieces] in his hand, and one man in the midst of them, [to wit, distinct from the six men aforementioned : for they were sent to destroy, having their weapons ready for it ; but this man to save, having for that purpose his inkhorn, and a command to mark the godly, as followeth] was clothed with linen, [like Priest. See *Exod. 28. 39. Levit. 6. 10.* Some understand by this man our only high Priest the Lord Jesus Christ, who is sent by the Father to deliver his people from the destruction

struction of the soul: and consequently he is not here considered in his divine Majesty and Glory, which he hath common with the Father and the holy Ghost, as above chap. 1. 26, but in the state of his humiliation, and office of Mediatorship] and a writer's ink-horn [to wit, out of which the writer taketh ink with his pen] was on his loins; [meaning, hanging on the girdle of his loins] and they went in, and stood by the copper Altar. [So called Exod. 38. 30. 2 Kings 16. 14, otherwise, the altar of burnt offering, Exod. 30. 28, of this place see Levit. 1. 3, 5, a further description thereof see 2 Chron. 4. on vers. 1.]

3 And the glory of the God of Israel [See above chap. 1. on vers. 28.] lifted up it self from the Cherub, [Meaning the Cherubims that were over the Ark in the most holy place, for a token of Gods gracious presence with that people. Some understand the Cherubim which Ezekiel saw in his vision. Compare below chap. 10. vers. 4, with the Annotat. See of the Cherubims, Genes. 3. on vers. 24.] whereupon he was, [to wit, the God of Israel. O! she was, namely the glory of God] to the threshold of the house: [that is, the end of the most holy place. This signifieth that God would part from the Temple] and he called to the man that was clothed with linen, which had the writers ink-horn on his loins.

4 And the LORD said unto him, Go thorow, thorow the midst of the city, thorow the midst of Jerusalem, and mark a mark upon the foreheads of the men that fight, [Which were the remnant of Gods people, hid among the back-sliding generation, This marking was not done corporally by a visible and outward mark upon the body; but spiritually, by an invisible and inward mark upon the spirit, which distinguisheth true believers from all hypocrites and unbelievers. For all this is done in a spiritual vision, and consequently not by a corporal act. Compare Revel. 7. 3.] and cry out for all those abominations that are done in the midst thereof. [Namely of the city of Jerusalem.]

5 But to those (others) [To wit, those six other men that were appointed to destroy, to kill, and to cut off, of whom see above vers. 2.] be laid before mine ears, Go thorow, thorow the cit, astir him, [to wit, that had the ink-horn on his loins, and went before. See of this man above vers. 2, and the Annotat. The killing might not be done, before those that were to be saved were marked, and so exempted from the common destruction. Compare Genes. 19. 22.] and smite: [that is, kill, destroy, cut off. Compare chap. 7. 9.] let not your eye pity, neither spare ye.

6 Stay, old (men) young men, and maid's, and little children, and women, even to destruction, [See the accomplishment, 2 Chron. 36. 17.] but come not near any man upon whom the mark is: [Seeing some that were marked have also tasted of the outward punishment, as namely Jeremias, that was an exile in Egypt, and others besides: understand this, as was said before, of the spiritual preservation unto salvation] and begin at my Sanctuary] [to wit, the slaying, or killing] at my Sanctuary: [that is, at my Temple. See 2 Chron. 20. on vers. 8.] and they began at the ancient men which were before the house. [that is, before the Temple. So in the sequel. See of these ancient men above chap. 8. 11, and the Annotat.]

7 And he said unto them, Defile the house, [Which was done by the dead bodies that were slain in it. Compare Numb. 19. 11. 2 Kings 23. 16.] and fill the Courts [see of both Courts, the inner and the outer Court, 1 Kings 6. on vers. 36.] with the slain; go forth: and they went forth, and they smote in the city, [that is, they made a great slaughter and kil-

ling of all sorts of men throughout the whole city. See of the word smiting taken for killing, Genes. 8. on vers. 21.]

8 Now it came to pass when they had smitten them, [To wit, the inhabitants of Jerusalem] and I was left; [To wit, supposing my self to be left alone. Compare 1 Kings 19. 10, Rom. 11. 3.] that I fell upon my face, [to wit, through great amazement at Gods severe vengeance, and through compassion towards the people that were slain. Compare Genes. 17. on vers. 3.] and cried, and said, Ah Lord LORD! wilt thou destroy all the remnant of Israel, [that is, of Juda and Benjamin, and those that of the other tribes might be mingled among them. See 2 Chron. 21. 2, and the Annotat] in pouring out thy wrath upon Jerusalem?

9 Then said he unto me, The iniquity of the house of Israel and Juda is exceeding great, [Heb. is exceeding great. Compare Genes. 17. 6, 20, below chap. 16. 13.] and the land is filled with blood, [Heb. blou s; that is, slaughterers, murders. See Genes. 4. on vers. 10, and 1 Kings 2. on vers. 33.] and the city is full of back-sliding: [or, perverseness, or revolting, or wrestling (of judgement)] for they say, the LORD hath forsaken the land, and the LORD seeth not. [See above chap. 8. on vers. 12.]

10 Therefore as for me also, mine eye shall not pity, neither will I spare: [He speaketh in the future tense because that which was related before was not really done, but only in a vision, which in the Prophets spirit was a representation and prediction of that which should be actually done in its due time] I will give their way upon their head. [that is, punish them as they have deserved by all their wicked deeds. See 1 Kings 8. on vers. 32, and above chap. 7. on vers. 3.]

11 And behold, the man that was clothed with linen, on whose loins the ink-horn was, brought word again, saying, I have done according as thou hast commanded me. [Compare Psal. 40. 9. Job. 4. 34. and 5. 30, and 6. 38, and 17. 4. oth. 15, according to all that, &c.]

CHAP. X.

A further vision of the glory of the Lord, being like unto the former which the Prophet had seen by the river Chebar, and of the fiery coles which the man clothed with linen received, for to scatter them over the city, ver. 1. &c. The glory of the LORD seemeth here to have changed its place three times; first from the Cherubims to the threshold of the Temple, 4 Secondly, from thence again upon the Cherubims, 18. Thirdly, upon the Cherubims to the East-gate, or foremost gate, to go forth out of his house, 19.

T hen I looked, [To wit, in the spirit: for the Prophet was in a trance] and behold, above the firmament, [See above chap. 1. on vers. 22, and compare there vers. 26.] which was over the head of the Cherubims, [that is, the likeness of Cherubims. See of these Genes. 3. on vers. 24, they are above chap. 1. 5, called beasts, and were four in number. See the Annotat.] was a Saphir stone, [see above chap. 1. on vers. 26] as the form of the likeness of a throne: [See above chap. 1. on vers. 26.] (and) he [to wit, God, who is called below the Lord, vers. 18, and the God of Israel, vers. 14.] appeared upon them. [to wit, the firmament and the throne; or upon them, to wit, the Cherubims.]

2 And he spake unto the man clothed with linen, [See of this man above chap. 9. on vers. 3. If by him here be understood the Lord Christ, then he is here considered

sidered as the Judge of the wicked] and he said; Go in even between the wheels, [that is, into the very midst of them. So in the sequel. Understand by these, the wheels, whose description and signification see above chap. 1. on vers. 15.] under the very Cherub, [For the wheels were by the Cherubims] and fill thy fells with fiery coles [which were representations of Gods just judgements. See above chap. 1. on vers. 13. and compare Psal. 18. 9.] from between the Cherubims, [Heb. from the betweenness of the Cherubims. That is, from the place which is between the Cherubims] and scatter them over the city: [for a token that it shall be consumed by a burning of the sword, famine, and pestilence; yea also with material fire, 2 Kings 25. 9.] and he [namely the man clothed with linen] went in before mine eyes: [that is, so as that I beheld him with mine eyes in this vision.]

3 Now the Cherubims stood on the right side [That is, on the north-side; which looked toward the land of the Chaldeans, to signify that the destruction of the Temple and of the Jews should come from thence] of the house, [that is, of the Temple of the Lord; meaning in the inner court, as appeareth by the following words of this verse] when that man went in: and a cloud, [which signified Gods wrath, and the destruction that was near hand and ready to light upon the Temple. So that the cloud here is a token of Gods anger, and approaching calamities, as Psal. 18. 13. and not of his gracious co-habitation, as Exod. 40. 34. Numb. 9. 15. 1 Kings 8. 10. 11.] filled the innermost court. [Which was the court of the Priests. See 1 Kings 6. on vers. 36.]

4 Then the glory of the LORD [See above chap. 1. on vers. 28.] lifted up itself on high from above the Cherub [upon which the Lord had his ordinary dwelling-place in the holy of holies, 1 Sam. 4. 4. Psal. 8. 20. Isa. 37. 16. Or, from upon these four Cherubims, to the threshold of the house; as followeth, (the Cherub) or, Cherubims: for the singular number is here taken for the plural. See above on vers. 1. and chap. 9. on vers. 3.] upon the threshold of the house: [to signify that God would remove from the Temple, and from that people. By house is here meant that part of the Temple which was called the holy place. First God departed from the most holy place, above c. 9. 3. Now he departeth also from the holy place] and the house was filled with a cloud, and the court [to wit, the innermost court, otherwise called the court of the Priests] was full of the brightness of the LORDS glory.

5 And the noise of the wings of the Cherubims [To wit, who thus as it were with praise and thanksgiving applauded the just removal of God: or as it were with astonishment foretold the fearful misery that would follow thereupon. Of the Cherubims wings see above chap. 1. on vers. 6.] was heard unto the outermost court. [This is further described by similitudes, above chap. 1. 24. The outermost court was otherwise called the great court. See 1 Kings 7. 9. and the Annotat.] as the voice of the Almighty God, [See above chap. 1. on vers. 24. Of the Almighty God see Gen. 17. on vers. 2.] when he speaketh.

6 Now it came to pass, when he [Namely, the Lord, whose glory is described above v. 4.] had commanded the man clothed with linen, saying; Take fire [called above vers. 2. fiery coles. Fire signifieth Gods wrath and vengeance. See Job 22. on vers. 20.] from between the wheels, [See above on vers. 2.] from between the Cherubims: that he went in, and stood by a wheel. [To wit, by one of these four wheels that were by the Cherubims. Others, wheels. And so here the singular number is taken for the plural. Compare

above vers. 4. the Annotat, on the word Cherub.]

7 Then one Cherub [To wit, one of the four, of which see above chap. 15. and the Annotat.] put forth his hand from between the Cherubims, unto the fire which was between the Cherubims, and took (thereof), and gave it into the fells of him that was clothed with linen: he took it, and went out.

8 For there was seen on the Cherubims the likeness of a mans hand under their wings. [See above chap. 1. on vers. 8. Nevertheless, understand that each of them had two hands. The singular number for the plural. Compare above vers. 4. on the word Cherub; also below vers. 21.]

9 Then I looked, and behold, four wheels [See above chap. 1. on vers. 15.] were by the Cherubims; [Which were also four in number, above chap. 1. 5. where they are called beasts. See the Annotat.] one wheel was by every Cherub: [Heb. one wheel by one Cherub, and one wheel by one Cherub; that is, by every Cherub a wheel. See of this, hitase Genes. 7. on vers. 2. and Numb. 7. vers. 11. and 13. on vers. 2.] and the form of the wheels was as the colour of a beryl-stone. [A precious stone, of which see above chap. 1. vers. 16.]

10 And as for their forms, these four had one manner of likeness; [Which signifieth, that in all the works of God there is a wonderful likeness in manner, order, and perfection] as if a wheel had been in the midst of a wheel. [See above chap. 1. vers. 15. on the words four faces. Likewise see the Annotat, in the same place on vers. 16.]

11 When those [To wit, the Cherubims, by whom the wheels were. See above chap. 1. on vers. 9.] then (thst) [to wit, the wheels. See above chap. 1. on vers. 17.] went upon their four sides: they turned not about when they went: [See above chap. 1. vers. 17.] but the place whither the head looked, [Meaning one of the four heads which every Cherub had, which looked towards the four winds] they followed it; they turned not about as they went.

12 Now their [To wit, the Cherubims] whole body; [Heb. shb: for mans body consisteth of flesh. See Job 12. on vers. 10.] and their bands, and their wings, together with the wheels, were full of eyes round about; [Eyes are here ascribed unto the Cherubims, (though not in the first vision, chap. 1.) which signifie the providence of God, whereby they are enlightened, and whereby all their work is wisely ordered and performed. Compare above chap. 1. on vers. 18. where mention is made of the eyes of the wheels] those four [to wit, Cherubims. See above chap. 1. on vers. 15. likewise here vers. 9.] had their wheels. [The meaning is, that every Cherub had one wheel.]

13 As for the wheels, every one of them was called before mine ears Galgal. [That is, in my hearing, of so that I heard it, every wheel was called Galgal; that is, wheel, or, globe, or, ball. Or, thus: it was cryed unto them, O wheel, or, the wheel, &c.]

14 And every one had four faces: the first face [To wit, of every one of the Cherubims. Now this first face of the Cherub was that which looked forward; the second, that looked toward the right hand; the third, toward the left hand; the fourth looked backward. Such four faces they all four had. Heb. the face of the first] was the face of a Cherub, [Some are of opinion, that here instead of the face of an ox is put the face of a Cherub, to shew that they were all Cherubims. Others give other reasons] and the second face was the face of a man, and the third the face of a lion, and the fourth the face of an eagle. [In this vision is some difference; both in order and appellation, from the former visions mentioned above c. 1. though indeed it was the very same. See above chap. 15. 22.]

Y y y y y.

15 And

15 And those Cherubims lifted themselves on high : this was the very beast [Or, these were the very beasts. The singular number before the plural: he speaketh of the four beasts, whereof see above chap. i. 5.] that I had seen by the river Chebar.

16 And when the Cherubims ran, then those wheels went by them : and when the Cherubims lifted up their wings to lift themselves on high from the earth, then those same wheels also turned not themselves about from beside them.

17 When those [To wit, the Cherubims] stood, (these) [to wit, the wheels. So in the sequel] stood; and when those were lifted up, they (also) lifted up themselves : for the spirit of the beasts [to wit, the holy Ghost. See above chap. i. on vers. 12. Others, the Spirit of life] was in them.

18 Then the Glory of the LORD [That is, God that is glorious. See above chap. i. on vers. 28.] departed from above the threshold of the house, [to wit, upon which it was come before from the Cherubims. See above vers. 4. and the Annotat.] and stood [Or, set it self] above the Cherubims.

19 And the Cherubims lift up their wings, and lift up themselves on high from the earth before mine eyes, [That is, that I beheld it, to wit, with the eyes of my spirit, being in a trance] when they went out ; and the wheels were over against them : [Or, beside them] and every one stood [or stayed] at the door of the east-gate [or foremost gate] of the LORDS house: [some understand by this gate, the gate of the Priests Court. Others, the gate of the peoples Court. This signified, that God would at length utterly remove from his house. Compare above chap. 9. the Annotat, on vers. 3. and in this chapter on vers. 4.] and the glory of the God of Israel was from above over them. [namely, over the Cherubims.]

20 This is the beast [See above on vers. 15.] that I saw under the God of Israel, [for these beasts stood under the firmament, above which the glory of God appeared. See above chap. i. 26. and here vers. 1.] by the river Chebar : [See above chap. i. 3.] and I perceived that they were Cherubims. [so that this vision of the Prophet served for interpretation of the first vision, described above chap. i.]

21 Every one had four faces, and every one had four wings : and the likeness of mens hands was under their wings.

22 And as for the likenesses of their faces, they were the same faces that I had seen by the river Chebar : their forms, and themselves : they went every one straight on before his face. [See above chap. i. on vers. 9.]

C H A P. XI.

God sheweth unto the Prophet the wickedness of the chiefest Rulers in Jerusalem, that mocked at Gods Prophesies, vers. 1, &c. the Prophet must prophesie of their sins and punishments, 4 One of the aforesaid Rulers dieth, at which the Prophet is troubled, 13. God sheweth him how those at Jerusalem mocked at their brethren that were carried away to Babylon, to whom on the contrary God promiseth both spiritual and corporal blessing, 14. The glory of the Lord forsaketh the city, 22. God bringeth the Prophet again (in a vision) to his fellow-captive brethren in Chaldea, 24.

Then the spirit lift me up, [Meaning the Spirit of God, that shewed him this vision. See above chap. 8. on vers. 3.] and brought me to the east-gate of the LORDS house, [See above chap. 10. on vers. 19.]

which looketh east-ward : and behold, at the door of the gate were five and twenty men ; [it is conceived that they were the very same that are mentioned above cha. 8. 16. however this is most certain, that they were men of great account among the people, and especially those whose names are hereafter expressed. They come here out of the house of the Lord from the idol-service, which they had performed to the Sun, and discourse together about fortifying the city, as followeth] and in the midst of them I saw Jaasania the son of Azryel, [this is to be distinguished from another Jaasania the son of Saphan, above chap. 8. 11.] and Pelatia the son of Benaja, [this Pelatia is also to be distinguished from another of this name, 1 Chron. 3. 21. and 4. 42.] Princes of the people, [That is, most honourable and excellent persons, that being in place of government and authority, were greatly respected by the people, and consequently ought to have been examples of piety unto them. Compare Exod. 3. 16. Levit. 4. 15. 2 Kings 23. 1. and the Annotations.]

2 And he said unto me, [He, to wit, the Spirit that carried him. Whence it appeareth, that the word must not be understood of the wind. Others understand by this speaking person, the Lord, that shewed himself over the Cherubims, above chap. 10. 19.] Child of man, these are the men that devise iniquity, and that counsel evil counsel in this city, [to wit, not to deliver up the city into the hand of the Chaldeans, against the counsel of the Prophet Jeremiah, but to defend it against them.]

3 Which say, a man ought not to build houses near by, [To wit, near the city ; that is, in the suburbs] this (city) [that is, Jerusalem] should be the pot, [to wit, whereof Jeremiah prophesied, Jerem. 1. 13. See above chap. 1. on vers. 3.] and we the flesh, [that is, the Chaldeans coming to besiege this city, might conveniently dwell in the houles of the suburbs, and as a fire, cause the city being as a pot, to seethe, and consume us that should be in it as the flesh, by famine. Compare below chap. 24. 4, &c. they scoff at Jeremiah's prophecy, Jerem. 1. 13. which they by their counsel go about to discredit, and to prove it to be a false and lying prophecy. Others (our destruction) is not near, let us build houses, to wit, to tarry and dwell here : and so let this city be the pot, and we the flesh : for if we be the flesh in the pot, we must stay in it : so that Jeremiah prophesith against himself, when he telleth us that we shall be carried away.]

4 Therefore prophesie against them, prophesie, O child of man.

5 So then the Spirit of the LORD fell upon me, [See above chap. 1. on vers. 3.] and he said unto me ; [See above on vers. 2.] Say, thus saith the LORD : Thus do ye say, [to wit, as is related immediately before vers. 3.] O house of Israel : [That is, Juda. See 2 Chron. 15. 17. and 21. 2. with the Annotat.] for I know every one of the things that ascend into your spirit, [Heb. the ascensions of your spirit ; that is, whatsoever ascendeth into the thoughts of your heart. See of the like phrase Jerem. 7. on vers. 31.]

6 Ye [To wit, Princes, and Rulers of the city, of whom see above on vers. 1.] have multiplied your slain in this city : [that is, those whom ye have opposed in the city by all manner of injustice. Compare above chap. 7. 23. and 9. 9.] and ye have filled the streets thereof with the slain.

7 Therefore thus saith the Lord LORD ; your slain, whom ye have laid down in the midst of, it they are that flesh, and this (city) is the pot : but I will cause you to go forth out of the midst of it, [To wit, Jerusalem. Namely,

ly, by means of the Chaldeans, that should take them captive, and punish them according to their deserts. See the four following verses. Others, *he shall*, or they *shall* cause you to go forth: meaning the enemy. That which the Jews spake in detision of *Jeremias* words, the same doth *Ezekiel* retort against them: as if he had said; the city of Jerusalem is indeed the pot, but the flesh that boils in it are those whom ye have cruelly oppressed in it, for which cause, and all your impieties, Gods wrath shall devour you and such as you are, yet more fearfully than hitherto it hath done.]

8 Ye have feared the sword: That is, war. See *Levit. 26.*] and I will bring the sword upon you, saith the Lord LORD.

9 And I will cause you to go forth out of the midst thereof, and I will deliver you into the hand of strangers: [Namely, of the Chaldeans] and I will do judgement among you. [See above on ver. 8.]

10 They shall fall by the sword: [That is, perish by war. See *Levit. 26.* on ver. 7.] I will judge you [that is, punish you. Compare *Gen. 15.* on ver. 14. So here in the next verse] in the borders of *Israel*: [namely, in *Ribla*. See of this city *2 Kings 23.* on ver. 33. and 25. 6. It lay in the land of Hamath, which was by north on the border of *Palestina*, *Numb. 33. Jos. 13. 5.*] and ye shall know that I am the LORD.

11 This (cuy) shall not be your pot, [To wit, to seeth in it; that is, to stay in it, and to bear your greatest punishment, touching this life] and ye shall (not) [this word must here be added again from the former clause] be the flesh in the midst thereof: I will judge you in the border of *Israel*. [As above in the foregoing 5. verse. See the fulfilling hereof, *2 Kings 25. 21. Jerem. 52. 10.*]

12 And ye shall know that I am the LORD, because ye have not walked in my statutes, neither done my judgements, but have done according to the rites [Or, manner] of the heathen that are round about you. [meaning the idolatrous laws and customes of the heathen, which God had forbidden his people in any wise to follow: *Levit. 18. 3.* and 20. 23. *Dent. 12. 29. 30.* and 18. 14. above chap. 5. ver. 7. the Jews are reproved because they lived not according to the judgements or laws of the heathen: but see thereof the *Annotat.* thicke.]

13 Now it came to pass when I prophesied, that *Pelatia* the son of *B. naja* died: [It seemeth that this prophesying of *Ezekiel*, and the dying of *Pelatia* happened in that vision, and afterward in deed, so that *Ezekiel* actually declared unto the *Israelites* that were in Chaldea, that which he had seen and done in the spirit; and that the death of *Pelatia* then also happened actually, for confirmation of this prophecy] then fell I down upon my face, [To wit, through astonishment, and to pray for the remnant of the people. Compare *Numb. 14.* on ver. 5.] and cried with a loud [Heb. great] voice, and said, Ah, Lord LORD, wilt thou utterly make a full end of the remnant of *Israel*? [The Prophet in this complaint doth not properly look at *Pelatia*, that was a wicked man, but at a few that yet were left, conceiving that if the Lord should so go on, he would suddenly make an end, whereas he had promised to reserve a remnant. See of this phrase *Jerem. 4.* on ver. 27.]

14 Then the word of the LORD came unto me, saying:

15 Child of man, they are [Meaning those that with *Joachin* by *Jeremias* counsel had removed as exiles into Chaldea, *2 Kings 24. 12.* &c.] thy brethren, [that is, thy kinsmen, or near of kin. See *Genes. 24.* on ver. 27.] thy brethren, [this repetition is made, to express the zeal of God, and the weightiness of

the matter] the men of thy kindred, [Heb. of the redemp-
tion; that is, those that by vertue of their kindred had right to redeem thy goods, and consequently are thy nearest kinsmen. See *Levit. 25. 25.*] and all the house of *Isrul*, (yea) all hat, [to wit, that was there in Chaldea, to the most part belonging to the tribe of *Juda*] unto whom the inhabitants of *Jerusalem* have said, [to wit, mocking them, because they had left their own country, and dwelt like banished men in Chaldea, whereas they on the other side still possessed and enjoyed the land which God had given unto their fathers for an inheritance, as followeth] get ye far away from the LORD; this same land is given unto us for an hereditary possession. [As if they had said; we onely are Gods people, that inhabit his land which he gave unto our fathers. We have nothing to do with you that are gone away from us, and ye shall have no share with us in this land which ye have forsaken.]

16 Therefore say, Thus saith the Lord LORD, although I have removed them [To wit, those whom he had in the former verse called the Prophets brethren, and the house of *Israel*: so in the sequel] far off among the heathen, and although I have scattered them in the lands; yet will I be to them a little (white) a sanctuary; [or, I am to them a little while a sanctuary. Others, I will be to them a little sanctuary. To wit, in stead of the visible Temple in *Jerusalem*, which was a token of my presence, I will be a little while with them, without that outward token, dwelling among them by my Spirit and grace, hearing their prayers, and protecting them. Others, a sanctuary of fewness; that is, a few. Compare *Isa. 8. 14.*] in the lands into which they are come, [To wit, the land of Chaldea, and other counteys wherein they are scattered.]

17 Therefore say, Thus saith the LORD; Yea I will gather you from the nations, and I will assemble you out of the lands whereto ye are scattered. [Which was fulfilled when the Jews came back out of the Babylonian captivity into their own country; and yet more fully, when our Saviour Christ gathered his Church out of all nations, by the ministry of the Apostles] and I will give you the land of *Israel*. [To wit, after the captivity of seventy years.]

18 And they shall come hither, and take away all the detestations thereof, and all the abominations thereof [That is, the Idols, which men ought to detest and abominate] from thence.

19 And I will give them one kind of heart, [That is, such as is not double, nor false, but upright, unfeigned cleaving onely unto me, and not divided between me and Idols. See further *Jer. 32. 39.* with the *Annotat.* By heart here is meant the will, inclination, motion. So is the word heart for the most part taken, when it is placed by the word spirit: which then signifieth the mind, understanding, and thoughts of man, *Psal. 51. 12.* below *chap. 18. 31.* and 36. 26.] and will give a new spirit in the innermost (part) of you. [That is, another mind, and other thoughts then were in you before. Meaning a change of the spirit, not in substance and essence, but in qualities and powers. Compare the fore-quoted places, likewise *Rom. 7. 6.* and 12. 2 *Cor. 4. 13. Eph. 4. 23. Col. 30. 10.*] and I will take away the stony heart, [Heb. the heart of stone: that is, a stony heart. The heart of the unregenerate man is here likened to a stone, in regard of its natural hardness. The resemblance consisteth also herein, that as a stone of its own nature hath not power to change or turn it self into flesh, so neither hath an unregenerate man, by his own unregenerate nature, power to turn unto God; but as God is able even of stones to raise up children unto

Abraham, Matth. 3. 9. so can he also soften stony hearts by his saving and sanctifying Spirit] out of their flesh, [that is, out of their body, wherein the soul dwelleth. See Job 12. on vers. 10. And this I will do, (faith God) to wit, by rooting out of the soul the evl qualities, powers & faculties wherewith through their own corrupt nature they oppose me, and by taking them away from them by the Spirit of regeneration, that they may no more rebel against me] and will give them a fleshy heart. [Heb. an heart of flesh; that is, a fleshy heart. The heart of a regenerate man is here resembled to flesh, which is not hard like a stone, but is flexible, soft, and suffereth it self willingly to be led by Gods Spirit. Such is the heart of man, after God hath taken away the stony heart, and hath given a new heart.]

20 That they may walk in my statutes, [He saith not, that they may be able, or may have power to walk, &c. but he speaketh of actual obedience which the regenerate yield unto God] and keep my judgements, [the word keep hath respect to the certain perseverance of those that are truly converted unto God] and do them: and they shall be a people unto me, [See Lev. 26. on vers. 12.] and I will be a God unto them. [See Gen. 17. on vers. 7. and Levit. 18. on vers. 2. Compare Jerem. 24. 7. and 30. 22. and 31. 1. and 33. 38.]

21 But whose heart walketh after the heart of their detestations and their abominations, [That is, idols. Of walking after idols, compare 1 Kings 11. on ver. 5. (after the heart &c.) That is, which they conceive that their Idols do wish and desire. Others, but as for them whose heart walketh after the heart of their detestations and abominations.] I will render their way upon their head. [See above chap. 9. on ver. 10. Compare Jerem. 9. 10.] saith the LORD.

22 Then did the Cherubims [See above chap. 1. 6. upon the word beasts] lift up their wings, [to wit, wherewith they flew. See above chap. 1. on ver. 6.] and the wheels [See above chap. 1. on ver. 15.] over against them: and the glory of the God of Israel [See above chap. 1. on ver. 28., so in the next verse] was over them from above.

23 And the glory of the LORD went up from the midst of the city, [See above chap. 10. on vers. 4.] and stood upon the mountain [that is, stayed, or went and stood, or set it self upon the mountain: meaning the mount of Olives, whereof see 2 Sam. 15. 30. Zach. 14. 4. Matth. 24. 3.] which is toward the east of the city.

24 Afterwards the spirit took me up, and brought me in vision by the spirit of God into Chaldea, [That is, in a vision that was shewed me by the Spirit of God. Compare above chap. 4. on ver. 4.] The meaning is, that all this happened to him in the vision of his spirit, not really in his body, which still remained in Chaldea] to them that were carried away captive: [Heb. captive carrying away. So in the next verse: see above chap. 1. on ver. 1.] and the vision that I had seen went up from me. [that is, ceased or vanished away.]

25 And I spake unto them that were carried away captive all the words [Or matters, things] of the LORD, which he had caused me to see.

C H A P. XII.

The Prophet is commanded by God to represent in his own person the flight and captive carrying away of King Zedekia and the people, excepting a few, verse 1, &c. also to eat his bread and drink his water with carefulness and anguish, for a token unto the Jews, 17. God rejecteth the taunting proverb of the Jews,

and foretelleth on the contrary a sudden and certain accomplishment of his Prophesies, 21.

Moreover, the word of the LORD came unto me, say-

ing:
2 Child of man, thou dwellest in the midst of a rebellious house, [That is, in Chaldea among the Jews that with King Joachin were carried away out of their own country into Babylon, among whom though God had his own people, above chap. 11. 16, 17, &c. yet it appeareth from this place, that many of them were unbelieving and obstinate persons. Of the term rebellious house. See above chap. 2. on ver. 5. also in the sequel. Compare likewise above chap. 2. 3. and 5. 6. 7. and 3. 26. 27.] which have eyes to see, and see not, [to wit, inwardly by the spirit to perceive what punishments themselves had endured, and yet were to expect more, to the end that they might be converted unto God. Compare Isa. 6. 9. and 42. 18. Jerem. 5. 21.] have ears to hear, and hear not; [That is, believe not, nor obey according to all the warnings and threatenings which God hath given them by his Prophets. Compare Jerem. 5. 21.] for they are a rebellious house.

3 Therefore thou Child of man, make thee furniture of removing; [To wit, a wallet or bundle, staff, travelling-coat, shooes, and other necessaries for a journey. Compare Matth. 10. 9, 10. Others understand household-stuff, as bedding, boulster, stools, tables, chests, cabinets, &c.] and remove by day before their eyes: [that is, so as that they may behold it with their eyes. For the Lord would by that which the Prophet was to do publicly, give these that were carried away captive a certain token of that which of a certain should shortly befall those of Juda and Jerusalem, because they believed not that it should be ill with them; yea they hoped suddenly themselves to return thither. Jer. 28. 3. they rebuking the Prophet Jeremia, by whose advice they had suffered themselves to be carried away into Chaldea] and thou shalt remove from thy place [to wit, where thou dwellest] to another place [to wit, where in the same city thou hast not dwelt; and that to fashion thy self every way after the manner of those that remove indeed, and are wont to change often and frequently their habitations; which was to be a token unto the people that King Zedekia with his people should be constrained suddenly to remove out of Juda and Jerusalem, and to be carried away captive to Babel] before their eyes: it may be they will consider it, [to wit, how I will punish them for their rebellion. (It may be) he useth his particle to leave the Prophet doubtful of the successful event of this token, that he might learn to be contented with onely obeying and following his command. It sheweth also that he would raise up some good hope in the Prophet, to stir him up to diligence] though they be a rebellious house, [that is, though they be very wilful & disobedient, so that there is not much amendment to be expected in them, yet I will shew them this visible token, for their greater conviction. Others, because they are a rebellious house, in regard such judgements shall light upon their people, and they themselves were not yet bettered by their own judgments which had befallen them]

4 Thou shalt then bring forth thy furniture [To wit, whereof is spoken in the former verse] by day before their eyes, as the furniture of those that remove: [Heb. as the furniture of removing; that is, which men take along with them when they remove, depart, or take a journey] afterwards thou shalt go forth in the evening before their eyes, [it seemeth that the prophet is enjoyed

joynd first to bring forth his furniture into a place before his house being within the wall, and afterward to break through the wall, and to go away with it in the dark, as followeth: to signify that the Jews should seek to escape away priuily, and that King Zedekia should get away out of Jerusalem, and flee by night, as it also came to pass, 2 Kings 25.4. Jerem. 39.4. and 52.7. The evening is here taken for the night. See Job 7. on ver. 4. [as they go forth that remove.] [Hcb. according to the goings forth of removing. That is, after the manner of the going forth of them that take a journey]

5 Dig thee through the wall before their eyes, and bring out thereby (thy furniture.) [To wit, to signify that King Zedekia should cause the city-walls to be broken, that he with his soildiers might thorow the breach escape out of danger. See the accomplishment thereof, 2 Kings 25.7. Jerem. 52.7. These words, thy furniture, are here inferred from the foregoing fourth verse, and the following seventh verse]

6 Before their eyes [See above on ver. 3.] shalt thou carry it upon (thy) shoulders, thou shalt bring it forth in the dark, thou shalt cover thy face, that thou see not the land: [This signifieth that King Zedekia should flee away so swiftly and so dismayed, to escape the hands of the Chaldeans, that he should scarcely see the land through which he fled: again, that Zedekia should be deprived of his sight by the loss of his eyes, so that he should not see the land of Babylon. See the accomplishment 2 Kings 25.7. Jerem. 39.7. and 52.11. The covering of the face hath also been a token of shame and grief which a man already hath, and of trouble which is to be expected. Compare 2 Sam. 15. on ver. 30. Esth. 7.8. Jerem. 14.3.] for I have given thee for a wonder-taken unto the house of Israel. [to wit, to signify that which was to come, namely the ruine of King Zedekia, and of the city of Jerusalem. So below ver. 11. and chap. 24. 24. Compare Psal. 71.7. with the Annotat.

7 And I did so, according as I was commanded; I brought forth my furniture by day, as the furniture of them that remove: [Heb. of removing] afterwards in the evening I digged me through the wall with (mine) hands; [not with any iron tools and open violence, but as it were with a theef-like flight and privacy, to signify that King Zedekia with his company should seek priuily to escape and flee from the hands of the Chaldeans. See 2 Kings 25.4.] I brought it forth in the dark, [to wit, the travelling-furniture] and I carried it upon (my) shoulder before their eyes.

8 And in the morning came the word of the LORD unto me, saying:

9 Child of man, hath not the house of Israel, the rebellious house said unto thee, what doest thou? [That is, what's the matter that thou dost thus suddenly remove in a strange kind of way?]

10 Say unto them; Thus saith the Lord LORD, this burden [That is, this prophesy which is propounded unto you by the token of my removing. See 2 Kings 9. on verse 25.] us (against) the Prince at Jerusalem, [that is, King Zedekia] and all the house of Israel, [the meaning is, that the burden which he carried upon his shoulders was a token of the burden of great miseries that should shortly come unto the King, his Lords, and all the people. Or thus, this burden is (against) the Prince, against Jerusalem, &c.] that is, in the midst thereof. [to wit, the Jews that dwelt in Jerusalem, or the city of Jerusalem, wherein the Jews and Israelites were gathered]

11 Say, I am your wonder-token: [See above on ver. 6.] like as I have done, [To wit, in bearing this fur-

niture thus, for to remove] so shall it be unto them; [namely, to the King of Juda, and his people] they shall by carrying away [or removing] go into captivity. [to wit, to Babel. See the accomplishment hereof, 2 Kings 25.]

12 And the Prince [Namely King Zedekia, of whom is spoken in the foregoing verse] that is in the midle of them, [that is, of those of Jerusalem and all Juda] shall carry (the furniture) [to wit, such furniture as is needful for travelling, as above ver. 4.] upon (his) shoulder in the dark, [Compare above ver. 4, 6, 7.] and he shall go forth; they shall dig through the wall, [compare above v. 5.] to bring (him) out thereby: he shall cover his face, that he see not the ground with (his) eye. [Compare above ver. 6.]

13 I will also spread out my net upon him, [To wit, by the Chaldean soildiers, that shall pursue after him in his flight, and take him, as followeth. See of the accomplishment 2 Kings 25.5, 6. and of the phrase, Job. 19. on ver. 6. [that he be taken in my snare: and I will bring him into Babylon, the land of the Chaldeans; also be I will not see it, [to wit, because by sentence past upon him his eyes shall be blinded before he cometh thither, 2 Kings 25.7.] though he shall die there.

14 And I will scatter into all the winds [See above chap. 5. on ver. 10.] all that are about him (for) his help; [to wit, those that accompanied King Zedekia in his flight. See the accomplishment hereof, 2 Kings 25.5. Understand also the Egyptians that were formerly come to help the King in the siege, Jerem. 37.6. also those that after Gedalias death were fled into Egypt, Jerem. 42.16, 17, 18, and 43.5, 6, 7, &c.] and all his bands: [the word signifieth properly wings, and here bands and troops of Soildiers. So below chap. 17. 21. and 39. 10.] and I will draw out the sword after them. [See above chap. 5. on ver. 2.]

15 So they shall know [See above chap. 5. on ver. 13.] that I am the LORD, [see above chap. 6. on ver. 7.] when I shall disperse them among the beatheren, and scatter them in the lands.

16 And I will cause a few men [Heb. men of number; that is, a few men that may easily be numbered. See Genes. 34. on ver. 30.] of them [to wit, of the Jews and other Israelites that were mingled one among another in Jerusalem, and without the city] to be left from the sword, from the famine, and from the pestilence, that they may declare all their abominations [against the first and second table. See thereof 2 Kings 16.3, 4, &c. and 21.2, 3, &c. 2. Chron. 33.2, 3, &c. and 36.14, 16.] among the beatheren whither they shall come; [to wit, that they may declare them not onely in bare words, but also actually declare that they were the cause of their scattering into all the countries round about; whereby they shall be brought as it were upon the stage for a publick shew of Gods vengeance against sin] and they shall know that I am the LORD. [To wit, not onely the Jews shall know it, finding really and indeed that I am true, just, and an enemy unto sin; but also the Gentiles shall know it, being informed by the Jews, and beholding the just plagues wherewith God punished their sins]

17 Afterward the word of the LORD came unto me, saying:

18 Child of man, thou shalt eat thy bread with trembling, and thou shalt drink thy water with trouble and with carefulness. [To wit, to signify the distress, fear, and dismayednes, whereinto the Jews should be brought in Jerusalem, and every where throughout the land. Compare above chap. 4. 16.]

19 And thou shalt say unto the people of the land, [Namely,

[Namely, of Chaldea; he meaneth the Jews and Israelites that dwelt there as captives. Unto these it was very satisfactory to hear what would yet become of Jerusalem: for they were grieved, (to wit, being seduced by false Prophets) that by Jeremias counsel they had left their own land, and had yeilded themselves up to their enemies] thus saith the Lord LORD of the inhabitants of Jerusalem, in the land of Israel, they shall eat their bread with carefulness, and they shall drink their water with astonishment; [that is, being exceedingly troubled, perplexed, and astonished at the unexpected and fearful miseries that should fall upon them all at once] because her Land [meaning the land of Jerusalem; to wit, wherein this city lay, and over which she bare rule] shall be desolate from her fulness, [that is, from that which it is full of. So Psal. 24. 1. Meaning all manner of abundance and riches, that should be taken away by the enemy] because of the violence of all them that dwell therein.

20 And the inhabited cities shall be laid waste, and the land shall be a wilderness, and ye shall know that I am the LORD.

21 Again, the word of LORD came unto me, saying:

22 Child of man, what kind of proverb [The Hebrew word signifieth here a common saying, signifying much in few words, and so well known to the greatest part of men, that upon occasions it is commonly made use of. See 1 Sam. 10. 12. and 24. 14. and below chap. 18. 2.] is this (which) ye have in the land of Israel, [to wit, you that among your selves mock at my thicnning] saying, the daies shall be prolonged, and ev'ry vision shall perish [the meaning of this proverb is, that they had nothing to do with the predictions of the Prophets touching their ruine, because God according to his patience & long suffering would prolong the time of the coming of their destruction, which the Prophets made to be short; or because their prophesies would never be found true]

23 Therefore say unto them Thus, saith the LORD; I will make this proverb to cease, that they shall use it no more for a proverb in Israel: but say unto them, The daies [That is, the time of their ruine] are at hand, and the word of every vision. [that is, the prophesy of their destruction by the Chaldeans. Or the substance of every prophesy concerning your destruction aforesaid]

24 For there shall be no more any vain vision, [That is, false and lying prediction. So Lament. 2. 14. below chap. 13. 6, 7. Zach. 10. 2. Vanity for falsehood, see Job. 31. on ver. 5.] nor flattering divination in the midst of the house of Israel. [Heb. smooth divination, or divination of him that is smooth to wit, in mouth or tongue, by flattering and fair speaking. Compare Prov. 5. 3. and 26. 28. and the Annotat. he speaketh of the false Prophets, that gain-sayed the true prophets, and soothed up the people with sweet and pleasing predictions in their unbelief, idolatry, and wicked lives. Others, slippery; that is, doubtful divinations]

25 For I am the LORD; I will speak, the word that I shall speak shall be done, (the time) shall be no more delayed: [For the siege of Jerusalem by Nebuchadrezzar followed shortly after. Heb. properly b2 adjourned] for in your daies, [that is, in your lifetime] O rebellious house, will I speak the word, and do the same, saith the Lord LORD.

26 Moreover, the word of the LORD came unto me, saying:

27 Child of man, behold, they of the house of Israel say, the vision that he seeth is for many daies: [That is, for a long while, before it shall be accomplished, so that the punishment shall not come in our daies. They do

not absolutely deny the the truth of the prophesy, but to rock themselves asleep, they put it off a long while] b2 [they mean the prophet Ezekiel] propheteith of the times that are far off.

28 Therefore say unto them, Thus saith the Lord LORD, none of my words shall be any more delayed, the word that I have spoken, it shall be done, saith the Lord LORD.

C H A P. XIII.

God commandeth the Prophet to prophesy against the false prophets, and their vain dablings, ver. 1, &c. also ag. vast the false Prophetesses, and their arm-pillows, and head-vails, coverings, 17.

A Nd the word of the LORD came unto me, saying: 2 Child of man, prophesy against the prophets of Israel, [To wit, that were in Chaldea among the captive Jews, whom they would make to believe that they should quickly return into their own country. See of them also Jerem. 29. 8. they had their companions also in Jerusalem, Jerem. 23. 16, 17.] that prophesy, [that is, that take upon them, but falsely, the prophetic office] and say unto them that prophesy out of their (own) heart, [Heb. unto the Prophets out of their (own) heart; that is, those that prophesy that which proceedeth out of their own opinion, judgement, and motion, and not from God. Such kind of prophets are said to prophesy false visions, and the deceits of their (own) heart, Jerem. 14. 14. to speak the visions of their (own) heart, Jerem. 23. 16. to be prophets of the deceit of their (own) heart, Jerem. 23. 26. to walk after their (own) spirit, here in the next verse. See the contrary, Num. 16. 28. and the Annotat. there] bear the word of the LORD.

3 Thus saith the Lord LORD; Wo unto those foolish Prophets that walk after their (own) spirit, [That is, follow their own minds and conceptions in propounding their presumptuous prophesies. Compare the Ann. on the former verse] and that which they have not seen! [that is, that which was not shewed them by God in a vision, to declare it in his name unto the people. The word seeing is often thus taken, as Prov. 24. 4. Isa. 30. 10. Lament. 2. 14. and here below ver. 6, 7, 8. hence the prophets are called Seers. See 1 Sam. 9. on ver. 9, and 2 Chron. 9. on ver. 29.]

4 Thy prophets, O Israel, are like the foxes in the waste places, [To wit, like foxes that being in waste, barren, and desolate places, where very little prey is to be had, are very eager to snatch at the meanest thing they can come at]

5 Ye [To wit, false prophets] have not gone up into the gaps, [Its a similitude taken from warlike affaires, where valiant soldiers do boldly set themselves in the gap that is made in the city-wall by the enemy, to keep the enemy out of it: which the false prophets ought to have imitated by their prayers unto God, and exhortations unto the Congregations to turn away Gods judgements and punishments. See the same phrase, Psal. 16. 23, 30. and below chap. 22. 30.] neither have (ye) made up the hedge for the house of Israel, [to wit, when the said hedge was broken. Its another similitude taken from gardens, whose hedges and fences when they are hurt by the wild beasts, must be repaired against a new inroad of them. See of this comparison below chap. 22. 30.] to stand in the battel in the day of the LORD, [meaning the time wherein the Lord would send the Chaldeans against the Israelites to destroy them. The day of the Lord for the day of punishment or vengeance,

ance, see Job 24. on verse 1.]

6 They [To wit, the false Prophets, unto whom Ezekiel had spoken in the second person, vers. 5. of whom he now speaketh in the third person; as also above vers. 4. See of the like alteration in person, Job 18. 4.] see vanity, [See above chap. 12. on v. 24.] and lying prediction, [Heb. prediction of a lye] that say, The LORD hath spoken, whereas the LORD hath not sent them : and they give hope of confirming the word, [Or, the matter ; to wit, which they have falsely pretended to be a Prophecy that came from God.]

7 Do ye not see a vain vision [Heb. a vision of vanity. So above chap. 12. 24. See the Annotat.] and speak a lying prediction, [Heb. a prediction of a lye] when ye say, [to wit, unto the people] the LORD speaketh, whereas I [namely, I the Lord] have not spoken? [this question implieth a strong affirmation.]

8 Therefore thus saith the Lord LORD, Because ye speak vanity, and see a lye : therefore behold, I (will be) upon you, [To wit, to punish and destroy you. Compare Jerem. 21. 13. with the Annotat.] saith the Lord LORD.

9 And mine hand [That is, my power to punish and to destroy. So Exod. 9.3. Judg. 2.15. 1 Sam. 12. 15.] shall be against the Prophets that see vanity, and foretel a lye ; they shall not be in the assembly [so is the word sod taken, Psal. 89. 8. and 111. 1.] of my people, neither be written in the writing of the house of Israel. [That is, as the register of Gods children. Compare Exod. 32. 32. and the Annotat. likewise Psal. 69.29, and the Annotat. Luke 10.20. Revel. 13. 8. and 17.8. and 20.15. and 21. 27. (of the house of Israel) that is, that formed the number of the true Church] nor enter into the Land of Israel : [That is, not return into the land of Juda out of the Babylonian captivity : as they also that remain impenitent shall not enter into the heavenly Canaan. The meaning then of this passage is, that the false Prophets shall not be reckoned among Gods chosen people, nor be partakers of his spiritual goods] and ye shall know that I am the Lord LORD.

10 Therefore, yea therefore [This doubling is made to add the greater force to the sense or meaning. See the like Genes. 7. on vers. 2. and 14. on vers. 30. Numb. 3. 9. and Deut. 16. 20. Joel 3. 14. and the Annotat.] because they seduce my people, [to wit, so as that they have not believed my threatenings, nor purely performed my worship, nor obeyed my laws, prescribing the way and rule of life, Jerem. 28. 15. 16.] saying, peace, [that is, making them believe that all things were well, and that there was no punishment to be expected. Compare Jerem. 6. 14. and 28. 9. and below vers. 16.] where (there) is no peace ; and (because) one [to wit, false Prophet] buildeth a mud-wall, [that is, a slight and weak fence, to save an house from a violent onset and breach. Meaning the vain and flattering prophesies of deceivers, which they presented unto the people, that they might not believe the threatenings of God denounced by the true Prophets] and to others [to wit, other false Prophets] daub it with slight lime. [that is, helped by vain and plausible flattering speeches to confirm, make good former Prophets propounded prophecy. Understand here by slight lime an ill-made or tempered stuff of lime or mortar, that easily falleth off and perisheth. Compare below chap. 22. 28.]

11 Say unto them that plaster with slight lime, that it [To wit, the mud-wall] shall fall down : there shall be an over flowing-shower ; [Understand by this and that which followeth, the violence of the Chaldeans, which should be terribly poured out upon Jerusalem, and the whole kingdom of Juda. The same com-

parisons are also elsewhere used. See Isa. 25. 4. Jerem. 47. 2. below chap. 38. 22.] and ye, O great hail-stones, shall fall, and a great stormy wind shall split (it).

12 Lo, when that wall shall be fallen, shall it not then be said unto you, [To wit, by the men, that passing by, shall see the ruine of the house, or shall have notice thereof. This question implieth a strong affirmation] where is the plastering wherewith ye have plastered?

13 Therefore thus saith the Lord LORD ; Yea I will split (it) [to wit, that mud-wall] by a great stormy wind in my fury, and there shall be an over-flowing shower in mine anger, and great hail-stones in my fury, to destroy (it) [Heb. for destruction.]

14 So will I break down wall that ye have plastered with slight lime, and will cast it down to the ground, [Heb. make it come near the ground] (so) that the foundation thereof shall be discovered : [that is, it shall be raised to the very foundation. See the same phrase Psal. 137. 7. Mich. 1. 16. Habak. 3. 13. Compare 2 Sam. 22. 16.] thus shall (the city) [namely, Jerusalem] fall, and ye [to wit, the Jews] shall perish in the midst thereof : and ye shall know that I am the Lord.

15 Thus will I bring forth my wrath against the wall, and against them that plaster it with slight lime ; and I will say unto you, [Meaning those that believed the false Prophets, and expected all manner of good from their vain and flattering prophecies] that wall is no (more), [that is, it is thrown down] neither are they that plastered it. [To wit, alive. See Genes. 42. on vers. 13. and Prov. 12. on vers. 7.]

16 (To wit) the Prophets of Israel, that prophesie concerning Jerusalem, and see a vision of peace for her [See above on vers. 10.] where (there) is no peace, saith the Lord.

17 And thou child of man, set thy face against the daughters of thy people, [See of this phrase above chap. 6. on vers. 2.] which prophesie out of their (own) heart : [that is, set thy face against the women, that pretending themselves to be prophetesses and divinities, by mere vanities and lies made men believe that God was not angry with them, as the true Prophets taught. Moreover, they scattered the people, and hardened them in their sins, promising them Gods mercy and blessing, though they continued and went on in those sins. Now to assure every one of it, they made (as some conceive) arm-cushions and head-quiffs, which they tendered to the person whom they deceived, for some gain which these prophetesses reaped from it] and prophesie against them, [See above in this chapter on vers. 2.]

18 And say, Thus saith the Lord LORD ; Wo to (those women) that sow cushions for all arm-holes of the arms, [Some understand this not properly, but figuratively, of the flatteries and promises of peace and rest. Others understand it properly, that they made and sold such things, to be used by those that believed their prophecies; to signify, that they should as truly have rest and peace in the land, as their arms should easily lean and rest upon those cushions. Heb. all arm-holes of the hands; to wit, of all those that for the aforesaid purpose should have a desire to buy, and use them] and make head-coverings [Others night-quiffs, or kerchiefs. This served as a token that they should alwaies sleep soundly and quietly] for the head of every stature, [that is, of every age, or talness. They suit their jugling to all sorts of men, small and great, to seduce every man, to pluck from every man] to hunt souls : [and so to catch them. That is, to bring men into temporal and eternal destruction, by hardening them in abominable idolatry and impenitency. Compare Prov.

Prov. 6. 26, and the Annotat.] will ye hunt the souls [meanimg the reasonable and immortal souls] of my people, and will ye save unto your selves [or, for your selves, that is, for your good] the souls [that is, your persons. So Genes. 9. 5. on the words, your souls] alive? [That is, nourish and sustain them by unjust and unlawful gain by your false prophecies.]

19 And will ye profane me among my people, [To wit, in abusing my name, as if I had commanded you to seduce my people by false prophecies. Compare Levit. 18. on vers. 21.] for handfuls of barley, and for pieces of bread, to slay the souls that should not die, [that is, to declare death by your prophecies to those that shall not die, because they believe in me, and abhor your divinations] and to save the souls alive [it should not live, that is, to promise life unto those that shall not live, because they depart from me, and adhere unto you] by your lying to my people, that bear lying? [to wit, your lying wherewith you deceive them.]

20 Therefore thus saith the Lord LORD, behold, I (will be) upon your cushions, [To wit, to tear them in pieces, and to destroy them. Compare above vers. 8, and the Annotat.] wherewith ye there hunt the souls to the flower-gardens, [Heb. (gardens) to wit, wherein they had their idols, to ask of them concerning things to come, and to entice them thither that were very eager and desirous after thole things, that they might seduce them: Isa. 65. 5. Others, that they might fly away; to wit, being loose from your deceitful cushions] and I will rent them off [or, pluck them off] from your arms: and I will let the souls loose, [to wit, out of the nets wherinto ye hunt them, or out of the cages wherein ye hold them captive, that they may escape the destruction which ye seek to bring upon them] the souls which ye hunt to the flower-gardens.

21 Moreover I will rent your head-vails, and deliver my people out of your hand, [That is, power and might. See Gen. 16. on vers. 6.] so that they shall be no more in your hand for an hunting: [to wit, as a prey, to be hunted by you] and ye [to wit, the false Propheteſles, of whom is spoken above vers. 17.] shall know that I am the LORD.

22 Because (by) falsehood ye have made the heart of the righteous sad, [To wit, threatening him with temporal and eternal destruction, because he did not believe and follow you] whereas I put him [to wit, the righteous] to no sorrow: [to wit, in threatening him with my judgements: yea have rather comforted him with the promise of my mercy] and because ye have strengthened the hands of the wicked, [that is, have hardened and encouraged him in his idolatry and impenitency. See of this phrase also, Judg. 9. 24. and the Annotat. It is also taken in a good sense, as Judg. 7. 11, 1 Sam. 23. 6. Isa. 35. 3.] that he should not return from his wicked way, that I might save him alive.

23 Therefore ye [To wit, false Propheteſles] shall see no more vanity, [See above on vers. 6. to wit, because ye shall perish] nor use divinations: [or, deal in divination: Heb. divining divine; so Deut. 18. 10. 2 Kings 17. 17. and 21. 21. See further of the word divination, Prov. 16. on vers. 10.] but I will deliver my people out of your hand, and ye shall know that I am the LORD.

it were to ask counsel of God, ver. 1. God by the Prophet answereth them according to the desert of their idolatry and hypocrisy, and threateneth ruine to all such enquirers, and to the seducing Prophets, that prophesied to the enquirers according to their mind: answering a promise for the penitent, vers. 2. &c. God sheweth that the intercessions, even of the most holy men that ever were (such as we Noa, Daniel, and Job) would not be able to help Jerusalem, nor any people whom he had firmly decreed to punish, but that they should only deliver their own souls, 12. He foretelleth that some shall be left, and shall be also carried to the other Jews to Babel, as an example and glass of Gods justice towards them, 22.

*T*hen came unto me men of the Elders of Israel, [That is, rulers and heads of the Congregation that dwelt in Chaldea. See Exod. 3. on ver. 16. and Levit. 4. on vers. 15.] and sate down before my face. [to ask counsel of God by the Prophet concerning the future condition of the people, both in Jerusalem, and there in Chaldea. See the following third verse. Compare above chap. 8. 1, and below chap. 20. 1.]

2 Then came the word of the LORD unto me, saying:

3 Child of man, these men have set up their dung-gods in their heart, [That is, they have given them the highest place in their mind, as they were wont also without the heart to be set up in high places: so that they esteem and honour them highly above all other things, yea even above my self. So in the sequel] and have put the stumbling-block of their iniquity directly before their faces: [by the stumbling-block of their iniquity here is meant their idols: for when they set up these before their faces contrary to Gods command, they were an occasion unto them of sinning many wayes against God, and of falling into many abominations. So in the sequel. Thus Idols are also called a snare, Exod. 23. 33. Deut. 7. 16. Judg. 2. 3. [am I then earnestly inquired of by them? [Heb. being inquired of inquired of; that is, earnestly, or uprightly inquired of. As if he should say, No. These things cannot stand together, that a man should adhere unto Idols, and yet notwithstanding ask counsel of the true God. Others, should I be inquired of at all by them? That is, I desire not to be inquired of by such a people. The Lord was ordinarily inquired of by the high Priest being clothed with the Ephod. See Numb. 27. 21. and the Annotat. Judg. 1. on vers. 1. or by a Prophet, 1 Sam. 23. on vers. 2. and 6. and 28. 6. 2 Sam. 2. 1. 2 Chron. 11. 7.]

4 Therefore speak then, and say unto them; Thus saith the Lord LORD, every man [Heb. man man; that is, every man. See Levit. 15. on vers. 2. So below vers. 7.] of the house of Israel, [that is, Juda. See above chap. 6. on vers. 2. meaning the Jews that dwelt in Chaldea] that setteth up dung-gods in his heart, and putteth the stumbling-block of his iniquity directly before his face, and cometh to the Prophet; [to wit, to ask counsel of God by him] I the LORD will answer him, [or, have answered him] when he cometh, [Others, in that (time)] according to the multitude of his dung-gods; that is, I will answer them not according to that which they would fain hear, but as their great and manifold idolatry hath deserved. Others, of, or concerning the multitude of their dung-gods, that is, I will answer them nothing else but that which concerneth partly the multitude of their Idols, and partly concerneth the punishments which they have thereby deserved.]

5 That I may take the house of Israel in their (own) heat,

heart; [that is, I will so answer them, as that I will bring to light that which was hid in their hearts: for they will pretend themselves to be godly people when they come to ask counsel of me, but I will by my answer discover the wickedness that lieth in their hearts] because they are all estranged from me through their dung-gods.

6 Therefore say unto the house of Israel; Thus saith the Lord LORD, repent, and turn away your selves from your dung-gods, and turn away your faces from all your accomodations. [That is, nor only from your idolatry, and sins committed against the first table, but also from all your villanies committed against the second table of the law. Understand here under the word faces the hearts also, without whose turning away the faces can hardly be turned away. This is contrary to the putting of a stumbling-block before ones face, above vers. 3.]

7 For every man [Heb. man man : as above v.4.] of the house of Israel, and of th^e stranger [That is, the Proselyte, that was become such, having either before in Juda, or afterward in Chaldea embraced the Jews Religion, with the observation of their ceremonies. See of such strangers Levit. 17. 8. and 25. 35.] that sojourmeth in Israel, which separateth himself from after me, and setteth up his dung-gods in his heart, and putteth the stumbling-block of his iniquity directly before his face, [See above on vers. 4.] and cometh to the Prophet to enquire by him of me ; [Others, to enquire of him concerning me] I am the LORD, shall be answered to him by me. [That is, not only by the Prophet of whom he enquireth, but by, or of my self, who will answer him not so much by words, as by plagues and punishments, as the following words shew.]

8 And I will set my face against that man, [See Levit. 17. on vers. 10.] and will make him a token, [To wit, of my just vengeance against hypocrites; for I will in punishing such deal so fearfully and strangely with them, that every one shall be frightened therewith, as at a publick token of my vengeance, propounded to every one by me for his warning. Compare Deut. 28. 46. Others, I will lay him waste for a token; that is, that he may be a token, &c.] and for proverbs, [See Deut. 28. on vers. 37. also Job 17. on vers. 6. See also 1 Kings 9. 7, 8. 2 Chron. 7. 21, 22. Psal. 44. 14, 15. and 69. 12. Jerem. 24. 9. Habak. 2. 6.] and will cut him off from the midst of my people: [See Levit. 20. on vers. 3.] and ye shall know that I am the LORD,

9 Now when a Prophet shall be persuaded, [To wit, by the hypocrites, who ask counsel of them, and desire them to prophesie some good thing unto them. See of the Hebrew word, *Judg.* 14. on v. 15.] and shall have spoken something, [to wit, which the enquirer would fain hear, but is false] I the LORD have persuaded the Prophet, [to wit, not by inspiring any evil into the Prophet, but by justly punishing the enquirers hypocrisy by the Prophets lightness and covetousnes, that proceed from the Prophet, and from Satan. Compare *2 Sam.* 12. 12. *1 Kings* 12. 15. and 22. 22. *Jerem.* 4. 10. with the Annotat. also *2 Theff.* 2. 11, 12.] and I will stretch out mine hand against him, [to wit, against the Prophet, to punish him. So *Exod.* 7. 5. *Isa.* 5. 25. *Jerem.* 15. 6. below vers. 13. and chap. 25. 7, &c.] and will destroy him from the midst of my people Israel.

16 And they shall bear their iniquity : [The Hebrew word signifieth here the punishment which is deserved by the iniquity and offence. See *Levit.* 5. on vers. 1.] as the iniquity of the inquirer shall be, so shall the iniquity of the Prophet be :

II That the house of Israel may go no more astray from after me, and (that) they may no more pollute themselves with all their transgressions: [Which are frequently called pollutions in Scripture; as Exrā 9. ii. below chap. 24. 13. and 36. 17. and 39. 24. I Theff. 4. 7. James 1. 21.] then shall they be a people unto me, [See Levit. 26. on vers. 12.] and I will be a God unto them, [See Genes. 17. on vers. 7.] saith the Lord L^OR^D.

12 Moreover, the word of the LORD came unto me, saying:

13 Child of man, when a land shall have sinned against me, transgressing grievously, [Heb. transgressing t. transgression; that is, committing transgression] then will I stretch out mine hand against it, and will break her staff of bread, [See Levit. 26. on vers. 26.] and send a famine into it, to cut off men and beasts from it:

14 Though these three men, Noah, Daniel, and Job, were in the midst of it; [He nameth these three persons, because they amongst others were accepted of him, and had received great mercies from him. Compare Jerem. i. 15.] they should deliver (only) their (own) soul [that is, save their own lives from the common destruction of the land. That the word *only* must be here inserted, may be gathered from the following 16 and 18.verses] by their righteousness, [To wit, considered and valued in the mediator Christ, whose perfect righteousness taketh away the imperfection that is in the righteousness of all the godly, so that it is of free grace rewarded with a blessing] saith the Lord LORD.

15 if I cause evil beasts to pass through the land; [This plague is threatened to a sinful people, Levit. 26. 22. above chap. 5. 17. and was actually sent upon them, 2 Kings 17. 25.] which bereave it of children, so that it become desolate, that no man may pass through it, [Heb. without going through] because of the beasts;

16 These three men being in the midst of it, (as true as) I live, saith the Lord LORD, if they should deliver sons, and if they (should deliver) daughters! [Meaning, that they should not deliver them, as the following words shew: and compare the following 18 verse] they only should be delivered themselves, but the land should be desolate. [Here is spoken of an irreversible sentence of God passed upon the abominable obstinacy and unthankfulness of the people, and that according to his righteous judgement. See below vers. 22.]

17 Or (when) I bring the sword [That is, war. See Levit. 26. on vers. 6] upon that land, and say, Sword, go through, through the land, so that I cut off men and beasts from it: [God speaketh to the livelets and brute creatures, as if they had life and understanding, to shew his omnipotency, and the dominion that he hath over all things, and that nothing cometh to pass in any things, how great or small soever they may be, by chance, but all by his omnipresent providence. Compare Deut. 4. on vers. 26.]

18 Though those three men were in the midst of it,
(as true as) I live, saith the Lord LORD, they should
not deliver sons nor daughters, but they only shall be
delivered themselves.

19 Or (when) I send the pestilence into that land,
and pour out my fury upon it [See above chap. 7. on
ver. 8.] with blood, [That is, by killing and slaying
many men and beasts, as followeth; for blood is
often taken for killing, slaughter, murder. See
Gen. 37. or v. 26. See of the slaughter which
God made by his Angel, 2 Sam. 24. 15, 16.] to cut
off from it men and beasts:

20 Though Noach, Daniel, and Job were in the midst
of it, (as true as) I live, saith the Lord LORD; if
Zzz zzz th: v

they should deliver a son, or if they (should deliver) a daughter! [implying that they shall not. See above on ver. 16.] *they should deliver (only) their (own) soul by their righteousness.* [See above v. 14.]

21 *For thus saith the Lord LORD, How much more, when I shall have sent my four evil judgments, [That is, punishments or plagues. See Exod. 6. 5. and 7. 5. and the Annotations. Compare 2 Chron. 20. 12. They are called evil, or wicked, because they are grievous, painful, and very hurtful unto man. See also of four sorts of plagues, called kindes, though in part distinct from these in this verse, Jerem. 5. 3.] the sword, and the famine, and the evil beasts, and the pestilence against Jerusalem, to cut off men and beasts from it?* [the meaning is, If the afore-named men being alive, when I do punish a land but with one plague, should be able to save themselves alone from the punishment, how much should they be able to do it for themselves alone, when I shall send four plagues at once upon Jerusalem? Others, how much less, &c. to wit, should they be able to deliver the people, when God sendeth four plagues upon them?]

22 *Yet behold, therein [That is, in Jerusalem] shall be left escaped ones, [Heb. an escaping; that is, such as shall escape the destruction by the four forementioned plagues. Escaping for escaped ones, as 2 Kings 10. 30. 1 Chron. 4. 43. So the remnant for remaining ones, or such as are left, 2 Chron. 36. 20. Captivity for captives, Num. 31. 12.] that shall be carried forth, sons and daughters; behold, they shall come forth [to wit, out of Jerusalem and Judea, being carried thither to Babylon] unto you, {that dwell here in Childea} and ye shall see their way, and their dealings: [that is, their course of life, and the manner of their conversation: whereby ye will be able to perceive what kind of people they are, namely, exceeding perverse and corrupt] and ye shall be comforted concerning the evil that I shall have brought upon Jerusalem, (yea concerning) all that I shall have brought upon it. [ye shall be comforted, to wit, not with words, that ye shall hear of them, but with the misery, wickedness, and reproach which ye shall behold. For ye shall thereby perceive that God hath had very great cause to punish them in this manner, so that ye shall rest contented and satisfied with his judgements, as followeth.]*

23 *So they shall comfort you, when ye shall see their way and their dealings: and ye shall know, that I have not done without cause all that I have done in it, [or, to, with, or against it; to wit, Jerusalem] saith the Lord LORD.*

C H A P. XV.

By the similitude of the wood of the vine, God foretelleth utter ruine to Jerusalem, by reason of all her wickedness.

A Nd the word of the LORD came unto me, saying: 2 Child of man, what is the wood of the vine [To wit, after it is cut down. Others, tree] more than all wood, [that is, better, of more value, more profitable: implying, not a whit; but is rather slighter, both for form, it being crooked, knotty and unshapely; and for matter, it being unfit to make any wooden vessel, or any piece of work of it, as followeth] (or) the vine-branch (more than) that which is among the wood of a forest?

3 Is wood taken thereof to make a piece of work? doth a man take a pin [That is, a wooden nail, or, peg] to hang any vessel theron? [Heb. do they take a

pin of it, &c. That is, shall a man be able to take fit stuff of it, onely to make a wooden pin or nail, whereon he might hang some piece of household-stuff, or working tool?]

4 Behold, it is delivered to the fire to be consumed: [Or, for consumption, or, for fuel: so below ver. 6.] the fire consumeth both the ends thereof, and the midst of it is burnt: [Some understand by the ends, all the borders of the land that were wasted round about; and by the midst, Jerusalem] would it be fit for a piece of work? [This question implieth a strong rejection. For besides that the vine-wood being entire and not hurt at all, is very unfit to make any thing of it, yet it is much more unfit, when it is spoiled and damned by the fire, as followeth.]

5 Behold, when it was whole, it was not made into any piece of work: how much less when the fire hath consumed it, and it is burnt, shall it yet then be made into a piece of work?

6 Therefore thus saith the Lord LORD; Like as the wood of the vine [Hercunto are the Jews and those of Jerusalem compared, whom God had set apart for his own people, that they might bring forth good fruits. See Isa. 5. 1, 2, &c. Job. 15. 1, 2, &c.] is among the wood of the forest, [Meaning the heathen and nations that were unbelievers, and consequently unfruitful to all good works. Now by these words the Jews are joyned in a like judgment, as followeth, because by their wilful unthankfulness they made void the prerogative which by Gods grace they had above them] which I deliver to the fire to be consumed: so will I deliver the inhabitants of Jerusalem.

7 For I will set my face against them; when they go out from (one) fire, [To wit, of miseries and plagues. See Job. 15. on v. 34.] (another) fire shall consume them: [The meaning is, that they should no sooner have escaped one plague, but they should fall into another, as from the famine into the pestilence, or into the sword, or from the sword into captivity. Compare Isa. 24. 18. and Jerem. 48. 43.] and ye shall know that I am the LORD, when I shall have set my face against them.

8 And I will make the land waste; because they have grievously transgressed, [Heb. have transgressed transgression. Compare above chap. 14. 13.] saith the Lord LORD.

C H A P. XVI.

By the similitude of a new-born and miserably forsaken young daughter, &c. God presenteth before the eyes of the Jews, their unworthiness, and his special love and kindness which he shewed them out of mere free grace, vers. 1, 2, 3. On the contrary, their vile unthankfulness and unfaithfulness, manifested by all manner of idolatry and heathenish covenants, 15. Moreover, the justice of his severe judgments upon them, 35 which they (being worse than their sisters, Sodom and Samaria) had well deserved; 45 yet with a promise of gracious restoration, which they with the elect Gentiles should be partakers of in the Messiah, 60.

M oreover, the word the LORD came unto me, saying:

2 Child of man, make Jerusalem [That is, the inhabitants of Jerusalem, which here in the sequel for this cause are spoken to in the singular number and in the feminine gender] acquainted with her abominations. [That is, abominable, committed especially by idolatry.]

3 And say, Thus saith the Lord LORD unto Jerusalem;

Icm; *Thy dealings* [Many understand hereby the whole practise of all the people of Israel in point of Religion and the service of God, whereunder are also to be comprehended the works concerning the conversation of life. Others render this word *off-springs*, or, *generations, originals, habitations, or conversations*] *and thy nativities are of the land of the Canaanites*: [that is, the beginnings and originals of your forementioned dealings are not of Abraham and Sara, of whom ye boast to be descended, but of the idolatrous and wicked heathen, whose doings ye have imitated, degenerating from the faith and works of your father Abraham. Compare Job. 8. 39. Rom. 2. 28, and 9. 7, 8. Some conceive that the Hebrew word is here put in the plural number, to shew that the Israelites alwaies followed divers idolatrous religions, not being contented with one] *thy father was an Amorite*, [See of this peoples descent, Gen. 10. 16, and of their wickedness, Genes. 15. 16.] *and thy mother an Hittite*, [of the Hittites descent see Genes. 10. 15, and of their wickedness, Genes. 27. 46.]

4 *And concerning thy nativities, in the day when thou wast born*, [That is, at the time, when I called Abraham that was an Idolater, Job 24. 2. when thou wast in his loins, out of Ur in Chaldea, to go into the land of Canaan, and brought his seed into Egypt, and led them thorow the wilderness into the land of promise. Compare Hos. 2. 3.] *thy navel was not cut* [This signifies, that no bare creature delivered, or could deliver this people from their natural misery and death, to bring them to everlasting salvation] *neither wast thou washed with water when I beheld thee*: [Heb. my beholding; that is, as soon as I beheld thee. So do some also render the words by, or, *with my foot*, Genes. 30. 30. that is, as soon as I came in. Others, *for my beholding*; that is, for a delight of my beholding, so that thou shouldest have been delightful and acceptable unto my sight. Others, for *softning*; To wit, whereby the skin of the new-born childe is made soft, clean, neat, and smooth, when after it is wash'd it is annointed with some materials useful for that purpose] *also thou wast not rubbed with salt at all*, [Heb. being salted wast not salted]. Salt was also formerly used to stiffen or harden the skin, and to strengthen the inward parts. All this intimateth, that God in the Israelites, when he took them for his own people, found nothing else in them but misery, filth, and weakness, and consequently chose them not in respect of their own worthiness, but of his free grace in the promised Messiah] *not swaddled in swaddling-bands*. [The people of Israels misery is in this and some following verses described by a similitude taken from a new-born child, that being come forth out of its mothers womb, is regarded by no man.]

5 *No eye had compassion on thee*, [To wit, not only because they would not, but also because they could not. Heb. *no eye spared*, or, *pityed thee*] *to do one of these things unto thee*, [To wit, which ought necessarily to be done to such a new-born babe for its preservation] *to have mercy upon thee: but thou wast cast out upon the plain of the field*, [that is, forsaken by all, and to be helped by none but by God] *for the loathsomeness of thy soul* [For the heart of man is deceitful above all things, and corrupt, Jerim. 17. 9. His understanding is enmity against God, Rom. 8. 7. and he wholly as a maggot and a worm, Job 25. 6. Yea lighter than vanity, Psal. 62. 10.] *in the day when thou wast born*.

6 *When I passed by thee, then I saw thee being troden down in thy blood*, [To wit, which was upon thy body when thou first camest into the world. This blood signifieth the corruption of our nature,

wherein we are all conceived and born, and which maketh us liable to both temporal and eternal death] *and I said unto thee in thy blood*, [that is, when thou wast in thy blood] *live*; [That is, thou shalt live, though thou art exceeding corrupt, and miserable. It is a command containing in it a promise of life. Of which kind of phrase see Psal. 37. on v. 3. and Prov. 3. on ver. 25. As if the Lord should say, though ye be very unclean and deformed, & lie as it were in the midst of death, yet I will cause you to live. This is continually accomplished, according to the covenant of grace which God made with Abraham] *yea I said unto thee in thy blood, live*. [this is here said, to shew that God hath oftentimes renew'd his promises, and that they remain firm and steadfast. See of these promises, Gen. 12. 1, 2, 3. and 13. 15, 16, and 15. 13, &c. and 17. 1, 2, &c. and 22. 17, &c. and 24. 7. and 26. 3. and 28. 13, &c.]

7 *I have made thee ten thousand*, [That is, a very great multitude. See Exod. 3. 7, and 12. 27. A certain number for an uncertain] *as the bud of the field*; *and thou art grown and waxen great*, *and thou art come to great ornament*: [Heb. to the ornament of ornaments; that is, to a very great, or to the greatest vigour. See of this phrase Lev. 2. on ver. 3. Understand this of a spiritual ornament and vigour: the cause whereof see Deut. 7. 7, 8. and consequently issued from the first mercy here mentioned, contained in the promise of life, above ver. 6.] *(thy) breasts are become firm, and thine hair is grown, but thou wast naked*. [Heb. nakednes. So below ver. 22. meaning the deprivation of original righteousness, and the emptiness of all saving riches. See of spiritual nakedness also, Rev. 3. 17.] *and bare*.

8 *For when I passed by thee, I saw thee, and behold thy time was the time of loves*; [That is, the time that thou wast marriageable, or fit to be desired in marriage. The Lord here speaketh after the manner of men, of the spiritual marriage which he out of mere grace and love made with the people of the Jews, when he separated them from other nations of the earth, and entred with them into a covenant of grace in the Messiah] *then I spread out my wing over thee*, [that is, I took thee into my custody to make thee my spouse. Compare Ruth 3. on ver. 9.] *and covered thy nakedness*: [Or shame] *yea I sware unto thee*, [see Gen. 22. 16. and 24. 7.] *and entred with thee into a covenant*, [to wit, of spiritual marriage that I would be your God, and ye should be my people. See Gen. 17. 1, 2, &c.] *sath the Lord LORD, and thou becamest mine*.

9 *Then wash'd I thee with water*, [Hereby many understand the benefit of the forgiveness of sins, flowing from the covenant of grace, which is often repented and expiated by washing: Exod. 24. 8. Levit. 15. 13. Psal. 51. 4, 9. below chap. 36. 25. Acts 22. 16. 1 Cor. 6. 11. Revel. 1. 5. But understand also this and the following benefit, to wit, of regeneration and sanctification in respect of the children of promise, and the elect that were among the people] *yea I rinsed thy blood off from thee*, [to wit, the blood that was found upon thee in thy nativity] *and anointed thee with oil*, [to wit, to make thee acceptable. Compare Esab. 2. 12. This signified the spiritual anointing with the oil of regeneration, whereby a man is sanctified for a better life. See of this oil and anointing 2 Cor. 1. 21, 22, 1 Job. 2. 20, 27.]

10 *I clothed thee also with broidered work*, [Or broidered works] *[So below ver. 18. That is, I have abundantly furnished thee not only in body with all that was needful for thee, but have likewise so enriched and filled thee with spiritual goods and mercies, that thou excellest all other nations*, Gen. 12. 2, 3.

Numb. 24. 5, 6, 7, 17, 18, 19. Deut. 4. 6, 7, 8. Psal. 132. 13, 14, 15, &c. and by my marriage art become a Queen. See Psal. 45. 11, 12, 13, 14, &c. See also below on ver. 13.] and I shod thee with Binders skins, [See of these Exod. 25. on ver. 5.] and girded thee about with fine linen, [See Gen. 41. on ver. 42.] and covered thee with silk.

11 I adored thee also with ornaments, and put bracelets upon thine hands, [See of those bracelets, Gen. 24. on ver. 22.] and a chain [See of this word also Genes. 4. 42.] on thy neck. [Heb. throat]

12 Likewise I put a frontlet [See Gen. 24. on ver. 22.] upon thy face, [or over thy nose, or upon thy forehead. See Gen. 24. on ver. 47.] and ear-rings [See the same word in the same signification, Gen. 35. 4] on thine ears, and a crown of glory [or a crown of ornament; that is, a glorious or a beautiful crown. See Prov. 4. 9, and the Annotat.] upon thine head.

13 Thus wast thou adorned with gold and silver, and thy clothing was fine linen and silk and embroidered work: thou didst eat fine flour and honey and oil: [Understand under the sorts of sustenance here mentioned, all that is necessary for sustentation of life, and for recreation of the body] and thou wast exceeding beautiful, [Heb. very very beautiful: that is, very lovely and beautiful, and looked upon by all nations with admiration] and wast prosperous, (so) that thou becamest a kingdom. [That is, so that thou hadst thine own Kings that governed thee, or thou hadst prosperity in the kingdom; to wit, for the most part under the reign of King David and Solomon. The royal dignity was promised to the Israelites, Gen. 17. 6. and 49. 10. By all these similitudes taken from corporal ornaments, necessities, beauty, and prosperity, is shadowed out the abundance of spiritual blessings whereby God had exalted the people of Israel above other nations, such as were the giving of the law, the revelation of heavenly doctrine, the gift of prophecy, the priesthood, the pure worship of God, the miracles, the hope of the life to come, &c.]

14 Moreover a name of thee went forth among the heathen because of thy beauty: [See the promise hereof, Gen. 12. 2. Deut. 4. 6, 7, 8. The accomplishment, Numb. 23. 8, 21, &c. Jos. 2. 9. 1 Sam. 3. 7. 1 Kings 10. &c. 24, &c. 2 Chron. 32. 23.] for the same was perfect through my glory which I had put upon thee, [See above on ver. 10, and 13.] saith the Lord LOKD.

15 But thou didst trust in thy beauty, [As if thou shouldst keep it for ever, though thou shouldst deal never so ill with me] and playedst the harlot [that is, didst commit idolatry, partly in thy idol-worship, and partly in your covenants with idolatrous nations. See of spiritual whoredome committed by idolatry, Levit. 17. on ver. 7. and 20. on ver. 5. and of unlawful confederacies forbidden by God, Exod. 23. 32. and 34. 12. Deut. 7. 2. and made by the Jews, 2 Chron. 19. 2. and 20. 25. &c.] because of thy name: [that is, because thou hast the name of being very beautiful, and in that respect thou hast a desire to prostitute thy self for the satisfying of thy whorish condition] yet hast poured out thy fornications on every one that passed by; for him it was. [It, to wit, thy beauty. Compare Isa. 57. 5. Jerem. 2. 20, 23, 36. and 3. 6.]

16 And of thy garments thou didst take and madest to thy self speckled high places, [Meaning altars set up in high places unto idols, and hung with faire or broad speckled garments, that being spied afar off they might allure the passengers to idolatry. These are here compared to the beds of harlots that are beautifully and costly trimmed to entice lovers thither, Prov. 7. 16, for which cause also these idolatrous places are called the beds of idolaters, Isa.

57. 7.] and playedst the harlot therupon: (such a thing) hath not come, neither shall (it) come to pass. [The meaning is, that the Jews committed such a gross offence by their idolatry, that they never had the like, nor ever should have]

17 Moreover thou hast taken the vessels of thy ornament [The Hebrew word is generally taken for all manner of vessels, furniture, or household-stuff made of gold, silver, &c. Compare Levit. 15. on ver. 4.] (made) of my gold and of my silver which I had given thee, [that is, which I have given thee for necessary use, and moderate ornament. Compare Hos. 2. 8. and madest [to wit, of that gold and silver] to thy self images of a man [it seemeth that here the images of a man are named, and not the images of a woman, either because Jerusalem is here brought in under the person of a harlot, that keepeth company with every man: or because they had some images in the shape and form of a man pourtrayed most unchastly, and formidably] and thou didst commit whoredome with them, [to wit, by offering sacrifices unto them, calling upon them, and giving all religious honour and worship unto them.]

18 And thou tookest thy embroidered garments, and coveredst them: [To wit, thy images, and that for to adorn them also with costly ornaments: which is likewise idolatry] and thou hast set mine oil [which I gave thee for other uses, and amongst the rest for my service. See Gen. 28. on ver. 18. Exod. 27. 20, 21. and 30. 7. Levit. 2. 1, 2. and 8. on ver. 2. and Judg. 9. on ver. 9. and mine incense [of incense made of sundry spices for the service of God, see Exodus 30. 4, 35.] before their faces.

19 And my bread which I gave thee, fine flour, oil & honey (wherewith I fed thee,) the same hast thou set also before their faces, [to wit, the faces of the images] for a pleasant savour; [Compare Gen. 8. on ver. 21.] thus it was, saith the Lord LOKD.

20 Moreover thou hast taken thy sons and thy daughters, whom thou hast born unto me, [To wit, which belonged to me by virtue of the covenant which I made with thee and thy seed. For though the people of the Jews had forsaken God, and deserved to be forsaken of God; yet in regard this was not yet done, they begat children, whom he by reason of circumcision also yet vouchsafed to own for his, not desiring to punish the children for the offence of the parents. So below chap. 23. 37.] and hast offered them unto them [to wit, unto the idols and images] to be consumed: [that is, that they might devour them by the fire] is it a small thing of thy whoredoms, [to wit, in thine eyes, or in thy judgement, that thou dost commit such abominations as are mentioned in the former and following words, proceeding from thy whoredom?]

21 That thou hast slain [The Hebrew word signifieth properly to throat, or to cut the throat, Levit. 1. on ver. 5. but here its taken simply for killing or slaying by causing to pass through the fire. See Levit. 18. on ver. 21. 2 Kings 23. on ver. 10. 2 Chron. 28. on ver. 3. and below chap. 23. 37.] my children, and hast delivered them when thou didst cause them to pass through (the fire) for them? [that is, to the honour of the idols]

22 Also in all thine abominations and thine whoredoms thou hast not remembred the daies of thy youth, [See above on ver. 4.] when thou wast naked [see above on ver. 7.] and bare, when thou wast trampled on in thy blood. [See above on ver. 6.]

23 It came also to pass after all thy wickedness (wo, wo unto thee, saith the Lord LOKD)

24 That thou hast built unto thee a gallery [That is, an

an elevated place to commit thine idolatry upon it. Compare Levit. 26. on ver. 30. also Isa. 57. 7, &c. Jer. 3. 6.] and hast made thee an high place in every street. 25 Thou hast built thine high place at every head of the way, [Or in every head-way, or in the front of every way; that is, in all the cross-waies and tops of the streets. So below chap. 21. 21. Compare Prov. 8. on ver. 2. and the Annotar. where the cross-way is called an house of paths] and hast made thy beauty abominable, and hast straddled with thy legs [Heb. fell before every one that passed by [that is, thou hast given given thy self up to all manner of the vilest and most shameless idolatry that is, of what nations soever thou mightest have borrowed it. The Hebrew word is used both of the mouth and of the legs: of the mouth, for opening it wide, to speak immodestly and impudently, Prov. 13. 3. of the legs, for opening them wide to uncleanness, as here] and thou hast multiplied thy whoredomes.

26 Thou hast also committed fornication with the children of Egypt [That is, the Egyptians. So children of Assur for the Assyrians, below ver. 21. children of Babel, below chap. 23. 18.] thy neighbours, [to wit, by making unlawfull covenants with them. Compare Isa. 30. 2. and 31. contrary to the command of God, Deut. 17. 16. So is the word committing fornication, or playing the whore also taken below v. 28.] which are great of flesh, [that is, are strong and mighty even in uncleannesses. Compare below chap. 23. 20.] and thou hast multiplied thy whoredomes to provoke me to anger.

27 Behold therefore I stretched out mine hand over thee, [To wit, to punish thee, as followeth. See above chap. 14. on ver. 9.] and diminished thine appointed portion: [to wit, of meat and drink, and ordinary sustenance. See Job. 23. on ver. 12.] and delivered thee unto the lust of them that hate thee, [see the exposition of this phrase, Psal. 27. on ver. 12.] the daughters of the Philistines which were ashamed because of thy lewd way. [Heb. thy way of lewdness]

28 Moreover thou hast played the whore with the children of Assur, [See above on vers. 26. See also 2 Kings 16. 7. and 2 Chron. 28. 16.] because thou wast unsatiable: [to wit, of playing the whore] yea when thou hadst played the harlot with them, thou wast also not satisfied.

29 But thou hast multiplied thy fornication in the land of Canaan unto Chaldea: [Some understand this thus; that the Jews not only followed the idolatry of the Canaanites, but also of the Chaldeans: and this might have been done by those that were carried away captive to Babel with Jechonia] and therewith also thou wast not satisfied.

30 How weak [Or faint, feeble, weary] is thine heart [to wit, being wearied and over-laboured by that unsatiable whorish lust] (saith the Lord LORD) when thou doest all these things, (being) the work of an impious whorish woman [that is, which is not only an whore, but is so excessive wanton, and wilful in whoredome, that she is the mistres over all]

31 When thou buildest thine arch [See above on ver. 24] at the head of every way, [see above on ver. 25.] and makest thine high place in every street, and hast not been as an harlot, scorning an harlots reward [Seeing thou desuvest no reward, but givest it. See ver. 33, 34.]

32 O that adulterous woman! [To wit, that enticeth other men to her without desiring any reward] She receiveth strangers [to wit, lovers & fornicators, that is, strange and false Gods, Psal. 44. 21. Jerem. 2. 25. and 3. 13.] instead of her husband, [which is God himself, Hos. 2. 19. 2 Cor. 11. 2.]

33 Men give a reward to all whores, [Heb. they give

&c. To wit, the whoremongers] but thou givest thy reward [to wit, as well in getting, and obtaining of strange Gods, and the manner how to serve them, as for to make idolatrous covenants with the heathen] to all thy lovers, So in the sequel] and thou givest them gifts that they may go in unto thee, [See of this phrase, Gen. 6. on v. 1. 4.] from round about [that is, from all cities and countries] for thy whoredomes, [that is, for to commit whoredome with thee]

34 So the contrary [Heb. turning about] happeneth thee in thy whoredomes from women, [to wit, that are unchaste and make their bodies common: for they desire to receive a whores reward, & not to give a reward] seeing men run not after thee, to commit whoredom: [Heb. and about behind thee whoredom is not committed; that is, seeing none pursue thee, or enquireth after thee to commit whoredome with thee] for giving the harlots reward, and the harlots reward being not given to thee, therefore thou art become contrary.

35 Therefore O harlot hear the word of the LORD:

36 Thus saith the Lord LORD, because thy venome is poured out, [The Hebrew word ientid here venome, signifieth properly copper, copper rust, copper green, spanish green, which is venomous, and is here by way of similitude taken for that contagiousness which an harlot by frequent uncleanness getteth in her body. Whereby is intimated how filthy and odious idolatry is in the sight of God. According to the opinion of others, the word pointeth at the unsatiable lust of whores. See of the Hebrew word also below chap. 24. 11. Others render this word, filthiness, deformity, shamefulness or baseness] and thy shame is discovered through thy whoredoms with thy suiters, and with all the dung-gods of thine abominations; [here is related a twofold spiritual whoredom: the first committed with strange nations by unlawful covenants, such as were the Assyrians, Egyptians, and Babylonians: The other with idols, by false worship or religion. Idols are called abominations, because in their idolatrous service many abominations are committed] and according to the blood of thy children, which thou didst give unto them. [Heb. the bloods, &c. That is, slaughterers, murderers. See Gen. 4. on ver. 10. whereby thou hast cruelly murdered thy children in honour of thine idols. See above ver. 20, 21. Others, by, or about the blood of thy children, &c. that is, when thou didst murder thy children]

37 Therefore, behold I will gather all thy lovers [Of whom the army of the Babylonians consisted] with whom hast thou been mingled, [to wit, in the spiritual idolatry, both of wicked covenants and of false worships. Others, hast taken, or committed pleasure, or delight; or hast been voluptuous; or hast had the sweet] and all them that thou hast loved, with all them that thou hast hated: and I will gather them from round about against thee; and I will discover thy nakedness [or thy shame] before them, that they shall see all thy nakednes. [this signifieth the vilest and basest infamy and reproach that may be done to any one before men. Compare 2 Sam. 10. 4. Isa. 10. 4. and 47. 3. Jerem. 13. on ver. 22, 26. Nahum 3. 5.]

38 Besides, I will judge thee according to the judgments of adulteresses [See of these laws or judgments Levit. 20. 10. and Deut. 22. 22.] and of blood-shedders: [See Gen. 9. 6. Exod. 21. 12. Matth. 26. 52. Revel. 13. 10.] and I will deliver thee to the blood of wrath and jealousy. [that is, to death that shall proceed from my wrath and jealousy. See of Gods jealousy above chap. 5. on v. 13.]

39 And I will deliver thee into their hand, and they shall break down thine arch, and throw down thine high places

places, and strip thee of thy clothes, and take thy beautiful jewels, [Heb. vessels, or furnitures of thy beauty, or of thy glory] and leave thee naked and bare.

40 Moreover, they shall cause a congregation to come up against thee; and shall stone thee with stones, and thrust thee through with their sword.

41 They shall also burn thine houses with fire, [This punishment is peradventure here also mentioned in respect of the sin of adultery which by some ancient laws was so punished. Compare Gen. 38. 24. Levit. 21. 9. Jerem. 29. 22, 23. below chap. 23. 45, 47. See this burning accomplished, 2 Kings 25. and 2 Chron. 36. and Jerem. 52.] and execute judgements against thee before the eyes of many women, [that is, nations. Thus the nation of the Jews in this whole transaction is set forth under the name of an adulterous woman. So likewise in Scripture by daughters are meant nations. See above on ver. 27. now here mention is made of the nations round about, unto whom the Jews in their ruine became a publick example of Gods vengeance, yea a scorn and a derision unto many. See Psal. 137. 7. Lament. 1. 8, 21. and 2. 15, 16. below chap. 25. 3, &c. and 26. 2, &c.] and I will cause thee to cease from being an harlot, and thou shalt give no harlots reward any more.

42 So will I cause my fury to rest upon them, [See above cha. 5. on ver. 13.] and my jealousy shall depart from thee: [to wit, after that I shall have executed all my fearful judgements against thee, so that I shall rest satisfied therewith without being any more angry at thy lewdness, as followeth. God speaketh of himself after the manner of men] and I will be quiet, and (will) be no more angry.

43 Because thou hast not remembred the daws of thy youth, [That is, thy former misery, and my mercy therein towards thee. See above vers. 4. &c.] and hast been a commotion unto me [that is, an anger or vexation. Thus this word is taken for angry commotion, Gen. 45. 24. Prov. 29. 9. See the Annotat.] by all these (things): Behold therefore, I will also render thy way upon thine head, [See above chap. 9. on ver. 10. and chap. 11. 21.] saith the Lord LORD, and thou shalt not commit that lewd act [meaning the forgetfulness of her youth, whereof mention is made in the beginning of this verse. Others understand the murdering of her children, whereof see above verse 20, 21. Some take the Hebrew word in a good sense, and render these words thus: and thou hast not made, or had one thought; that is, not once thought on all thy abominations] above all thine abominations. [that is, abominable idolatries]

44 Behold, every one that useth proverb, shall use a proverb concerning thee, [See of the word proverb above chap. 12. on ver. 22.] saying, as is the mother (so) is her daughter, [that is, the daughter very often followeth the mothers nature and qualities]

45 Thou art thy mothers daughter, [That is, thou art of thy mothers nature, and art like unto her in qualities and actions] that loathes her husband and her children, [that is, God, when she forsook by idolatry; and her own sons and daughters, whom she murdered to the honour of idols] and thou art the sister of thy sisters, [called Samaria and Sodom in the next verse. Heb. sister, that is, each of thy sisters. So in the sequel] which loathed their husbands and their children: thy mother was an Hittite, and thy father an Amorite. [See above on ver. 3.]

46 Now thy great sister is Samaria, [Samaria, whereby the ten tribes are to be understood, is called Jerusalems great sister, because her kingdome was greater than the kingdome of Juda: so Sodom in the following words is called her little sister, because

her kingdome was less] she and her daughters, [the word daughters indeed oftentimes signifieth the dependent places of the greatest cities, (see 2 Kings 19 on ver. 21.) but here it may be understood of the inhabitants of these cities and countries] which dwelleth at thy left hand: [that is, northward of thee: for those that were at Jerusalem with their faces towards the east, had Samaria on their left hand, that is by-north, and Sodom on their right hand, that is by-south] but thy sister that is left thinn thee, which dwelleth toward thy right hand, is Sodom and her daughters.

47 Yet hast thou not walked in their waies, nor done after their abominations: [That is, their sins are not comparable to yours which are far greater, and more abominable than theirs] it was a mean thing, to wit, to sin no other waies then as those of Samaria and Sodom had sinned] a grise: [to wit, that thou shouldst do no more then they had done] but thou hast corrupted it more, [that is, made it worse, and lived more wickedly: so is the word corrupting or making corrupt taken, Duet. 31. 29. Judg. 2. 19. Otherwise the Scripture calleth this corrupting ones way, Genes. 6. 12. corrupting ones doings, or works, Zephan. 3. 7.] then they in all thy waies. [that is, works]

48 (As true as I live, saith the Lord LORD, if Sodom thy sister she with her daughters hath done like as thou hast done and thy daughters!) [an abrupt speech, usual in oaths]

49 Behold, this was the iniquity of thy sister Sodom, pride, fulnes of bread, [Understand hereby all sins that are wont to proceed from the wicked in the abundance of all their earthly enjoyments. So in the words following still quietness, for the evil that proceedeth thence] and still quietness [or quiet stillness. Others, abundant idleness] had she and her daughters; but she strengthened not the band of the poor and needy.

50 And they lifted up themselves and committed abomination [See hereof Gen. 13. 13. and 18. 20. and 19. 5.] before my face: [See Gen. 6. on ver. 11.] therefore I took them away, [See Gen. 19. 24.] after that I had seen it, [to wit, how abominably they lived. Compare Genes. 18. 21. and the Annotat. Its spoken of God after the manner of men]

51 Neither bath Samaria sinned the half of thy sins: [To wit, by reason of thy unthankfulness whereby thou hast contemptibly rejected my bounty and loving kindness which I bestowed upon thee in a far greater measure then I did upon Samaria: and by reason of thy carelessness whereby thou hast slighted the judgements which I sent upon Samaria for thine example and warning] and thou hast multiplied thine abominations more then they, and hast justified thy sisters by all thine abominations which thou hast done. [that is, declared then to be more honest then thy self, because they have not sinned so abominably as thou hast done. Compare Jerem. 13. 11.]

52 Thou (then) also bear thy shame, thou that hast judged for thy sisters, [That is, hast justified them, and hast pronounced them to be more honest then thy self, as in the former verse. Heb. sister. See above on ver. 45. Others, that hast condemned thy sister, to wit, Samaria, declaring that she was justly punished and forsaken by God for her back-sliding. Others, thou that hast judged thy sisters, bear also thy shame for thy sins, &c.] by thy sins which thou hast made more abominable then they; they are more righteous then thou: be thou then confounded also, and bear thy shame, because thou hast justified thy sisters. [Heb. sister. See above on ver. 45.]

53 When I shall bring again their captives, [Heb. captivity.] So in the sequel. See Num. 31. on v. 12. [namely] the captives of Sodom, and her daughters, and the captives of Samaria, and her daughters; [the word *captivity* is used for all manner of plagues and judgements that come upon man. See Job 42. 10. and the Annotat.] then (will I bring again) the captives of thy captivities in the midst of them: [Then, that is never; for Sodom and Samaria were utterly destroyed without any hope of being restored to their former estate. So in 55. verse following. Understand this with exception of those whom God of grace had chosen to be an holy seed and remnant of his Church, of whom see below ver. 60.]

54 That thou maist bear thy shame, and maist be confounded for all that thou hast done, when thou shalt comfort them. [to wit, Sodom and Samaria; that is, ease them in their plagues which they have received, when they shall consider that like sins are rewarded with like plagues. Compare above chap. 14. on v. 22.]

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

56 Yet thy sister Sodom was not heard in thy mouth, [Heb. was not an hearing, or report in thy mouth. That is, thou hast scarcely made any mention of the fearful example of my vengeance which I have poured out upon the Sodomites, to the end that thou by avoiding the like sins mightest escape the like plagues] in the day of thy great pride, [Heb. thy prides; that is, when thou wast exceeding proud; to wit, when thou in thy great pride and stoutness didst despise all the admonitions of my Prophets, and wentest on in thine abominations. Others, thy glories or excellencies. That is, when thou wast in thy greatest prosperity, pleasure, and dignity. The Hebrew word is in a bad sense taken for pride, or haughtiness, Levit. 26. 19. Job 35. 12. above chap. 7. 2. in a good sense for glory, excellency, dignity. Exodus 15. 7. Job 40. 5. Psalm 47. 5.]

57 Before thy wickedness was discovered, [To wit, by my judgements that I sent upon thee. Otherwise the sins of God's people have been alwaies discovered by the preachings and admonitions of the Prophets] when the time of the reproach of the daughters of Syria, [whereby thou wast reproached by the Syrians, when they over-run and plundered thy country, 2 Kings 16. 5, 6. 2 Chron. 28. 5, 6.] and of all those that were round about it, [to wit, the land of Syria] the daughters of the Philistines, [that is, the Philistines. See 2 Chron. 28. 18.] which despised thee [Understand the contempt or despising which immediately before was called reproach. Others spoiled and plundered. For the Hebrew word (according to the opinion of many) signifieth not only despising, but also spoiling or robbing] from round about. [that is, on every side.]

58 Thou hast born thy lewd acts, [Heb. lewd act, lewdness; that is, the punishments thereof, whereby thy wickedness hath begun to be discovered] and thine abominations, saith the LORD.

59 For thus saith the Lord LORD; I will also do unto thee according as thou hast done, which hast despised the oath, [to wit, whereby thou hast sworn and cursed thy self if ever thou shouldest break the covenant that I made with thee, Dout. 27. 15, &c. Compare Nehem. 10. 29. and the Annotat.] breaking the covenant, [made on mount Sinai. The meaning of the words of this verse is, as thou hast broken the covenant, so have I now also liberty to do it]

60 Nevertheless, I will remember my covenant [See Gen. 8. on ver. 1.] with thee in the dues of thy youth, [that is, which I made with thee in the time of Abraham, Isaac and Jacob. For with these and their posterity God had established a covenant of grace grounded on the merits of the Messiah that was to come, Gen. 17. 2.] and I will establish with thee an everlasting covenant, [to wit, depending on the former covenant of grace, and being a renewing thereof, and likewise standing open for all Gentiles that should believe in Christ]

61 Then shalt thou [Namely, O Jerusalem and Juda] remember thy wages, and be ashamed, when thou shalt receive [That is, take into the fellowship of the Church] thy sisters that are greater than thee, with them that are smaller than thee: [meaning those that of the Israelites, or ten tribes of the nations both great and small, should believe in the Messiah, and be converted to the true knowledge of God] for I will give them unto thee for daughters, [to wit, as born unto thee by preaching of the Gospel. See Gal. 4. 26.] but not by thy covenant. [To wit, the covenant of the law which I made with thee, as if thou hadst fully kept it; but by my covenant of grace, which also concerneth mine elect of the Gentiles]

62 For I will establish [Or confirm] my covenant with thee: [understand the covenant of grace: and compare Jerem. 31. 32.] and thou shalt know that I am the LORD:

63 That thou maist remember it, and be ashamed, and not open thy mouth any more, [Heb. maist not have opening of the mouth any more, that is, that thou maist have no more the boldness or cause to excuse thy self, or to favour thy sins. This phrase taken in a good sense is as much as to have the boldness and matter to utter or express something clearly and plainly. See below chap. 29. 21. Eph. 6. 19.] because of thy shame, when I shall make atonement for thee [that is, shall reconcile thee unto my self. So 2 Chron. 30. 18. Or shall be gracious unto thee, Dout. 21. 8. See the Annot.] for all that thou hast done, saith the Lord LORD,

C H A P. XVII.

under the parable of an Eagle fetching a Cedar-branch from Lebanon, and planting a new vine; as also another great Eagle to whom that vine bowed it self; God presenteth before his people the captive carrying away of King Jeconia and others by the King of Babel, the ordaining of Zedekia to be King in his stead, and Zedekias perjury, and revolt unto the King of Egypt, ver. 1, 2, 3, &c. for which God foretelleth that he should be forsaken of Egypt, and of his own people, and should be carried away captive to Babel. 15 Nevertheless, he promiseth another new Evangelical cedar-branch for the salvation of his people, 22.

A Nd the word of the LORD came unto me, saying: 2 Child of man, put forth a riddle, [See Judg. 14. on v. 12.] and use a similitude [or parable. That is, a relation which is throughout compared with another, to give it more clearnes & strength and it may otherwise also be called an allegory. See below chap. 25. 49. and 24. 3. Math. 13. 3, 13; &c. Heb. parable a parable] unto the house of Israel: [or concerning the house of Israel]

3 And say, Thus saith the Lord LORD: An Eagle that was great] Meaning Nebuchadnezzar King of Babel, See below ver. 12. great of wings, long of wings, full of feathers [having great power, a large extended Kingdom

Kingdom, and abundance of all kind of riches] which had divers colours; [The Hebrew word signifieth properly that which is made with the needle, of divers colours, as broidered work, above chap. 16. 10, 13, &c, but here by way of comparison it is used to signify fair, speckled and mixt-coloured feathers, as if so be they were embroidered] came upon Libanon, [meaning the land of Palestina which northward was bordered with mount Libanon. See 1 Kings 4. on ver. 33.] and took the uppermost branch of a Cedar. [By this is signified King Jojachin, otherwise also called Jechonias, 1 Chron. 3. ver. 16. who was by Nebuchadnezzar carried away captive to Babel, 2 Kings 24. 12, 2 Chron. 36. 10. the Cedar was a figure of the kingdom of the Jews. Compare Numb. 24. 6. Amos 2. 9.]

4 He pluckt off the top of his young branches, [These signify the Princes, Lords, and Nobles, that with King Jojachin went into captivity to Babel, 2 Kings 24. 12.] and brought it into a land of traffique, [here is in the original the word Chenaan which properly signifieth merchant. See Job 40. 25. and the Annotat. Understand now hereby Babylon, where traffique or merchandising was much used by reason of the multitude of men that dwelt there, and that from all countries conversed and traded there] he set it in a city of Merchants. [namely Babel. Others, of grocers, or dringsters, as 1. King. 10. 15. So might the city of Babel be called, because it was full of all manner of spices, drugs, and costly wares, serving not only for necessity or delight, but also for delicacy and excess]

5 He [To wit, the forementioned Eagle, King Nebuchadnezzar] took also of the seed of the land, [that is, of those that were born in the land of Juda. Meaning Mattania the uncle of Jechonias, that is, his father Jojachins brother, called by Nebuchadnezzar Zedekia, 2 King. 24. 17.] and laid it in a seed-field, [That is, he made Zedekia King over Juda] he took, he set it by many waters, [that is, in a convenient place where it might grow well] with great prudence, [that is, on wise and well advised conditions. Others, (as) a willow-tree, that delighteth to grow by the waters]

6 And it, [To wit, that seed, King Zedekia] sprung forth and became a luxuriant wide-spreading vine, [the meaning is, that this King prospered and was happy in his Kingdom, as long as he continued faithful to the King of Babel] (but) low of stocke, [to wit, as being under the power and command of the King of Babel, unto whom he was constrained to pay a yearly tribute. [Heb. low of stature, tallness, pitch. So below chap. 19. 11. and 31. 3, 5, 10.] looking with its branches toward him, [to wit, of whom it had its plantation, and under whose protection it lay hid] because the roots thereof were under him: so it became a vine which brought forth branches, and cast forth sprigs.

7 There was yet a great Eagle, [Namely, Pharaoh King of Egypt. See below ver. 15, and 17.] great of wings, and abounding in feathers: [compare above the Annotat. on ver. 3.] and behold this vine [that is, King Zedekia] did bend her roots towards him. [to wit, the Eagle, the King of Egypt. Understand by the vine-roots the Ambassadors whom King Zedekia sent secretly unto the King of Egypt to make a covenant with him, to the end that he might help him against the King of Babel, whose tributary and Vassal he was, and from whom he was now revolted. Compare below ver. 15. Jerem. 2. 18.] and cast forth her branches toward him, that he [meaning the same Eagle] might water it [to wit, the forementioned vine, King Zedekia] towards the beds of her plantation, [that is, to-

wards the entries and passages that lead to the place of her plantation. The Hebrew particle rendered here towards, is taken in like signification, Judg. 7. 3, 17. See the Annotat. This now lookeith at the custome of Egypt, where when the River Nilus overflowed they made rivers, trenches, and furrows to let out the water throughout the whole land, and to spread it abroad into all places: So did likewise King Zedekia desire and request that the King of Egypt would send his forces and souldiers unto him, to help him against the King of Babel. Others, by the beds of her plantation; to wit, so as that his land being watered by the King of Egypt, he then thereby might grow up: (of her plantation) to wit, of the vines plantation; to wit, in the place where it was planted, to wit, in Judea]

8 It was planted [To wit, by King Nebuchadnezzar] in a good soil by many waters, to bring forth branches, and to bear fruit, that it might become a glorious vine.

9 Say, Thus saith the Lord LORD, Shall it [to wit, the vine that was planted by the first Eagle] prosper? shall be [to wit, the first Eagle, King Nebuchadnezzar] not pluck up the roots thereof, [to wit, of the Vine. Understand King Zedekia as above, with all his strength, and whole kingdom] and cut off the fruit that it grow dry? it shall wither in all the leaves of her spring, and that [so is the letter Van taken for and that, Jer. 17. 10.] not by a great arm, nor by much people, to carry it away from the roots thereof. [that is, without the necessity of making use of a mighty army to do it: for the Lord himself will be against Zedekia for his wickednes and perjury]

10 See behold shall it being planted prosper? [This question implieth a strong negation] shall it not utterly wither [Heb. withering wither] when the East-wind toucheth it? [this question implieth a strong affirmation. Understand here by the East-wind, the King of Babel, that should destroy King Zedekia, all his strength, and the city of Jerusalem, as the fruits are destroyed by the East-wind, Gen. 41. 6.] on the beds of her spring [that is, wherein it buddeth or groweth: so above ver. 7. the beds of her plantation, that is, wherein it was planted] shall it wither, [on the beds &c. to wit, wherein it is planted, that it might be well watered and might grow well. Or it shall wither and perish together with the furrows, that is, with the land of Juda likewise, wherein it standeth: or the furrowes, that is, the means whereby he will seek to get help from Egypt shall likewise perish]

11 Afterward the word of the LORD came unto me, saying:

12 Say now to that rebellious house; [Heb. that house of rebellion. Understand the tribe or kingdom of Juda. See above chap. 2. on ver. 5.] Know ye not what these things [to wit, which I have put forth unto you concerning two Eagles] are? [or mean, signify, imply] say, behold, [here followeth the exposition of the propounded parable] the King of Babel is come (to) Jerusalem, and hath taken the King thereof, [namely Jojachin, 2 King. 24. 12. 2 Chron. 36. 10. See above above on ver. 3.] and the Princes thereof, [Which ver. 4. are compared to the uppermost tender branches of Libanon] and hath carried them to him to Babel. [Here followeth the exposition of the propounded parable]

13 Moreover, he hath taken of the royal seed, [Called above vers. 5. the seed of the land, namely, of Juda. Heb. seed of the kingdom. He meaneth Zedekia. See above on ver. 5.] and made a covenant with him, [See Jerem. 34. 18.] and hath brought him to an oath; [Or, made him to enter into an oath; to wit, whereby Zedekia]

dekia cursed himself, if he did not keep his word, and did not continue loyal. Compare above chap. 16. on vers. 59. Some conceive that this phrase, *to cause one to enter into an oath*, hath respect to the ancient custome, whereby those that made a covenant with each other, slew beasts, divided them into pieces, and then passed between the divided pieces or parts. See Genes. 15. on vers. 17. [and he hath taken away [to wit, for pledges or hostages] the mighty of the land, [to wit, which might have assisted King Zedekia both with counsel and action, for to strengthen the kingdom of Juda against the King of Babel, and cause it at length to fall off from him.]

14 *That the kingdom might be low, not lifting it self up, (and) that keeping his covenant [To wit, the King of Babels covenant. Understand the promises of subjection and fealty, which Zedekia and the Lords of the land had made unto the King of Babel] it might stand.*

15 *But he rebelled against him, sending his messengers into Egypt, that they might allow him horses and much people: [See Jerem. 37. 5.] shall be prosper? shall be escape that doth such things? yea shall he break the covenant, [to wit, which he hath made with King Nebuchadnezar] and escape?*

16 *(As true as) I live, saith the Lord LORD, if he shall not die in the place of the King that made him King, To wit, in the place where King Nebucadnezar dwelleth, that is, in Babel, as is here said in the end of the verse] whose oath he despised, and whose covenant he brake by him in the midst of Babel. [That is, in the same place, or city, as was said even now, and consequently not in his own country. The meaning is, that he should certainly die there: though he should not see the land, because his eyes before that time should be blinded in Ribla, 2 Kin. 25. 6. 7. Jerem. 32. 5. and 34. 3, 5. and 52. 11.]*

17 *Neither shall Pharaoh by his great army, and by a multitude of (warlike) assembly perform anything with him in war, [with him; that is, with Zedekia, to wit, to help him, by joyning his forces with Zedekias forces. Or, against him; that is, against King Nebucadnezar, to oppose him, and to drive him away from Jerusalem] when they shall cast up [Heb. pour out. So 2 Sam. 20. 15. 2 Kings 19. 32.] a mount, and when they shall build forts, [which the King of Babel should do] locutio[n] m[any] souls. [That is, many men]*

18 *For he [Namely King Zedekia] hath despised the oath, [or curse] breaking the covenant; whereas, so, he had given his hand: [To wit, to the King of Babel, to assuage him that he would strongly keep and maintain the covenant that he had made with him. See of such giving of the hand for assuring of that which a man saith or promiseth, 2 Kings 10. 15. 2 Chron. 30. 8. Ezra 10. 19.] seeing he hath done all these things, he shall not escape.*

19 *Therefore thus saith the Lord LORD, (As true as) I live, if I render not mine oath [God calleth the oath that Zedekia had made unto the King of Babel, his own oath, because it was made with calling upon his name: and in the like sense his covenant, which he had made with the same King. Understand under the word oath, the punishment of breaking the oath] that he hath despised, and my covenant, that he hath broken, upon his head! [That is, if I recompence it not with punishments. See 1 Kings 8. on vers. 32. So above chap. 9. 10. and 11. 21. and 16. 43. and below chap. 22. 31. an abrupt kind of oath.]*

20 *And I will spread forth my net upon him, [To wit, upon King Zedekia. See of this phrase above chap. 12. on vers. 13. and below chap. 32. 3.] (so) that he shall be taken in my snare: and I will cause him*

to be brought to Babel, and will plead with him then [To wit, over and above the judgment which I caused to pass upon him at Ribla, 2 Kings 25. 6, 7. For after that he lay in prison in Babel till he died, Jerem. 52. 11. God is said to plead with man, or to enter into judgment with him, when by his punishments he convinceth him of his sins, and as it were disgraceth him, maketh him ashamed in a court of justice. So Isa. 66. 16. below chap. 20. 35. and 38. 22. See further hereof below chap. 20. on v. 35.] (for) his transgression whereby he hath transgressed against me.

21 *Moreover, all his fugitives [See of these 2 Kings 25. 5. and Jerem. 52. 8.] with all his bands [That is, multitudes and companies of soldiers. See above chap. 12. on vers. 14.] shall fall by the sword, [that is, die or be slain in war; or, perish by weapons of war. See Levit. 26. on vers. 7.] and they that remain shall be scattered into all winds: [that is, into all corners of the world. See above chap. 5. on v. 10.] and ye shall know that I the LORD have spoken (it.)*

22 *Thus saith the Lord LORD, I will also take [To wit, a young sprig, or twig, which is here immediately called a tender branch] of the uppermost branch [that is, of the royal stock] of the high Cedar, [that is, of the kingdom of Juda. See above on vers. 3. Or thus: of the high branch of the Cedar; or of the uppermost branch of the Cedar that was high] which I will set; [that is, will plant] I will crop off from the uppermost (part) of his young twigs a tender one, [Hercy is meant Zerubbabel, and his successors, b. especially Christ, of whom they were types. Christ is called a branch or sprig, Isa. 11. 1. and 60. 22. Zech. 6. 12.] upon an high and exalted mountain. [Meaning the true Zion, that is, the true Jewish, and Christian Church, and congregation of Saints. See Isa. 2. 2. and 11. 9. and 20. 40. Mich. 4. 1.]*

23 *upon the mountain of the height of Israel [That is, which shall be exceeding high. Understand this height as well of the high renowned and large diffusive famousness of the kingdom of Christ, as of the eminent height and dignity of the mercies and benefits of Christ that therein shall be obtained] will I plant it, and it shall bring forth boughs, and bear [Heb. make] fruit, [See of this fruit, Psal. 85. 10, &c. Isa. 11. 2, &c. Dan. 9. 24.] and it shall become a glorious Cedar, [understand not an outward or earthly glory, but an inward or heavenly glory: of which see Psal. 110. 1, &c. Eph. 1. 20, &c. Philip. 2. 9, 10, 11.] that under it shall dwell all fowl of all manner of wing; [that is, not only Israelites and Jews, but also Gentiles] in the shadow of the branches thereof shall they dwell.*

24 *So all the trees of the field [That is, men, who are so called because they ought to bring forth good fruits, Psal. 1. 3. Isa. 56. 3. Matth. 7. 17, 18, 19. Some understand properly Kings, that among other men are eminent in highnes, Dan. 4. 17, 19.] shall know that I the LORD have abased the high tree, [this may corporally be understood of the Babylonians and their monarchy, which was destroyed by Cyrus; & spiritually of the Devil and his kingdom, which was destroyed by Christ] have exalted the low tree, [this may be also corporally understood of the Jews, when they returned out of the Babylonian captivity; and spiritually of all the elect, and believers, that were redeemed by Christ from the power of the devil] (have) dried up the green tree, and have made the dry tree flourishing: [The former is related in other words] I the LORD have spoken it, and will do it.*

C H A P. XVIII.

God sharply reproveth the proverb of the hypocritical Jews concerning the sorre grapes, whereby they accuse him of injustice and cruelty, ver. 1, 2, &c. shewing how he will deal with a righteous father, 5 with a wicked son of a righteous father, 10 with a righteous son of a wicked father, 14 with a wicked man that repenteth, 19 with a righteous man that falleth away, 24. He defendeth his justice, 25 exhorteth them to repentance, 30.

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

2 What ail ye that use this proverb [That is, what reason have ye to use this proverb? as if he should say, I have given you no cause for it. Of the word proverb see above chap. 12. on vers. 22.] of the land of Israel, [that is, concerning the inhabitants of the land of Israel. See Genes. 6. on vers. 11.] saying, The fathers have eaten unripe grapes, and the childrens teeth [that is, our teeth] are set on edge? [That is, the fathers have sinned, and the children must suffer for it. This the Jews accused God most impudently of injustice]

3 (As true as) I live, saith the Lord LORD; If it shall happen to you any more to use this proverb in Israel! [He denieth strongly, and with an oath, that they should not have occasion long to use this blasphemous proverb: for they should be suddenly assailed with such horrible plagues, that every one might judge, yea their own consciences might bear witness, that they were plagued for their own sins]

4 Behold, all souls [That is, men. See Genes. 12. on vers. 5.] are mine; [that is, belong to me; to wit, because I am their creatour and preserver. Hence God concludeth, that he can wrong no man, because he hath done all of them good in creating them, and doth them still good in preserving them; but that he onely punishment those that sin, and that not because he hateth his creature, but because he hateth sin, and is a just and righteous judge against him that committeth it, as followeth] as the soul of the father, so also the soul of the son is mine: the soul that sinneth that same shall die. [That is, shall bear the punishment of its sin; to wit, either in this life, or in the life to come]

5 Now when a man is just, and doth judgement and justice; [That is, liveth according to the commandments of the first and second table, either in a publick or private calling. See Genes. 18. on vers. 19.]

6 Eateth not upon the mountains, [To wit, of that which is offered unto idols, and consequently hath no fellowship with idolatry. For upon the mountains, as also in the groves, and under the green trees they had their altars whereon they offered sacrifices unto idols, 1 Kings 11. 7. Isa. 65. 7. Hos. 4. 13. whereof they then also did eat a part, and feasted with their friends, Deut. 32. 38. Judg. 9. 27. Psal. 106. 28. 1 Cor. 8. 1, 4, &c.] neither liftest up his eyes to the dung-gods of the house of Israel, [To wit, to give them religious honour, because they commonly stand in high places. So below vers. 15. The contrary is, to lift up ones eyes unto God who is in heaven, Ps. 123. 1.] neither defileth his neighbours wife, [to wit, by adultery. See this phrase thus fully set down below chap. 23. 17.] neither cometh near to the separated woman: [to wit, to know her. See Genes. 20. on vers. 4. The separated woman that was to be severed or separated from the carnal copulation of her hus-

band, when she had her monethly courses, upon pain of death. See Levit. 15. 24. and 18. 19, 20, and 20. 18. and the Annotations]

7 And oppreßeth no man, [See Exod. 22. 21. Levit. 19. 13. and 25. 14.] restoreth to the debtor his pledge, [See the law concerning this, Exod. 22. 26, 27. Deut. 24. 12.] spoileth no spoil, [that is, taketh not from any one that which is his, either by open robbery and violence, or under a pretence and colour of law. See the same phrase below vers. 12, 16, 18. and chap. 22. vers. 29.] giveth his bread to the hungry, and covereth the naked with clothing. [See Deut. 15. 7. Isa. 58. 7. Matth. 25. 35.]

8 Giveth not (forth) upon usury, neither taketh excess of gain, [See of these words usury and exortion, Levit. 25. on vers. 36. Exod. 22. 25.] withdraweth his hand from iniquity, exerciseth true judgement between the one and the other; [Heb. doth right, or judgement of truth between the man, towards the man. That is, judgeth and dealeth rightly between the one and the other: which must not onely be done by those that are in publick office and authority, but also by every private man in his private calling]

9 Walketh in my statutes, and keepeth my judgements, [Compare 1 Kings 11. 33. and the Annotat.] to deal faithfully: [Heb. to do truth, or faithfulness. See Prov. 12. on vers. 22.] that righteous man shall surely live, [Heb. living live; that is, be saved both in soul and body. So below vers. 17, 19, 21.] saith the Lord LORD.

10 Now if hath begotten a son that is a breaker in, [See Psal. 17. on vers. 4.] that sheddeth blood, that doth unto his brother [that is, neighbour. See 2 Chron. 11. on vers. 4.] one of these things. [Heb. of one of these things; to wit, that are forbidden. Others, that doth unto his brother (any other thing) but, &c. To wit, of these good deeds that are mentioned immediately before. Of, of the statutes and judgements of God, whereof mention is made in the former verse]

11 And that doth not all those things; [To wit, that are commanded. Others, doth none of those things] but also eateth upon the mountains, [See above on vers. 6.] and defileth his neighbours wife.

12 Oppreßeth the miserable and needy, spoileth much spoil, [Heb. spoileth spoils; that is, doth much violence, to take away much from his neighbour. Compare above vers. 7. and below vers. 18.] restoreth not the pledge, and liftest up his eyes to the dung-gods, [See above on vers. 6.] committeth abomination, [By abomination is very often in Scripture meant idolatry. See above chap. 8. 6. and the Annotat, for which cause also idols are called abominations, 2 Kings 23. 13. and idols of abominations, above chap. 16. 63.]

13 Giveth (forth) upon usury, and taketh extortion: should he live? he shall not live: he hath done all those abominations; he shall surely be put to death: [Heb. he shall dying be put to death, or, be put to death with death; to wit, either here in body by means of men, or hereafter in Gods judgement both in body and soul] his blood [Heb. bloods] shall be upon him. [That is, he himself is the cause of his own death. See Levit. 20. on vers. 9.]

14 Now lo, if he hath begotten a son, that sinneth all his fathers sins which he doth; and looketh to it that he do not such like;

15 Eateth not upon the mountains, [See above on v. 6.] neither liftest up his eyes to the dung-gods of the house of Israel, defileth not his neighbours wife:

16 And oppreßeth no man, keepeth not the pledge, [Heb. pledges no pledge. To pawn or pledge signifieth here not to take pawn, but to keep the pawn, and not to restore it, as may be gathered above from the comparing

comparing the seventh verse, where it is said, *refuseth unto the debtor his pledge* and *spoileth no spoil, giveth his bread to the hungry*; & covereth the naked with clothing, *17 withholdeth his hand from the afflicted*, [Understand the hand that doth violence and wrong. That is, that withdraweth his hand from doing violence and wrong to the poor, which above vers. 8. is called, *to withdraw ones hand from iniquity, or wrong*] *taketh no usury nor extortion, doth my judgements*, (and) *walketh in my statutes: he shall not die for the iniquity of his father, he shall surely live*. [Heb. *shall living live*]

18 His father, because he oppressed with oppression, [That is, cruelly oppressed; to wit, with violence or deceit. See Prov. 14. on vers. 31.] *robbed (his) brothers* [that is, his neighbours; above ver. 10.] *goods*, [Heb. *(his) brothers spoil*] & *did that which was not good in the midst of his nations, lo, he shall die in his iniquity*.

19 But ye say: Why? doth not the son bear the iniquity of the father? [Ye, Namely the Jews, that use the afore-mentioned proverb, above vers. 2, accusing God falsely, that he punishment the children for their fathers offences: Ye, I say, answer me thus, why? &c. Thus the Prophet here preventeth that which the wicked Jews answered upon his former doctrine. *Why? &c.* These are the words of the Jews, as if they had said; why doest thou say that, to wit, that the son doth not bear the iniquity of his father, seeing the contrary appeareth in us, who are punished with war for our fathers sake? *Iniquity* is here taken for the punishment of iniquity. So in the sequel. See Levit. 5. on vers. 1. Heb. *doth not the son bear in, or, of the iniquity, &c.* and so in the sequel] *indeed the son (that) hath done judgement and righteousness, (and) hath kept all my statutes, and done them, (he) shall surely live*. [This is a further reply which God giveth by his Prophet unto the Jews, shewing that the godly man is not punished for the wicked mans sake, but that the wicked beareth his own punishment, as followeth in the next verse]

20 The soul that sinneth the same shall die: [See above on vers. 4.] *the son shall not bear the iniquity of the father*, [Understand this of such a son as doth not follow the iniquity of his father, otherwise the threatenings which we read Ex. 20. 5. & Deut. 5. 15. remain firm and steadfast] *neither shall the father bear the iniquity of the son*: *the righteousness of the righteous shall be upon him*, [That is, the gracious recompence of righteousness and of good works shall betide him. Concerning the word *righteousness* compare Genes. 30. 33. and the Annotat. likewise see Psal. 24. 5. and 85. 14. and 112. 9. Isa. 58. 8.] *and the wickedness of the wicked shall be upon him*. [That is, the just punishment which the wicked desergeth shall come upon him. See above vers. 19. on the word *iniquity*]

21 But when the wicked turneth from all his sins that he hath committed, and keepeth all my statutes, and doth judgement and justice: [See above on vers. 5.] *he shall surely live*, [Heb. *living live*] *he shall not die*.

22 All his transgressions that he hath committed shall not be remembered [That is, none of his transgressions shall be remembered. See of this phrase 1 Kin. 11. on vers. 34.] *unto him*: [or, against him. See Psal. 79. on vers. 8. The meaning is, that his transgressions shall not move the Lord to punish him. It is spoken of God after the manner of men. So Isa. 64. 9. Jerem. 14. 10. Heb. 10. 17. compare above chap. 3. on ver. 20.] *in his righteousness that he hath done he shall live*. [Not that his righteousness desergeth this by its own worth or value, but because God of his free grace for his Sons sake is pleased so to reward it, Rom. 4. 4.]

23 Should I have any delight at all [Heb. *delighting delight*] *in the death of the wicked?* saith the Lord

LORD: [This question implieth a strong negation. The meaning is this, that he no waies delighteth, nor is moved by any delight, to slay the wicked: for though he hath decreed to punish the impenitent, yet his end properly is not the destruction of his creature, but the revelation or manifestation of his justice, Rom. 9. 17. Secondly, here the speech is properly of the death of the wicked that repenteth, and not of those that never repent, as the precedent and subsequent words do shew: as if God should say; You think that I take such delight in killing and destroying; as I even will not spare the wicked that repenteth, nor accept of his repentance: but that is blasphemy, and is far from me] *is it not* [To wit, that I have pleasure and delight in this?] *when he turneth from his ways*, [to wit, wicked waies, that is, wicked life, which is called a *wicked way*, 1 Kings 13. 33. 2 Kings 17. 13. Jon. 3. 10, &c.] *that he may live*? [That is, may escape my judgements, and be saved?] This question implieth a strong affirmation, that the repentance and conversion of the wicked is so pleasing unto God, as that he that is converted shall surely live, and that he hath no desire or delight at all to slay the wicked person that is converted. Compare below vers. 32. and chap. 33. 11. Others, (do I not delight therein, that he should return, &c. Ezek. 33. 11. the Hebrew words are placed somewhat otherwise then here)]

24 But when the righteous man turneth away from his righteousness, [See above chap. 3. on vers. 20.] *and committeth iniquity, doing according to all the abominations that the wicked man doth, should he live? all his righteousness that he hath done shall not be remembered*: [That is, shall not now God to reward them, and to free him from punishment. See above chap. 3. on vers. 20. Compare Acts 10. 4.] *in his transgression whereby he hath transgressed, and in his sin that he hath sinned, in them shall he die*.

25 Yet ye [Namely, ye rebellious Jews] *say, The way of the Lord* [that is; the manner of acting, or the course that God taketh in governing of man. See of the word *way* so used, Deut. 32. on vers. 4. and Psal. 25. on ver. 15. also compare Prov. 6. on ver. 6.] *is not right*: [That is, not fitted and squared to the rule of justice. Others, *not made straight*, or, *even*, or *weighed right*. Implying that God kept no equality between the punishments and the sins, and that he punished one man more grievously then he did another, and that he pardoned one mans sins, and did not pardon another mans sins, &c. These were horrible blasphemies] *bear now, O house of Israel, is not my way right? are not your waies wrong?* [That is, not as they ought to be, nor rightly weighed in the ballance of justice.]

26 When the righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them: [To wit, his wicked waies, whereof mention is made in the former verse] *he shall die in his iniquity that he hath done*.

27 But when the wicked man turneth away from his wickedness that he hath committed, and doth judgment and justice, he shall save his soul alive. [That is, he shall save himself alive: to wit, by faithfully persevering in the way that leadeth unto life. For it is the will of God, that those to whom he for Christs sake graciously promiseth the crown of righteousness, should come to it by the way of righteousness, Ephes. 1. 4. and 2. 10. Tit. 2. 11, 12, 13, 14.]

28 Because he taketh heed, [That is, is carefull that he do not continue in his sins, which he is sensible of and confesseth. See the like signification of the word *heeding*, or *considering*, 1 Kings 12. 16. and

above in this chapter ver. 14.] and turneth away from all his transgressions that he hath committed, he shall surely live; he shall not die.

29 Yet saith the house of Israel, The way of the Lord is no: right, equal; [See above on v. 25.] should not my way be? O house of Israel, be right? are not your ways wrong?

30 Therefore I will judge you, O house of Israel, every one according to his ways, [Of the word ways, see Genes. 6. on ver. 12.] saith the Lord LORD: return, and reprie of all your transgressions, so iniquity shall not be a stumbling-block unto you. [that is, an occasion of your ruine and destruction. Compare above chap. 7. 19. and the Annotat.]

31 Cast away from you all your transgressions, whereby ye have transgressed, [This commandement, and that which followeth, shew what we are bound to do, and not what we of our selves are able to do, but ought to pray that we may be able to do it by his grace that commandeth it: Psal. 51. 12. Jerem. 31. 18. Job. 15. 5.] and make you a new heart and a new spirit: [Compare Ephes. 4. 23. Jerem. 32. 39. above chap. 11. 19. below chap. 36. 26.] for why should ye die, O house of Israel?

32 For I have no delight in the death of him that dieth, [That is, I have no delight that any man should die and perish in his impenitency, but that he being converted should live. Compare above ver. 23.] saith the Lord LORD: therefore turn your selves, and live. [This commandement containeth in it self a strong promise, that they shall surely live that do so sincerely and from the heart turn unto God. See Psal. 37. on vers. 3. and Prov. 3. on vers. 25.]

C H A P. XIX.

A propheticall lamentation for the wicked administration and the miserable end of Joahaz and Zedekia, King of Juda; as also for the ruine of all the land of Juda, under the parable of a lioness, lions whelps, and young lions; also of a vine with the rods thereof, &c.

Moreover, take thou up a lamentation for the Princes of Israel, [These are Gods words to the Prophet Ezekiel. Understand hereby the Princes of Israel, the Kings of Juda, whom the King of Babel had brought under his yoke]

2 And say, What was thy mother? [Meaning the house, tribe, or kingdom of Juda, and especially Jerusalem, where the Kings of Juda had their court and their throne; and from which place they were descended] a lioness, [that is, to be compared to a lioness, to wit, not only for royal power and dignity, which was in the tribe of Juda, but also for boldness, fierceness, and cruelty, which that tribe oftentimes shewed in governing] lying down among lions: [that is, dwelling in the midst of mighty kings, cruel nations or kingdoms. Compare Nahum. Others, how was thy mother a lionesse lying down among lions! [she brought up her whelps] understand by these, the young sons of Kings, that in time were to come to the place of their fathers. Now here is spoken of the sons of King Josia, that utterly degenerated from the vertue and piety of their father] in the midst of young lions. [To wit, which are indeed somewhat older and stronger then lions whelps, as may be gathered from the following verse]

3 Now she brought up one of her whelps: [Namely Joahaz, who became King in his fathers stead, 2 Kings 23. 30.] it became a young lion; the same learned to spoil the soil, [Joahaz is here accused of

greediness after prey, and oppression committed against the neighbour-nations, to wit, the Egyptians; afterwards of tyranny, violence, and blood-shedding committed even against his own subjects. Compare below v. 6.] he did eat up men. [Compare Deut. 7. on v. 26, and 31. on vers. 17. Psal. 14. on vers. 4. and 27. on vers. 2.]

4 The nations [[That is, the Egyptians, as appeareth in the end of this verse] heard this of him, he was taken in their pit: [they write, that lions are wont to be caught in secret pits, and also with nets] and they brought him with hooks [that is, with chains, that consist of many links, as of so many hooks] unto the land of Egypt. [See 2 Kings 23. 33, 34. Jerem. 22. 11, 12.]

5 Now she [To wit, the lioness, or mother of this young lion, whereof is spoken above vers. 2. [seeing that she had been in hope, (but) her expectation was lost, [To wit, of getting the captive lion Joahaz again] then she took another of her whelps, [to wit, Joakin, the brother of Joahaz, given to the lioness by Pharaoh, and permitted by him to be in his brothers stead, as is implied in the following words] whom she made a young lion.

6 This walked continually among the lions, [Meaning Kings, or nations, whose cruelty, abominableness, and murderousnesse he imitated. See above on vers. 2.] and learned to spoil th: spoil, [Compare above vers. 3.] and did eat up men.

7 He knew their widows, [That is, had carnal copulation with the wives of those whom he had wrongfully murdered, and cruelly oppressed. See of the word knowing so taken, Genes. 4. on vers. 1. Others take the word Almenish, which signifieth widows, below chap. 22. 25. for Ammonit, that is, palaces, 2 Chron. 36. 19. or, desolate palaces, as Isa. 13. 22. See there the Annotat. and that in this sense, that Joakin also seized upon, and took the goods of men, yea of the great ones whom he had oppressed, for that very end and purpose viewing them, and taking notice of them] and he laid waste their cities: so that the land and the fulness thereof [that is, that which filleth, or that which is in it. So Psal. 24. 1. Isa. 6. 3. and below chap. 32. 15.] became astonisched [or, wastes, and solitary] at the voice of his roaring. [That is, at his tyranical raging and oppression]

8 Then the nations set themselves against him round about from the countries; [See of these nations and countries, 2 Kings 24. 2.] and they spread out their net over him, [See above on vers. 4.] he was taken in their pit.

9 And they put him in closed ward with hooks, [See above on vers. 4.] that they might bring him to the King of Babel: they brought him into holds, [That is, to Babel, which was very strong, and had great holds, or foits, Jerem. 51. 25, 53. Indeed their intention was to bring him thither, but they could not perform it, because he died by the way, as Jeremiah had foretold, Jerem. 22. 18, 19. and 36. 30.] that his voice should no more be heard upon the mountains of Israel.

10 Thy mother [See above on vers. 2.] was like a vine in thy stillest, [That is, as long as the kingdom was in peace and prosperity; or (as others) as long as thou didst remain obedient to the King of Babel. Others, in thy blood; that is, at thy birth and first coming forth into the world. Compare above chap. 16. 6. and the Annotat.] planted by the waters: she was fruitful, and full of banches, by reason of many waters.

11 And she [To wit, the vine] had strong rods for scepters of rulers, [or, branches, or, sticks of strength, &c. Understand by these, the Kings and Princes of

the blood royal, of which the Kings of Juda were made] and the stock [Heb. stature, or, thinness, as above chap. 17. 6.] of every (rod) waxed high [to wit, as long as the blessing of God was upon that vine] between the close branches : [Understand by these the multitude of other Lords, Princes, and great ones of the land] and she [to wit, every King, which are here called scepters of rulers] was seen [that is, famous and renowned] by her height, with the multitude of her branches, [Meaning the whole kingdom, and strength of the people of the Jews].

12 But she was plucked up by wrath [Meaning by the just wrath of God] (and) cast (down) to the ground, and the east-wind [This signifieth here the King of Babel with all his army, as above chap. 17. 10.] dried up her fruit : her strong rods [See on the former verse] are broken off, and are withered : the fire [to wit, of divine vengeance] hath consumed them.

13 And now she is planted in a wilderness : in a dry and thirsty land. [Meaning the land of Babylon, which though in it self it abounded with water, and was very fruitful, yet unto the captive Jews it was like a dry & barren wilderness, as the wilderness had been unto their fathers through which they travelled to the land of promise. Compare below chap. 20. 35.]

14 Moreover ; a fire is gone out from the rod of her branches, [That is, from King Zedekia, who (as it followeth) by his rebelling against the King of Babel, brought a remarkable destruction upon himself, and upon all the people of the Jews, 2 Kings 24. 20. and 25. 1.] (which) hath consumed her fruit : so that (there) is no strong rod (to be) a scepter to rule : [See above on ver. 11.] this is a lamentation, and is become a lamentation.

C H A P. XX.

Some of the Elders of the people come again unto the Prophet to ask counsel of God, v. 1. God calleth them by the Prophet that he will not be enquired of by them, but setteth before them his great forbearance, and the continual obstinate idolatries of their forefathers in Egypt, in the wilderness, 13 and in Canaan, 28 yet he promiseth to gather his people again, and to restore them by the Gospel, 33 prophesying again under the name of the South-forest, of the destruction of Jerusalem, and Juda, 46. The Prophet complaineth of his being derided by his country-men, 49.

AND it came to passe in the seventh year [To wit, after the carrying away of Joachin. Compare above chap. 1. on ver. 2. and 8. on ver. 1.] in the fifth (month,) [See of this month Num. 33. on v. 38.] on the tenth (day) of the same month, that there came men of the Elders of Israel, [See above chap. 8. on ver. 1.] to enquire of the LORD : [to wit, what event the people of the Jews should have of all their troubles as well in Jerusalem and Judea, as there in the land of Babylon, and what they should do to escape the judgements wherewith they are threatened. How the Lord was enquired of, see above chap. 14. on ver. 3.] and they sat down before my face.

2 Then came the word of the LORD unto me, saying:

3 Child of man, speake unto the Elders of Israel, and say unto them, Thus saith the Lord LORD, Do ye come to enquire of me ? (as true as) I live, if I be enquired of by you, saith the Lord LORD ! [that is, I will not be enquired of by you. See of this kind of oath Numb. 14. on ver. 23.]

4 Shouldst thou give them judgement, [Heb. judge

them. That is, here intercede for them, excuse, maintain, answer, defend them. So below chap. 22. 2. and 23. 36. Compare Gen. 15. the Annotat. on ver. 14. upon the word judging. Others, wilt not thou judge them &c. that is, judging punish them, as followeth] shouldst thou give them judgement, O child of man. [He doubleteth the speech, to give it the greater power : and implieth that he no waies ought to intercede for them, or to defend them. Compare Numb. 17. 12. Judg. 5. 12. 17.] acquaint them with the abominations of their fathers, [to wit, those which they had common with their fathers : that they may perceive how deeply they are rooted in their wickednes; and how long I have born with them in it]

5 And say unto them, Thus saith the Lord LORD, In the day when I chose Israel, [That is, declared that I had chosen them out of all people and nations of the earth, that they might be a holy people unto me. Compare Deut. 4. 37. and 7. 6. and 14. 2. and 26. 18.] then I lifted up mine hand unto the seed [that is, posterity. See Gen. 9. on ver. 9.] of the house of Jacob, [that is, I promised them and bound it with an oath, that I would take them for mine own people. Gen. 22. 16. Exod. 6. 7. lifting up of the hand for swearing. It is spoken of God after the manner of men. See Gen. 14. on ver. 22.] and made my self known unto them in the land of Egypt, [to wit, by Moses and Aaron. See Exod. 3. and 4. &c.] yea I lifted up mine hand unto them, saying, I am the LORD your God.

6 In the same day I lifted up mine hand unto them that I should bring them forth out of the land of Egypt, into a land that I had spied out for them, flowing with milk and honey, [See Exod. 3. on ver. 8.] which is the ornament of all lands. So below ver. 15. and ch p. 26. 20. See likewise of the glory of the land of Canaan, Deut. 8. 7. and 32. 13. Psal. 106. 24.]

7 And I said unto them ; Cast (ye) away every man the detestations of his eyes, [So God calleth the images & all their wicked trumpery, because they are loathsome in his sight, and should be so in the sight of all men, upon which notwithstanding the Israelites did cast their eyes with great delight. See 2 Kings 18. on ver. 32. 2. Chron. 15. on ver. 8.] and defile not your selves with the dung-gods of Egypt : [Which is done by setting them up for idolatry, and by giving them inwardly or outwardly religious honour. So below ver. 30, and 31. and chap. 23. 7. and 36. 25. Idolatry is spirituall uncleanness. Compare Genes. 35. 2. and 2. Chron. 29. 16. &c. hence it is also called fornication or adultery. See Lev. 17. on ver. 7. the dung-gods of Egypt ; which were very abominable and ridiculous, as calves, crocodiles, apes, the bird Ibis, which they write to be a bird like a unto stork which devoueth serpents, &c.] I the LORD am your God.

8 But they were rebellious against me, and would not hearken unto me : no man did cast away the detestations of his eyes. [Heb. every one did not reject, or did not cast away the detestation of their eyes. So in the following words, no man, or none of them ; meaning the greatest part did not. See 1 Kings 11. on ver. 34.] neither did (any) forsake the dung-gods of Egypt : therefore I said that I would pour out mine indignation upon them, [See Psal. 79. on ver. 6.] to accomplish mine anger against them [See above chap. 7. on ver. 8.] in the midst of the land of Egypt.

9 But I did it [To wit, that which I have done, namely promising to deliver them out of the land of Egypt ; Genes. 15. 14. Exod. 3. 8. Compare below ver. 14. and 22.] for my names sake, [that is, not because they deserved it, or were worthy, but because I had promised it out of meer grace and mercy, and would be found true in my words. Compare below ch p.

chap. 41. 22, 44, &c. Dan. 9. 19. Rom. 9. 27, 23. Eph. 1. 6.] that it should not be profaned [See Lev. 18. on ver. 21. and below ver. 21, 24, 39. and chap. 39. 7.] before the eyes of the heathen, in the midst of whom they were : unto whom [namely the Israelites] I made my self known before their eyes, [to wit, the eyes of the heathen, and especially of the Egyptians, that had seen all Gods wonderful works. Exod. 14. 18. Numb. 33. 3.] to bring them forth out of the land of Egypt.

10 And I carried them out of the land of Egypt, and brought them into the wilderness : [Which reacheth from the red-sea unto the borders of the land of Canaan]

11 There [To wit, on mount Sinai : of which see Exod. 19. on vers. 1. See also Levit. 7. 38. also chap. 25. 1. and the Annotat.] I gave them my statutes, made my judgements known unto them : which if a man do, (he) shall live by them. [See Levit. 18. on v. 5. and Deut. 6. on vers. 25. Rom. 10. 5. Gal. 3. 12.]

12 Moreover also I gave them my Sabbaths, [See of this word Levit. 25. on vers. 2. [to be a token between me and between them : [That is, a ceremonial representation and signification of the spiritual and eternal Sabbath. So below ver. 20. also Exod. 20. 8. and 31. 13, &c. and 35. 2.] that they may know that I am the LORD that hallow them. [That is, of my free grace separate them from other men, that I may be their God, and they may be my people, which I purifie unto myself by the blood of the Messiah, and sanctifie them by my word and Spirit. See Levit. 20. on vers. 8. and 21. on vers. 8.]

13 But the house of Israel was rebellious against me in the wilderness, they walked not in my statutes, and rejected my judgements, which if a man do, (he) shall live in them ; and my Sabbaths they greatly profaned : [To wit, by doing therein that which God had forbidden, and leaving undone that which he had commanded] (so) that I said that I would pour out mine indignation upon them in the wilderness to destroy them.

14 But I did it for my names sake [To wit, that which I did unto them according to my gracious promise. See above on vers. 9. Others, I did it ; to wit, in punishing them oftentimes when they murmured, and sinned against me in the wilderness] that the same might not be profaned before the eyes of those heathen before whose eyes I brought them out. [To wit, out of the land of Egypt, as above vers. 6.]

15 Yet also I lifted up mine hand unto them [See above on vers. 5.] in the wilderness, that I would not bring them into the land that I had given (them,) flowing with milk and honey, [See above on vers. 6.] which is the ornament of all lands.

16 Because they rejected my judgements, and walked not in my statutes, [Or, and in my statutes, walked not in them : or, and concerning my statutes, walked not in them. The meaning is one and the same] and profaned my Sabbaths ; for their heart walked after their dung-gods. [Compare 1 Kings 11. on vers. 5.]

17 But mine eye spared them, that I destroyed them not, neither made a full end of them [See of this phrase, Jerem. 4. on vers. 27. So above chap. 11. 13.] in the wilderness.

18 But I said unto their children in the wilderness : [That is, unto the sons and daughters of those whom I had powerfully brought forth out of the land of Egypt] walk not in the statutes of your fathers, [See 1 Kings 15. on vers. 26.] neither observe their judgements, [That is, their way and manner of doing. Compare Genes. 40. 13. and the Annotat.] neither defile your selves with their dung-gods. [See above on vers. 7.]

19 I am the LORD your God, walk in my statutes,

[Compare 2 Chron. 6. 16. and the Annotat.] and observe my judgements, and do them.

20 And hallow my Sabbaths, [That is, use them for that holy end for which I have hallowed them. See Jerem. 17. 22.] and they shall be for a token between me and between you, [See above on vers. 12.] that ye may know that I the LORD am your God.

21 But those children were (also) rebellious against me ; they walked not in my statutes, neither heeded they my judgements, to do them ; which if a man do, (he) shall live by them : they profaned my Sabbaths ; (so) that I said [Or, I thought : saying for thinking. See Genes. 20. on vers. 11.] that I would pour out mine indignation upon them, [See above chap. 6. on vers. 8.] accomplishing mine anger against them in the wilderness. [So above vers. 8.]

22 Yet I turned away mine hand [To wit, from accomplishing mine anger upon them] and did it for my names sake, [To wit, that I destroyed them not in the wilderness] that it should not be profaned before the eyes of the heathen, [So above vers. 9.] before whose eyes I had brought them out.

23 I lifted up mine hand unto them also in the wilderness [To wit, threatening to punish them. Compare Psal. 10. 11. and the Annotat.] that I would disperse them among the heathen, and scatter them in the lands.

24 Because they had not done my judgements, but had rejected my statutes, and profaned my Sabbaths : and their eyes [Understand also their hearts : for these two things follow one another, Job 31. 7. therefore they are also sometimes joyned together, Jerem. 22. 17. above chap. 6. 3.] were after their fathers dung-gods.

25 Therefore I gave them also decrees, [That is, determined sentences and ordinances of my just judgement, containing in them the punishments which they had deserved, and also were fain to suffer. So is also the Hebrew word taken, Job 23. 16. Psal. 2. 7. So in the following words the word judgements is taken for punishments which justly belong unto them for their sins] that were not good, [That is, not pleasing unto them, or agreeing well with them, but very bad and destructive. See of these punishments Numb. 16. 23, &c. and 21. 6. and 25. 4, &c. Others understand by these evil statutes, the idolatrous laws of the heathen, which God is said to have given to the Israelites, because in his just judgement he suffered them to walk therein to their own destruction, because they forsook his holy laws. Compare Psal. 81. 12, 13.] and judgements whereby they should not live. [Which was accomplished when they perished in the wilderness afterwards]

26 And I polluted them in their (own) gifts, [That is, I declared, shewed, and testified, that they were unclean, that is, profane, abominable, and displeasing unto me in the offering of their gifts which they brought unto me. See of the word polluting so taken, Levit. 13. on vers. 3.] because they caused to pass (thorow the fire) [This is here inserted from the 31 verse following. It is also left out of the text Levit. 18. 21.] all that openeth the womb : [Heb. all opening of the womb ; that is, every first-born. So Exod. 13. 2, &c. Numb. 3. 12. See of this abomination of the heathen, Levit. 18. on vers. 21. Some are of opinion, that the Jews also would commit this abomination to the honour of the true God] that I might make them desolate, [For God had threatened them, if they followed the abominations of the heathen, that he would make their land desolate, Levit. 26. 22, 31, 32, &c.] to the end that they might know that I am the LORD.

27 Therefore, Child of man, speak unto the house of Israel,

Israel, and say unto them; Thus saith the Lord LORD, Yet herewith your fathers have reproached me, that by transgression they have transgressed against me. [That is, have committed a special sin against me. Compare the phrase Levit. 5. 15. Numb. 5. 27. Jos. 7. 1.]

28 When I had brought them into the land, for the which I had lifted up mine hand to give it to them, [That is, when I had brought them into the land of Canaan, which I had promised unto their fathers] then they looked toward every high hill, and all the close trees, [that were very thick and twisted together in their boughs and leaves. Compare Levit. 23. 40. Nchem. 8. 16.] and offered here their sacrifices, [Here is related the afore-mentioned special transgression] and gave there their provoking offerings, [Heb. the provocation of their offerings; That is, the offerings whereby they did irritate and provoke me to anger] and there they set their pleasant favour, and there they offered their drunk-offerings. [See Psal. 16. on ver. 4.]

29 And I said unto them, what is that high place whereto ye go? Nevertheless the name thereof is called high place unto this day. [What the idolatrous high places were, see Levit. 26. on ver. 30. The Lord speaking thus asketh in an ironical way, what it meant that they went thither to offer sacrifice: for though he had continually forbidden them by his prophets to do it, yet there remained still (together with the idolatrous worship) the very name of the place among them in honour and esteem]

30 Therefore say unto the house of Israel, Thus saith the Lord LORD, Are ye become polluted [Others, are ye (not) become polluted, &c.] in the way of your fathers, [That is, after or with the manner and course of life of your fathers. See Prov. 6. on v. 6.] and go ye a whoring after their detestations: [See Lev. 15. on ver. 7. and 20. on ver. 5.]

31 Yea by the offerings of your gifts, and causing your children to pass through the fire, ye are polluted in all your dung-gods unto this day: and should I be enquired of by you, O house of Israel? [Others, For when ye offer your gifts, (and) when ye cause your children to pass through the fire, &c. should I then be enquired of by you, &c.] (As true as I live, saith the Lord LORD, if I be enquired of by you!) [Fill up the sense, as in other oaths of God. See Numb. 14. on ver. 23. The meaning then is, as if the Lord should say, I will not be enquired of by you that are such abominable idolaters]

32 Therefore that which is come up into your spirit, [That is, that which is come into the thoughts of your hearts, or that which you think or imagine with your selves. Compare above chap. 17. on ver. 5. and see Jerem. 7. on ver. 31.] shall no wages be done, [Heb. shall being not be, or, being done not be done] that ye say, we will be as the heathens, and as the families of the lands, serving wood and stone, [So are images called, Deut. 4. 28. and 29. 17. Jerem. 2. 27. and 3. 9. also hewen stones, Levit. 26. 1. gold and silver, Deut. 29. 17. Psal. 115. 4. &c.]

33 (As true as I live, saith the Lord LORD: If with a mighty hand, [That is, sore and grievous plagues. See Exod. 3. 19. and 9. 3. and Job 13. 21. with the Annotat.] and a stretched out arm, [that is, violent, far-extending, and long-lasting punishments. Compare Jerem. 21. 5. and above chap. 4. 7.] and with fury poured out [See above chap. 7. on ver. 8.] I will not rule over you, [That is, be your Lord and King, so that it shall not be in your liberty and power to cast me off, and to forsake me, for to choose another sovereign.]

34 For I will bring you from the nations, [Many understand by these, those that were conveyed away to

Babel with king Joachin, 2 Kings 24. 13. though among them may be also understood those that under Zedekias reign were scattered into the country-round about. Compare Jerem. 40. 11, 12.] and gather you out of the lands wherein ye are scattered, by a strong hand, and by a stretched out arm, and by fire, smitten out.

35 Moreover, I will bring you into the wilderness of the nations; [That is, into Chaldea, and the countys round about, where the Jews should be as in a wilderness. Compare above chap. 19. 13. and the Annotat.] and there will I reason [Or, plead] with you [The Hebrew word rendered here reasoning, or pleading, signifieth properly to be judged before a Judge: Psal. 109. 7. Prov. 29. 9. Now there is no other supreme Judge but God alone; but he is said to be judged, when by his just punishments he so convinceth man of his sins, that even other men may judge that the sinner is justly punished for them. See above chap. 17. on ver. 20.] face to face. [That is, in presence, discovering my self unto them by punishments, the justice whereof shall so appear unto all, as if I pleaded against you in personal presence. Compare Exod. 33. 11.]

36 Like as I pleaded with your fathers in the wilderness of the land of Egypt; so will I plead with you, saith the Lord LORD.

37 And I will cause you to pass under the rod, [That is, separate you from the rest, and appropriate you as an holy people unto my self. See of this phrase Lev. 27. on ver. 32. also Jerem. 33. 13.] and I will bring you [To wit, whom I have set apart] under the bond of the covenant. [That is, to the obedience which you owe by virtue of the covenant that I made with you,

38 Moreover I will purge out from you. [Or sweep out from you, that is, separate them from those whom I have chosen for my own peculiar people, and are obedient to my word] those that are rebellious, and those that transgresse against me: [to wit, Israel] I will bring them forth [to wit, to be carried captive to Babylon] out of the land of their pilgrimages, [that is, out of the land of Juda. He speaketh of the Jews that were with Zedekia yet in Judea; and he called the land whereof they boasted themselves to be the true and lawful heirs, the land of their pilgrimages, because it was now almost subdued by the king of Babylon, & that by their rebellion against him, yea also against God himself, they had lost their right, and interest in it. Some understand by the land of their pilgrimages, the country of Chaldea, from whence some wicked men indeed should be brought forth, but should be destroyed by God, and not come into the land of Israel, as followeth] and they shall not come (again) into the country of Israel, [that is, into the same land; to wit, because they should die in the Babylonian captivity] and ye shall know that I am the Lord.

39 And ye O house of Israel, thus saith the Lord LORD, Go your mates, serve (ye) each one his dung-gods, [A command given in a deriding way, and in most bitter wrath, to signify that he forsook and rejected this obstinate people. Compare Judg. 10. 14. 1 Kings 22. 15. Job 18. 15. and the Annotat] also hereafter, [To wit, after that ye shall be carried away captive out of Judea] because ye hearkened not unto me: yet profane not my holy Name [Heb. the Name of my holiness] any more with your gifts, [to wit, wh ch ye give and offer unto your idols, and that forsooth out of a good intention, to my honour and and glory, as ye pretend] and with your dung-gods.

40 For upon my holy mountain, [Heb. in the mountain of my holiness] Understand the holy Church, and see above 6. 17. on ver. 22, upon the high mountain of Israel, saith

saith the Lord LORD, there shall all the house of Israel in the land [Or, all that are in the land, &c.] Meaning, the spiritual Israel, which is the congregation of all the elect, and true believers, Rom. 9. 6, 7, &c. and xii. 26. Galat. 6. 6, 16.] serve me, they all: there will I take pleasure in them, [that is, in their persons, and that out of free grace, for the Mediators sake in whom they shall believe, and by whose spirit they shall be sanctified and governed, Ephes. 1. 6.] and there will I require your heave-offerings, and the first things of your hearings, with all your hallowed things. [To wit, which shall be hallowed and dedicated unto me. Understand by the naming here of the worship of the Old Testament, also the worship of the New. Compare Isa. 19. 19, 21; Malach. 1. 11.]

41 I will take pleasure in you because of the pleasant favour, [See Genes. 8. on ver. 21.] when I shall bring you out from the nations, and gather you out of the lands wherein ye shall be scattered, and I will be hallowed [That is, be honoured and magnified for the grace and mercy which I shall have shewed unto you. See Levit. 10. on ver. 3.] before the eyes of the heathen.

42 And ye shall know that I am the LORD, when I shall have brought you into the country of Israel, into the land for the which I lifted up mine hand, to give it to your fathers.

43 There shall ye then remember your maies, and all your dealings, [Compare above chap. 6. 9. and the Annotat.] wherewith ye have defiled your selves, [Compare above chap. 14. on ver. 11.] and ye shall loath your selves [see above chap. 6. on ver. 9.] for all your evils that ye have committed.

44 So ye shall know that I am the LORD, when I shall have done with you, for my Names sake, [See above on ver. 9.] not according to your evil wiles, nor according to your corrupt dealings, O house of Israel, saith the Lord LORD.

45 Moreover, the word of the LORD came unto me, saying:

46 Child of man, set thy face toward the way of the South, [That is, prepare thy self, set thy self, take a strong resolution to prophesy against the south. Compare above chap. 6. 2. & below chap. 21. 2. Some begin here the next chapter, in the beginning whereof this figurative Prophecy is plainly expounded. Toward the way of the South; that is toward Jerusalem and Judea: for this land lay southward in respect of Chaldea or Mesopotamia, where Ezekiel now was. Compare below chap. 21. ver. 2.] and drop [See Deut. 32. on ver. 2.] toward the South: & drop against the forest of the field (in the South); [Meaning the land of Judea, which was as full of men as a wood is full of trees. Compare the next verse.]

47 And say to the forest of the South, [That is, to the men that dwell in Judea. See above chap. 17. on ver. 24.] Hear the word of the LORD, Thus saith the Lord LORD, Behold, I will kindle a fire [that is, a sore plague of a cruell war. Compare Job 15. on ver. 34. Likewise see Psal. 78. 63. and 83. 15.] in thee, which shall consume every green tree in thee, and every dry tree: [that is, both the righteous and the wicked. See this signification below chap. 21. 3. above chap. 17. 14. The godly are said to be green, and the wicked dry, Psal. 52. 10. Jerom. 17. 8. Luk. 23. 31.] the flaming flame [Heb. the flame of flame, or, the flame flame, that is, the very mighty flame, or the flame that flameth exceedingly. Meaning a very great punishment. See Job 15. on ver. 30.] shall not be quenched, but all faces from the South to the North [that is, all men from one end of the land to the other. Compare below ch. 21. 4.] shall be burnt thereby,

48 And all flesh [That is, every man. See Genes. 6. on ver. 12.] shall see that I the LORD have kindled it: it shall not be quenched.

49 And I said, Ah Lord LORD! they say of me, [To wit, mocking at my person, ministry, calling] is he not an inventor of parables? [Of the word parable see above chap. 17. on ver. 2.]

CHAP. XXI.

God commandeth the Prophet to preach very sharply against Jerusalem, the Temple, and the whole land, both high and low, concerning the sword of the Lord, for which the Prophet must sigh and lament, for a token unto the people, ver. 1, 2, &c. He foretelleth that the King of Babylon shall enter into consultation whether he shall first sit upon Jerusalem, or upon the land of the Ammonites, but yet that he shall first march to Jerusalem, because of their perfidy, 24. A prophecy against the kingdom of Juda, and of the coming of Christ, 30, also against the Ammonites, 33.

AND the word of the Lord came unto me, saying:

2 Child of man set thy face against Jerusalem, [See above chap. 20. on ver. 46.] and drop [That is, teach, reprove, exhort. See Deut. 32. on ver. 2.] against the sanctuaries, [Meaning the Temple of the Lord, concerning which the Jews did so boast and brag, as if it could not be destroyed, Jerem. 7. 4. The plural number is used, because this Temple had divers parts See Levit. 26. on ver. 31.] and prophesie against the land of Israel, [Meaning the land of Juda, which was a part of the land of Canaan, which the Lord had promised unto the Israelites for their inheritance, See above chap. 6. on ver. 2.]

3 And say to the land of Israel, Thus saith the LORD, Behold I (will be) upon thee; [As if the Lord should say, Not onely the Babylonians are set against thee, but I my self am your adversary also, ready for to destroy you. See above chap. 13. ver. 8.] and I will draw my sword out of his sheath: [It is spoken of God after the manner of men: as also Levit. 26. 33. Sword for the judgment of war, Levit. 26. 6. Sometimes it seemeth to comprehend yet some other punishment, as Job 19. ver. 29. as war is a sea of all manner of plagues. See also Psal. 22. on. ver. 21.] [and I will cut off from thee the righteous and the wicked, [Meaning the righteous in shew, but not in truth, as above chap. 3. 20. See the Annotat. Or, the righteous in comparison of the wicked that is more unrighteous. He that is less wicked is justified by him that is more wicked, that is, he is counted more righteous in respect of him. See above chap. 16. 51, 52. If the word righteous be taken for the true godly man, then he is punished with the wicked man, because he continueth with him, though the godly man doth not perish as the wicked man doth. Compare Revel. 18. 4.]

4 Because (then) I will cut off from thee the righteous and the wicked, therefore shall my sword go forth out of his sheath against all flesh, from the South (to) the North. See above chap. 20. on ver. 47, and 48.

5 And all flesh shall know that I the LORD have drawn my sword out of his sheath: it shall not return any more. [That is, not be put up into the sheath again: that is, not cease from destroying until it shall have executed my full vengeance]

6 But thou child of man, sigh [to wit, to represent the lamentation and howling that the Jews should make

make when they should hear the news of the Chaldeans coming] *sigh before their eyes* [to wit, the eyes of the people among whom thou dwellest; for the prophets action was to be a sure token unto the Congregation of the judgements that should come upon the Jews in Judea and Childea] *with breaking of the loins*, [that is, with such heavy fetching up of his breath out of the depth of his body, and with such a carriage and wringing of his limbs as if his loins were broken] *and with bitterness*. [that is, with most inward smarting grief. Compare 2 Kings 4. on ver. 27.]

7 *And it shall come to pass when they shall say unto thee, wherefore sighest thou? that thou shalt say, for the report, for it cometh:* [that is, the certain news of the coming of the Chaldeans to destroy you] *and every heart shall melt,* [to wit, for fear. See Deut. 1. on ver. 28. and Jos. 2. on ver. 11.] *and all hands shall be slack,* [through astonishment and disquietness. See 2 Sam. 4. on ver. 1.] *and every spirit shall shrink up,* [that is, by the apprehension and feeling of its miseries be straightened, pressed and contracted. The contrary is, when the heart dilateth and spreadeth itself, Psal. 119. 32.] *and all knees (shall) flow away* [Heb. go away; that is, lose their strength: See above chap. 7. on ver. 17.] *(like) water Behold, it cometh, and shall be done, saith the Lord LORD.*

8 *Again, the word of the LORD came unto me, saying:*

9 *Child of man prophesy and say, Thus saith the LORD, fly thy sword* [Understand by the sword the plague of war. See Levit. 26. on ver. 6.] *the sword* [the word is doubled, to express the greatness and certainty of the thing that is related, as likewise the grief and sorrow of him that maketh the relation; and also to stir them up, whom the relation concerneth to hearty sorrow and grief. Compare 2 Kings. 4. 19. Isa. 26. 5. Jerem. 4. 19. and below ver. 28. is sharpened, [to wit, to punish and to destroy you] and also wiped, [that is, made clean, neat.]

10 *It is sharpened that it may slay a slaughter;* [Understand hereby the slaying and murdering of the Jews by the sword and weapons of the Chaldeans. The Hebrew word is likewise so taken Psal. 37. 14. Isa. 34. 6. Jerem. 25. 34. Otherwise it signifieth the slaughter of beasts for mans food and nourishment; Gen. 43. 16. Prov. 9. 2. See the Annotat] *it is wiped that it may glut: x*: [that is, that it may be apt for to terrify and slay. Compare Deut. 32. 41. Job. 20. 25. and the Annotat.] *or shall we (then) rejoice?* [Some take these to be the words of the Prophet unto the Jews, wherein he gives a reason why he ought to fight as he was enjoyed, above ver. 6. namely, because there was no cause of gladness, but sufficient cause of mourning and sighing. Heb. or we shall rejoice] *u* [to wit, the mentioned sword] *is the rod* [that is, the scourge or punishment. See Job 9. on ver. 34] *of my son,* [that is, wherewith I chastise my son, to wit, my people Israel; which are so called in respect of the covenant of grace. See Exod. 4. 22. and the Annotat. Or understand the natural and eternal Son of God, by whom the Father executeth his judgements. Psal. 2. 7, 8, 9, 12. These are Gods words unto the Prophet] *that* [to wit, the rod] *concerneth all wood,* [that is, is so strong and rough, that it cannot be broken by beating against any wood, be it never so hard. Others, the tribe of my son cont. mth all wood. That is, my people careth not for any earthly correction, therefore I will punish them with the sword. Others, all trees; that is, all men that were left in Juda, both high and low, the

princes & the common sort of people. See below, r. 2.]

11 *And he (Namely God) hath given it* [to wit, the sword] *to be wiped, that they may handle it with the hand: that sword is sharpened and it is wiped, to give it into the hand of the slayer* [that is, of the King of Babylon and his army]

12 *Cry and howl, O child of man, for the same* [to wit, that sharpened and wiped sword] *shall be against my people,* [to wit, to destroy and cut them off] *it shall be against all the Princes of Israel: terrors by reason of the sword shall be among my people;* [Others, they, to wit the aforementioned Princes shall be thrust down into the sword with my people; that is, shall fall into the sword, and perish by war] *therefore smite upon (thy) hip,* [to wit, in token of great grief. See Jer. 31. 19.]

13 *when there was trial,* [To wit, whereby I formerly tried my people by the Chaldeans and other enemies that grievously plagued them, 2 Kings 23. 33. and 24. 1, &c. 2 Chron. 36. 3, &c.] *what was it then?* [what did it avail, to wit, for the amendment of my people? as if he should say, nothing at all] *should there then also* [to wit, in regard the people grow daily worse and worse] *be no cont. mng rod?* [whereby they may be punished according to their deserts. See of the contumacious rod above on ver. 10. Others, should they then (to wit, my people also no: be without) the contumacious rod? Others, If it were a trial, what would it be? Should h (nevertheless) not be a contumacious tribe?] *said the Lord LORD.*

14 *Therefore, thou child of man, prophesy and smite hand against hand:* [That is, smite thine hands together, to wit, for a token of grief and sorrow for the wilful perverseness of the Jews, and of their terrible ruine and destruction. So above chap. 6. 11. See the Annotat. It may also be that this clapping of the hands is enjoined to the Prophet to signify how the Chaldeans should incite one another on to fall upon the Jews. Compare the 17. verse following, and below chap. 22. 13.] *for the sword shall be doubled the third time,* [that is, be often used for to destroy the Jews. Or understand this of three great slaughters which the Chaldeans made among the Jews. See of the first 2 Kings 25. 5, 6, 7. Jer. 52. 8, 9, 10, 11. of the second, 2 K. 25. 8, 9, 10, &c. Jer. 52. 12, 13, 14, &c. and of the third, which after the death of Gedalia was also made by the Chaldeans among the Jews that were led into Egypt. See Jerem. 40. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46.] *it is the sword of th. m. b. t shall b. fl in:* [that is, which shall slay and destroy many men] *it is the sword of the great men that shall be slain,* [that is, wherewith not only mean and ordinary men, but even Lords and Princes shall be slain. See of the word Great men so called 2 Kings 5. 1, and 10. 6, and the Annotat] *which shall rush in unto them into (their) innermost chambers.* [that is, it shall rush in unto those that shall hide themselves in the most secret and private places that be to escape the sword. Compare 1 Kings 20. 30. and 22. 25. Heb. nich shall in chamber or is in chambering unto them in the innermost (places)]

15 *I have set the point* [Or edge, or brightness. Others render the word terror, slaughter, or cry. It is only found here] *th point of the sword against all their gates,* [that is against their cities, strong holds, which in times past mainly consisted in their gates. See Gen. 22. on ver. 17.] *that (their) heart may melt,* [that is, may perish for anguish and fear, and may lose all its strength. So Jos. 2. 9, 24. Job 30. 22.] *and the stumbling-blocks be multiplied:* [that is, the occasions of falling, wherinto they inall cast and destroy themselves; seeking indeed to escape dangers, and to save their lives, but should fall out of one

not another. Compare above chap. 7. 19.] Job ! it [to wit, the sword] is fitted that it may glitter, [Heb. far glittering. That is, that it may be fit to terrifie and destroy the obstinate Jews. Compare above ver. 10. and below ver. 28.] it is wrapt up for to slay. [that is, its laid by to have it ready for the slaughter. Others, sharpened! They are the words of the Prophet lamenting the misery of the people]

16 Keep close together (O sword) to the right hand, order thy self, turn to the left hand, [Heb. keep close together, go the right hand, order thy self, go to the left hand. See of this phrase Psal. 45, on ver. 5. The Lord here speaketh unto the sword as if it were the souldier himself that was to use it. See Job 14, on ver. 7. he giveth it a charge to joyne and unite it self together with the other swords or souldiers of his band, that they may all at once with one courage and strength fall upon the enemy, whether on the right or on the left] whithersoever thy face is set. [that is, to what part or place of Judea soever thou art commanded to go so to kill and slay, spare not nor pity any man]

17 And I my self will also smite mine hand against mine hand, [to wit, to encourage and mitigate the Chaldeans, and to stir them up to destroy and cut off the Jewish nation. See above the Annotation on ver. 14. Understand that this shold so appear by the event of the busines, that the actions of the Chaldeans agreed wth the righteous will of God] and (will) cause my fury to rest: [that is, I will wreak my spleen upon you, and satisfie my wrath upon you. Compare above chap. 5, on ver. 13.] I the LORD have spok an it.

18 Again, the word of the LORD came unto me, saying:

19 Now, thou child of man, set before thee two waies, [To wit, by pointing and expressing them upon a painted table, as above chap. 4, on ver. 1, 2, both waies coming forth out of the land of Babylon, as followeth, whereof the one was on the right hand, to come into Judea; the other on the left, to come into the land of the Ammonites. Now Nebuchadnezzar took council which land he should first set upon in this expedition, which is here signified by these two waies] whereby the sword of the King of Babel my come: they shall both come forth out of one land; [to wit, Babylon. Or out of one maes land; that is, out of the King of Babels land] and chooseone side [Heb. hand. See Prov. 8, 3. and the Annotation. Understand from whence the King of Babel should fall into the land of Juda] choose it at the head of the way of the city. [that is, at the beginning of the cloes-waies; to wit, at the way that turneth to the city of Jerusalem. It is a prophecy that Nebuchadnezzar should first seek to bring the land of Juda under his subjection, tht he might afterwards subdue the Ammonites also]

20 Thou shalt appoint a way whereby the sword shall enter in against Rabba of the children of Ammon, See 2 Sam. 11, on ver. 1.] or against Juda to the de fenced (city) of Jerusalem.

21 For the King of Babel shall stand [To wit, when he shall march up with an army out of his own land toward the South to do some warlike exploit. In the Hebrew the time past is used, stood, to shew the certainty of this relation, as if it had been already done] at the parting of the way[To wit, as one that is in doubt which way he should go, whether that way which leadeth to the right hand, or that which leadeth to the left. Heb. at the mother of the way. Meaning a place where two waies meet or cross, which is divided into two waies. The parting of the way is called a mother of waies, because out of it other

waies do come forth, as from a mother children do come forth] at th. head [that is, at the beginning, the entry. See above chap. 16, 25, the Annotation.] of the two waies to use divination: [Heb. to divine divination, that is, to use divination, or to deal in divination. See of the word divination, Prov. 16, on ver. 10. The meaning is, that he would use the art of his idolatrous divination to see which way he should go] he shall grind his arrows, [to the end that when he should have made use of them according to his superstitious custom, they might tell him which way he should choose. Others render the word ar ons, knives, which were wiped and made clean when they had done many offerings therewith, from which the heathen made their divination] he shall enquire of [that is, ask counsel of] the Teraphim, [See Gen. 31, on ver. 19.] he shall look in the liver, [to wit, of their slain beasts. Now from the disposition and quality of the liver they judged, according to their idolatrous superstition, what they were to do or omit]

22 The divination shall be at his right hand upon Jerusalem, [That is, the divination shall shew that Nebuchadnezzar was to choose the right hand, to besiege Jerusalem first, as followeth] to appoint captains, [that is, to attempt and ordain the siege against Jerusalem. The Hebrew word rendered here captains is so used 2 Kings 11, 4. but in the following words of this verse it signifieth battering rams; as also above chap. 4, 2.] to open the mouth in killing, [that is, to drive on the souldiers with a great noise and cry to the murdering and destroying of the Jews: or for the opening of some gap or hole in the wall whereby they might break into the city. The following word shouting may also be rendied a broken sound [to lift up the voice, with shouting, [that is, with a fearful alarm to frighten the enemies, and to fill on upon the city] to appoint battering rams [See above chap. 4, on ver. 2.] against the gates, to cast up strong holds, to build bulwarks. [Compare above chap. 4, 2, and 17, 17.]

23 This [That is, this their prophetic] shall be unto them [to wit, unto the Jews] as a vain divination [Heb. a divination of vanity, or of a lie. Compare below ver. 29] in their eyes, [that is, in their judgement. See Job 18, on ver. 3] (because) they are sworne with oaths among them; [namely, the Jews, with the Egyptians, or all other nations round about that had promised the Jews with an oath that they would protect them against the Chaldeans. Some understand it of the oath whereby they were engag'd to the King of Babel, from that which followeth] but he [namely the King of Babel] will remember the iniquity [meaning the disloyalty and perjury which King Zedekia had shewed in breaking his covenant made with Nebuchadnezzar] till they [namely the Jews that dwelt in Jerusalem and in the places thereto belonging] may be taken. [or app'caded, taken in custody that is, be conquered and led away by weapons of war, and carried away captive]

24 Therefore thus saith the Lord LORD, Because ye make your iniquity to be remembred, in that your transgressions are discovered, so that your sins are seen in all your doings: [That is, because ye make me and the King of Babel to remember it by going on wilfully and openly in your perjury, and strengthening your selves therein by new covenants which ye have made with other nations against the King of Babel] because remembrance is bad (of you) ye shall be taken with the hand, [to wit, of Nebuchadnezzar, that is, by his mighty army]

25 And thou, O profane wicked Prince of Israel, [He meaneth Zedekia King of Juda, who was profane and wicked, to wit, by reason of his idolatry against

against God, perjury against King Nebuchadnezzar, cruelty against his own subjects, &c. whose day shall come [to wit, the day of thy punishment and ruine. See Job 18. 20, and the Annotat, and Psal. 37. on ver. 13, likewise here below ver. 29.] at the time of the uttermost iniquity : [that is, when iniquity shall be come to the highest, and shall be full, Gen. 15. 16. Heb. at the time of the iniquity of the end, or of the utmost ; that is, to the utmost or final iniquity. Or we may understand with some by iniquity, as else where, the punishment of iniquity, and of the end, that is, which shall make an end of them, or which shall put an end to them. So below ver. 29, and chap. 35. 5.]

26 Thus saith the Lord LORD, Remove that hat, [To wit, from thine head. See of this hat Exod. 28. on ver. 4.] and lift off that crown : this shall not be the same ; [that is, be no more thy crown : that is, thou shalt be no more King] I will exalt him that is low, [meaning King Joachin that was in the Babylonian captivity, of whose exaltation see 2 Kings 25. 27, &c.] and abase him that is high. [that is, Zedekia, who indeed was King at this present, but should be soon taken prisoner, be made blind, and carried away to Babel. See 2 Kings 25. 6, 7.]

27 I will overturn, overturn, overturn that (crown), [To wit, that crown whereof mention is made in the former verse; that is, I will utterly abolish, overthrow and destroy it : the same word is thrice repeated, to shew the certainty of the prediction, and the zeal of the Prophet, and also to move him efficaciously whom it did concern. Compare Isa. 7. 4. and 22. 29. The Hebrew word is so taken Isa. 24. 1.] yea it shall not be [that is, there shall be no King of the tribe of Juda] until he come that hath right (to it), [to wit, to have the crown. This is our Lord Jesus Christ, who is the true son and successor of David] and (to whom) I will give (him) that. [to wit, right]

28 And thou child of man, prophesy and say ; Thus saith the Lord LORD concerning the children of Ammon, and concerning their reproch : [To wit, which they have done unto my people ; whereof see below chap. 35. 6. and Zephan. 2. 8.] say then, the sword, the sword [of the like doubling of this word see above on ver. 9.] is drawn forth, [Heb. opened. See Psal. 37. on ver. 14.] it is wiped for the slaughter, [to wit, of you, O Ammonites, which have likewise revolted from King Nebuchadnezzar; and therefore ye shall not escape destruction, though it be Jerusalems turn first] to consume [Others, to apprehend, or to take hold] to glitter : [Others, because of the glittering. That is, because it is so fitted and prepared even unto glittering, that with the slaughter it shall also cause great fear and terror. Compare above on ver. 10.]

29 Whiles they [Meaning the false Prophets of the Ammonites] see vanity [that is, prophetic falsehood, to wit, concerning peace. For whiles they thus flatter you, the Chaldeans shall fall upon you] unto thee, [he speaketh unto the people of the Ammonites] whiles they foretel a lie unto thee, to set thee upon the necks of them that are slain by the wicked, [that is, to cause you to rejoice at the Jews that are oppressed by the Chaldeans, as if you were not to expect the same oppression your selves. Heb. upon the necks of the slain of the wicked. Meaning the Jews that were murdered by the Chaldeans] whose day [to wit, the day of those that are slain. See of this day above on ver. 25.] was come at the time of the uttermost iniquity.

30 Cause (thy sword) to return into his sheath : [That is, resist not the Chaldeans, for it will not avail you. Others, should I cause (the sword) to return into

his sheath ? Intimating, no, but I will, &c.] I will judge thee [that is, punish thee with the sword of the Chaldeans. See Genes. 15. on vers. 14.] in the place where thou wast created, [that is, in the country where thou wast born] in the land of thy habitations. [Others, of thy dealings.]

31 And I will poure out mine indignation upon thee, I will blow against thee by the fire of my wrath : [Compare above chap. 20. 47. and the Annotat.] and I will deliver thee into hand of the burning men, [to wit, burning with anger and enmity. Others, and irrational men] forgers of destruction [that is, that are skilful and cunning to work destruction]

32 Thou shalt be for meat to the fire, [Heb. thou shalt be for to eat, &c. that is, for the fire to eat thee. As the fire devoureth wood, so shall the enemies devour thee] thy blood shall be in the midst of the land : [to wit, every where cruelly shed by the enemies] thou shalt not be remembred (any more,) [to wit, by men. So extremely shalt thou be destroyed. Compare below chap. 25. 10.] for I the LORD have spoken it.

CHAP. XXII.

God setteth down a Catalogue of the abominable sins that were rife in Jerusalen, committed against the first and second table of the law, ver. 1, 2, 3, &c. for which he in very fierce anger foretelleth them fearful astonishment and scattering among the heathen, 13 and that he will, because they are become as drofs, melt them in Jerusalen as in a furnace by the fire of his anger, 17. General wickedness of Prophets, Priests, Princes, and people, 23.

M oreover the word of the LORD came unto me, saying :

2 Now thou child of man, shouldest thou give judgement to the bloody city, [That is, which is full of slaughter and murder. Heb. city of bloods. So below chap. 24. 6, 9. Nahum 3. 1. See Gen. 37. on ver. 27.] shouldest thou give judgement ? [See above chap. 20. on ver. 4. and below chap. 23. 36.] yea make known unto her all her abominations :

3 And say, Thus saith the LORD, O city that sheddeth blood in the midst of it, [That is, whose inhabitants shed blood, or in which men shed blood : and so in the sequel] that her time may come, [to wit, the time of her punishment and destruction, their end which by their sins they draw upon themselves, and is justly determined by God to come upon them. See above chap. 7. 7, 10. with the Annotat. So in the sequel, daies and years : one and the same thing is declared in divers words. Compare further Mich. 6. on ver. 16. and above chap. 12. 23, 24, 25, 27.] and maketh dung-gods [See Levit. 26. on ver. 30.] against her self [or by her self, in her self, for h' r selfe] to desile her self.

4 Thou art become guilty by thy blood [This is expounded by the words adjoined. So below ver. 13.] that thou hast shed, and thou hast defiled thy self with thy dung-gods which thou hast made, and hast caused thy dayes to draw near, and art come unto thy years : [See on the former verse] therefore have I delivered thee unto the heathen (for) a reproch, and to all lands (for) a mocking. [Or, appointed, made thee a reproch by, or, for, under, &c. (See Deut. 28. 36.) That is, I will surely do it, as I have already begun to do it]

5 Those that are near, and (those that are) far
B b b b b b z from

from thee, shall mock thee, thou unclean in name, [That is, that hast a base ignominious name, being every where infamous by reason of the wickedness that is committed in thee] and full of disquietness. [Or, abundant in stirring, commotion: within which there is such a continual stir, to commit all manner of horrible wickedness; and enmity, whereby thou everywhere gettest shame and disgrace. This is declared in the sequel]

6 Behold, the Princes of Israel were [Or, are: and so in the sequel] in thee, every one according to his power [Heb. atm; that is, according to his ability: every one striveth to be foremost: he that doth it not, it is for want of power, not for want of will. See Job 22. on vers. 8.] to shed blood. [That is, they are, or have been bent to it, they give their mind to shed blood, they make it their work, their whole business to commit murder, and to shed innocent blood, instead that they should (as they ought) to have punished it]

7 In thee have they [That is, have they: and so in the sequel] set light by father and mother; [That is, vilified, despised, contemned them] in the midst of thee have they dealt by oppression with the stranger: [Oppressing him either by violence and cruelty, or by deceit and subtlety] in thee have they oppressed [or spoiled] the fatherless and the widows.

8 Thou hast despised mine holy things, and thou hast profaned my Sabbaths.

9 In thee were backbiters to shed blood, [Heb. men of backbiting; which by their running up and down and tale-bearing and informing have brought their neighbour into trouble, and to destruction. See Levit. 19. on vers. 16.] and in thee have they eaten upon the mountains, [See above chap. 18. on vers. 6. That is, there have been such in thee, and there are such still that do this] they have committed lewdness in the midst of thee.

10 In thee have men discovered (their) fathers shame: [That is, committed horrible incest. See Levit. 19. on vers. 6.] in thee have they deflowered her [Or, disgraced, layen with her. Heb. bumbled her. So in the next verse] that was unclean by separation. [See Levit. 15. on vers. 24.]

11 Moreover one hath committed abomination with his neighbours wife, and another hath with lewdness defiled his sons wife: yet another in thee hath deflowered his sister, his fathers daughter. [See Levit. 18. 20. Jerem. 5. 8. Levit. 18. 15. Levit. 18. 9.]

12 In thee have they taken gifts to shed blood, thou hast taken usury and extortion; [See of usury and extortion Levit. 25. on vers. 36.] and thou hast practised greediness upon thy neighbour by oppression: [By extorting from him unlawful gain, or condemning him by crafty and subtle devices: for the Hebrew word is used of both] but thou hast forgotten me, saith the Lord LORD.

13 Behold then I have smitten mine hand, [To wit, one hand against, or in the other; a token of displeasure, and abhorring of this wickedness mentioned in the following words, a purpose to punish, and instigating the enemy. Compare above chap. 21. 13. with the Annotat. thereto] for thy greediness which thou hast practised, and for thy blood [As above vers. 4.] which hath been [to wit, greediness and murder] in the midst of thee.

14 Shall thine heart stand? shall thine hands be strong? Implying by no means: but heart and courage shall then fail thee, and thine hands shall wax feeble] in the dyes when I shall deal with thee [According to my justice and thy deserts] I the LORD have spoken it, and I will do it.

15 And I will scatter thee among the heathen, and disperse thee in the land: [Compare above chap. 12. 14, 15.] and consume [Or, cause to perish] thy uncleanness out of thee. [That is, I will make thine inhabitants leave that uncleanness, when they shall be driven out of their own country, and be carried away captive. Compare below chap. 23. 27.]

16 So thou shalt be profaned in thy self [Being used as a profane, vile, base, contemptible city, in regard of thy desolation. Others, thou shalt give thy self for an inheritance, or, be taken for an inheritance, That is, foreign nations shall possess thee, and bear the rule over thee] before the eyes of the heathen: and thou shalt know that I am the LORD.

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

18 Child of man, those of the house of Israel are to me become dross: [See Isa. 1. 22. Jerem. 6. 28, 29, 30. with the Annotat. Heb. the house of Israel are unto me, &c.] all they are copper, or tin, or, iron, or lead, [whereas they should be fine gold and silver; that is, upright, holy and godly] in the midst of the furnace; they are become the dross's of silver.

19 Therefore thus saith the Lord LORD, Because ye are all become dross, therefore behold, I will gather you into the midst of Jerusalem. [As into a furnace. This is declared in the sequel. Compare above chap. 11. 7.]

20 (As) silver, or, copper, or iron, or lead, or tin, is gathered [Heb. (according to) the gathering of silver, &c.] into the midst of a furnace, to blow up the fire upon it, to melt it: so will I gather you in mine anger, and in my fury leave (you) there, and melt (you).

21 Yea I will bring you together, and will blow upon you in the fire of my wrath, (so) that ye shall be melted in the midst thereof. [To wit, of the city of Jerusalem. So in the next verse. Compare vers. 19.]

22 As silver is melted in the midst of the furnace, so shall ye be melted in the midst thereof: and ye shall know that I the LORD have poured out my fury upon you.

23 Moreover, the word of the LORD came unto me, saying:

24 Child of man, say unto her, [Jerusalem and the land of Juda, as followeth] thou art a land that is not cleansed, [from wicked men and wickedness: thou art not amended by my judgements and punishments] (that hath) not (had) her shewre of rain [Or, that is not rained upon; that is, which is not cleansed by my judgements: as a great shewre of rain is wont to cleanse and wash away filth and dirt. Others, (which) shall not be rained upon; that is, thou shalt be consumed and destroyed by my judgements, and not be enlightened or refreshed] in the day of wrath. [That is, of my judgements]

25 The conspiracy [Or confederacy] of her Prophets [That is, Jerusalems Prophets: and so in the sequel.] is in the midst of her, like a raving lion that ravanceth a prey; [The false prophets have combined together against the true Prophets of God, and those that are addicted to them, to ruin them. Compare Jerem. 20. 2, and 26. 8, 9. and 29. 25. 62. Lament. 4. 13.] they eat up souls, [that is, menna (See Gen. 12 on v.5.) in making them bare and naked by their seducing prophecies, for which they will be well rewarded: and they devour godly mens estates (as followeth) by false accusations and evil practises. Compare Mich. 3. 11. Matth. 23. 14.] they take away the treasure and precious things; they multiply her widows in the midst of her. [Bereaving them of their husbands, whom by their false accusations they cause to be put to death.]

26 The Priests offer violence to my law, [Without any

any fear rushing in upon it, and wresting it after their own mind. Compare Zeph. 3. 3, 4.] and they profane mine holy things ; they put no distinction between the holy and the profane, neither shew (the difference) between the unclean and the clean : moreover, they hide their eyes from my Sabbaths ; [that is, they withdraw themselves from the observation of my Sabbaths, as if they were altogether ignorant of mine ordinance concerning the same] yet I am profaned in the midst of them. [That is, I am dishonoured, and accounted as nought among them, as if I were not a God : thus they deal with me, and are the cause that others do the like]

27 Her Princes are in the midst of her like wolves that raven at a prey, to shed blood and to destroy souls. [that is, men; as above ver. 25.] that they might practise greediness.

28 Now her Prophets daube her with loose time, [See above chap. 13. on ver. 10.] seeing vanity, [Or falsehood : falsely pretending that God hath revealed this and that thing unto them by visions. See above chap. 13. 6.] and foretelling a lie unto them, saying, Thus saith the Lord LORD ; and the LORD hath not spoken.

29 The people of the land practise mere oppression and commit mere robbery, [Heb. oppression, or (with) oppression rob robbery. That is, the whole land is full of deceit and violence] also they oppress [or, vex, plunder, rob] the miserable and needy, and they oppress the stranger without right. [Or, wrongfully, against all reason, without measure, or, so as that no right is done to him ; to wit, by the Magistrate. Heb. by, or in, with, not judgment, &c.]

30 Now I sought a man out of them [That is, among them] that might wall up the wall, [See above c. 13. 5. with the Annotat.] and stand in the gap before my face for the land, that I might not destroy it : but I found none.

31 Therefore I poured out mine indignation upon them ; I have consumed them by the fire of my wrath, their way have I rended upon their head, [See above chap. 9. on ver. 10.] saith the Lord LORD.

C H A P. XXIII.

under the names of two women, Obola and Oholiba, God describeth at large the whoredoms and adulteries of Samaria and Jerusalem, or Israel and Juda, ver. 1, 2, &c. also 36, &c. For which cause both these unsatisfiable adulteresses were to be sentenced and dealt with according to justice therein required, 22, &c. also 45, &c.]

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

2 Child of man, there were two women, the daughters of one mother : [Meaning Juda and the ten tribes, both descended from Israel, Jerem. 3, 8, 7, 10. and above chap. 16. 44, 45.]

3 These committed whoredome [That is, committed Idolatry. See Levit. 7. on ver. 7. and above chap. 20. 8. and below ver. 8, 19. &c.] in Egypt : they committed whoredom in their youth : [When I first took them for mine own people. See Jerem. 2. 2. Hof. 2. 2. with the Annotat.] there were their breasts pressed, and there were the teats of their virginity felt. [Or, handled. [Heb. they handled, or felt : that is, they did it, it was done. Their idolatrous practices are thus shadowed out. So below ver. 8. &c. Others, spoiled, or bruised.

4 Now their names [Meaning figurative or bo-

1 owed names] were Obola [that is, their Tent or Tabernacle : so God calleth the ten tribes, and Samaria (their chief City, Isa. 7. 9. as follower) because they had separated themselves from Juda, the temple and the true worship of God, and had set up a worship of their devising. See 1 Kings. 12. 16, 28, 29. &c.] the greatest, [So are the ten tribes called by reason of their power and respect] and Oholiba [that is, my Tent (is) in, or among them. So God called Jerusalem and Juda, because his Temple and worship were there, which he had ordained himself] her sister : and they became mine, [Or, were mine, Heb. unto me ; that is, I married them, or had married them, and had made a matrimonial covenant with them. See above chap. 16. 8, 22. For God giveth them these names from that which happened during the time of the marriage, while that lasted] and bare sons and daughters : these were their names ; [Meaning proper, and no figurative names] Samaria is Obola and Jerusalem Oholiba.

5 Now Obola played the harlot, being under me [That is, though she was my married wife, and was under my subjection, yet she proved unfaithful unto me, and kept company with others, instead of me ; as the Hebrew word may be also rendered, but not without such filling up of the sense] and she doted on her suitors, [The heathenish nations, with whom she entred into covenant, and embraced their idols. See ver. 7, 30, &c.] on the Assyrians [Heb. Assur] that were near : [See 2 Kings 15. 19. and Isa. 7. 8, 17, 18. Hof. 8. 9, 10, &c.]

6 Clothed with sate-colour, Princes and Rulers, all of them desirable young men : [Heb. young men of desire, or, wish ; that is, desirable, wished for, and consequently pleasant, gracious young men. So ver. 12, 13.] horsemen riding upon horses.

7 Thus she committed her whoredome with the y, [Heb. properly she gave, or delivered her whoredomes to them ; that is, she behaved herself as a bold impudent strumpet] which were all the choise of the children of Assur : [That is, Assyrians. See above chap. 16. 26. So ver. 23. and children of Babel, ver. 15, 23.] and with all on whom she doted, with all their dung-gods she defiled her self. [Or, the words being a little transposed, thus : and she defiled her self with all their dung-gods, and with all on whom she doted.

8 Neither left she her (whoredomes brought) from Egypt : [As above ver. 3. This may be specially understood of the idolatry of the golden calves, first set up in the wilderness, and after at Dan and Bethel ; and of the covenants made with Egypt. See 2 Kings 17. 4.] for they had layen with her in her youth, and had felt the teats of her virginity ; [as above ver. 3.] and they had poured out their whoredome upon her.

9 Therefore I delivered her into the hand of her suitors, into the hand of the children of Assur, [See 2 Kings chap. 17. and 18.] upon whom she doted. [And yet afterwards fell off from them, 2 Kings 17. 4.]

10 These discovered her shame, [See above chap. 16. 37.] and they took away her sons and her daughters, but they slew her with the sword : [That is, they slew the most principal of the people with the sword. Compare below ver. 25.] and she got a name among women, [that is, she became famous, as a special example and spectacle of Gods righteous judgement among all nations, as followeth] after they had exercised judgements upon her. [That is, had punished her for her disloyalty committed against God, and her confederates]

11 When her sister Oholiba [Jerusalem and Juda, above ver. 4.] saw (this), then she corrupted her

love yet more than she, [She did worse than Ghola, that is, then the ten tribes, not taking warning by her example. Compare this with Jerem. 3. 8, 9, 10, 11, and above chap. 16. 47, 51.] and her whoredoms more than the whoredoms of her sister.

12 She doted upon the children of Assur, [See above chap. 18. 28.] the Princes and Rulers that were near, [As above ver. 5.] clothed with perfect ornament [Heb. with perfection; to wit, of ornament] horsemen riding upon horses: all of them desirable young men. [As above ver. 6.]

13 Then I saw that she was defiled; they had both one manner of way. [Juda took the same course that Isiael had done. See Genes. 6. on ver. 12. and below ver. 31.]

14 *Ye also added yet more unto her whoredoms*: for when she saw men pourtrayed [Heb. men of pourtrayed, or pictured, printed, engraved things. See above chap. 8. 10.] upon the wall, [to wit, in her own country; as the outlandish pictures, especially of proud nations, are wont to be every where carried about and pourtrayed to satisfy the curiosity & pride of many men] the images of the Chaldeans pictured with vermilion, [See Jer. 22, on ver. 14.]

15 Girded with a girdle upon their loins, having abundantly died (hats) [or (hats) died abundantly; or, much hanging down, waving up and down] upon their heads, which were all of them captains to look to (after) the likeness of the children of Babyl of Chaldea the land of their nativity. [From whence they were carried into Juda, or at least pourtrayed or pictured after the habit that was worn in Babyl]

16 Then she grew enamoured with them [As immodest women are inflamed with and dote upon strange gay pictures, so was Judea enamoured with the pictures of the Chaldeans. See a beginning and spake of this, 2 Kings 20. 12, 13, &c. above chap. 16. 29.] with the looking on of her eyes: [that is, as soon as the lookt upon them with her eyes, she was inflamed with an heathenish carnal idolatrous love towards them] and she sent messengers unto them into Chaldea.

17 Now the children of Babyl came to her in the bed of love, [That is, to lie with her; that is, to make a covenant with her] and defiled her with their whoredom: she also defiled her self with them after that her soul was drawn away from them [or turned away, separated her self, went away from them (the nature of the unchaste woman) so ver. 18, 22, 28. she estranged her self from the Chaldeans, and departed from them, lustng after Egypt, ver. 21.]

18 Thus she hath discovered her whoredome, and discovered her shame: then my soul was drawn off from her, as my soul was drawn off from her sister. [Isiael, or the ten tribes, called above Ghola]

19 Yet sh^o multiplied her whoredoms, remebering the daies of her youth, when. [Or wherein, or how] she had playd the harlot in the land of Egypt, [as above ver. 3.]

20 And she grew enamoured more than their concubines, [That is, the concubines of the Egyptians: that is, she behaved her self much more immoderately and more foolishly then other nations did that of old time had been united with Egypt. Some understand here the Babylonians and Chaldeans] whose flesh is (as) the flesh of asses, [to wit, the Egyptians flesh was such. (See above chap. 16. 26.) who were exceeding bent and inclined to corporal and spiritual whoredome] and whose issue is (like) the issue of horses, [or stone horses.]

21 Thus thou hast fetcht up again [Heb. visited: which word in our language is sometimes also used in the same signification when we speake of visiting,

trying, examining this or that thing again] the lewd act of thy youth: when those of Egypt felt thy heats, because of the paps of thy youth.

22 Therefore, O Obaliba, thus saith the Lord LORD, Behold, I will raise up thy suiters [See above chap. 16. 37.] against thee, from whom thy soul is drawn off: [meaning from the Chaldeans, as above ver. 17.] and I will bring them against thee from round about;

23 The children of Babel and all the Chaldeans, Pe-kod, and Sos, and Koia, [These are names of lands or counties belonging to Babel, and whose inhabitants were likewise used in the army of the Babylonians against Judea and Jerusalem. Compare further Jerem. 50. 21. with the Annotat. Some conceive them to be names of Princes or Captains of war] (and) all the children of Assur with them; desirable young men, which are all Princes and Rulers, Captains and renowned (men) which all ride on horseback.

24 They shall come against thee with carts, [Or char- nits, fighting charcts, and the following word riding-wagons] wagons and wheels, and with an assembly of nations, bucklers, and shields and helmets; [In the Hebrew these words are all used in the singular number, cart, wagon, wheel, buckler, shield, helmet, according to the use of the language] they shall set themselves round about against thee: [that is, besiege thee] and I will set judgement before thee face, [that is, I will lay the law open before them, which they shall use against thee, I will us: them as executioners of my judgments upon thee; I will so order and govern them that they shall give thee thy deserved reward] and they shall judge thee according to their judgements. [or way, manner, custome; so as they are wont to punish rebels, perjured persons, and adulteresses. See thereof the sequel]

25 And I will set my jealousy [My utmost and just vengeance for thy disloyalty committed against me] against thee, that th^y shall deal in fury with thee; they shall take off thy nose, and thine ears, [or take away, &c. that is, cut them off; as the Egyptians were wont to do unto adulteresses: whereby is further meant all manner of cruelty that th^e enemies should shew to her] and the last of thee [that is, the last of thee that remaineth, thy remnant] shall fall by the sword: [Others, thy last shall be that thou shalt fall by the sword, that is thy end: or at last thou shalt &c. So in the sequel] they shall take away thy sons and thy daughters, and the last of thee shall be consumed by the fire.

26 They shall also strip thee of thy clothes, and take away thy ornament instruments.

27 Thus will I make thy lewdness to cease from thee, [Compare above chap. 22. 15.] together with thy whoredome (brought) from the land of Egypt: and thou shalt not lift up thine eyes unto them, [to wit, the Egyptians] nor remember Egypt any more.

28 For thus saith the Lord LORD, Behold, I will deliver thee into the hand of them whom thou hatest, into the hand of them from whom thy soul is drawn off.

29 They shall deal with thee out of hatred, and take away all thy labour [That is, all that thou hast gotten by thy labour, all thy estate] and leave thee naked and bare, that thy harlotry maybe discovered toget her with thy lewdnes and whoredoms.

30 These things shall be done unto thee, [Or will I do unto thee; or shall they do unto thee: because the Hebrew word here (as elsewhere) is put without limitation of persons] because thou hast gone a whoring after the heathen, and because thou hast siled thy self with their dung-gods.

31 Thou hast walked in the way of thy sister: [As above ver. 13.] therefore will I give her cup into thine hand.

bhind. [To wit, the cup of my wrath whereof she hath drunken. That is, I will punish thee with like punishment, because thou hast committed like sins. See Psal. 11. on ver. 6. and Job 21. on ver. 20. Jer. 25. 15. &c.]

32 Thus saith the Lord LORD, Thou shalt drink thy sisters cup which is deep and large: thou shalt become a laughing-stock and a mocking; [as those that have drunk themselves drunk are wont to be] (the cup) containeth much. [H-b. is much in containing, or to contain; that is, much drink may go into it, as we use to say]

33 Thou shalt be full of drunkenness and misery: [the word misery or sorrow leaveth for exposition: as if God should say, thou shall be drunken and fill, but it shall be with sorrow and misery] the cup of thy sister Samaria is a cup of d solace, and of solitariness. [Others, of, or with the cup, &c. (which) &c.]

34 Thou shalt drink it, and suck (it) out, and thou shalt break the shards thereof to shivers, [As drunken men in their anger and madness break the drinking vessels in pieces, so shalt thou find thy self exceedingly vexed at my judgements] and thou shalt pluck off thine (own) breasts: [with which thou hast exercised spiritual whoredom. That is, thou shalt loath thy self because of thy sins, by feeling of the fearful punishments that shall come upon thee for the same] for I have spake it, saith the Lord LORD.

35 Therefore thus saith the Lord LORD, Because thou hast forgotten me and cast me behind thy back [See 1 Kings 14. on ver. 9.] therefore also thou also thy lewdness and thy whoredoms. [that is, the punishment thereof. So below ver. 49.]

36 And the LORD said unto me, Child of man, shouldest thou give judgment [See above chap. 20. on ver. 4. and 22. 2.] to Ohola and to Oholiba? [See above ver. 4.] yea shew them their abominations.

37 For they have committed adultery, and there is blood in their hands, [Especially the blood of their own children. See above chap. 16. 36. and below ver. 45.] and they have committed adultery with their dung-gods: moreover they have caused their children whom they hid from us to me, [as being Abrahams seed, and in covenant with me, likewise born whilst my marriage with them yet lasted. See above chap. 16. on ver. 20.] to pass before them (through the fire) [See above chap. 16. 20. 21. 36. 45 with the Annotat, likewise chap. 20. 31.] for meat. [to wit, of the fire; that is, to be consumed by the fire. Compare above chap. 16. 20. and 21. 32. with the Annotat.]

38 Yet they have done this unto me: [Or against me] they have defiled my sanctuary [Others, my fastuaries; that is, the Temple wherein was the holy place and the holy of holies] in the same day, and profaned my Sabbaths.

39 For when they had slain to their dung-gods, [Or smote them, cut (their) throats, to wit, to the honour of their idols. See above chap. 16. 20. 35. with the Annotat, also Isa. 57. 5.] then they came the same day into my sanctuary [as if (forsooth) they were willing to tender yet some service and honour unto me. Compare 2 Kings. 21. 4. 5. 7. 1. 7. 9. 10. and 11. 15. and above chap. 8. 3. 6. and below chap. 43. 8.] to prophesy it: and lo, this have they done in the midst of mine house. [See 2 Kings. 21. 4. &c.]

40 This is also (to be added) they sent unto me to come far: [To make unlawful covenants with heathenish nations, for the alluring and entertaining, of whom God relateth in the words following, that they used the like tricks, devices, and practises, as cunning bale-thumpers are wont to do. Compare Prov. 7. 16. 17. &c.] unto whom when a messenger was

sent, lo then they came for whom thou didst wash thy self, paintedst thine eyes, and adornedst thy self with ornaments,

41 And thou satest upon a glorious bed, before which a table was prepared, and whereupon thou hast set mine incense and mine oil, [which I had given thee, wherewith I as thy lawful husband had endowed and adorned thee, and which thou oughtest to have used to mine honour and glory. Compare Hos. 2. 8. 9. and above chap. 16. 16. 17. 18. 19.]

42 Now when the noise of the multitude was quiet upon it, [To wit, upon the aforesaid bed; that is, when these sellers had despatched their covenant-affairs with those great outlandish Lords, then (as it followeth) they sent unto others] then (they sent) [to wit, Ohola and Oholiba sent. This is here inserted to fill up the sense from ver. 40.] unto men of the multitude of men, [that is, of the common people, or of the meaner sort of men] (and) there were wine-bibbers brought from the wilderness: [or drunkards, drunken men, &c. Others, Sabeans, &c.] because the Hebrew word may signify both because the e is likewise mentioned made of the wilderness, so hereby may be understood all the rabble of vile and base nations, such as were the Sabeans (of whom see Job 1. on ver. 15.) Arabians, Moors, &c. (being also given to drinking and swilling) towards whom these adulterous sisters did likewise carry themselves like vile base strumpets. Others, and in them (namely Judah and Israel) was a voice of a merry company, (that is, there were heard mirth and joy (as is usual in fests and brothelhouses) for the heathenish covenants, and with the multitude, or because of the multitude of men (that is, of the common sort of people) were brought Sabeans, &c.] they put arm-rings [or arm-wraps, bracelets] upon their bands, [to wit, upon the hands of these harlots] and a beautiful crown [Heb. a crown of braam] upon their heads.

43 And I said [That is, I thought; spoken of God after the manner of men, to express the unbridled wickedness of the people, whereof in the sequel] of this that was grown old (in) adulteries: [or worn out &c.] This may be applied unto Ohola, as whose whoredom began even under the reign of Jeobam, after the death of Solomon: or of Oholiba, who continued longe in her own country: or of both together. O heis, And I told this old one of (the) adulteries, that is, I reproved her for them by my Prophets, but it was to no purpose, as followeth] now will they whore the whoredoms of this (whore) and that (also) [or and (also) of the other. It will begin again. Or as others, it will once cease with them both. Now &c. as if the Lord should have said, now it seemeth that notwithstanding her old age, her whoredome will begin again anew. Others, now will they whore out the whoredoms of this (whore) and sh: (also) her self. That is, now will they surely once grow weary and cease, as well those that come abroad to commit fornication with these harlots, as these harlots themselves: but no, the contrary hath appeared. Others (in that) they commit whoredome sometimes with this and sometimes with that (halter). These words because of their brevity are diversly rendred]

44 And they went in unto her, as they go in unto a woman that is a harlot: so they went in unto Ohola and unto Oholiba, those lewd women. [Heb. women of lewdness]

45 Righteous men, thy shall judge [Or condemn] them [this may be generally taken, as if the Lord should have said; all honest righteous men shall be made to condemn these harlots. Or it may be applied to the Assyrians and Babylonians, who are

are called righteous, because they were the executioners of God's justice upon Israel and Juda, and had just cause for it, by reason of their perjury and rebellion. See the next verse.] (according to) the judgement of adulteresses, and according to the judgement of blood-shedders : [See above chap. 16. on ver. 38.] for they are adulteresses, and blood is in their hand. [As above ver. 37.

46 For thus saith the Lord LORD , I will [Or one shall, they shall, as above chap. 16. 49.] cause an assembly to come up against them, and will give them up for a commotion, and for a prey.

47 And the assembly shall stone them with stones, and cut them down with their swords : they shall slay their sons and their daughters, and burn their houses with fire.

48 Thus will I cause lewdness to cease out of the land : that all women may be instructed not to do after your lewdness.

49 Thus shall they lay your lewdness upon you, [That is, upon your heads, recompensing and punishing you according to your deserts] and ye shall bear the sins of your dung-gods : [that is, the punishments of your sins committed with your dung-gods, as above verse 35.] and ye shall know that I am the Lord LORD .

CHAP. XXIV.

The year, day, and month of the Babylonians coming before Jerusalem, verse 1, 2. By the parable of a hot seething pot with pieces of flesh and bones, is foreshadowed the fearful calamity that should befall Jerusalem because of her wickedness, 3 which calamity should be so great, as that they should not mourn even for the destruction of the Temple, (which they held in so great esteem it is) which the Prophet is command'd to represent her own prison, as being forbidden to mourn for his own wife, whose death God foretelleth him; 15, 16, &c.

Moreover, the word of the LORD came unto me in the ninth year, [After the captive carrying away of King Joachin, described 2 Kings. 24. 12, 13, 14, 15, 16. (Compare above chap. 1. 2, and below chap. 33. 21, and 40. 1.) in whose stead Nebuchadnezzar made Zedekia King : and in the ninth year of this King Zedekia in the tenth month, & on the tenth day of the month, Jerusalem was besieged. See 2 Kings 25. 1. Jer. 39. 1. and 52. 4.] in the tenth month, [in the ecclesiastical year called Tebeth, in the political or civil year Thamuz] on the tenth (day) of the month:

2 Child of man, write thee down the name of the day, [In remembrance, that it may be compared with the event, whereof see 2 King. 25. 1. Jerem. 52. 4. This was about two years before the taking and destruction of Jerusalem, whereof here is prophesied] even of this same day, [Heb. the strength, or the bone of the day, that is, the being of the day, and (as we use to say) even, or just the same day. See above chap. 2. 3, with the Annotat.] the King of Babel layeth himself before Jerusalem, [or is come near, hath fitted, composed himself, &c. The Hebrew word is frequently used for leaning, staying, underpropping, also of laying on of hands; all which is done with some conjunction, approaching, or drawing near : and in matter of siege we use to say to lie down, or to lay ones self down before a citie, &c.] even on this same day.

3 And use a parable [Heb. as if we would say, probable a parable. See above chap. 17. on ver. 2.] unto the rebellious house, and say unto them, Thus saith the Lord LORD , Set on a pot, [signifying the besieged city of Je-

rusalem, as ver. 6. See Jerem. 1. 13. and above chap. 11. 3. with the Annotat.] set (it on) and also pour water into it.

4 Put the pieces thereof together into it, [Thereof, namely of the pot ; that is, such pieces of flesh as ought to be in the pot.] These pieces of flesh signified the inhabitants, especially the rich citizens and great ones of Jerusalem, as followeth] all good pieces, [Heb. all, or every good, or best piece] the thigh, [or loins, hip, hinder part] and the shoulder : fill (it) with the choice of bones, [that is, the choicest bones, as marrow-bones]

5 Take the choice of the flock, [That is, the choicest sheep, or goats, take the best of the small cattle for the purpose] and kindle also a burning pile of bones under it : [or a fire of bones, &c. (Compare below ver. 9, and Isa. 30. 33.) signifying the grievous and continuing miseries of the people, which they should suffer in the siege by the sword, the famine, and the pestilence, and also afterward ; as a fire made of bones is very hot, and bones are hard and durable or lasting. Some apply it to the casting away of the dead bodies and bones that should lie unburied in the open field, as God had often threatened them ; so that there should be bones enough to be had to make a fire of them : by which judgements they nevertheless should not be amended or converted, as followeth] make it, [the pot] boil well ; [Heb. boil his boilings] also the bones of it [of the pot, as ver. 4.] shall be boiled [or sodden] therein. [Heb. in the midst thereof, namely of the pot]

6 Therefore thus saith the Lord LORD ; woe to the bloody city, [As above chap. 22. 2, and below ver. 9.] to the pot whose scum [Others rust, as below ver. 11. where there is also another word that signifieth rust] is therein, and from whom the scum thereof is not gone out, [the woid (rendred scum) that is used in this place, and also below ver. 11, 12. seemeth to signify the scum, that not being boiled off, scummed off, or sodden away, sticketh fast at the side of the pot, and becometh a more tough filth or slime. The Lord doth intimate hereby that the inhabitants of Jerusalem by all that seething and boiling were notwithstanding not cleansed, that is, converted, but continued still obstinately in their wickedness] pull piece by piece out of it ; let not the lot fall upon it. [what pieces soever thou shouldst have to pull out of the pot, either first, or last, or none at all, they must all pack away, some be slain, others sent away out of the land. Heb. by, or according to the pieces therof, according to the pieces thereof bring it out : the lot is not fallen upon it. This signifieth the slaying and casting away of many, and the carrying away of the rest into captivity to Babel, without either pity or distinction of persons. See above chap. 11. 7.]

7 For her [To wit, Jerusalems, typified by this pot] blood is in the midst of her ; she laid it upon a smooth rock, [Heb. smoothness, brightness, or top sticking out of a rock, where as in the sight of God she shed the blood of her to the honour of Idols, and let it lie open to provoke God to anger, as followeth. Compare the phrase with below chap. 25. 4, 14.] she poised it not out upon the ground to cover it with dust : [this hath respect to the law, Lev. 17. 13. Deut. 12. 16, 24.]

8 That I may cause wrath to arise to exercise vengeance, [Heb. to avenge vengeance. That is, that I might exceedingly manifest my wrath and vengeance against such abominations] I have (also) laid her blood upon a smooth rock, that it should not be covered. [Implying that he will also punish her publickly, that the tokens thereof shall be to be seen before the eyes of all men]

9 Therefore thus saith the Lord LORD, wo to the bloody city ; [As above ver. 6.] I will also make the burning pile great. [Compare above ver. 5. That is, I will kindle a great fire under Jerusalem (this pot) as followeth]

10 He p on much wood, [Heb. multiply wood, or, sticks. Here, and in the following words is a lively representation of the misery of the besieged ones of Jerusalem] kiddle the fire, consume the fl sh, [Or, dress it, make it ready, boil it thoroughly, let it be well and ful-ly sod] and strow (it) well with spice, [Heb. Spice the spices : that the enemies (as some conceive) may have an appetite and mind to it] and let the bonis be burnt. [Or, burn to (lick to)]

11 Then set it [The pot] empty upon the coles thereof, that it may be hot, and the rust thereof may be burned, and the uncleanness of it may m. It awy, [Or, may flow awy, may be poured off] (and) the scum thereof may be consumed. [That is, Jerusalem, shall not only be deprived of inhabitants, but the city also shall be burnt, that the place may be wholly purged of that abominable uncleanness]

12 She hath wearied (me with) vanities : [Making such a continual stir by her idolatries, heathenish covenants, intestine oppression, lying, hypocrisy, and all manner of wicked devices, whereby she would unde prop her ruinous condition, and keep off th eatened destruction, in stead of repenting and turning unto me, whereunto I exhorted them by my Prophets with such patience and forbearance, and admonished them so faithfully and frequently with sore threatenings, that I am even grown weary of it, they being (in the least) not bettered, but still grown more obstinate and hardened thereby, as in the sequel is set forth. The Hebrew word is only found here, coming, according to the opinion of most Interpreters, from a word that signifieth vanity, injustice, lying, wickedness, vice, and also idolatry. Others, She hath wearied (her self with) vanities] yet is not h r ab in aas sum goaz forth onto f h. ; her scum (must be) in the fire.

13 I thy uncleanniss is lewdnes : because I have purged thee, and thou wist not purged, therefore thou shalt not be purged from thy uncleanniss any more, till I shall have caule my wrath to rest upon thee. [See above chap. 5. on ver. 13. That is, Because I have sought to purge thee by the exhortations, admonitions, and threatenings of my Prophets, but all hath been in vain, and fruitless, therefore I will now take another course with thee]

14 I the LORD have spaken it, it shall come to pass, and I will do it : I will not depart from it, neither will I spare, nor repent : according to thy wauis, and according to thy dealings shall they judge thee, saith the Lord LORD.

15 Moreover, the word of the LORD came unto me, saying :

16 Child of man, behold, I will take away from thee the pleasure [Or, wifb] of thine eyes [That is, thy wife. See ver. 18, whereby the Temple and city of Jerusalem was typified] by a plague : [that is, sudden death, extraordinarily sent her by God] yet shall thou not mourn, nor weep, neither shall thy tears come forth.

17 Cease from lamenting, [That is, lament not, but hold thy peace] thou shalt make no mourning for the dead, [that is, shew no tokens of mourning, as in those times they were wont to do for their deceased friends] bind thine hat upon thee, [Or, set thy quof, cap, bonet, upon thine head, as below v. 23. The Hebrew word rendied here hat hath its name from adoring or attireing : on the contrary, mourners were wont to go bare-headed, and to strow

ashes or dust upon their heads, Levit. 10. 6, and 21. 10. 1 Sam. 4. 12. 2 Sam. 15. 32. Isa. 61. 3. Lam. 2. 10.] and put on thy shoes upon thy feet : [Whereas mourners were wont to go unshoed, or bare-foot, 2 Sam. 15. 30.] neither shalt thou wrap up the uppermost lip, [Gr. cover, wrap up the mustacho, as those were wont to do, that mourned for a great mishap, or mischance. See Levit. 13. 45. Mich. 3. 7. Some understand not only the uppermost lip, but also the mouth, and the chin, with the whole place of the beard] neither shalt (thou) eat the bread of men. [Meaning mourning food, keep a mourning feast or banquet with thy friends and neighbours. See Jerem. 16. on ver. 7.]

18 This I spake unto the people in the morning, and at even my wife died : and I did in the morning like as I was commanded.

19 And the people said unto me, Wilt thou not tell us what these things (are) to us, that thou doest (thus) ? [That is, what they signific to us, what thou wilt give us to understand by this strange kinde of action. The word (are) is here added, according to the nature of the Hebrew language, as elsewhere often. So below chap. 35. 19.]

20 And I said unto them; The word of the LORD came unto me, saying :

21 Say unto the house of Israel ; Thus saith the Lord LORD, Behold, I will profane my sanctuary, [The Temple ; that is, deliver it into the hands of the Chaldeans, to be destroyed as a common profane place] the glory of your strength, [Or, highnes, excellency of your strength. That is, that glorious building of the Temple, whereupon ye so greatly rely, supposing that I will spare Jerusalem because of it. Some understand Jerusalem or the kingdom] the d fire of your eyes, [Understand the very same Temple, in the holding whereof they were wont to take pleasure and delight, and for which they now so greatly longed. Some understand their wives, from ver. 16.] and the putting of your soul ; [Which Temple ye so love, that it would grieve you to the very heart, if it should be laid waste. Some understand here their children, and nearest friends, whom they when they went into captivity with Joachin, had left behind at Jerusalem] and your sons, and your daughters, whom ye have left behind shall fall by the sword.

22 Then shall you do like as I have done : [Ye shall not then be able to shew any tokens of mourning, by reason of the curse of God, and your astonishment at the dreadful common calamities and desolations that shall light upon the Temple, city, countrey, and all the people. Compare herewith especially Jer. 16. 43 5,6,7,8, with the Annotat. there] ye shall not wrap up your uppermost lip, neither shall ye eat the bread of men.

23 And your hats shall be upon your heads, and your shoes upon your feet ; ye shall not mourn, nor weep ; but ye shall consume [Or, pine away, melt away, because of Gods curse that lies upon you, as below cha. 33. 10.] in your iniquities, and figh [Or, howl, roar, through impatience, and want of comfort] every own toward his brother.

24 Thus Ezekiel shall be unto you a wonder-token ; [See above chap. 12. on ver. 6.] according to all that he hath done, shall ye do : when this cometh, then shall ye know that I am the Lord LORD.

25 And thou child of man, shall it not be, [That is, it shall certainly so come to pass] in the day when I shall take away from them their strength, [The Temple, &c. as above ver. 21. that is, at such time as Jerusalem shall be taken, and the city with the Temple shall be laid waste, and all the people be miserably dealt with according to these prophecies]

[he joy of their ornament, [that is, in whose ornament they rejoice] the desire of their eyes, and the longing of their souls, [Heb. the lifting up of their souls; that is, that which they heartily long for : as a man lifts up himself, and reaches high for a thing that he would fain have or come at. [See Psal. 24. on vers. 4.] their sons and their daughters ; [God foretelleth these things for the greater confirmation of these prophecies. See the accomplishment thereof below chap. 33. 21, 22.]

26 *That in the same day one that is escaped shall come unto thee, to cause (thine) ears to hear (it) ? [That is, one that is got away, and hath escaped the destruction, and by my providence is come to thee, to bring thee the news, tidings of it]*

27 *In that day shall thy mouth be opened to him that is escaped, and thou shalt speak, and be no more dumb : [Compare below chap. 33. 22. and above chap. 3. 26. with the Annotat.] thus shalt thou be a wonder-token unto them, and they shall know that I am the LORD. [As if God should say ; Thou hast now sufficiently foretold my people of the miseries that are at hand : be now silent for a while, till all things be clearly fulfilled and plain before their eyes ; then shalt thou speak again to their comfort and instruction, that thou mayest thus be unto them and to my whole Church in sundry waies a wonderful token of great things to come]*

C H A P. XXV.

Prophecies against the Ammonites and the Moabites, because of their rejoicing at the destruction of the Temple, and the misery of Gods people, vers. 1, 2, &c. 8, 9, &c. against the Edomites, and the Philistines, because of their desire of revenge and cruelty against the people of God, 12, &c. 15, &c.

A nd the word of the LORD came unto me, saying : **2** Child of man, set thy face against the children of Ammon : [See of this phrase, setting the face against, &c. above chap. 6. on vers. 2. and prophesie against them, [See Jerem. 49. 1, &c. and above chap. 21. 28, &c. The Ammonites, Edomites, and Philistines were all of them enemies unto Gods people : Ammon and Moab in the east beyond the Jordan, Edom in the South, and the Philistines in the west along the midland-sea]

3 And say unto the children of Ammon ; Hear the word of the Lord LORD : Thus saith the Lord LORD, **B.** cause thou saidst Aha, against my sanctuary, when it was profaned, [As above chap. 24. 21.] and against the land of Israel, when it was laid waste, and against the house of Judah, when they went into captivity ; [That is, didst take delight therein, and didst shout thereat. See Job 39. 28. Psal. 35. 21. with the Annotat. So below chap. 26. 2.]

4 Therefore, behold, I will deliver them to them of the east [Heb. the children of the east] for a possession, that they may set their castles [Or, towers, palaces, stately buildings, magnificent houses] in thee, and make their dwellings in thee : they shall eat thy fruits, and they shall drink thy milk. [By these men of the east some understand the Chaldeans or Babylonians : but because the Scripture continually saith, that the Chaldeans should come from the North, therefore others understand it of the Eastern nations, that bordered on the east-side of Ammon, as the Arabians, that lived in tents ; Kedarens, &c. having great store of camels, and cattle, and given to seek out for good pasture, and in Scripture commonly reckoned.

among those of the East. These (to wit, as many of them as were left, or spared by Nebuchadnezar) should take and possess the land of the Ammonites, (being destroyed by the Chaldeans, and the inhabitants thereof carried away captive) to accommodate their cattle withal. See Genes. 29. 1. Judg. 6. 3. and 8. 11. Job 1. 3. Isa. 60. 6, 7. Jerem. 49. 28, 29, 30, 32. with the Annotat.]

5 *And I will make Rabba [The royal city of the Ammonites. See 2 Sam. 11. on vers. 1.] a stable for Camels, [For the camels of those of the East] and the children of Ammon [that is, their land] a sheep-coat : [for the sheep of those of the East] and ye shall know that I am the LORD.*

6 *For thus saith the Lord LORD, Because thou hast clapped with (the) hand, and stamped with the foot ; [For great joy and delight at the Jews miseries, as followeth ; as if they had said, Aha, so so, that is too good for them, that is bravely done. Compare ver. 3. above chap. 6. on vers. 11.] and hast heartily rejoiced in all thy plundering, [or, despite, also, contempt, as above chap. 16. 57. and below vers. 15. O., hast rejoiced with delight. See Psal. 27. on vers. 12, so v. 15. Or thus : and hast rejoiced in all thy eager plundering. Heb. in, or with the soul. Compare below chap. 36. 5.] against the land of Israel.*

7 *Therefore behold, I will stretch out mine hand against thee, [See above chap. 16. on vers. 9. so below ver. 13. 36.] and give thee for a prey to the heathen, and (1) will cut thee off from the nations. [that thou shalt be no more counted a people or a land] I will destroy thee ; and thou shalt know that I am the LORD.*

8 *Thus saith the Lord LORD ; Because Moab [See Jerem. 48. 1, &c.] and Seir [That is, the land of Edom, and consequently the Edomites, Eliaus posterity, to whom this land fell. Of Seirs posterity see Genes. 36. on vers. 20. So below chap. 35. 2, &c. and further of Edom, Jerem. 49. 7. Obad. vers. 1, &c.] say : B hold, the house of Judah is like unto all the heathen : [That is, they imagined that they were Gods special and peculiar people, and had a prerogative with him above other nations, but it appeareth now otherwise, because they are no more favoured by the Babylonians than others : mocking thus at Gods covenant, and his Churches, yea at the God of Israel himself]*

9 *Therefore, behold, I will open the side of Moab from the cities, from his cities (which) are on his frontiers ; [Heb. utmost, or, end] the ornament of the land, Beth-jesimoth, Baal-meon, and unto Kirathaim ; [Or, and Kirathaim. These were some of the chiefest cities of the Moabites, lying between the brook Arnon and the Jordan. The meaning is, I will prepare for them of the East (as followeth, vers. 10.) an open passage into the best and strongest places and countreys of the land]*

10 *For them of the east, [See on vers. 4.] with [or, over and above, besides] (the land) of the children of Ammon ; which I will deliver for a possession, [For them of the east, as vers. 4. implying, that as he had given the land of the Ammonites unto them of the east, so he would likewise open the land of the Moabites unto them] that the children of Ammon may not be remembered among the heathen (any more.) [above, chap. 21. 32.]*

11 *I will also exercise judgments in Moab : and they shall know that I am the LORD.*

12 *Thus saith the Lord LORD ; Because that Edom [Called Seir above vers. 8.] hath dealt by more revengefulness [Heb. hath done, or dealt in, or by revenging of revenge, or, by revenging revenge. Compare vers. 15.] against the house of Judah ; and they [the Edomites]*

Edomites] have made themselves exceeding guilty, in that they have revenged themselves upon them: [upon the Jews, from the old grudge which they inherited from their forefather Esau. See Gen. 27. 41. 2 Chron. 18. 17. Psal. 137. 7. Amos 1. 11. Obad. vers. 11, &c.]

13 Therefore thus saith the Lord LORD; I will also stretch out mine hand against Edom, [As above ver. 7.] and I will cut off man and beast from it; [the land of Edom, or Idamæa] and will make it a wilderness from Theman; [See Jerem. 49. on vers. 7.] and they shall fall by the sword (unto) Dedan.

14 And I will execute my vengeance upon Edom, [Heb. Iy, set against, under, upon, &c. as vers. 17.] by the hand of my people Israel; [That is, (as some expound this) by the same hand wherewith I smote my people Israel, (namely the army of the Babylonians) will I also execute my vengeance upon thee. See Jerem. 49. 19. with the Annotat. But others take it in a spiritual sense: by the hand; that is, by the means, ministry, or power of my Church in their head Jesus Christ, who shall vanquish and subdue the enemies of his people. Compare Isa. 11. 14. Jerem. 49. 2. Obad. vers. 19. with the Annotat. of any corporal vengeance that the Jews or Israelites should have executed upon Edom in succeeding ages we read nothing at all, save that which is related in the second book of the Machabees chap. 10. vers. 15, 16. and so forth] and they shall deal against Edom [or, in, with Edom] according to mine anger, and according to my fury; thus shall they perceive my vengeance, saith the Lord LORD.

15 Thus saith the Lord LORD; Because the Philistines have dealt by revenge, [See 2 Chron. 28. 18. Joel 3. 4. Amos 1. 6, 7, 8.] and in heart [or, with delight, as vers. 6.] have exercised [Heb. avenged] vengeance by plundering, [or spite, contempt, as vers. 6.] to destroy (by) an everlasting enmity: [Heb. enmity of eternity, or antiquity.]

16 Therefore thus saith the Lord LORD; Behold, I stretch out mine hand against the Philistines, [As above vers. 7.] and will cut off the Cheritines, [This seemeth to have been the name of a country in the land of the Philistines; but thereby are meant the Philistines in general, as 1 Sam. 30. 14, 16. See there: also Zeph. 2. 5. But in the Hebrew the words cheretim, and cutting off, suit elegantly one with another; as if we should say, I will cut off those cutters off] and destroy the remnant of the sea-haven. [See Jerem. 47. 7. Z ph. 25. 6.]

17 And I will execute great vengeance among them with furious rebukes; [Heb. rebukes of fury] and they shall know that I am the LORD, when I shall have executed [Heb. given, as ver. 14.] my vengeance upon them.

CHAP. XXVI.

The time of this Prophecy, vers. 1. Of the destruction of the city of Tyrus by the Chaldeans, because she rejoiced at the destruction of Jerusalem, 2. A description of the terror, astonishment, and lamentation that there shall be at the sudden and unexpected destruction of Tyrus, 15.

And it came to pass in the eleventh year, [After the captive carrying away of king Jeconia. See above c. 24. on v. 1.] on the first (day) of the month, [what month this was is uncertain. From the following verse we may conceive it to have been the first month after the taking of Jerusalem, which happened on the ninth day of the fourth month, in the eleventh year of king Zedekia, Jerem. 52. 6.] (that) the word of the LORD came unto me, saying,

2 Child of man, because that Tyrus [That is, the inhabitants of the city of Tyrus. Heb. Tvor. See Jos. 19. on ver. 29. and 1 Kings 5. on ver. 1. and further Isa. 23. 1, &c. Jerem. 47. 4. Joel 3. 4, &c. Amos 1. 9, 10. Zach. 9. 2, 3. Psal. 83. 8. and 85. 4 Math. 11. 21, 22.] hath said concerning Jerusalem, Asa! [As above chap. 25. 3.] she is broken the gate of the nations; [Heb. doores, &c. by which the nations from all parts did enter into exercise their merchandise. Compare below chap. 27. 3. and Isa. 23. 3.] she is turned about to me, [that is, her trading will now come to me] I shall be filled, [with merchandise and riches] she is laid waste. [as if she had laid; she is quite undone: or; (now, because) she is laid waste.]

3 Therefore, thus saith the Lord LORD; Behold, I (will be) upon thee, [As above chap. 13. 8.] O Tyrus: and I will cause many heathen to come up against thee, as if I caused the sea with his waves to come up. [compare below vers. 19. others, as the sea lifteth himself up with his waves: this the Tyrians were wont to do, as lying in the sea.]

4 They [To wit, these heathen, or nations. See vers. 7.] shall destroy the walls of Tyrus, and break down her towers; yea I will wipe away her dust from her, [as when a man wipeth away the dust from a rock, so that the bare rock may be seen, which was before covered all over with dust. Thus it pleased God to represent most lively in Rhetorical termes the destruction of the city of Tyrus] and will make her a smooth rock. [Heb. make her the smoothness of a rock. Compare above chap. 24. 7. this hath respect to the situation of the city, which was built upon a rock, and had from thence the name Tvor, that is, a rock.] God doth hereby intimate, that he will cause the building to be destroyed and consumed like dust, so that nothing more of it shall be seen, then the smooth bare-empty rock upon which that proud and stately city was built. So vers. 14.]

5 It shall be in the midst of the sea [For Tyre lay round about in the sea, separate from the continent. See 1 Kings 5. on vers. 1. and below vers. 17. and chap. 27. 34. and 28. 2.] (for) the spreading abroad of nets, [or, drag-sails. It shall be like a bare island, where fishermen shall spread their nets abroad to dry them] for I have spoken it, saith the Lord LORD: and it shall become a prey to the heathen.

6 And her daughters [That is, the cities and villages that belonged to her, that is, the inhabitants thereof. See 2 Kings 19. on vers. 21. So vers. 8.] which are in the field shall be slain with the sword, and they shall know that I am the LORD.

7 For thus saith the Lord LORD, Behold I will bring Nebuchadrezzar the King of Babel, the King of Kings, [That Monarch, the greatest and mightiest of the kings of the earth. Compare Gen. 9. on vers. 25. and Cant. 1. on vers. 1. and see Dan. 2. 37.] from the north against Tyre, with horses and with chariots, and with horsemen, and (warlike) assembly, and much people.

8 He shall slay thy daughters [As v. 6.] in the field with the sword; and he shall make forts against thee, and cast up a mount against thee, [See 2 Sam. 20. on vers. 15.] and lift up bucklers against thee. [That is, fight against thee, or cause soldiers with bucklers, or bucklemen to fall on upon and assault thee: for bucklers or shields in fighting are lifted up, or heaved up, to cover ones self therewith against the enemy.]

9 And he shall set wall-breakers [Such a warlike engine as destroyeth all that is before, or against it] against thy walls, and break down thy towers with his swords [or, axes of king Nebuchadrezzar.]

10 By reason of the abundance of his [Nebuchadnezzars] horses, their dust shall cover thee: thy walls shall shake because of the noise of the horsemen, and wheels, and charrets, when he shall march in through thy gates as (through) the entries of a city broken through, [or as men are wont to march into a city broken through, or split, rent asunder; that is, whose gates shall be so spoiled, and open, by the violence of the besiegers, as that they shall be able to march wide enough and in troops, as it were, through great breaches; or as men in a storming manner fall in through the breaches that are made, so shall he march in unto thee and destroy all. See ver. 15. the breaches shall be to him instead of gates]

11 He shall with the hoofs [Heb. claws] of his horses tread down all thy streets: he shall slay thy people with the sword, and every one of the pillars of thy strength shall fall down to the ground. [Heb. the pillars of thy strength (whereby it seemeth that strong towers or other strong holds are meant, which they had set up for defence) shall go down (in the singular number) to the ground; that is, every one of them. Some understand it of the stately statues, pageants &c. reared up for a shew of their greatness]

12 And they shall rob thy wealth, and plunder thy merchandise, and break down thy walls, and overthrow thy costly houses: [Heb. houses of thy desire; that is, thy costly, desirable, pleasant houses] and they shall cast [Heb. try, set] thy stones and thy wood, and thy dust into the midst of the waters.

13 Thus will I cause the noise of thy songs to cease; and the sound of thine harps [Others; citharas] shall be no more heard. [that is, all thy mirth shall be ended. See Isa. 24. 8. Jerem. 7. 34. and 16. 9.]

14 Yet I will make thee a smooth rock; [See above on ver. 4, 5.] thou shalt be (for) the spreading abroad of nets, thou shalt be built no more: [that is, not as in times past: thou shalt return no more to thy former worldly prosperity, state and glory, and in time utterly perish. Compare Isa. 23. 15, 17. and below ver. 21, and chap. 27. 36. likewise Ez. 3. 7. Nehem. 13. Matth. 15. 21. Mark 7. 24. Act. 12. 20. and 21. 3. 7. It is conceived, that this city rose a little again under the reign of King Cyrus, and in the time of Alexander the Great its remarkable that it was of some strength and power, when he besieged it seven months, and at last took it: but at this day many testify that there are hardly any reliques to be seen of the repaired city of Pale-Tyrus: nevertheless it hath had spiritual promises for the elect under the Messiah, Psal. 87. 4. Isa. 23. 18. God (unto whom all things are known from eternity) joyneth here (as elsewhere often) the beginning and the end together] for I the LORD have (spoken it, saith the Lord LORD).

15 Thus saith the Lord LORD unto Tyrus, Shall not the isles [That is, the inhabitants beyond sea that have traded with thee, and have been enriched by thee. Compare below chap. 27. 35. and see Psal. 72. on ver. 10] tremble at the sound of thy fall, [as if he should say, surely they will] when the deadly wounded man shall groan [or howl, sigh 30. 24.] when they shall cruelly murder [Heb. killing, or (with) killing kill; that is, commit murder, murder all] in the midst of thee?

16 And all the Princes of the sea, [That dwell by the sea-side, have traded with thee, and have relied upon thee. Compare below chap. 27. 35.] shall come down from their throne, [in token of astonishment and sorrow; likewise for fear of their own estate by thine example] and remove from them their robes, and put off their garments; [or broidered garments. Heb. their ne. d. works, or broiderings] they shall be clothed with

tremblings, they shall sit down upon the ground, and tremble at every moment, and be astonished at thee.

17 And they shall take up a lamentation for thee, and say to thee, How art thou [A question proceeding from pity and amazement] perished out of the seas, thou well inhabited] wherein (to wit, in the seas) thou layest round about. Compare below chap. 27. 35. Otheis, thou that wast inhabited of the seas; that is, of sea-faring men, traders that came from beyond sea to dwell in thee; that is, to live and reside in thee a long while because of their traffique. Compare Act. 2. 5. Jer. 4. 13. and here in the end of this verse dwelt, that is, lived a long time, after the manner of merchants factors, &c.] thou renowned city which wast strong at sea, she and her inhabitants, which gave their terror to all that dwelt in her, [that is, which by their extraordinary power, pomp and magnificence, caused terror to be on all those that came from other places to live among them. Compare below chap. 22. 23, &c. and Isa. 23. 8.]

18 Now shall the isles tremble in the day of thy fall: yea the isles that are in the sea shall be troubled because of thy going out. [That is, because thy people shall be constrained to go forth into captivity: Or going out, that is, end, pittifull issue; as we also use the same word in our own language]

19 For thus saith the Lord LORD; When I shall make thee a desolate city, like the cities that are not inhabited: when I shall cause an abyse [meaning the Babylonian army. See above ver. 3.] to come upon thee, and great [or many] waters shall cover thee;

20 Then will I cause thee to come down with them that descend into the pit, [that is, into the grave, as often: that thou shalt be as those that are dead, buried, and forgotten] to the old people, [Heb. people of eternity; that is, antiquity. Understand thole that of old time in former ages, from the beginning of the world, are gone down thither. See of this word Olam, Jerem. 2. on ver. 20. So in the sequel] and will cause thee to lie down in the lowest places of the earth, [Heb. the earth of lowness. So below chap. 52. 10, &c.] in the desolate places (that) have been of old, [the same thing is said in other words] with them that descend into the pit, that thou be not inhabited: and I will restore ornament in the land of the living. [that is, upon the earth, among men that are alive. See Psal. 27. on ver. 13. That is, my land of Canaan, Jerusalem and of my people of Juda (at whose misery and destruction thou saidst, Aha, ver. 2.) then will I deliver and restore them to such an estate, that they shall be the beauty and glory of all the earth, as a type of that which I will do to my whole Church by the Messiah on earth, and in the heavenly Canaan. See above chap. 20. 6. Psal. 48. 3. Eph. 5. 27. Rev. 21. 2. and below chap. 37. 11, &c.]

21 (But) I will make thee a greater terror, [Heb. terrors, troubles, astonishments. That is, I will so deal with thee that every one shall be frightened when he heareth of it, or thinketh of it] and thou shalt be no more: [See above on ver. 14. [when thou art sought for thou shalt not be found for ever, [Compare Psal. 37. 35, 36, &c.]] saith the Lord LORD.

C H A P. XXVII.

A Prophetical lamentation for Tyrus, with a description of her glory, pleasure, and the accommodation that many nations had had by all manner of commerce and trading from her, ver. 1, 2, &c. and on the contrary, of her terrible fall, as also the loss, astonishment, mourning, and hissing, that shall be made thereat by the nations and their Kings, 26, &c.

Furthermore,

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

2 Thou then child of man, take up a lamentation for Tyrus,

3 And say unto Tyrus that dwelleth at the envies of the sea, [That is, whereunto they sail from the sea, and whereupon the sea beateth on every side. See 1 Kings 5. on ver. 1.] dealing with the nations [or which is the chiefest among the nations in dealing, or exercising merchandise. Heb. properly the dealer of the nations] in many isles: [See Psal. 72. on ver. 10.] Thus saith the Lord LORD; O Tyrus, thou sayest I am perfect in beauty.

4 Thy borders are in the heart of the sea: [That is, in the midst, (as ver. 32.) or directly in the sea. Compare Deut. 4. on ver. 11. So below ver. 25, 26, 27. and chap. 28, 2, 8.] thy builders have perfected thy beauty.

5 They have built all thy baths [Heb. two tables, whereby is meant the hatches of a ship. The Hebrew word is used in the dual number, as hatches of ships are frequently divided into twain, going sloping down on both sides] (of) fir-trees of Senir: [growing on that mountain. See Deut. 3. 9.] they have fetcht] Heb. tak. n, that is, taken and brought or fetcht. See Gen. 12. on ver. 15. and Jer. 37. on ver. 17.] Cedars [Heb. cedar. See Judg. 9. on ver. 15.] from Lebanon to make mast [Heb. mast-tree] for thee.

6 They have made thine oars (of) the oaks of Bashan: thy boards [Heb. thy board, or bench; or we may render it, bench-work] have they made (of) well trodden ivory, [Heb. a daughter of steps, or goings; that is, which hath layen long in the ground, and where consequently men have long gone over, which is counted the right ivory, Plin. lib. 8. cap. 3. See of this ph ase Job 5. on ver. 7. Isa. 5. on ver. 1. Others, thy (ships) benches (whereon they rowed, or whereon the passengers sat, for pomp) have those of the company of the Assyrians (or Achaiares. See 2 Sam. 2. 9. with the Annotations.) made of Ivory &c. because the Hebrew words Aschar and Aschar are very like one another. See of the word Ivory, 1 Kings 10. on ver. 18.] from the isles of the Chittites. [See Gen. 10. on ver. 4. Some understand by these the nations that lay westward from Palestina]

7 Fine lin n [See Gen. 41. on ver. 42.] with needle-work [or broidered work] from Egypt was thy spreading forth, to be a sail [or ensign, flag] for thee: skie-colour, [that is, garments of this colour] and purple from the isles of Elisha, [see Gen. 10. on ver. 4.] was thy covering.

8 The inhabitants of Zidon [See Gen. 10. on ver. 15.] and Arvad [See Gen. 10. on ver. 18. also ver. 11.] were thy rowers: thy wise men, [that were expert, skilful, and well versed in navigation, so ver. 9.] O Tyrus, (that) were in thee they were thy ship-masters. [or pilots, steer-men. So in the sequel]

9 The eldest of Gebal [See 1 Kings 5. on ver. 18.] and the wise men thereof were in thee, mending thy breaches: [Heb. breach, split, rent. That is, to repair thy costly buildings and houses: or as some, to stop the holes, to tallow the ships] all the ships of the sea and their sea-men were in thee to drive a mutual trade with thee [Heb. to mix thy mixture; that is, to traffick with thee. The Hebrew words being of one root, are used of trading, trafficking, dealing with one another for any commodity, to contract together, to be surety for one another, &c. So in the sequel]

10 Persians, and Lydians, [See Gen. 10. on ver. 13.] and Puteans, [See Gen. 10. on ver. 6. Heb. Lud and Put] were in thy army, thy soldiers: [whom thou as well for thine own garrison, as otherwise to help thy friends, and to awe thine enemies, and for pomp,

didst most stately maintain in thy service] they hanged up the shield and helmet in thee: [for pomp and ornament, as is also yet practised at this day; their fair and beautiful weapons] those made thine ornament, for brought thine ornament. Heb. properly gave, have given: that is, they made thee comely, adorned thee, served for thy ornament or beauty]

11 The children of Arvad and thine army were upon thy walls round about, and the Gammudites [These are placed by some in a country of Phoenicia, or in a certain city there called Gammale, by changing the letter d into an l, (See Plin. lib. 2. cap. 93.) not far from Tyrus, northward. Heb. Gammadin. Some guess that it cometh from the word Gomed, Judg. 3. 16. signifying an ell or cubit, elbow, from whence also these people had their name as being expert archers, watchmen, guards, that kept the forts, being strong in their elbowes, arms and hands, and so fit and serviceable for that use, as followeth] were upon thy towers: [that is, city-forts and strong holds] they hanged their shields upon thy walls round about; they made thy beauty perfect.

12 Tharsis [See Gen. 10 ver. 4.] traded with thee: [or was thy dealer. So ver. 16, 18.] by reason of the multitude of all kind of goods; [Heb. all, &c.] That is, all manner of riches, substance, goods: as ver. 33. So ver. 18, 22.] with silver, iron, tin, and lead by traded [or set themselves in, gave themselves, composed themselves. Heb. they gave or have given. And so often in the sequel] (in) [this word is here inserted from ver. 16, and 19. So in the 14. ver. following] thy fairs.

13 Javan, Tubal, and Meschih, [That is, the posterity of these three. See Gen. 10. on ver. 2.] they were thy merchants: [or traders, factors, dealers] they drove a mutual trade with thee with the souls of men, [that is, the persons of men, or men themselves. See Gen. 12. on ver. 5, and Revel. 18. 13. meaning to sell them for slaves, or otherwise to trade with them] and copper vessels.

14 Of the house [That is, family or people] of Togarma, [See Gen. 10. on ver. 3.] they delivered [or they brought, they traded (with) &c. as ver. 12, &c.] horses and horsemen and mules in (thy) fairs,

15 The children [That is, the posterity] of Dedan [See Gen. 10. on ver. 7. Jerem. 25. on ver. 23.] were thy merchants; many isles were the merchandise of thine hand, [that is, which thou hadst for thy merchandise and wares ready at hand, or wherewith thou didst trade in buying and selling, wherein the giving of the hand or striking of hands was a thing usual in concluding or making up of the bargain; as also in other mutual transactions. Compare below ver. 21.] they gave thee again (for) a present [or brought, &c. Heb. they brought again thy present; that is, thee for a present: or (as some) in payment] horns of Ivory and ebony-wood.

16 Syria [Heb. Aram. See Gen. 10. on ver. 22. Meaning the Syrians] traded with thee because of the multitude of thy works: [or makings; that is, all manner of wares that are made in thee to traffique or trade withall. So ver. 18.] with Emereaulds, purple, and needlework, [or broidered work] and silk, and R.imoth, [See Job 28. on ver. 18.] and Cadukod; [See Isa. 54. 12.] in thy markets did they trade.

17 Juda and the land of Israel they were thy merchants; [Compare 1 Kings 5. 9. Act. 12. 20.] they drove a mutual trade with thee with wheat of Minnith, [See Judg. 11. 33.] and Pannag, [which some conceive to be balm, others, Phenix] honey, and oil, and balm, [Compare 1 Kin. 5. 9. Act. 12. 20. Of Balm see Gen. 37. 25. and Jerem. 8. 22.]

18 *Damascus* [See Genes. 14. on vers. 15. and Sam. 8. on vers. 5.] traded with thee for [Or, with, in] the multitude of thy works, [as above vers. 16.] because of the multitude of all manner of goods; [as above v.r. 12.] with wine of Chelbon, [which some conceive to be Charlbon in Syria] and white wooll.

19 *Dara* [The posterity of Dara, dwelling at Dara, by mount Libanon. See Judg. 18. 29.] also, and *Faauin*, [See Genes. 10. on vers. 2.] the traveller [Heb. *Muzzal*; that is, he that is done; that is, is driven to travel to and fro, h: that is, chased about, driven about, to wit, out of a desire of gain, as merchanes and traders are. Some conceive it to be the proper name of a nation] delivered [or, traded, as vers. 12.] in thy markets; smooth iron, *Cassia*, and *Calamus* was in thy mutual merchandise.

20 *Dedaa* [That is, the posterity of Dedan. See Genes. 25. 3.] dealt with thee with precious vesture [Heb. clothes of liberty, or freedom, that is, which free men, and not servants or bond-men use; that is, rich, costly apparel] for charrets: [Or, riding-furniture, saddle-furniture]

21 *Arabia*, [That is, the Arabians] and all the Princes of *Kedar*, [See Genes. 23. on vers. 13. Jer. 2. on vers. 10.] thy were the merchants of thine hand; [See above vers. 15.] with lambs and rams, and goats, therewith did they trade with thee.

22 The merchants of *Scheba* and *Raama*, [See of these two, Genes. 10. on vers. 7.] they were thy merchants: they escaped in thy markets with all head-spices, [That is, all sorts of the chiefeft and most excellent splices. So in the sequel. Compare above vers. 12.] and with all precious stones, and gold.

23 *Haran*, [See Genes. 11. on vers. 31.] and *Canaan*, [Some conceive this to be *Cilie*, Genes. 10. 10.] and *Eden*, [See Genes. 2. on vers. 8.] the merchants of *Scheba*, [Some hold this to be *Seka* in desert Arabia, by Mesopotamia. See Job 1. on vers. 15.] *Affur*, [That is, the Assyrians. See Genes. 10. on vers. 22.] (and) *Kilmid* [Some hold this to be a country lying in the uppermost part of Media, between Assyria and Parthia] d aleth with thee.

24 These were thy merchants with perfect adornings, [See above chap. 23. 12. Or, all sorts (of things), or, in gross. Heb. perfections, accomplishments] with packs [Or, Bales, folded pieces. Heb. as if one should say, foldings, wrappings up: Others, cloaks, coats, gowns] of ske-colour, &c. of ske-colour and needle-work, [Or, brodered work] and with treasure-chests [Or, coffers] of beautiful garments bound with cords, and packt in cedar, [Heb. cedared, that is, put, laid, or packt up in chests of cedar, or in chists made of cedar, or, cedar chists] among the merchandise. [Or, upon thine exchange]

25 The ships [That is, the sea-fearing men, or, the passagets] of *Tharsis* [the city of Tharsis, or, the Ocean sea. See 1 Kings. 10. on vers. 22.] sung of thee, (because of) the mutual trading with thee: [Or, (in) thy markets] and thou wast replenished, [To wit, with all manner of riches] and exceedingly glorified in the heart of the seas. [As above vers. 4. and in the sequel]

26 They that rowe thee, [That is, thy Rulers, and the Princes that are thy leaders, that are like the towers in the ships] have carried thee into great [or, mighty] waters: [That is, have brought thee into great peril and danger of shipwreck. Compare 2 Sam. 22. on vers. 17. Or, thou art come to such a great height, that thy fall shall be the greater; whereunto thou hast given occasion by thy great and intolerable pride, as ships in great larg. waters carried with main high sails, are the sooner tossed

aside and broken in pieces by a storm, as followeth] the East-wind hath broken thee in the midst of the seas. [See Exod. 10. on vers. 13. Job 27. on vers. 21. Psal 48. 8. and above chap. 17. 10.]

27 Thy goods, and thy market-wares, thy mutual trading, thy seamen, and thy pilots they ruined thy breaches, and they that drive a mutual trade with thee, and all thy soldiers that are in thee, even with all the congregatio: which is in the midst of thee, shall fall into the heart of the seas, in the day of thy fall.

28 The suburbs [Others, the tossed waves of the sea] shall tremble at the sound of the cry of thy pilots.

29 And all that bind the oar, seamen, (and) all ship-masters of the sea, shall come down from their ships: they shall stay upon the land.

30 And they shall cause their voice to be heard against thee, and cry bitterly: and they shall cast [Heb. cause to come up, bring up, c. fl. up] dust upon their heads, [See 2 Sam. 1. on vers. 2.] they shall wallow themselves in the ashes. [As Jerem. 6. 26.]

31 And they shall make themselves utterly bald for thee, [Heb. properly baldness, or, make themselves bald with baldness. See Jerem. 16. on vers. 6.] and gird on sackes; [See Genes. 37. on vers. 34.] and shall weep for thee with bitterness of soul, [That is, bitter grief of heart] and bitter wailing.

32 And in their mourning they shall take up a lamentation for thee, [Others, their children shall, &c.] and lament over thee, (saying): Who hath been like Tyrus, like the destroyed [To wit, city] in the midst of the sea.

33 When thy market-wares came forth out of the seas, thou didst satisfie many nations; with the multitude of thy goods, and thy mutual traffick hast thou enriched the Kings of the earth.

34 In the time when thou art broken by the seas in the depths of the waters, aie thy mutual trading, and all thy congregation fallen in the midst of thee.

35 All the inhabitants are astonished at thee; [Compare above chap. 29. vers. 15.] and the bars of their Kings stand on end. [As below chap. 32. vers. 10.] they are amazed in countenance. [Shewing great dismayednes and affrightment in their countenance]

36 The traders among the nations whiste at thee; [Or, over thee. See 1 Kings 9. on vers. 8. and Jer. 18. on vers. 16.] thou art become a great terrour; Heb. terrors. So below chap. 28. 19.] and shalt be no (more) for ever. [Compare above chap. 26. 14. with the Annotat.]

CHAP. XXVIII.

A prophecy of the destruction of the king of Tyrus, for his pride, insolency, v. 1, 2, &c. A prophetical lamentation for him, by comparing his former glory with his future ruine, 11. A prophecy against Zidon; 21 with a promise of the restoration of the Church, 25.

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

2 Child of man, Say unto the Prince of Tyrus, [Meaning the King of Tyus, as above vers. 12. and see 2 Sam. 6. 21. and 2 Kings. 25. 5.] Thus saith the Lord LORD; Because thine heart lifteth up it self, and saith, [Or, thou saidst, or, sayest; to wit, with thy self; that is, thinkest, persuadest thy self] I am God, [Attributing to thy self the wisdom, power, and majesty which belongeth to the onely true God] as I sit in Gods seat, [As in such a kingdom, where no enemy can annoy me, nor any glory is lacking unto me] in the heart of the seas: [See above chap. 27. 4. So vers. 8.] whereas thou art a man, and not a God, yet thou settest thine heart

as the heart of God. [Thou comparest thy self in wisdom, &c. with God]

3 *B. hold, thou art wiser than Daniel: [Meaning in thine own conceit; and so in the sequel: or it is spoken ironically. It seemeth that there was such a proverb used in Babel, (where Ezekiel prophesied) taken from Daniels wisdom, which was famous there. See Dan. 1, 17, &c.] they have hid [Or, ducked] no closed thing from thee. [Or, men have hid no cloed thing, &c. or, no closed thing hath been, &c.]*

4 *By thy wisdom, and by thine understanding thou hast gotten [Heb. mad]. So in the sequel] for thee wealth; yea thou hast gotten gold and silver into thy treasures. [or, treasures.]*

5 *By the greatness of thy wisdom in thy traffic hast thou increased thy wealth: and thine heart lifteth up it self because of thy wealth.*

6 *Therefore thus saith the Lord LORD, Because thou hast set thine heart as the heart of God;*

7 *Therefore behold, I will bring strangers [The Babylonians, above chap. 26.7, and below chap. 29. 20.] upon thee, the most tyranical [or, most terrible, most horrible, most cruel. So below chap. 30. 11, and 31.12. and 32. 12.] of the heathen they shall lay out their swords [Heb. empty their swords: because the sheath is emptied when the sword is drawn out. So below chap. 30. 11.] against the beauty of thy wisdom, [that is, thy flourishing kingdom and State, the glory whereof thou ascribest unto thy wisdom: or, against thee, that esteemest thy self to be so beautiful and wise] and shall profane thy brightness. [that is, defile it, deal with it as a profane and filthy thing, by killing thee, and casting thee into the pit, as followeth. So vers. 16. See above chap. 7, on vers. 21.]*

8 *They shall cause thee to go down to the pit: and thou shalt die the death [Heb. in the plural number deaths, or killings, as Isa. 53. 9.] of one that is slain in the heat of the fear. [as above v. 2. The meaning is, they shall put thee to a violent death, even in thine own city, which is compassed about with waters, wherein thou trustest]*

9 *Wilt thou (then) in any wise say [Heb. saying say] before the face of thy slayer, [When thou shalt indeed find thine own impotency and weakness, being in the power of thine enemy] I am God: whereas thou art a man, and not a God, in the hand of him that slayeth thee.*

10 *Thou shalt die the death of the uncircumcised, [Heb. deaths (in the plural number, as vers. 8.) of the uncircumcised; that is, thou shalt die as wicked, profane men, and such as are hated and despised of God, that are none of his people, die. See 1 Sam. 17. 26. Judg. 15. 18. also below chap. 31. 18, and 32. 19, 21, 25, 27, &c. Some conjecture that this may have respect to the ordinance of Gods people, that had a command to cut off from among them those that would not be circumcised, Genes. 17. 14.] by the hand of strangers; for I have spoken it, saith the Lord LORD.*

11 *Moreover, the word of the LORD came unto me, saying:*

12 *Child of man, take up a lamentation upon the king of Tyrus, and say unto him; [Or, concerning him] Thus saith the Lord LORD; Thou sealer up of the summe, [That is, of that which is told or weighed: that is, (as some conceive) that hath the supreme command over all the great traffick of Tyrus; or, (as others) that art the measure, pattern, image, or, picture of an absolute flourishing state: or, without any defect, where nothing at all is wanting, as in a summe that is well told and sealed up] full of wisdome, and perfect in beauty:*

13 *Thou wast in Eden, the garden of God; [Didst*

dwell and keep court in an exceeding pleasant place, as in a garden of pleasure, or paradise. See Genes. 2. 8, and 13. 10, and below chap. 31. 8, 9, and 36. 35.] every [or, all kind of] precious stone was thy covering, [that is, thy garments were so adorned therewith, as if thou were clothed with mere precious stones] Sardous stones or, Rubies. In the Hebrew all these stones are mentioned in the singular number. See further, Exod. 28. on vers. 17.] Topazes, and Diamonds, [or, Carbuncles] Torroise, Sardo-ux-stones, [See Gen. 2. on ver. 12.] and Jasper-stones, Saphirs, Rubies, [or Carbuncles] Emeralds, and gold: the work of thy tabrets and of thy pipes was with thee; in the day when thou wast created [that is, born, and by the power, goodnes, and wisdom of God camest first into the world out of thy mothers womb. Compare Genes. 1. on vers. 1, and ver. 15, and above chap. 21. 30.] were they prepared. [from thy very infancy hast thou lived in all kind of jollity and wantonness; all manner of pleasure and dainties hath been tendered to thee, for which purpose the voice of the tabret & pipe served.]

14 *Thou wast an anointed covering Cherub: [For that which was in the Tabernacle was anointed with the holy oyl, Exod. 30. 26, &c. the Cherub covered the Ark with his wings, Exod. 25. 20. of the word Cherub see Genes. 3. on vers. 24. The meaning is, thou wast to be compared for outward costliness and glory, with that which was most precious and glorious upon my mount Zion in the Temple, namely, the golden Cherubims, and the Priestly garments This suiteth fitly with this whole verse. Others apply it to the Cherubims that fence Paradise; (because in the former verse is spoken of Eden, and the garden of God) with whom this king, as anointed (that is, ordained, and set (as followeth) to be a defender of his kingdom) is compared] and I had set [Or, made] thee (so) [that is, I had endued thee with such glory] thou wast upon the holy mountain of God, [Heb. upon the mountain of the holines of God; that is, as, or like &c. meaning Zion] thou walkst in the middest of fiery stones, [Heb. stones of fire, that is, everywhere where thou didst go up and down in thy palace, it did shine with glittering precious stones: or thou didst walk in garments that were trimmed and adorned therewith, and did cast as it were beams of fire from them: as the high Priest shined with the stones that were in the Priests breast-plate, Exod. 28. 15, &c.]*

15 *Thou wast perfect in thy wayes, [That is, being, purpose, and action. See Genes. 6. on vers. 12. that is, nothing is lacking unto thee in regard of pomp and magnificence] from the day that thou wast created, [As above vers. 13.] till iniquity [others, great iniquity: to express, that the Hebrew word which signifieth iniquity, perverseness, vice, &c. hath one letter more then ordinary. Compare Psal. 3. on v.3.] was found in thee, [that is, plainly appeared, and was discovered, and thou wast taken and apprehended in the very act. Compare Psal. 36. 3. Jer. 2. 20, &c. with the Annotat.]*

16 *By the multitude [Or greatness] of thy merchandise they [To wit, those that traded with thee] have filled the middest of thee [that is, thine heart, or, the middest of thy city] with violence, [so as that thou art bent and inclined to all manner of oppression: or, so as that thou hast gathered great treasures gotten by violence: others, they are (in) the middest of thee full of, &c.] and thou hast sinned: therefore I will profane thee [cast thee away as unclean and profane. Compare vers. 7.] from the mountain of God, [That is, contemptibly reject thee from thy glory, whereby thou wast to be compared with my mountain, above vers. 14.] and will destroy thee, thou covering Cherub,*

[As above ver. 14.] from the midst of the fiery stones. [So that thou shalt be stripped of all thy pride. See ver. 14.]

17 Thine heart lifteth up it self because of thy beauty; thou hast corrupted thy wisdom, by reason of thy brightness: [Thine excellency and glory hath caused thy wisdom to perish, and hath besotted thee] I have cast thee upon the ground, [that is, I will surely do it: it is spoken in a prophetical way, and so in the sequel] I will set thee before the face of Kings, that they may look upon thee. [That is, for a gazing-stock or spectacle of my righteous and wonderful judgement upon thee, at whose pomp and riches every one formerly wondered, as is declared in the sequel]

18 Because of the multitude of thine iniquities, by the injustice of thy traffick, hast thou profaned thy sanctuaries; [That is, thy palace, and thy royal throne (which ought to be consecrated unto God, and which thou comparedst with the habitation and throne of God, ver. 2.) hast thou made unholy, vile, and profane] therefore have I caused a fire [To wit, the fire of mine anger, occasioned by thee and thine: or, of plagues and miseries. See Job 22.20. and above chap. 27. 27, and below chap. 30. 8.] to come forth from the midst of thee, the same hath consumed thee, and I have made thee to ashes [that is, I will bring thee to the uttermost nullity and destruction. See Job 6. 15, &c.] upon the earth, before the eyes of all them that behold thee.

19 All that know thee among the nations were astonished at thee: thou art become a great terror, [As above chap. 27. 36.] and shalt be (no more) shalt not (be any more) for ever.

20 Furthermore, the word of the LORD came unto me, saying:

21 Child of man, set thy face against Zidon: [See above chap. 6. on ver. 2. Zidon lay also by the midland-sea, or the sea of Phoenicia, northward off Tyre. See Genes. 10. on ver. 15.] and prophesie against it;

22 And say, Thus saith the Lord LORD; Behold, I (will be) upon thee, [See above chap. 13. 8. and Jerem. 21. on ver. 13.] O Zidon, and will be glorified by my judgements and punishments (as followeth) in the midst of thee: they shall know that I am the LORD, when I shall have exercised [Heb. done. So ver. 20. and below chap. 30. 19, &c. See above ch. 5. on ver. 8.] judgements in her [in Zidon] and shall be hallowed in her. [shall have manifested my justice, holiness, and power among them. So ver. 25. and c. 36. 23. and 38. 16.]

23 For I will send the pestilence into her, and blood into her streets, and the slain shall fall [Others, be judged] in the midst of her, by the sword (that) shall be against her round about, and they shall know that I am the LORD.

24 And the house of Israel shall have no more a paining [Or, prickling] thorn, or guring thistle, of all that are round about them, [Or, from all places that are round about them] that rob them: [or, despise them. So ver. 26. Compare above chap. 36. 37. That is, the enemies round about shall no more vex and annoy them] and they shall know that I am the Lord LORD.

25 Thus saith the Lord LORD; when I shall have gathered the house of Israel from the nations among whom they are scattered, and I shall be hallowed among them [As ver. 22.] before the eyes of the heathen: then shall they dwell in their land that I have given to my servant, unto Jacob.

26 And they shall dwell safely therein, and build

houses, and plant vineyards; yea they shall dwell safely when I shall have exercised judgements against all that have spoiled them, of those that are round about them, and they shall know that I Lord am their God. [This prophecy (contained in these two last verses) may in a sort be applied to the deliverance from Babylon, but the accomplishment thereof belongeth to the spiritual kingdom of the Messiah: and is set down (as elsewhere often) according to the style of the Old Testament. Compare Jerem. 32. 37, 38, 39, &c.]

C H A P. XXIX.

The time of this prophecy, ver. 1. Against Pharaoh and all Egypt, 2, with a promise of a final restoration, 13. that the people of God may trust no more in Egypt, nor bring themselves any more in trouble, 16. The time of the ensuing prophecy, 17. wherein God giveth the land of Egypt unto King Nebuchadnezar for a reward of his service against Syria, 18. The restoration of Israel, 21.

In the tenth year, [After the captive-carrying away of Jeconias, or Joachim. Compare above chap. 1. 2. and below chap. 33. 21, &c.] in the tenth (moneth), [In the ecclesiastical year called Tisrib, in the civil, Tamuz] on the twelfth (day) of the moneth, the word of the LORD came unto me, saying:

2 Child of man, set thy face against Pharaoh King of Egypt: [See of this phiale above chap. 6. on ver. 2. Some hold this Pharaoh to have been Pharaoh-Hophra. See Jerem. 44. 30. with the Annotat. From which place may be gathered, that he lived at the time when the Jews, after the destruction of Jerusalem by Nebuchadnezar, fled into Egypt; otherwise Pharaoh was a common name of the Kings of Egypt. See Genes. 22. on ver. 15.] and prophesie against him and against all Egypt.

3 Speak and say, Thus saith the Lord LORD; Behold, I (will be) upon thee, [As above chap. 28. 22. So below ver. 10. and chap. 30. 22, &c.] O Pharaoh, King of Egypt; that great Sea-dragon, [See Psal. 74. 13, 14. Isa. 27. 1. and 51. 9. and below chap. 32. 2. Some understand here a Crocodile] that lieth in the midst of his rivers: [Understand the sundry arms and streams of the great and famous river Nilus, whereby he thought to be safe and secure; that no enemy, yea no God (as Herodotus writeth lib. 2.) was able to drive him out of his kingdom] which saith, My river is mine, [To wit, the river Nilus: I alone am Lord and master over it, it is only for my profit and security, no man else hath power or command over it, nor can take or wrest it away from me] and I have made it for myself. [Ordered and divided it for the accommodation and strengthening of my kingdom]

4 But I will put hooks in thy chims, [Compare Amos 4. on ver. 2.] and cause the fish of thy rivers to stick unto thy scales: and I will draw thee up out of the midst of thy rivers, and all the fish of thy rivers shall stick unto thy scales. [That is, I will pluck out thy subjects with thee (as the little fishes stick fast unto the scales of the great ones) and will carry and hale you together to the places where it shall fare with you as followeth: I will execute my judgments upon you partly by the Cyrenians, (as some conceive out of Herodotus lib. 2.) and partly also by Nebuchadnezar, whereof mention is made in the sequel ver. 19, &c. also chap. 30. 24, 25, &c.] Compare Jerem. 43. 10. and 46. 2, &c. and see also Jerem. 44. on ver. 30. The order of these histories is somewhat obscure among interpreters, because

Pharaoh-Hophra is held to be the grand-child of Pharaoh Necho, whom Nebuchadnezar in the life-time (as is conceived) of his father Nebuchadnezar the first, (otherwise called Nabopolassar) conquered, and afterward destroyed Egypt; the latter it self and the truth of Gods word remaining without all controversy: as God often joyneth the beginning, progress, and end together, and mixeth them one among another, so doth he also in his prophecies of judgments; forasmuch as all things are known unto him from all eternity, and one thing is as sure and certain as another: which is especially to be heeded in the writings of the Prophets. Compare from chap. 46. 2, 13. with the Annotat. on both verses there.]

5 And I will leave thee in the wilderness, thee; and all the fish of thy rivers; thou shalt fall [That is, be smitten and perish; See Genes. 14. on vers. 10. Or, fall as for lying, as elsewhere] upon the open field; thou shalt not be brought together, nor gathered: [For burial. So elsewhere I have given thee for meat to the beasts of the field, and to the fowls of heaven.]

6 And all the inhabitants of Egypt shall know that I am the LORD: because they have been a staff of reed to the house of Israel. {Stirring them up to rebellion against the Chaldeans, with promises of great help which they performed not. See 2 Kings 18. on v. 31. Isa. 36. 6.]}

7 I hearken took hold of thee by thy hand, then I will break, [Or, crack: not only not supporting them, but also hurting and prickling them, as followeth] and I will split all their sides: [Heb. side, or the whole side. Others, should i. in the following words is spoken of Laying, or staying and resting] and when they leaned upon thee, then thou will break, and sufferest all loads to stand upon themselves. [Heb. maketh all their loads to stand. That is, thou didst forsake them, didst leave them to shift for themselves as well as they could, without helping, or supporting them, contrary to thy promises, and their hope and expectation. Or thus: And shouldst thou cause all their loads to stand? that is, be able to keep them standing, or, to hold them upright?]

8 Therefore thus saith the Lord LORD; Behold, I will bring the sword [Hostility, war, murder, and destruction] upon thee: and I will cut off man and beast out of thee.

9 And the land of Egypt shall become a wilderness, and a desert; and they shall know that I am the LORD: because he [Pharaoh] saith, The river is mine, and I have made it. (it). [as above vers. 3.]

10 Therefore behold, I (will be) upon thee, [As above vers. 3.] and upon thy river, and I will make the land of Egypt desolate, with solitariness, [Heb. desolations of desolation, of solitariness, or wilderness; that is, I will make it utterly waste and desolate] from the tower [Heb. Migdal; which some take to be the city of Migdal, whereof see Jerem. 44. 41. and 46. 14.] of Syene, [Heb. Sevendz. That is, from one end of the land to the other, as some expound this: But Syene was a famous city in Egypt, lying just under the Tropic, or the Tropick of Cancer, Plin. lib. 2. chap. 75. Some are of opinion, that it is now called Aswan] unto the border of the country of Ethiopia: [Heb. Cusch. See Genes. 2. on v. 13. and 10. on v. 6. That Ethiopia bordereth on Egypt, is held to be a truth without all controversy. See Isa. 18. on vers. 1, 2, and compare below chap. 30. 4.]

11 No foot of man shall pass thorough it, nor any foot of beast shall pass thorough it, neither shall it be inhabited [See of the Hebrew word Jerem. 17. on vers. 6.] forty years.

12 For I will make the land of Egypt desolate in the midst of desolate countreyes, [That is, in such a condition, as other desolate countreyes and cities are wont to be in. So below chap. 30. 7.] and her cities shall be a desolation in the midst of desolate cities, forty years: and I will scatter the Egyptians among the heathens, and will disperse [Or, san, minnow, shike. So below chap. 30. 23.] them in the lands.

13 But thus saith the Lord LORD; At the end of forty years, [After this desolation, when the Babylonian Monarchy shall decline to an end] will I gather the Egyptians from the nations whither they were scattered.

14 And I will turn the captivity of the Egyptians, and bring them again into the land of Pithros, [See Genes. 10. on vers. 14.] into the land of their inheritance. [Where they were wont to drive their trade in buying and selling. Others, converse, habitation; the meaning is, their own countrey] and they shall be there a base kingdom. [Under the monarchy of the Persians. Compare above chap. 17. 14.]

15 And it shall be baser than (other) kingdoms, neither (shall it) exalt itself anymore above the heathen: for I will diminish them, that they shall not rule over the heathen.

16 And it shall be no more a confidence unto the house of Israel, to cause (then) iniquity to be remembered, [To wit, the iniquity which they committed in trading with the Egyptians, and otherwise of old had brought away from thence. See above chap. 21. 24. with the Annotat. and further chap. 8. 10, 14. and 23. 19, 20, 21.] when they look after them: [Or, when they looked after them: to wit, the Egyptians; not trafficking in me, but in the Egyptians, and so consequently departing from me, whereby they would give me occasion to remember the one with the other, and to punish them for the same. See Genes. 8. on vers. 1.] but they shall know that I am the Lord LORD.

17 Moreover, it came to pass in the seven and twentieth year, [See vers. 1.] in the first (month) [Called Nisan, in the ecclesiastical year; Tisri, in the civil] on the first (day) of the month; (that) the word of the Lord came unto me, saying:

18 Child of man, Nebuchadrezaer the King of Babylon caused his army to serve a great service against Tyrus; [See above chapters 26, 27, 28.] all heads [Heb. head-side] are grown bald, [that is, his soldiery were grown bare and poor, tried and worn out by the long and tedious siege of Tyrus, which lasted, as ancient histories report (Josephus cont. Appi. lib. 1.) thirteen years together] and all sides are plucked up: [Or, all shoulders are peeled, by the carrying of burdens] and neither he nor his army have had any wages for Tyrus, for the service that he served against it.

19 Therefore thus saith the Lord LORD; Behold, I will give the land of Egypt unto Nebuchadrezaer the King of Babylon, and he shall carry away her [The land of Egypt's] multitude, [Or, common people, or plenty, riches. See of the Hebrew word, Psal. 37. on vers. 16. Jerem. 46. on vers. 25. So below chap. 30. 4, 10, 15. and 31. 2, 12, 16, &c.] and spoil her spoils; and prey her prey, and it shall be the wages for his army.

20 (For) his wages, [Compare Jerem. 22. on v. 13.] because he served against her, [The city of Tyrus] have I given him the land of Egypt, because they wrought [See of such use of the Hebrew word, Ruth 2. on ver. 19. Prov. 31. on vers. 13.] for me, [not that Nebuchadrezaer and his soldiery a man was to obey the true God of Israel in this, (who are called wicked, below chap. 30. 12.) but because God by his secret providence used them for the execution of this his judgement, as it were for his own service. See Jerem.

25. on vers. 9. Although it may be that Nebuchadnezzar having heard of Ezekiel's prophecy (as being made in Babylon) by God's direction and government, did the more victoriously his intent and purpose. Compare Jerem. 40. 2, 3.] *Sith the Lord LORD.*

21 *In that day will I cause the horn of the house of Israel to bud forth,* [That is, cause the honour and respect of my Church again to spring up (as herbs or plants springing up out of the earth) in the midst of their captivity, so as that ye shall dare boldly speak of me and my works, even in Babel, and spread abroad my praise there, as followeth: for which purpose questionless God used both the accomplishment of such prophecies as these, and also the grace and favour, dignity and renown of Daniel and his companions. See Dan. 2. 46. and 3. 29. and 4. 37. and 5. 29. Or, it may be taken in general as a prophecy concerning the grace and mercy that God is wont to shew unto his Church after great troubles and afflictions, as this in Babel was, whereby he giveth them occasion to extol his holy name in publick] and (I will) give thee the opening of the mouth [See Psal. 51. 17. Prov. 31. 9. and above chap. 16. 63. and below chap. 33. 22. Eph. 6. 19. with the Annotat.] in the midst of them; [The Babylonians] and they shall know that I am the Lord.

C HA P. XXX.

Two Prophecies more; the one concerning the destruction of all Egypt, and all her helpers and confederates round about, ver. 1, 2, 3, 4, &c. the other concerning the breaking of the arm of their King, and the strengthening of the King of Babel's arm against him; as also concerning the scattering of the Egyptians among the nations, 20.

Furthermore, the word of the Lord came unto me, saying:

2 *Child of man, prophesy and say;* Thus saith the Lord LORD: *Howl, Ah that day!* [The time of punishments and plagues. See Psal. 37. 13. Joel 1. 15. with the Annotat.]

3 *For the day is near; yea the day of the Lord is near; a cloudy day;* [Heb. day of cloud. See Joel. 2. 2. with the Annotat.] *it shall be the time of the heathen.* [That is, the time that is appointed for their punishment. Or, the time wherein the heathen shall destroy Egypt. Compare above chap. 22. 3. with the Annotat.]

4 *And the sword shall enter into Egypt, and there shall be great pain in Ethiopia,* [They shall be in such a strait by reason of all kind of misery, as a woman that is in travail. So vers. 9. Of Ethiopia see above chap. 29. 10. and below vers. 5, 9. Heb. casch] when the slain shall fall [Heb. the slain shall, &c. in the singular number] in Egypt: for they [The Chaldeans] shall take away her multitude, [Meaning the plenty, or the multitude of Egypt, as above chap. 29. 19. and below vers. 10.] and her foundations shall be broken down.

5 *Ethiopia, and Put, and Lud,* [As above chap. 27. 10. That is, the Ethiopians, Putians, and Lydians] and all the mingled heap, [See Jerem. 25. on vers. 20.] and Cub, [This is held to be a country in Lydia lying near Egypt] and the children of the land of the covenant, That is, the other confederates of the Egyptians, or a certain neighbouring people, that were in a strait strict league and fellowship with the Egyptians. Some understand the Jews, that had formerly inhabited the land of Canaan, which was given them

by God's covenant, and were fled into Egypt, and it may be he had served the King of Egypt in his war against his enemy. See Jerem. 43. 17. and 44. 27. and compare the phrase *children of the land*, with Job 1. 3. and above chap. 16. 28. and see the Annotat, there] *shall fall with them [The Egyptians] by the sword.*

6 *Thus saith the Lord, Yea they shall fall that support Egypt;* [That is, all her helpers, as vers. 8.] and the pride [Or, heightiness, pomp, highness; also excellency, eminency. So below vers. 18.] of her [Egypt's] power shall come down: from the tower of Schen [See above chap. 29. on vers. 10.] shall they fall in it [In Egypt] by the sword, saith the Lord LORD.

7 *And they shall be desolate in the midst of desolate country's;* [See above chap. 29. 12.] and their cities shall be in the midst of desolate cities.

8 *And they shall know that I am the Lord, when I shall have laid a fire in Egypt* [To wit, a fire of war, in series and plagues, (See above c. 28. on ver. 18. and Job 15. on vers. 24. Jerem. 49. 27. Amos 1. 4, &c.) whereby Egypt shall be consumed. So below vers. 14, 16.] and all her helpers shall be broken in pieces.

9 *In that day shall there messengers go forth from before my face in ships, to make careless Ethiopia* [Heb. Casch of security, or of confidence; to wit, that secure and careless Ethiopia, that is, the Ethiopians] afraid: [That is, I will order the matter so as that the news of the Chaldeans inrode or falling into Egypt shall be carried over into Ethiopia. God speaketh here as a Judge sitting upon his judgement-seat in Egypt, and governing this whole business] *and ther shall be great pain among them,* [To wit, among the Ethiopians; as above ver. 4.] *as in the day of Egypt;* [As there was in Egypt, when it was destroyed, above ver. 4. Or, (as some) when God smote the first-born in Egypt, Exod. 12. 29, 30.] *for lo, it cometh.* [That is, it shall certainly come. Or, it (the aforesaid pain) shall come upon them]

10 *Thus saith the Lord LORD; Yea I will make the multitude* [Or, noise and stir. See above chap. 29. on vers. 19. and here ver. 4.] *of Egypt to cease, by the hand* [That is, by the power, or ministry] *of Nebuchadrezzir the King of Babel.*

11 *He and his people with him, the most tyrannical of the heathen,* [As above chap. 28. 7.] *shall be brought* [By my secret providence. See above chap. 29. 19, 20.] *to destroy the land: and (they) shall draw out* [Heb. empty, or mak: empty, or wan: as above chap. 28. 7.] *their swords against Egypt, and fill the land with the slain.*

12 *And I will make the rivers* [See above chap. 29. on vers. 3.] *dry: and sell the land into the hand of the wicked:* [That is, deliver, or give it into their hand and power, as ware that is sold is delivered into the hand and power of the buyer. See above chap. 29. 19. and Psal. 44. 13. of the wicked; that is, of the Chaldeans, who were indeed in this matter as Gods ministers and executioners of his judgements, but were of themselves wicked, and intended nothing else, but to satisfy their own lusts, by doing mischief, and by violence and oppression; whole wickedness God made use of for to execute his holy and unblameable judgements upon the Egyptians. Compare above chap. 29. on vers. 20. and see 2 Sam. 12. on vers. 12.] *and I will make the land waste, with the fulness thereof,* [The gifts, wherewith God had endued, enriched, and adorned Egypt. Compare Psal. 24. 1.] *by the hand of strangers;* *I the Lord have spoken it.*

13 *Thus saith the Lord LORD; I will also destroy the dung gods,* [See Levit. 26. on vers. 30.] *and cause the*

She idols of nought [Heb. Elilim; that is, meer nothing. See Levit. 19. ver. 4.] to cease out of Noph: [See Isa. 19. 13. Jerem. 44. 1. and below ver. 16.] and there shall be no more a Prince out of the Land of Egypt, and I will put a fear in the land of Egypt.

14 *And I will make Pathros [See Ge. 10. on v. 14. Je. 44. 1. & above c. 29. 14.] desolate, & lay a fire in Zoan, [See Numb. 13. on ver. 22. Psal. 78. on ver. 12.] and I will exercise judgements in No. [See Jer. 46. on ver. 25.]*

15 *And I will pour out my fury [See Job 18. on ver. 21. Psal. 79. on ver. 6.] upon Sin, [some hold this to be Pelusium, in the uttermost borders of Egypt, agreeing with the names of the wildernes of Sin, and of mount Sinai] the strength of Egypt, and I will cut off the multitude of No. [Compare Jerem. 46. 25.]*

16 *And I will lay a fire in Egypt; Sin shall have very great pain, [Heb. as if one should say, shall suffering pain suffer pain] and No shall be split, [Heb. shall be to be split] and Noph shall be daily sore distressed. [Heb. (shall be) daily, or by day, in the day-time distresses, Others, by the daily distresses]*

17 *The young men of Aven, [This is held to be On, which some conceive to be Heliopolis, that is, the city of the sun. See Gen. 41. 45.] and Pi-Beseth [this is held to be Bubastis or Bubastis, where the Idol Diana was worshipped] shall fall by the sword, and the (daughters) [this word is here inserted from the opposition. Heb. thy. Others, these (cities) shall &c. That is, the inhabitants of these cities, or the dependent adjoining cities and villages, as in th: next verse] shall go into captivity.*

18 *And at Tachpanhes [Heb. here Thechappannes. See Jerem. 2. 16. and 43. 7, 8. with the Annotat.] the day shall be darkened, [or withheld, hindered] when I shall break there the yoke of Egypt [or axeltrees, cords, wherewith or whereunto the yoke is made fast: understand the burden of bondage which they laid upon other nations, and see Jerem. 27. on ver. 2.] and the pride of her power [As above ver. 6.] shall cease in her: [Tachpanhes] a cloud shall cover her, [See above ver. 3.] and her daughters [As ver. 17. Others understand the dependent cities and villages; that is, the inhabitants thereof. See 2 Kings 19. on ver. 21.] shall go into captivity.*

19 *Thus will I exercise judgements in Egypt: and they shall know that I am the LORD.*

20 *Also it came to pass [Others, it was come to pass] in the eleventh year, After Joachins or Jechonias carrying away. See above chap. 1. 2. and below chap. 33. 21. Hence is gathered, that in the writing and joyning together of these prophesies there is not followed the order of time, but the connexion and likeness of the things that are treated of. Compare above chap. 29. 17. and Jerem. 35. on ver. 1.] in the first (moneth), on the seventh (day) of the moneth, (that) the word of the LORD cam: unto me, saying:*

21 *Child of man, I have broken the arm of Pharaoh King of Egypt; [That is, I have made him weak and impotent, by the discomfiture of Pharaoh-Necho by Charchemis, Jerem. 46. 2. &c. (of which overthrow some understand this) after which the Kings of Egypt were not able to effect any matter of weight or concernment. Compare the following figurative words with Jerem. 46. 11. Others understand it of Pharaoh Hopiah, & his overthow by the Cyrenians] and lo it [Pharaoh's arm] shall not be bound up, by laying plasters upon (it), by putting a roller upon (it), to bind it up, to make it strong, that i. may hold the sword.*

22 *Therefore thus saith the Lord LORD, Behold I*

(will be) upon Pharaoh [See above chap. 29. 3.] the King of Egypt, and will break his arms, (both) the strong one and the broken one: [that is, all his strength, as well that which is left as that which is already decayed] and I will cause the sword to fall out of his hand.

23 *And I will scatter the Egyptians among the heathen: and will disperse them in the lands. [As above chap. 29. 12. and below ver. 26.]*

24 *And I will strengthen the arms of the King of Babylon, and give my sword into his hand; [As above chap. 12. 9. and here in the next verse, and below chap. 32. 10. See Jerem. 47. on ver. 6.] but I will break Pharaoh's arms (so) that he shall lament before his face [or shall sigh, howl, groan before the face of the King of Babylon. See of the Hebrew word Job 24. on verse 12.] as a deadly wounded man lamenteth. [Heb. shall wail the wailings, or sighings of a deadly wounded man. Compare above chap. 26. 15.]*

25 *Yea I will strengthen the arms of the King of Babylon, but the arms of Pharaoh shall fall down: [All his strength & courage shall fail him] and they shall know that I am the LORD, when I shall have given my sword into the hand of the King of Babylon, and he shall have stretched it out upon the land of Egypt.*

26 *And I will scatter the Egyptians among the heathen, and will disperse them in the lands: thus shall they know that I am the LORD.*

CHAP. XXXI.

*The time of this prophesy, ver. 1 wherein God preser-
teth before the eyes of King Pharaoh and his people, the
eminency, glory, and pride of the King and kingdom of
Assyria, under the parable of an high fair Cedar-tree,
2, 3, &c. and their ruine because of their pride and
haughtiness, 10, 11, &c. for an example to all others,
14 and that it shall fare just so with Pharaoh and his
people, 10, 18.*

A *Lso it came to pass in the eleventh year, [After the transportation of Joachin. See above chap. 1. 2, &c.] in the third (moneth), on the first (day) of the moneth, (that) the word of the LORD cam: unto me, saying:*

2 *Child of man, say unto Pharaoh the King of Egypt, and to his multitude, [That is, all his people] whom art thou like in thy greatness? [as if God should say; Dost thou imagine that there was never any one like unto thee, and that therefore nothing can hurt thee? take notice of the great and mighty monarch of Assyria, and see what became of him, and look thou to fare alike, as followeth. Compare Isa. 29. 13.]*

3 *Behold Assur [The King of Assyria] was a cedar [that is, was li'e unto a Cedar-tree] on Lebanon, fair in branches, shadowy in leaf, [or shadowing, making a shadow (with his) sprigs or branches: also a shadowing forest, or wood, as the Hebrew word hath the signification of forest and sprigs, branches, or leaf] and high of stock, [chap. 17. 6.] and his top was between the close boughs. [by this whole figurative speech is signified the greatness, glory, and power of the Assyrian Monarchy. See Judg. 9. on ver. 15. and compared sal. 80. 9. above chap. 17. 3, 22, 23. Dan. 4. 10. &c.]*

4 *The waters made him great, [That is, the situation and affluence that I afforded him of all things that might serve to increase his estate. Compare above chap. 17. 5, 8. and 19. 10, &c. and below ver. 9.] the deep [that is, deep waters great depths] made him high: the same [deep, or depth] went with her streams round about his planting, [As above chap. 17. 7.] and sent out her conduits unto all the trees of the field*

field, [that is, he communicated of his abundance and superfluity to other Kings that were less than he, and prospered by his means]

5 Therefore his stock came higher than all the trees of the field: and his boughs became manifold, and his branches long, because of the great waters, [See ver. 4.] when he shot forth. [cast forth his branches, and spread himself abroad. Compare above chap. 17. 6. or, when he budded forth: or got buds, or blossoms]

6 All the fowls of heaven made their nests in his boughs, and all the beasts of the field brought forth their young under his shadow: [Heb. all fowl made their nests, and so all beasts did cast their young, or brought forth their young: that is, all manner of, or many nations were under his command and dominion. So Dan. 4. 12.] and all great nations sate under his shadow. [Defence or protection, addressing themselves unto him. Psal. 9. 1. So below ver. 17.]

7 Thus was he fair in his greatness, (and) in the length of his branches: because his root was by great waters.

8 The Cedars in the garden of God did not darken him, [That is, other Kings or Princes, though they were also great and glorious like the Cedars of a Paradise as the first was, could not darken or hide his lustre or brightness: as the sun darkened the shining of the other stars in the day-time, so did he darken all the lustre and brightness of other Kings and Princes. Compare above chap. 28. 13. and below ver. 9. 16.] the fir-trees were not like his boughs, and the chefnut-trees were not like his branches: no tree in the garden of God was like unto him in his beauty. [Heb. every tree was hot, &c. that is, no tree was &c. See 1 King. 11. on ver. 34. So below ver. 14.]

9 I had made him (so) fair by the multitude of his branches, that all the trees of Eden that were in the garden of God, envied him.

10 Therefore thus saith the Lord LORD; Because thou hast exalted thy self for (thy) flock: [Compare ver. 14. This may be taken for a speech directed to the Assyrian, of whom God immediately (as elsewhere) speaketh again in the third person: or as an abrupt speech unto Pharaoh, the consummation whereof followeth below ver. 18. As if God should say, because thou so exaltest thy self, see now (I pray) what the Assyrian also did, and how I punished him for it, &c.] yea he did put up [Heb. gave. Compare (concerning the use of the Hebrew word, which according to the nature and quality of things admitteth of various significations) 2 Sam. 18. on ver. 9. and above chap. 27. 12, &c. So ver. 14.] his top above the midst of the close boughs, [Heb. as if one should say the betweenness, &c. that is, he excelled among, and exalted himself above other Kings, Lords, Princes, &c. Compare above chap. 19. 11.] and his heart was lifted up because of his height:

11 Therefore I delivered him into the hand of the mightiest of the heathen: [Into the power of the King of Babel, Berodach, or Merodach-Baladon, and also Nebuchadnezzar, who transferred the Assyrian Monarchy (whereof Esar-haddon, the son of Sennacherib, is held to have been the last King. See 2 King. 19. on ver. 37. and of that Berodach, 2 King. 20. on ver. 12.) to the Babylonians] (that) he may handle him exactly: [Heb. doing he may do it to him, dealing deal with him, or did, dealt he with him, as some. Some understand this phrase thus, according to his desire, or according to his pleasure, according as he ought to be dealt with] I drove him out for his wickedness.

12 And strangers, the most tyrannical of the heathen

[As above chap. 28. 7.] cut him off, and left him: [here followeth a figurative description of the ruine of the Assyrian Monarchy] his branches fell upon the mountains in the valleys [as in great overthrows all places, both mountains and valleys are wont to be ful of slain men and plunder] and his grafts were broken by all the streams of the land, [or of the earth] and all the nations of the earth went down from his shadow, and left him.

13 All ye fowls of the heaven dwell upon his stock that is fallen down, [Or fallen stock. Heb. fall; that is, other nations took his kingdom, possessed it, and laughed him to scorn] and all the beasts of his field were upon his branches. [Heb. every fowl, every beast &c. as above ver. 10.]

14 That no trees by the waters may exalt themselves for their stock, [Heb. all the trees of the water, or of the waters may not &c. Compare above ver. 8. and so in the sequel] neither put up their top above the midst of the close boughs, [As above ver. 10.] neither any (trees) that drink water, [that is, those that are filled with all plenty by my blessing, and suffer no want. So v. 1. 16. Compare above on ver. 4. 8.] may stand upon themselves because of their height: [this phrase is also usual in our language, for trusting in ones self, or lifting up the hand high; the contrary whereof is to walk humbly before God. Compare the phrase with below chap. 33. 26. The meaning is, that God would make this great Monarchy an example of his justice, that it might be a warning unto all great and mighty men on earth, and here especially unto Pharaoh, to the end that no man might lift up himself against him, and be wicked, lest by like sins he fall into like plagues, which he shall not be able to avoid by any humane power] for they are all delivered unto death, to the lowermost (parts) of the earth, [Heb. the lowermost earth; or the earth that is beneath. So ver. 16. 18.] in the midst of the children of men, [that is, among the common, or meaner sort of people. See Psal. 4. on ver. 3.] to them that go down into the pit.

15 Thus saith the Lord LORD, In the day when he went down to hell, [See of the Hebrew word Sheol, Gen. 37. on ver. 35. So ver. 16. 17. 18. and below chap. 32. 21. 22. and the sequel there. By comparing of which places, (as also of the former verse) it appeareth that it is here taken for the grave, with the adhering miserable and reprochful condition of the deceased wicked ones in hell] I caused a mourning, I covered the deep for him, [that is, I put it in such a condition that it was as if it mourned. (So below wrapped about) See 2 Sam. 15. on ver. 30. See of the word deep, above ver. 4.] and restrained the floods thereof, [I withheld my temporal blessing] and the great waters were stayed: and I made Libanon black for him, [as if all the Cedars (that is, great ones) were in mourning. See Psal. 35. on ver. 14.] and all the trees of the field were wrapt about for him [this is a figurative description of the common terror which God by this judgement of his upon the Assyrian, caused among all the great ones, and the nations that had prospered (as above) by his riches. Compare above chap. 27. 29. and the following verses there]

16 I made the heathen to tremble at the sound of his fall, when I caused him to go down to hell with them that go down into the pit: and all the trees of Eden, [See above ver. 8. 9.] the choise and the best of Libanon, all (the trees) that drink water, [As above ver. 14.] comforted themselves in the lowermost (parts) of the earth. [It is spoken figuratively, as if one should say; it was a comfort to them, that they had such a great companion]

nion with them in their sufferings. Compare Isa. 14. 8, 9, 10. with the Annotat. also above chap. 14. 22, and 16. 54. and chap. 32. 31, &c.]

17 They also went down into hell with him, unto them that are slain by the sword : and they that had been his arm, [That is, strength ; that had hardened and upheld him] (that) had sat under his shadow [as above ver. 6.] in the midst of the heathen. [or thus ; with his arm (that is, his kingdome) under whose shadow they, &c.]

18 To whom art thou thus like in glory and gladness, among the trees of Eden ? [Thou O Pharaoh, that thinkest that there is none like unto thee. See above ver. 2.] yea thou shalt be brought down with the trees of Eden unto the lowermost (parts) of the earth ; thou shalt lie in the midst of the uncircumcised, [See above chap. 28. on ver. 10.] with them that are slain by the sword : that is Pharaoh, [As if God should say, behold here a lively picture and pattern of this proud King Pharaoh : just so firm and sure is his condition, as this Aslyrians was, and so shall he fare with all his pomp and pride] and all his multitude. [Understand this either of riches or people, or with all his stir, rumour, or noise. See above chap. 29. 19.]

CHAP. XXXII.

The time of these prophecies, ver. 1, 17, containing a lamentation for Pharaohs terrible fall by reason of his pride, cruelty, continual unquiet stirring and molesting of other people, 2. Also a Rhetorical description of his and his peoples ruine and descent unto the company of other uncircumcised, proud and tyrannical Rulers and nations, 18.

A Iso it came to pass in the twelfth year, [After the carrying away of Joachin, above chap. 1. 2.] in the twelfth month, on the first (day) of the month ; (that) the word of the LORD came unto me, saying :

2 Child of man, take up a lamentation, [As below ver. 16.] for Pharaoh King of Egypt, and say unto him ; Thou wast like a young lion, [Before thy power was diminished. See above chap. 30. on ver. 21.] among the heathen : [Heb. of the heathen, or nations ; that is, thou wast among, or towards them like a young lion, fierce and cruel. Compare above chap. 19. 2, &c.] and thou wast as a Sea-dragon in the seas, [As above chap. 29. 3. That is, thou wast cruel, dreadful, stirring, both by land and by water] and brakest forth in [Or, with] thy rivers, [Thou didst put thy self forward, and didst glory in thy kingdom, as being mighty and rich by reason of the commodious situation of waters] and troubledst the water with thy feet, [Or, trampledst upon the water ; to wit, of other nations ; that is, their land, and trading : thou didst every where trust in thy self, and didst trouble other nations, stirring them up to rebellion, and hardening them in it] and muddiest their rivers.

3 Thus saith the Lord LORD ; I will therefore spread out my net over thee, [See above chap. 12. 13. and 17. 22. Hos. 7. 12, with the Annotat.] by a congregation of many nations : [that shall be in the army of the Babylonians] they shall draw thee up in my net. [Or, with my net, that I have spread out over thee for to catch thee]

4 Then will I leave thee upon the land, [Compare above chap. 29. 5. with the Annotat.] I will cast thee forth upon the open field : [Heb. the face of the field] and I will cause all the fowls of the heaven to dwell upon thee, (I will) satisfy the beasts of the whole earth with thee. [Compare below chap. 39. 17, &c.]

5 And I will give away thy flesh upon the mountains, and fill the valleys with thy height. [This may be understood of Pharaoh himself, and his pride, compared with the great body of a Sea-dragon, vers. 2. Or, (as others) his slain multitude, wherein he formerly placed his eminency]

6 And I will water [Or, give to drink] with thy blood [The blood of thine own self, and of thy people that are slain] the land wherein thou swimmest, [that is, dost now domineer with thy government, like a Sea-dragon in the sea] (even) to the mountains : and the streams shall be filled with thee.

7 And when I shall put thee out, [As a candle, lamp, or fire is put out. Compare Job 18. vers. 5, 6. with the Annotat, 2 Sam. 14. 7. and 21. 17.] I will cover the heaven, and make the stars thereof black : I will cover the Sun with clouds, and the moon shall not cause her light to shine. [That is, I will by this judgement of mine fill the world with terror, and clothe the whole universe as it were in mourning. Compare Isa. 13. 10. Joel 2. 30, 31. and above chap. 31. 5. also Genes. 15. 12. with the Annotat.]

8 All the shining lights [Heb. lights of light] in the heaven, them will I make black for thy sake : and I will make [Or, bring. Heb. give, set] darkness upon thy land, saith the Lord LORD.

9 Moreover, I will trouble [Or, grieve, vex] the heart of many nations : [By the tidings of the fall of this great king, and on the contrary, of the exaltation and greatness of the Babylonian. The Hebrew word (otherwise signifying anger) is also taken for grief, trouble, sorrow, vexation, P'al. 6. 8. and 10. 14. and 31. 10. Eelce. 7. 3. Jerem. 7. 19.] when I shall bring thy breaking [See Jerem. 4. on vers. 6. That is here, the news of thy ruine] among the heathen, into the lands which thou hast not known.

10 And I will make many nations to be amazed at thee, and their kings shall be horribly afraid for thee, the hairs of their kings shall stand an end at thee, [As above chap. 27. 35.] when I shall shake [or brandish] my sword [as above chap. 30. 24.] before their faces : [Smiting and felling thee down by my sword as it were before their eyes, which will cause great fear and terror unto them, as followeth] and they shall tremble every moment, [Heb. tremble in moments] every one for his (own) soul, [That is, life, or person, for himself ; fearing that it will cost them their lives. See Genes. 19. on ver. 17. and 12. on ver. 5.] in the day of thy fall.

11 For thus saith the Lord LORD ; the sword of the king of Babylon shall come upon thee.

12 I will throw (down) thy multitude [Compare above chap. 29. 19.] by the sword of the champions, which are all of them together the most tyrannical of the heathen : [As above chap. 28. 7.] they shall destroy the pride [or, pomp, glory, excellency, as above often] of Egypt, and all the multitude thereof shall be rooted out.

13 And I will destroy all the beasts [Heb. beast, or, great cattel] from besides the great waters : [So that none shall go and feed any more by the great waters] and no foot of man shall trouble [Compare above chap. 29. 11.] them [the waters : compare above ver. 2.] any more, neither shall any hoofs of beasts trouble them.

14 Then will I cause their waters [The waters of the other nations that were troubled by Pharaoh, above ver. 2.] to sink, and I will cause their rivers to run like oyl, [That is, I will quiet the tumults, and bring the land to rest, when I shall have cut off this troubler of waters ; as the waters are calmed, and run softly and clearly when the tempest is over, and troubled filth is sunk down. Compare below chap.

chap. 34. 18.] saith the Lord LORD.

15 When I shall have made the land of Egypt a desolation, and the land shall become desolate of her fulness, [That is, shall be bereaved of all that wherewith it was formerly filled and adorned by God. Compare above chap. 19. 7.] when I shall have smitten all them that dwell therein: so shall they know that I am the LORD.

16 That is the lamentation, [Related in the former part of the chapter. See above ver. 2.] and that shall thy sing lamentably [the word sing is intended in the thing it self: See 2 Corin. 35. 25. as the foregoing Hebrew word also signifieth a lamentation, from whence the Lamentations of Jeremias bear the name [the daughters of the heathen shall sing it lamentably: [as the women in those times were wont to sing songs of triumph, and lamentations. See Jerem. 9. on ver. 17.] they shall sing it lamentably, for Egypt and for all her multitude, saith the Lord LORD.

17 Moreover, it came to pass in the twelfth year, [See above ver. 1.] on the fifteenth (day) of the moneth, [Meaning of the same twelfth moneth; as is expressed ver. 1.] (that) the word of the LORD came unto me, saying:

18 Child of man, lament for the multitude of Egypt, and cause her to descend, [That is, prophesie, tell her that she shall be cast down from her estate, and descend into the grave, &c. as followeth. See Jerem. 1. on ver. 10. and Ezek. 3. on ver. 8. Some understand it, as if God should have said, Conduct her to the grave, follow her as men do a corps, with mourning and lamenting, for a token that she shall surely go down to the pit] (her) and the daughters of the stately heathen) [See of the Hebrew word rendered here stately, Pjal. 8. on ver. 2.] into the lowestmost places of the earth, [Heb. the earth: or, the land of barrenness. Compare above chap. 26. 19. and 31. 14. Lament. 3. 55. So below ver. 24.] with them that are gone down into the pit.

19 Above whom art thou in comeliness? [That is, whom dost thou excell in comeliness or grace? The meaning is, dost thou think that thou art fairer and comelier than all other kings, that I should have more cause to favour thee than I have done them? As if he should say, no: thou must go down to the pit as well as they] go down, and lay thyself [Heb. properly be laid down, or, lying] with the uncircumcised. [See above chap. 28. on ver. 10. and 31. on ver. 15. and so in the sequel.]

They [To wit, the Egyptians] shall fall [or lie] in the midst of them that are slain by the sword: She [to wit, Egypt] is delivered to the sword; [Others, the sword is ordained, or appointed; to wit, to smite her. Compare above c. 30. 24, 25.] draw her along [others, they shall draw, drag her; to wit, down into the grave, and consequently to the place of the wicked that are deceased] with all her multitude.

21 The mightest of the champions [Other Kings and Potentates that were dead before, and were gone down into the same place] shall seek to him, with his helpers, out of the midst of hell: [as it were welcoming him and his people, and comforting themselves by his coming and company, as is said below of Pharaoh, v. 31. a figurative kind of mocking. Compare Isa. 14. 9.] they are gone down, the uncircumcised lie there, [others, they lie with the uncircumcised] slain by the sword.

22 Assur [Meaning Assyria; that is, the Assyrians, and principally the king. See above cha. 31. 3, &c.] therewith [he] the king of Assur's graves are round about him: they are all slain, fallen by the sword.

23 Whose graves are set in the sides of the pit, and

her company is round about her grave: they are all slain fallen by the sword, which caused terror [by their insolence, power, violence, and oppression. So in the sequel, and above chap. 26. 17.] in the land of the living. [that is, here upon the earth, in this life. See Job 28. on ver. 13. and Psal. 27. on ver. 13. So in the sequel]

24 There is Elam [Meaning Persia and Media, or a particular countrey therein. (See Gen. 10. on ver. 22. and 14. on ver. 1.) and principally the king thereof] with all her multitude, round about her grave: they [the Elamites] are all slain, the fallen ones by the sword, which are gone down uncircumcised unto the lowermost places of the earth; [as above ver. 18.] which had given their terror in the land of the living; now they bear their shame with them that went down into the pit.

25 They have set her [Namely Elam] a bed in the midst of the slain, among all her multitude; her graves are round about him; [The king of the Elamites] they are all uncircumcised, slain by the sword, b cause terror is given by them [Heb. their terror is, or was given] in the land of the living; now they bear their shame with them that are gone down into the pit: he [the Elamite, or the kings of the Elamites] is laid [Heb. given] in the midst of the slain.

26 There is Meschach, and Tubal, [See Gen. 10. on ver. 2.] with all her multitude; her graves are round about him: [the king of those countreys] they are all uncircumcised, slain by the sword, because they have given thir terror in the land of the living.

27 But they lie not with the champions, [Which having been righteous, were honourably and stately buried. On the contrary, those were slain ignominiously, and dragged away. Others, should not they (the Egyptians) lie by the champions, &c. Surely yea, for why should they fare better then such champions that are gone down to the pit?] that are fallen among the uncircumcised: which are gone down to hell [that is, to the grave with their weapons, as followeth; but further, according to the soul, to the place of the damned] with their weapons of war, [in token of their valour: as is also usual even at this day in the burying of valiant soldiers] they whose swords men have laid under their heads; [Heb. they have laid, &c. as often; that is, whose swords, according to the custome of those times and countreys, were buried under their heads after they were dead, as a badge and token of their valour] whose iniquity [that is, the punishment of their iniquity. See Levit. 5. on ver. 10. and above chap. 18. on ver. 20.] notwithstanding is upon their bones, because the terror of the champions was in the land of the living. [those whom none durst touch in their life-time, because of their power and dreadfulness, they must in and after their death bear the punishment of their iniquity, putrifying in their bodies, and in their souls suffering with other uncircumcised and ungodly ones.]

28 Thou [Thou king Pharaoh] also [shalt be broken in the midst of the uncircumcised, and shalt lie with them that are slain with the sword.

29 There is Edom, [Idumea] her Kings, and all her Princes, which with their might are laid by them that were slain by the sword: those lie with the uncircumcised, and with them that are gone down into the pit.

30 There are the mighty men [Or, Deputies, Lieutenants, Nobles, Princes. See Jos. 13. 21. Heb. properly, poured upon, or anointed] of the North, [Of Syria, and thereabouts, as Tyrians, and Zidonians, (as followeth) that lay all North-ward from Egypt] they all, and all the Zidonians, [Heb. Zidonian. See above cha. 28. 21.] which are gone down with the slain,

being ashamed because of their terror, [which they caused unto others] (which proceeded) from their power, [Or, because of their power, because they were not able to save themselves by it] and they lie uncircumcised by them that are slain by the sword, and bear their shame with them that are gone down into the pit.

31 Pharaoh shall see them, [Compare above v. 21.] and comfort himself over all his multitude; [As having companions with him in his misery and shame. See above chap. 31. 16.] they that are slain by the sword of Pharaoh, and all his army, saith the Lord LORD.

32 For I have (also) given my terror in the land of the living: therefore shall he be laid in the midst of the uncircumcised by them that are slain by the sword; Pharaoh and all his multitude, saith the Lord LORD. [As it the Lord should say: It will be once my time also, that I shall terrify the world by my judgements; then will I assuredly execute my terrible judgements upon Pharaoh and his people. Others, when I shall cause my terror, &c., then shall be, &c.]

C H A P. XXXIII.

By the parable of a faithful watchman in the land, God beweath the Prophet his duty, and the duty of all faithful teachers, ver. 1, &c. He sheweth the murmurers and hypocrites among the captive Jews, that he dealeth well and justly with penitents, and backsliders, and defendeth the justice of his way's against their tailors, 10. The Prophets tidings concerning the taking and destruction of the city of Jerusalem, and prophesieth what shall become of those that are left in the land, 21. Gods judgement upon the hypocritical flatterers and mockers of the Prophet, 30.

And the word of the LORD came unto me, saying: 2 Child of man, speak unto the children of thy people, [See above chap. 3. on vers. 11.] and say unto them: When I bring the sword [that is, in my just judgement send war, hostile invasion, with all the consequents or concomitants thereof] upon any land; [Heb. a land, when I shall bring the sword upon, against, or, into it] and the people of the land take a man out of their ends, [That is plainly as much as out of or from among them; or out of th'ir frontiers, uttermost borders, where the watchmen are commonly set, to heed all coming or approaches of the enemy. See the diverse use of this phrase, Gen. 47. 2. Judg. 18. 2. 1 Kings 12. 31, also Gen. 19. 4. Isa. 56. 11. in the Annotat.] and set him for a watchman for them:

3 And he feeth the sword come [Heb. coming] upon the land, and bloweth with the trumpet, and warmeth the people:

4 And one that heareth the sound of the trumpet, heareth (indeed), but taketh no warning; and the sword cometh, and taketh him away: his blood is upon his (own) head. [That is, he is the cause of his own destruction; or is guilty of his own destruction. Compare Lev. 20. 9. with the Annotat, and so in the sequel]

5 He heard the sound of the trumpet, but took no warning, his blood is upon him; but he that taketh warning, saveth his soul. [That is, life, or person, himself. See Gen. 12. 5. and 19. 17. with the Annotat.]

6 On the contrary, when the watchman seeth the sword come, and bloweth not with the trumpet, so that the people is not warned; and the sword cometh, and taketh away a soul [That is, a person, or some one, as above] from among them: he is (indeed) taken away in his iniquity, but his blood will I require at the watchman's hand. [As above chap. 3. 18. I indeed by my secret provide nee have justly sent this punishment upon him; but that

shall not excuse this unfaithful watchman]

7 Now thou, O child of man, I have set thee for a watchman over the house of Israel: therefore thou shalt hear the word at my mouth, and warn them from me. [Compare this place with above chap. 3. 17, &c. and see the Annotat, there]

8 When I say unto the wicked, O wicked man, thou shalt die the death, and thou speakest not, to warn the wicked from his way: that wicked man shall die in his iniquity, but his blood will I require [Or seek] at thine hand.

9 But when thou warnest the wicked from his ways, that he might turn from it, and be turned not from his way: then shall he die in his iniquity, but thou hast delivered thy soul.

10 Therefore, thou child of man, say unto the house of Israel; Thus ye speak, saying, Seeing our transgressions and our sins are upon us, [that is, we bear the punishments thereof. Compare above chap. 32. 27. and see Levit. 5. on vers. 1.] and we languish in them, [According to Gods threatenings. Compare above 4. 24. 23. See there] how should we then live? [As thou dost promise us we shall: but (as if they should say) we find the contrary indeed. This they murmured at the plagues of God, without minding their reparation, and upon condition whereof promises of life were made]

11 Say unto them, (As true as) I live, saith the Lord LORD, If I have pleasure in the death of the wicked! [An abrupt kind of speech usual in oaths. See Numb. 14. on vers. 23. As ye conceive and complain, that I take delight in killing you, though ye should turn from your wickedness; as if it were all one to me, whether ye did repent, or not; how ye behave your selves, whether well, or ill, ye are sure notwithstanding to suffer; as wicked murmurers and hypocrites are wont to speak. Compare above chap. 18. 23. with the Annotat.] But therein (have I pleasure) that the wicked turn from his way, and live: Turn ye from your evil ways, [As if God should say, that is the thing therein ye are wanting, that ye all continue in yo wickedness, and yet murmur against my plagues, whereas ye ought to repent and turn from your sins] for why should ye die, O house of Israel? [As if he should say, how is it that ye continue so softish, as that ye bring your own destruction upon your selves by your impenitency? if ye will go on as ye have begun, nothing else can befall you, but that you must needs dye and perish in your perverns; think upon this seriously, for your own good.]

12 Thou then, O child of man, say unto the children thy people, The righteousness of the righteous [See above chap. 3. 20. and 18. 24. with the Annotat.] shall not deliver him [the aforesaid righteous man that is only so in name and in account, but not in deed and in truth] in the day of his transgression; [or, of his backsliding] and as for the wickedness of the wicked, he shall not fall [that is, perish through my judgements, whereof here is properly spoken. See Gen. 14. on ver. 15.] for it in the day when he turneth from his wickedness: neither shall the righteous be able to live by that (his righteousness) [mentioned ver. 12.] in the day when he sinneth.

13 When I say unto the righteous, that he shall surely live [Heb. living live; [Upon condition of sincerity and perseverance unto the end] and he trusteth in his own righteousness, and committeth iniquity; then all his righteousness shall not be remembered, but in his iniquity that he committeth therin shall he die.

14 Also when I say unto the wicked, thou shalt dye the death: [Heb. dying die, if thou repent not] and he

be turneth from his sin, as I doth judgement and justice:

15 The wicked restoreth the pledge, [As above chap. 18. 7.] he payeth that he had robbed, [See Exod. 22. 4. Levit. 6. 1, 4. Num. 5. 6, 7.] he walketh in the statutes of life, so that he committeth no iniquity; he shall surely live, [Heb. living live. So in the next verse] he shall not die.

16 All his sins that he hath sinned shall not be remembered unto him: [See Psal. 79. on ver. 8.] he hath done judgement and justice, he shall surely live.

17 Yet the children of thy people say, The way of the LORD is not equal: whereas indeed their own way is not right, [Compare above chap. 18. 25, 29. with the Annotat.]

18 When the righteous turneth away from his righteousness, and doth iniquity; then he shall die in it.

19 And when the wicked turneth from his wickedness, and doth judgment and justice; then he shall live in it.

20 Yet ye say the way of the LORD is not right: I will judge you everyone according to his works, O house of Israel. [This is a short and pithy divine conclusion of this whole dispute between God and his impudent murmuring people]

21 And it came to pass in the twelfth year of our captive-carrying away, [With Joachin, or Jechonia. Compare above chap. 1. 2. and 24. 1. and below chap. 40. 1. Jerem. 29. 10. with the Annotat.] in the tenth (month), [In the Ecclesiastical year called Tebeth, answering to our December and January: after that Jerusalem was conquered by the King of Babylon, on the ninth day of the fourth moneth of the former year, in the nineteenth year of his reign, and his chief captain Nebuzaradan had entered into it on the seventh day of the fifth moneth, 2 Kings 25. 3, 8. Jerem. 39. 2.] on the fifth (day) of the moneth (that) one tht it had escaped out of Jerusalem came unto me, [according to Gods prediction, above chap. 24. 26.] saying, the city is smitten, [Jerusalem is taken and destroyed, and many of the inhabitants are slain. So 1 Sam. 30. 1. 2 Sam. 15. 14. 2 Kings 9. 13. 1 Chron. 20. 1. and below chap. 40. 1. Compare Jer. 43. 11. and 46. 13. and 47. 1, &c.]

22 Now the hand of the LORD had been upon me, [See above chap. 1. on ver. 3.] in the evening before that escaped one came, and had open'd my mouth, until he [the foresaid messenger, or bringer of tidings] came to me in the morning: so my mouth was opened, and I was no more dumb. [As was also foretold by God, above chap. 24. 26. Compare chap. 3. 26. with the Annotat.]

23 Then the word of the LORD came unto me, saying:

24 Child of man, the inhabitants of those waste places in the land of Israel [To wit, the inhabitants left in desolate Canaan, after that Jerusalem was destroyed, the greatest part of the people carried away captive, & the land laid waste by the Babylonians] speak, saying; Abraham was but a single (man), & possessed this land hereditarily; but we are many; the land is given to us for an hereditary possession, [as if they had said, God did not promise this land unto Abraham for himself alone, for he had no need of such a great land as this is, neither did he ever inhabit it wholly himself, but for his children and posterity, which we are: (Compare Isa. 51. 2. Job 8. 33, &c.) and though we be now fewer in number than formerly, yet we are the right-heirs, and shall indeed continue in it. So desperately obstinate were these men, though they saw the punishing hand of God before their eyes]

25 Therefore say unto them; Thus saith the Lord LORD: ye eat (flesh) with the blood, [Contrary to

the law, Gen. 9. 4. Levit. 7. 26. and 13. 10. and 19. 26. D ut. 12. 16. or should ye eat? or because ye eat blood: and so in the following words] and lift up your eyes unto the dung-gods, [See above chap. 18. 6.] and shed blood: and should ye possess the land hereditarily? [as if God should say, by no means: I have promised you the land upon condition of obedience, but your disobedience is manifest, as the foregoing and following words do shew]:

26 Ye stand [Or have stood] upon your sword, [That is, ye trust in your valour and skill in war, thinking thereby to abide in the land for ever: or you are ready with your swords, as those that intend to offer violence to their neighbour. Compare the phrase with above chap. 31. 14.] ye commit abomination, and defile [by unchastity and adultery] everyone his neighbour's wife: and should ye possess the land hereditarily?

27 Thus shall thou say unto them, Thus saith the Lord LORD; (As true as I live), if they that are in the waste places shall not fall, by the word, [a kind of oath, as above ver. 11.] and (if) I deliver (not) him that is in the open field, [Heb. face of the field] to the wild beasts, to devour him, and (if) they that are in the forts and in the caves [where they think to hide and secure themselves. See Judg. 6. 2. the Annotat.] shall (not) die by the pestilence.

28 For I will make the land a desolation and a terror, [Or utter desolation, or mere desolation, or affliction: or desolation, and, or year desolation: the Hebrew word signifying to make desolate, and to be affrighted, to be afraid, or affrighted. So below chap. 35. 32. 2.] and the pride of her strength shall cease: and the mountains of Israel [the hilly country of Israel] shall be desolate, that none shall pass through.

29 Then shall they know that I am the LORD when I still have made the land a desolation and a terror, for all their abominations which they have committed.

30 And thou, O child of man, the children of thy people, tht y talk full of thee by the walls, and in the doors of the houses: [As neighbours are wont to talk together by the walls of the houses, and at one another's doors] and the one speaketh with the other, every man with his brother, saying, come, I pray you, and hear what is the word that cometh forth from the LORD.

31 And thc come unto thee as the people used to come, [In multitudes into the holy congregation to hear the word of God, Heb. as the coming of the people] and sit before thy face, [Compare above chap. 8. 1.] (as) my people, and hear thy words, but they do them not: for they make flattery with their mouth, [that is, they flatter thee, commanding thy prophecies with hypocritical feigned gestures, because of the beauty thereof; as if they should say, oh how well and excellently doth he speak, &c. Others, they make them (words) pleasant with their mouth; that is, they confess with their mouth that thy words are pleasant, but, &c. the meaning being all one] but their heart walketh after their covetousness.

32 And lo, thou art unto them as a song of loves, [Or sweet love-song, that soundeth pleasantly, or is full of pleasantness] (as) one that is fair of voice, or that playeth well; [upon Musick-instruments, as Psa. 33. 3.] therefore they hear thy words, but they do them not.

33 But when that cometh, [Which thou hast prophesied unto them from me] (lo, it will come) then shall they know that a prophet [a true prophetic sent from God] hath been in the midst of them.

CHAP. XXXIV.

A prophesy against the wicked shepherds of God's people, ver. 1, 2, &c. God promises that he will seek out his sheep himself, deliver them, and feed them aright, and put a difference between sheep and sheep, rams and goats, 10 For which end he will raise up and send the chief shepherd and Prince of his Church, Jesus Christ, under whose government his sheep shall be blessed and happy, 23.

AND the word of the LORD came unto me, saying : 2 Child of man, prophesy against the shepherds of Israel : prophesy and say unto them, unto the shepherds ; [The ecclesiastical and political Governors of my people. Compare this ensuing prophesy with Jerem. 23.] Thus saith the Lord LORD ; Woe unto the shepherds of Israel that feed themselves ; should not the Shepherd feed the sheep ? [ought they not (being contented with a convenient maintenance) principally to mind their own flock ? as it God should say, surely they ought wholly so to do]

3 Ye eat the fat, [As from the sheep there cometh milk, butter, cheese, &c. Compare Zich. 11. 16.] and clothe you with the wool, &c. kill [See of the Hebrew word Gen. 31. on ver. 54.] the fatted (cattle), (but) ye feed not the sheep.

4 Ye strengthen not the weak, [Meaning sheep, and so in the sequel] neither do ye heal that which is sick, neither do ye bind up that which was broken, neither do ye bring again that which was driven away, neither do ye seek that which was lost : [Heb. decaying, perishing ; that is, that which wandreth, goeth astray, and is in danger of perishing. Compare Deut. 26. on ver. 5.] but ye rule over them with severity, and with hardness and cruelty. Compare 1 Pet. 5. 3. also Exod. 1. 13, 14. and below ver. 27. Jerem. 22. 13, &c.]

5 So they are scattered because there is no shepherd : [To feed them, and to provide for them a light : neither spiritual shepherd to feed them with sound and wholesome doctrine ; nor corporal shepherd, to feed them with fatherly and kind government ; but all was clean contrary : whereby the people became utterly corrupt in faith and life, and so incurred God's sore displeasure, and consequently were most pitifully plagued with all kind of miseries : for all which the wicked shepherds were most of all guilty, as followeth] and they are become meat to all the wild beasts of the field, seeing they were scattered.

6 My sheep wander upon all the mountains, and upon every high hill : yea my sheep are scattered upon the whole earth ; [Or into all the land] and there is none that careth for them, nor any that seeketh them.

7 Therefore ye shepherds hear the word of the LORD :

8 (As true as) I live, saith the Lord LORD : If (I) not ! [This is a special abrupt kind of speech, very usual in oaths, (as elsewhere often) which must be supplied from ver. 10. As if the Lord should say : If I do not punish them ! if I do not set my self against them ! &c. See Numb. 14. on ver. 13. the same is likewise very usual in our own language (and in other languages also) both among good and bad men : If I do this or that ; if I do not this or that, &c. then let me &c. Compare also Genes. 14. on ver. 23. &c.] because my sheep are become a prey, and my sheep are become meat to all the wild beasts of the field, because there is no shepherd ; and my shepherds care not for my sheep, and the shepherds feed themselves, but they feed not my sheep.

9 Therefore ye shepherds hear the word of the Lord LORD :

10 Thus saith the Lord LORD ; Behold, I (will be) upon the shepherds, [See of this phrase above chap. 13. 8.] and will require my sheep at their hand, [as above chap. 3. 18. See Gen. 42. on ver. 22.] and will cause them to cease from feeding the sheep, [that is, I will depose them from their office, because they have the bare name of shepherds, but are not such indeed and in truth] so that the shepherds shall no more feed themselves : and I will pluck my sheep out of their mouth, so that they shall not be (any more) meat unto them.

11 For thus saith the Lord LORD ; Behold I, yea, I will care for my sheep, and will seek them out.

12 As a shepherd seeketh out his flock [Heb. according to the seeking of a shepherd, as elsewhere] in the day when he is in the midst of his dispersed sheep ; [all such time as the flock is pitifully scattered, and he cometh to visit it, and to see what is wanting, and where they might be, to bring them again together] so will I seek out my sheep : and I will deliver them out of all places whither they are scattered in the day of the cloud and of darkness [that is, in the time of grievous miseries, wherewith I have visited them justly. Compare Joel 2. 2. with the Annotat.]

13 And I will bring them out from the people, and will gather them from the lands, & bring them into their (own) land : [Corporally, from Babel, &c. into the land of Canaan, and spiritually, to my Church by the Messiah, &c.] and I will feed them upon the mountains of Israel, by the streams, and in all the inhabitable places of the land.

14 I will feed them upon a good pasture, and upon the high mountains of Israel [Heb. upon the mountains of the height of Israel] shall their fold be ; there shall they lie down in a good fold, and shall feed (in) a fat pasture upon the mountains of Israel.

15 I will feed my sheep, and I will cause them to lie down, saith the Lord LORD.

16 I will seek that which was lost, and I will bring again that which was driven away, and I will bind up that which was broken, and I will strengthen that which was sick ; but I will destroy the fat and the strong : [That is, those that by their riches and strength are grown luxurious and wanton, rebelling against me, (as Deut. 32. 15.) and oppressing their brethren. Compare the phrase with Psal. 22. 30. Isa. 5. 17. and 10. 16. Amos 4. 1. with the Annotat. &c.] I will feed them with judgment. [or I will feed them aright, discreetly. Compare Jerem. 10. on ver. 24.]

17 For ye, O my sheep, thus saith the Lord LORD : Behold I will judge between small cattle and small cattel, [Meaning of sheep or goats. See Numb. 15. 11. Deut. 14. 4. and 17. 1. &c.] between the rams and the he-goats, [the meaning is, I will distinguish true believers from hypocrites that are in my Church, and will deliver them from the power and violence of false brethren. So below ver. 22. Compare above chap. 20. 37, 38. Matth. 25. 32, &c.]

18 Is it too little for you that you eat up the good pasture ? will ye besides tread down with your feet the residue of your pastures ? and will ye drink the waters that are sunk, [Heb. the sinking, or that which is sunk of the waters, that is, the clear waters, whose mud is settled and sunk down to the bottom. Compare above chap. 32. 14.] and foul the residue with your feet ? [when ye have drunk enough pure and clear water your selves, then to foul the rest for others ? As if the Lord should say, its a thing intolerable that ye enjoying my blessing in such great plenty as ye do, yet are not contented therewith ; but ye must needs also spoil and wast that little remainder that

should be for your poor and weak brethren.

19 My sheep then shall they eat that which is trodden down with your feet, and drink that which is souled with your feet? [it is spoken with detestation of the injustice of the thing. [Heb. the treading down of your feet, also the souling of your feet]

20 Therefore thus saith the Lord LORD unto [Or of] them: Behold I, yea I will judge between the fat small cattel, and between the lean small cattel. [See above ver. 17.]

21 Because ye thrust [Heb. push] with the side and with the shoulder, and push with the horns all the weak ones, till ye have scattered them abroad:]That is, hurt them by pushing and crushing them, so that they are not able to subsist near you]

22 Therefore I will deliver my sheep that they shall be no more a prey: and I will judge between small cattel and small cattel.

23 And I will raise up one only shepherd over them, and he shall feed them, (namely) my servant David. [The Messiah, the Lord Jesus Christ, the son of David according to the flesh, and the Fathers servant according to his office of Mediatorship. See Isa. 42. on ver. 1, and further, 2 Sam. 22. on ver. 51. Jer. 23. on ver. 5, and 30. 9. and compare Isa. 40. 11. below chap. 37. 24. Job. 10. 11, &c. Heb. 13. 20. 1 Pet. 2. 25. and 5. 4.] he shall feed them, and he shall be a shepherd unto them.

24 And I the LORD will be a God unto them; [That is, their Saviour. See Gen. 17. on ver. 7. Levit. 18. on ver. 2, and that by his Son, whom he hath given unto us to be our Priest, Prophet, and King] and my servant David shall be a Prince [Compare Jof. 5. 14, 15. Isa. 9. 5. Acts 5. 31.] in the midst of them: [Compare Math. 18. 20. and 28. 20. Revel. 1. 13.] I the LORD have spoken it.

25 And I will make a covenant of peace with them, [See Jerem. 31. 31. See also Gen. 37. on ver. 14. and Judg. 6. on ver. 24. and compare Isa. 11. 6, 9. and 35. 9. Jer. 33. 6, 9. below chap. 37. 26. Hos. 2. 18.] and will cause the evil beasts to cease out of the land: and they shall dwell safely [Heb. in safety or confidence, as ver. 27, 28, and elsewhere often] in the wilderness, and sleep in the woods.

26 For I will make them, [To wit, the wilderness and woods wherein my sheep lie down, unto which the foregoing and the following words seem to have respect. Of them, to wit, my sheep] and the places round about mine hill, a blessing: [that is, so abundantly grace them with my divine blessing, that they shall be as it were a pure blessing, and a pattern thereof. Compare Gen. 12. 4. with the Annotat. Spiritual blessings are here represented by corporal. Compare Joel 2. on v. 23.] & I will cause the shower to come down in his season; there shall be showers of blessing.

27 And the tree of the field shall yield her fruit, and the land shall yield her increase; [Compare Lev. 26. 4.] and they shall be safe in their land, and shall know that I am the LORD, when I shall have broken the draught-trees of their yoke. [See Jer. 27. on ver. 2. and understand here the spiritual yoke of bondage under sin and Satan] and plucked them out of the hands of those that caused themselves to be served of them [Or that compelled them to serve. See Jer. 22. 13. and 25. 14. with the Annotat.]

28 And they shall no more be a prey to the heathen, neither shall the wild beasts of the earth devour them any more: but they shall dwell safely, and there shall be none to make them afraid.

29 And I will raise up for them a plant [The Lord Jesus Christ. Compare Jer. 23. 5. with the Annotat.] of name: [That is, a famous, a renowned plant,

Compare the phrase with Gen. 6. 4. or a plant for a name, that is, which shall be for a name, that is, for a renown or glory. Compare Deut. 26. 19. Jer. 33. 9. and below chap. 39. 13. with the Annotat.] and they shall be no more taken away [Heb. properly gathered. See of such use of the Hebrew word, Psa. 26. on ver. 9. Others consumed] by hunger in the land, neither bear the reproach of the heathen [or shame, blushing, which is done to you by the heathen] any more.

30 But they shall know that I the LORD their God am with them: [See Gen. 21. on ver. 22.] and that they are my people, [Understand (from the former words) they (the sheep) shall know that they are my people. See Deut. 7. on ver. 6.] the house of Israel, [my true Church. See Gal. 6. 16, &c.] saith the Lord LORD.

31 Now ye O my sheep of my pasture, ye are men; (but) I am your God, saith the Lord LORD. [That the great inequality that is between the great God and us poor empty vain men might not frighten us, nor the conscience and experience of our own impotency make us afraid, God affliveth us here by a gracious and loving speech, that he notwithstanding all this will perfect the promised work of grace in his sheep; as if he had said, be comforted be of good cheer, ye my beloved sheep, I am and continue for ever your Saviour. Compare Job. 10. 28, 29.]

C H A P. XXXV.

A prophecy concerning the utter desolation of the Edomites for their continual bitter bared and revolting against the people of God, and their rejoicing at their miseries.

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

2 Child of man, set thy face against mount Seir: [See of this phrase above chap. 6. on ver. 2. By mount Seir is meant the hilly country of the Edomites, the posterity of Esau. See above chap. 25. 8, 12, &c.] and prophesy against it.

3 And say unto it, Thus saith the Lord LORD; Behold, I (will be) upon thee, [As above chapter 13. 8.] O mount Seir: and I will stretch out mine hand against thee, See above c. 14. on ver. 9.] and will make thee a desolation and a terror [or, utter desolation, or astonishment, or desolation and desolation, as above chap. 33. 28. and here below ver. 7.]

4 I will make thy cities desolation, and thou shalt become a desolation: and shalt know that I am the LORD.

5 Because thou hast an everlasting enmity, [Heb. enmity of eternity, to wit, against my people. Compare above chap. 25. 12, &c. Amos 1. 11.] and hast caused the children of Israel to flow away [or fled; that is, poured out their blood like water by murdeings, and caused it to flow away. Compare Psa. 63. 11. and Jer. 18. 21. with the Annotat.] by the force of the sword: [Heb. the hands of the sword. See Job 5. on ver. 20.] in the time of their destruction, [or ruine, by the Chaldeans whom the Edomites helped, and stirred up to destroy Jerusalem to the very foundation. See Psa. 137. 7.] in the time of the utmost iniquity: [Heb. iniquity of the end, or of the uttermost. See above chap. 21. on ver. 25.]

6 Therefore (as true as) I live, saith the Lord LORD, I will assuredly prepare thee unto blood, [That is, to be killed or murdered. See Gen. 4. on ver. 10. and above chap. 15. 36. and 21. 32. or I will make thee (to be) blood, that is, I will so order thee, that the land shall be full of thine own blood, and shall (in a manner) be nothing but pure blood] and blood [that is, slaughter and murder, and consequently, slayers

slayers and murderers] shall pursue thee: [Or, blood shall follow thee, as being shed and flowing every where] sith thou hast not hated blood, [that is, hast with delight beheld, yea and helped forward the murder and slaughter of my people] blood shall also pursue thee.

7 And I will make mount Seir utter desolation, [Or meer desolation, as ver. 3, though the Hebrew words (being of one root) do a little differ] and I will cut off from it him that passeth out, and him that entreth. [I will make it so desolate, that no man shall inhabit, neither go in nor out there]

8 And I will fill his mountains with his slain men: thy hills, [O Edom] and thy valleys, and all thy streams, in [or upon, by] them shall they that are slain by the sword lie. [as above chap. 6. 7.]

9 I will make thee everlasting desolations, [Heb. desolations of eternity] and thy cities shall not be inhabited: [Others return. The meaning is, that they shall not be built again to be inhabited] and ye shall know that that I am the LORD.

10 Because thou sayest those two nations, [Juda and the ten tribes] and those two lands shall be mine, and we will possess them hereditarily, [See below chap. 36. 5.] though the LORD were there, [or though the LORD hath been there. That is, hath dwelt there. The meaning is, every where, whether God will or no, (as wicked enemies use to speak) they shall be for us, we are now the next, none shall be able to alienate them from us. Others, where the Lord hath been, understanding this of Juda, where the Temple of the Lord had been. Compare below chap. 36. 2, with the Annotat.]

11 Therefore (as true as) I live, saith the Lord LORD, I will also deal according unto thine anger, and according to thine envy which thou hast exercised out of thine hatred against them: [Or as thou hast dealt with, or against them] and I will be acknowledged among them, when I shall have judged [that is, punished] thee. [that is, I shall be known among my people, who shall find that I am their friend when I shall have cut off their deadly enemies.]

12 And thou shalt know that I the LORD have heard all thy blasphemies, [Or, that I (am) the Lord, &c.] which thou hast spoken against the mountains of Israel, saying, they are laid waste, (that) they are given to us for meat. [See Deut. 31. on ver. 17.]

13 Thus with your mouth you have magnified your selves against me, [That is, spoken stoutly and proudly against me, as it were daring me with boasting and bragging language. See of this phrase Psal. 35. on ver. 26.] and (have) multiplied your words against me; [that is, ye have used much railing against me. The Hebrew word *Ashar*, or *Gnathar* signifieth multitude or abundance of words or things, for the most part in a good sense, when it is taken for much entreating, and earnest, or fervent praying, wherein a multitude of words is used, or abundance of all manner of blessings. See Gen. 25. 21. Exod. 8. 8, &c. Jerem. 33. 6, but here of the proud Edomites it is taken in a bad sense, for much prattling and railing. So it is used above for abundance of idolatrous incense] I have heard it.

14 Thus saith the Lord LORD, As the whole land rejoiceth, (lo) [This article is here inserted to fill up the sense from the following verse] will I make thee desolate. [as the whole land of the Edomites rejoiced at Israels desolation, so will I also for it make their whole land again desolate. See the next verse. Others, when the whole earth rejoiceth, (then) will I, &c. That is, when there shall be every where joy and gladness for the mercies that I will bestow on

my people, principally by the Messiah, then shall thou be plagued and be made desolate.]

15 As thou didst rejoice [Heb. according to thy joy. Compare above ver. 11, and elsewhere often] at the inheritance of the house of Israel, because it was made desolate; [that is, didst rejoice at the desolation of the land of Canaan, which I gave unto Israel (and not unto thee) for an inheritance] so will I do unto thee: Mount Seir, and all Edom, shall be wholly a desolation: [as the whole land of Edom shouted at Israels calamity, as is said in the former verse] and they shall know that I am the LORD.

C H A P. XXVI.

By the speech directed to the mountains of Israel, God foretelleth that he will in great zeal execute vengeance upon the enemies of his Church, that had devoured, oppressed, and made havock of her, verl. 1, &c., and that he will most gloriously restore, multiply, and bless her, 8. He sheweth that he was necessitated to punish and chastise her for her sins, for the honour of his holy name, 16, but that he will again for his names sake, out of his free grace and mercy, abundantly favour her, cleanse her, sanctify her by his holy Spirit, and fill her with all manner of blessings, and everlastingly save her, 21, &c.

And thou child of man, prophesy unto the mountains of Israel, and say, Ye mountains of Israel, hear the word of the LORD, [As above chap. 6. 2, 3. God speaketh to the mountains, that is, the hilly countrey (as ver. 6.) of Israel, for the instruction of men (for whose sins they lay waste, and were divided) and to shew that the wicked scornings and derisions of his land and people did concern himself. Compare Joel 2. 18, and see further of such speeches above chap. 14. on ver. 17.]

2 Thus saith the Lord LORD; Because the enemy saith of you, Aha! [See Job 39. on ver. 28, and Psal. 35. on ver. 21, and compare above chap. 25. 3, and 26. 2.] even the everlasting high places [Heb. high places of eternity; that is, the ancient famous mountains, also strong, lasting, &c. Deut. 33. 15. Heb. 3. 6. with the Annotat. This might otherwise be also understood of mount Zion and Moria, where Davids tower and the Temple had been. Compare Psal. 78. 69, and above chap. 35. 10.] are become our inheritance! [Thus this should be a wicked boasting at God, and at the destruction of his Sanctuary, called Gods everlasting habitation, as being now fallen into the enemies power and possession. Here it is said are become; in the Hebrew is become; meaning every one of those high places. See below ver. 5.]

3 Therefore prophesie, and say, Thus saith the Lord LORD; Therefore because they have made you desolate, and swallowed (you) up on every side [Compare Psal. 56. 2. you; the mountains of Israel, environed by Ammonites, Moabites, Edomites, Philistines, Tyrians, Zidonians, Syrians, &c.] that ye might be an inheritance [or so that ye are become, &c.] for the remnant of the heathen, [to the rest, to the residue that are left, or might be left of the common desolations. So ver. 4, 5. Compare also ver. 3, 6.] and ye are brought [Heb. brought up] upon the prattling lip, [Heb. lip of the tongue; that is, as if one should lay, tongue, lip; that is, prattling, prating lip, so that every ones mouth is full of you, and speak scoundrally of you, maketh taunts and proverbs of you] and (in) the taunts of the people.

4 Therefore, ye mountains of Israel, bear the word

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of the Lord LORD: Thus saith the Lord LORD to the mountains, and to the hills, to the streams, and to the valleys, and to the desolate solitary places, and to the forsaken cities, that are become a prey and a derision for the remnant of the heathen that are round about:

5 Therefore thus saith the Lord LORD; If I have not spoken in the fire of my zeal [or in my zealous zeal; to wit, for my land and people, and against mine and their enemies.] Compare above on ver. 1, and below ver. 6, and above chap. 5. 13. Deut. 4. 24. with the Annot.] against the remnant of the heathen, and against all Edom, which have given my land [Canaan.] See Psal. 68. on ver. 10. Hos. 9. on ver. 3. So below ver. 20.] unto themselves for an inheritance, [See above c. 35. 10.] with the joy of all (their) heart, with desirable plundering, [Heb. plundering, or contempt of the soul; that is, despising or plundering my people and land with an inward delight and fervent affection or desire, without any pity or compassion at all. See Psal. 27. on ver. 12.] that the country thereof [of my land of Canaan] might be for a prey. [The Hebrew word rendered here country, signifieth suburbs, lands, or fields, near empty ruinous places, lying before, without, and about cities, or other buildings: farms, out-gardens, inheritances, &c. because they are separated therefrom: whereunto the original Hebrew word hath respect, which otherwise signifieth casting out, driving out: wherefore others render these words thus; to set out the same land (land) for a prey. Heb. that the country, or setting out, casting out (might be) for a prey. See of this abrupt sentence usual in oaths, above chap. 34. 8. with the Annotat. And fill up the sense from ver. 7.]

6 Therefore prophetic concerning the land of Israel, and say unto the mountains, and to the hills, to the streams, and to the valleys, Thus saith the Lord LORD; Behold, I have spoken in my zeal, and in my fury, because ye have borne the reproach of the heathen: [As above chap. 34. 29, and below ver. 15.]

7 Therefore thus saith the Lord LORD; I have lifted up mine hand, [That is, sworn by my self: as men swear by God by lifting up, or putting up of the hand. See Genes. 14. on ver. 22.] if the heathen that are round about you shall not even bear their (own) shame!

8 But ye, O mountains of Israel, ye shall yield your boughs (rgva), [That is, flourish again, and become fruitful] and bear your fruit for my people of Israel: for they are at hand to come. [The Israelites shall soon return out of captivity: whereupon the most principal thing of all shall follow, to wit, the redemption and restoration of the universal Church by the Messiah]

9 For lo, I am with you; [O ye mountains of Israel, to deliver you, and to do you good. Others, I (will be) upon you; which phrase must not be taken here (as elsewhere. See Jerem. 21. on ver. 13. and above chap. 13. 8.) in a bad sense, or in an hostile way, but in a good sense, and in a friendly and loving way: as we also sometimes do in our own language, when we will be upon a man in an hostile manner, or also in a good sense; to deliver a man, or to do him a good turn, &c.] and I will look towards you, [or turn my face towards you; That is, graciously accept you, sending the Messiah unto you, at whose coming and benefits towards his Church this happeneth chiefly, and principally looketh, as appeareth in the sequel] and ye shall be tilled and sown.

10 And I will multiply men [Heb. man: and so in the next verse, man and beast. Compare below ver. 37, 38. Jerem. 31. 27. with the Annotat.] upon you, the whole house of Israel, (yea) that whole: [my whole Church, the whole body, under one head, the Messi-

ah. See Ep's. 2. 12, 13, 19, 21, 22. Col. 2. 19, and compare below chap. 37. 16, 17, 19, 24, &c.] and the cities shall be inhabited, and the solitary places shall be builded.

11 Yet I will multiply men and beasts upon you, and they shall be multiplied, and be fruitful: and I will cause you to be inhabited as in your former times, yet I will make it better than in your beginnings. [Therefore the new covenant is called a better covenant, and the time of the Messiah, times of bettering, or of reformation, Heb. 8. 7. and 9. 10, &c.] and ye shall know that I am the Lord.

12 And I will cause men to walk upon you, (namely,) my people Israel, they shall possess thee hereditarily; and thou shalt be for an inheritance unto them: and thou shalt henceforth bereave them no more [Heb. not add to bereave them any more, or] henceforth; to wit, of anything that is dear unto them, as children, men in general, fruits of the earth, &c. See Jerem. 15. on vers. 7. So below vers. 13, 14, 15. The meaning is, that the land should be no more in such a case as it was formerly, when men perished in it through war, famine, and pestilence, tho. wast bereaved of them, and they were bereaved of thee: for which cause reproachful terms were used concerning the land, such as are mentioned in the following verse. God speaketh to the land, as if so be it had done it in a Rhetorical kind of speech; and in respect of the saying of the enemies, which held it to be a cursed land, wherein no man could prosper, or dwell in peace. Compare Numb. 13. 32.]

13 Thus saith the Lord LORD; Because they say unto you, [in a jeering and mocking way] Thou art (a land) that eateth up men: and thou art (a land) that bereavesth nations, [Of the twelve tribes: So in the two next verses, and below chap. 37. 22. See on the former verse]

14 Therefore thou shalt eat up men no more, neither cause thy nations to stumble [And consequently bereave them. See above on ver. 12.] any more, saith the Lord LORD.

15 And I will cause that men shall hear no more the tumult of the heathen against thee, and thou shalt bear no more the reproach of the nations: [As above ver. 6.] neither shalt thou cause thy people to stumble any more, saith the Lord LORD.

16 Furthermore, the word of the Lord came unto me, saying:

17 Child of man, the house of Israel, when they dwelt in their (own) land, then they defiled it by their ways, [See Genes. 6. on ver. 12.] and by their dealings: their way was before my face as the uncleanness of a separated (woman). [See Levit. 15. 19, 24. with the Annotat.]

18 Therefore I poured out my fury upon them. [See Psal. 79. on ver. 6] because of the blood that they had shed in the land: [Oc, upon the earth] and for their abominations, [See Levit. 16. on ver. 30.] (wherewith) they had polluted the same.

19 And I scattered them among the heathen, and they were dispersed in the lands: I judged them according to their way, and according to their dealings.

20 Now when they came unto the heathen whether they were gone, they profaned my holy name: [Heb. the name of my holiness; and so in the sequel. The reason is, because the Israelites themselves were the cause that God had cast them out of his own land: which enemies construed to Gods ignominy and dishonour, as if he had not been able enough to preserve his own land and people, or not faithful in his promises. Adde hereunto this, that they every where, wheresoever they came, so behaved themselves, that God reaped

reaped nothing but dishonour by them, whereby he was necessitated to do allthis for his own names sake, whereof in the sequel] because they said of them, These are the people of the LORD, and are gone forth out of the land. [As above ver. 5. Others they are gone one after another out of their land: that is, they were fain to leave it, every one for his own part Israel first, and after Juda: some strange accident hath befallen this people and land.]

21 But I had pity on (them) for my holy name, [Or, I had pity on my holy name] which the house of Israel profaned among the heathen, whither they were come.

22 Therefore say unto the house of Israel, Thus saith the Lord LORD; I do it not for your sakes, ye house of Israel, but for mine holy names sake, which ye have profaned among the heathen whither ye are come.

23 For I will hallow [Compare above chap. 28. on ver. 22.] my great name, which is profaned among the heathen, which ye have profaned in the midst of them, and the heathen shall know that I am the LORD, saith the Lord LORD, when I shall be hallowed in you [Or, shall have hallowed my self] That is, shall have manifested my holiness, power, and faithfulness in you before their eyes. [Others, your eyes]

24 For I will fetch [Heb. take. See Jerom. 37. on ver. 17. So below chap. 37. 21.] you from among the heathen, [First, and partly you Jews with a few Israelites from Babel, &c. but this shall be a type and figure of the great spiritual work of grace which I will work in the time of the Messiah and of the New Testament, gathering my universal Church from among the whole world, and blessing them as followeth Compare above c. 11. 17.] and will gather you out of all countreyes, and I will bring you into yours (own) land.

25 Then will I sprinkle clean water upon you, [I will by my word and Spirit apply unto you the precious blood of the immaculate lamb Jesus Christ, for the cleansing of your souls. See 1 Pet. 1. 2, 19. and Eph. 5. 26. Heb. 9. 14. 1 Joh. 1. 7, &c.] and ye shall be clean from all your uncleannesses; and from all your dung-gods will I cleanse you. [Compare below c. 37. 23. and 43. 7.]

26 And I will give you a new heart, [See hereof above chap. 11. on ver. 19.] and will give a new spirit in the innermost (part) of you: and I will take away the stony heart of out of your flesh, and will give you a fleshy heart.

27 And I will give my Spirit in the innermost (part) of you: and I will cause you to walk in my statutes, and to keep my judgements, and to do (them).

28 And ye shall dwell in the land that I gave to your fathers, and ye shall be a people unto me, [See Deut. 7. on ver. 6.] and I will be a God unto you. [See Gen. 17. on ver. 7.]

29 And I will deliver you from all your uncleannesses, and I will call for the corn, [By my powerful working send all manner of blessings, which is elsewhere called Gods commandings, (See Levit. 25. on ver. 21.) as the Lord is also said to call for the plagues. See Psal. 105. 16. Jerom. 25. 29. with the Annotat. By these corporal blessings for the most part (as elsewhere) spiritual blessings are represented, yet so as that Godliness hath also the promise of the life that now is, (See Joel 2. on ver. 23. and 1 Tim. 4. 8) but without excluding the conflict and crosses. (See Psal. 37. on ver. 1.) whereof below chap. 38.] and will multiply it, and I will lay no famine upon you.

30 And I will multiply the fruit of the tree, and the increase of the field, that ye may receive no more the reproach of famine among the heathen.

31 Then shall ye remember your wicked wives, and

and your dealings that were not good: [See above c. 6. 9. with the Annotat.] and ye shall loath your selves [Heb. your faces, as above cha. 6. 9.] for your iniquities, and for your abominations.

32 I do it not for your sakes, [Ye have not deserved it in the least: but I do it out of free grace, for the honour of my holy name] saith the Lord LORD, being known unto you: be ashamed, and blush for your (own) maies, ye house of Israel. [God will earnestly have them to know this, and to confess it with an humble and dejected confession and acknowledgement of their own unworthiness]

33 Thus saith the Lord LORD, In the day when I shall cleanse you from all your iniquities, then will I cause the cities to be inhabited, [Plant them with inhabitants] and the solitary places shall be builded.

34 And the desolate land shall be tilled, in so far that it was a desolation before the eyes of everyone that passed by.

35 And they shall say, This land that was desolate is become like a garden of Eden: [That is, garden of pleasure. Compare above chap. 28. 13. with the Annotat.] and the solitary, and the desolate and destroyed cities are strong and inhabited.

36 Then shall the heathen that shall be left in the places round about you, know that I the LORD build the destroyed places, (and) plant that that was desolate: [Or, have builded, planted the destroyed (cities)] I the LORD have spoken it, and will do it.

37 Thus saith the Lord LORD; Moreover, I will for this be sought of the house of Israel, to perform it unto them: I will multiply them with men like sheep. [Or, as, (with) flocks of men. Or, I will suffer my self to be sought, or, enquired of, &c. that is, willingly yield to this, suffer my self to be found in it. (Compare Isa. 65. 1.) that (in regard the grace is plentiful, and exceeding ample and spacious, so that therefere cometh to want but men to enjoy it) I may adde yet this mercy thereunto, that I may fill up my Church with believing men, like sheep, both of Jews, and chiefly of Gentiles. Compare Joh. 10. 16. Cant. 8. 8, &c. Isa. 49. 19, 20. and 54. 2, &c. and above vers. 10.]

38 As the hallowed sheep, as the sheep of Jerusalem on her appointed feasts: [Heb. sheep of holiness. Meaning the cattle for sacrifice, that in great multitudes were brought into Jerusalem against the yearly feasts for sacrifice] so shall the solitary cities be full of flocks of men: and they shall know that I am the LORD.

CHAP. XXXVII.

By the vision of the resurrection of the dead, God affurth his people that he will surely deliver them out of the captivity of Babel, where they were now like men that were dead and buried, and will bring them again into their own land, ver. 1, &c. He prophesith also under the token of joyning two sticks together in one hand, that he will gather his catholick Church of Jews and Gentiles, and unite them under one King and Shepherd the Messiah Jesus Christ, and will make his everlasting covenant of grace with them, and dwell for evermore among them, 15, 16, &c.

The hand of the LORD was upon me, [See above chap. 1. on ver. 3.] and the LORD carried me forth in the spirit, [That is, in a vision or trance. Others, it (the hand of the Lord) carried me out by the spirit of the Lord] and set me down [Heb. caused me to rest] in the midst of a valley: the same now was full of bones, [Meaning dry dead bones of men that were deceased;

a sfolloweth. By this vision, and the following token of two pieces of wood, God would assure the accomplishing of the promises of Grace, which are amply made in the former chapters, both concerning the corporal deliverance from Babylon, and the spiritual redemption by the Messiah, and the gathering of the universal Church out of Jews and Gentiles, all which surpassed the capacity and power of man : to teach his people, that it is as easy for him (who is the Almighty God) to perform all these things, as to raise and quicken dead men, (whereof God here representeth a lively pattern, for the confirmation of the faith of his Church) and to joyn two pieces of wood together.]

2 And he [Namely the Lord] caused me to pass by them, quite round about : [Heb. round about round about. Otherwise the Prophet might have been naturally afraid of them, and been in fear of contracting ceremonial pollution thereby] and behold, there were very many upon the ground [Heb. face of the valley] and lo, they were very dry.

3 And he [The Lord] said unto me, Child of man, shall these bones become alive ? [As if God should say, is it possible that they should ever grow alive again ? doth thou know any natural, conceivable means, counsel, or power for it ? doth it seem a thing possible unto thee to be done by the skill and power of man ? Compare this question with Job. 6. 4, 5. Otherwise the article of the future universal resurrection of the dead was a point well known, and without all doubt among the people of God. See Matth. 22. 29, &c. Heb. 11. 13, 14, 35.] And I said, I and the LORD, thou knowest (it). [As if the Prophet should say ; I know thy power well, but what thou at present intendest here by these bones, and what thou wilt do to them, that is best known to thee, and is not yet revealed unto me by thee : otherwise the Prophet had in general the faith of the godly Patriarchs. See Gen. 23. on v. 4. and 50. on v. 25. Exod. 13. 19. Isa. 26. 19, &c. without which believers would have been of all men the most miserable, 1 Cor. 15. 19. See further Job. 11. 24.]

4 Then said he unto me ; Prophesy upon these bones, and say unto them ; ye dry bones, hear the word of the LORD. [Compare this speech with above chap. 36. 1. and 14. 17. with the Annotat. also Rom. 4. 17.]

5 Thus saith the Lord LORD unto these bones, Behold, I will bring the spirit into you, [That is, the soul into every body. So vers. 8. 10. See Numb. 16. on ver. 22.] and ye shall become alive.

6 And I will lay [Heb. give] sinews upon you, and cause flesh to come up upon you, and draw a skin over you, and give spirit in you, and ye shall become alive : and ye shall know that I am the LORD.

7 Then I prophesied as I was commanded, and there was a sound when I prophesied, and behold, a stirring ; [Or, shaking, trembling, moving. Others, (earth) quake, concerning which the Hebrew word is frequently used : but it is also used to signify other stirrings, as below chap. 38. 19, 20. Nahum 3. 2. This sound and motion or shaking were tokens and messengers of the present Majesty of God, of his powerful working, as in the sequel the wind was] and the bones approached (every) bone to his bone. [So that the very same bones which in their life-time had been together in every body, came again together in this vision : a lively representation of that which God will work at the resurrection of the dead]

8 And I beheld, and lo, there grew sinews upon them, and there came up flesh ; and he drew a skin over them above, but there was no spirit in them. [As above vers. 5.]

9 And he said unto me, Prophesy unto the wind :

[That is, declare in my name, that I by my divine power will bring the souls again into these dead bodies, &c. Some understand here by the word spirit, the wind ; and so in the following words of this verse. Not that the wind can blow life or the soul into those that are dead : but that God is pleased to use the wind as a token and messenger of his powerful working, because of the likeness that there is in some sort between the working of God and the power or efficacy of the wind ; and between the blowing of the wind (whereof in the following words is spoken) and the blast or breath which the soul produceth and causeth in the living. Compare Alt. 2. 2. and Job. 20. 22, &c.] prophetic, child of man, and say unto the spirit, Thus saith the Lord LORD ; Thou spirit, come from the four winds, [That is, from the four corners or parts of the world. See above chap. 5. on vers. 10.] and blow into these slain, [Or blow upon these slain] that they may become alive.

10 And I prophesied like as he had commanded me : then the spirit [That is, the soul, as above vers. 5.] came into them, and they became alive, and stood upon their feet, an exceeding great [Heb. very very great] army.

11 Then he said unto me, child of man, these bones they are the whole house of Israel : [That is, they are a token, or representation of the house of Israel, they signify it, and their present condition in Babylon] Behold, they say, Our bones are dried, and our expectation is lost, [There is as little hope of our deliverance from Babylon, and of our return into our own land as there is that dead, buried, and rotten men, and their dry and withered bones should live again. These speeches of unbelief and discomfort were the occasion, and shew the scope of the former vision] we are cut off. [Like branches that are cut off, and can draw no joyce from the root, and therefore must necessarily perish]

12 Therefore prophesy, and say unto them, Thus saith the Lord LORD ; Behold, I will open your graves, and will cause you to come up out of your graves, O my people ; and I will bring you into the land of Israel. [God executeth here briefly the corporal and spiritual promises that are made at large in the former chapters, using to this end figurative phrases, taken from the former vision, and from their own words.]

13 And ye shall know that I am the LORD, when I shall have opened your graves, and when I shall have caused you to come up out of your graves, O my people.

14 And I will give my spirit in you, and ye shall live, and I will place you in your (own) land : and ye shall know that I the LORD have spoken and done (this,) [Others, that I (am) the LORD, I have spoken it and will do it.]

15 Moreover, the word of the LORD came unto me, saying :

16 Now thou child of man, take thee one stick, [A little rod, or flat piec. of wood. Compare Numb. 17. 2, &c.] and write upon it, for JUDA, and for the children of Israel his companions : [meaning Benjamin and Levi. See 2 Chron. 11. 12, 13.] and take another stick, and write upon it, for JOSEPH, the stick of Ephraim, and of all the house of Israel [meaning the ten tribes, that had held fast with Ephraim (as the strongest side) and are often understood under that name] his companions.

17 Cause thou them then to approach the one to the other, to one stick : and they shall become one in thine hand. [That is, bring them near, and to one another, that they may become one]

18 And when the children of thy people [See above chap. 3. on vers. 11.] shall speak unto thee, saying, with

wilt thou not tell us what these things are unto thee ? [that is, what they mean or signify, and what thou intendest by them, what is hereby meant to be understood. See above chap. 24. 19.]

19 Then speak unto them, Thus saith the Lord LORD; Behold, I will take the stick of Joseph, [That is, Joseph's posterity, or the Ephraimites with their adjoined tribes, which were together signified by this stick] which was in the hand of Ephraim, [that is, belonged to the ten tribes, whereof Ephraim had formerly been the head] and of the tribes of Israel his companions; and I will joyn the same with them unto the stick of Juda; and will make them one stick, and they shall become one in mine hand. [As the division and enmity between Juda and Ephraim (whereof Samaria was the chief city) was as it were a representation of the two hostile parts or divisions of men, namely, Jews and Gentiles; so was the uniting of them a representation or figure of the uniting of the universal Church, of all the elect throughout the whole world, both of Jews and Gentiles, by one spirit and one faith, under one head, King and Saviour, which is our Lord Jesus Christ, the promised Messiah : Though now indeed some of the ten tribes joyned themselves unto Juda, and so went up together out of Babel, 1 Chron. 9. 3, yet the true spiritual conjunction and uniting began in the time of our Saviour Christ and his Apostles, (See Joh. 4. 9, 12, 23, 35, 39, 41. Acts 2. 9, 10, 11, and 8. 5, 14, and 9. 31.) and is consequently prosecuted among the Jews, and principally among the Gentiles, and shall continue to the end of the world, until all the spiritual Israel be called, and be united into one body and one Church, and saved; in the hand of God, that is, in the Lord Christ, who is herein the Fathers servant, into whose hand he hath delivered all things, and unto whom he draweth all the elect. See Matth. 28. 19. Acts 1. 8. Rom. 11. 25, 26. Eph. 2. 13, &c.]

20 Now the sticks wheron thou shalt have written, shall be in thine hand before their eyes. [As the Prophets were often commanded to represent lively, and as it were really to set before the eyes of the people, that which was revealed unto themselves by God. Compare above chap. 12. 3, 4, &c. with the Annotat. Jerem. 23. 2, &c.]

21 Say thou unto them ; Thus saith the Lord LORD, Behold, I will fetch [As above chap. 36. 24.] the children of Israel out of the midst [Or, from between] of the heathen, whither they are gone ; and will gather them from round about, and bring them into their (own) land. [The spiritual Canaan, Jerusalem, mount Zion ; that is, into the Church of God, first the militant, and then the triumphant Church, (see Gal. 4. 25, 26. Heb. 12. 22) represented by the earthly Canaan, wherinto God first brought again the Jews out of Babel.]

22 And I will make them an only nation in the land, upon the mountains of Israel ; and they shall have all of them together one only King for (their) King : [The Messiah, our Lord Jesus Christ] and they shall be no more two nations, nor be henceforth any more divided [Heb. as if one should say, belaved] into two kingdoms.

23 Neither shall they defile themselves any more with their dung-gods, [See Levit. 26. on vers. 20.] nor with their detestations, [See above chap. 20. on ver. 7.] nor with all [or any] their transgressions : and I will deliver them out of all their dwelling-places wherein they have sinned, [namely, in Babel, Egypt, &c. See Jer. 44. 8, above chap. 14. 3. and 20. 30, 39, &c.] and will cleanse them ; so shall they be a people unto me, and I will be a God unto them.

24 And David my servant [See above chap. 34. on ver. 23. Isa. 40. 11. Jerem. 30. 9.] shall be king over them, and they all shall have one shepherd : [See Job. 10. 16.] and they shall walk in my judgements, and keep my statutes, and do them.

25 And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt : ye they shall dwell therein, they, and their children, and their childrens children for ever, and my servant David shall be their Prince for ever.

26 And I will make a covenant of peace with them, [See above chap. 34. 25. Psal. 89. 4.] it shall be an everlasting covenant with them : and I will set them in, [Bring them in, place them, and cause them to abide there in my Church : Heb. give] and will multiply them, and will set my sanctuary in the midst of them for evermore. [This phrase is taken from the state and condition of the old Testament (as elsewhere often) signifying the gracious indwelling of God among and in his Church, by his word, Spirit, favour, and blessing. See Levit. 26. 12. 1 Cor. 3. 16. and 2 Cor. 6. 16. Ephe. 2. 21, 23. Revel. 21. 3.]

27 And my Tabernacle shall be with them, and I will be a God unto them, and they shall be a people unto me. [See above chap. 11. 20, and 14. 11.]

28 And the heathen shall know that I am the LORD that hallow Israel, [See above chap. 20. on ver. 12.] when my sanctuary shall be in the midst of them for evermore.

C H A P. XXXVIII.

This thirty eighth Chapter containeth a prophete concerning the great preparation of Gog, and his marching up against Israel, together with his terrible overthrow by the mighty hand of God.

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

2 Child of man, set thy face against Gog, [See of this phrase above chap. 6. on ver. 2.] the land of Magog ; [Or Gog of the land of Magog, or (of) the land of Magog. By this Gog may be understood first and partly the kings of Syria and Asia the less, especially that famous Tyrant Antiochus Epiphanes, who in the time of the Machabees cruelly tyrannized over the people of the Jews, and used all kind of nations in his armies : the more, because the fierce Scythians (descended from Magog) or Tartarians, &c. not long before the time of these prophesies (Euseb. in Chron.) when Nebuchadnezar was besieged elsewhere, (See Jerem. 49. on vers. 35.) were entred into Syria and into the land of Juda, and gave the name unto the city Scythopolis ; that is, the city of the Scythians, (Plin. lib. 5. chap. 18.) and unto the Idolatrous city of Hierapolis the name of Magog, (Plin. lib. 5. chap. 23.) after their forefathers and native countrey, (Gen. 10. on ver. 2.) and besides that the name of king Gog, or Gyges, that is, Gyges, agreeing with Gog, was well known there; and that this Antiochus was in cruelty verylike unto these his foreign predecessours. Secondly, and principally, by Gog and Magog must be further understood all the enemies of the Church of the new Testament, and especially Antichrist with all his adherents, who exelleth them all in Scythian cruelty, and bloody persecutions of the Church. Compare Rev. 20. 8, &c. Some understand especially the Turk] the chief Prince of Mesech and Tubal : [others, Prince (and) head, or Prince of the head, or of the heads of, &c. It is as much as Sovereignty, Monarchy, great Cham. See of these

these twain *Mesich* and *Tubal*, Gen. 10, on vers. 2, and above chap. 27, 13, and prophesie against him. [Forasmuch as God in the former chapter hath made very great both corporal and especially spiritual promises unto the Church of the old Testament, but especially unto the Church of the new Testament; to the end therefore that the Jews after their deliverance from Babel, and the Christians after the coming of Christ, might not thereupon flame to themselves imaginations of perpetual rest and peace on earth, nor be daunted nor discouraged in times of trial and trouble, he hath foretold in these two chapters (this and the next) the sore combates, enmity and war that should betide the Jewish Church before the coming of Christ, and the universal Church after the coming of Christ, especially in the latter times: with most glorious promises of his faithful assistance, fatherly care and providence in all this, and at last a blessed and joyful issue.]

3 And say, Thus saith the Lord LORD: Behold, I (will be) upon thee, [See above chap. 13, on ver. 8.] O Gog, thou chief Prince of *Mesich* and *Tubal*.

4 And I will turn thee about, [Wind and turn thee as a horse is turned about with a bridle, and fishes with hooks and angles] and put hooks in thy chaws: [See above chap. 29, on ver. 4.] and I will bring thee forth together with all thine army, [by my secret providence I will be sure to meet with thee, that I may get glory upon thee. Compare below ver. 16, 17.] horses and horsemen which are all very well armed and appointed, [Heb. clothed ones, or arrayed ones of perfection. That is, exceeding well armed, and well provided of all things] a great congregation (with) buckler and shield, all of them handle swords.

5 Persians, Ethiopians, and Putians with them: all of them (bear) shield and helmet. [27. 14.] (on) the fides of the North, and all his bands: many nations with thee.

6 Gomer, [See Gen. 10, on ver. 2, all is bands, the house of Togarma,] See Gen. 10, on v. 3, and above ch.

7 Be prepared, and make thy self ready, and thy whole congregation that are gathered unto thee: [This is a derision of Gogs great preparation for war] and be thou a guard unto them: [be as their sentinel, wait upon them, do thy endeavour to go courageously before them, and to protect them. Its spoken in an ironical way.]

8 After many daies thou shalt be visited, [That is, be punished. See Gen. 21, on ver. 1.] in the last of years, [at the time that is foretold by my prophets, after the deliverance from Babel, and especially after the coming of the Messiah] thou shalt come into the land, that is brought back again from the sword, that is gathered out of many nations upon the mountains of Israel, which have been ever a desolation: [that is, whose inhabitants shall be brought back, &c. That is, be delivered out of Babel, So in the sequel. And especially all believers that shall be spiritually redeemed by the Messiah in the time of the new Testament, and shall dwell with spiritual confidence in the Church of God (typified by the mountains of Israel) and shall be saved out of many persecutions] when the same (land) [that is, the inhabitants of the aforesaid land] shall be brought forth out of many nations, and they shall dwell safely all of them. [That is, the inhabitants shall dwell without suspicion and in peace in their own land. Compare ver. 11.]

9 Then shalt thou march up, thou shalt come on like a tempestuous desolation, thou shalt be like a cloud to cover the land: thou, & all thy bands, & many nations with thee.

10 Thus saith the Lord LORD, It shal also come to pass in that day, that counsels [Heb. words, things: but the

Hebrew word is also elsewhere taken for counsels. See 1 Kings 1, 7, with the Annotat.] shall arise in thine heart, and thou shalt think an evil thought,

11 And shalt say; [With thy self, that is, think and purpose] I will march upto (that) village-land, [wherein are no walled, fenced cities, as followeth, where men live peaceably and quietly without any evil suspicion, as ver. 8.] I will go to them that are at rest, that dwell safely: they dwell all without a wall, and have no bars nor doors:

12 To prey a prey, and to spoil a spoil: to turn thine hand [That is, to extend thy power. So 2 Sam. 8. 3. See there] against the waste places that are (now) inhabited, and against a people that is gathered out of the heathen, that hath gotten [Heb. properly is making] cattle and substance, dwelling in the midst [or upon the height. Heb. the nav. l. See Jud. 9. 37.] of the land.

13 Sheba and Dedan, [See of both Genes. 10, on ver. 7, also above chap. 27. 15, 20, 22.] and the Merchants of Tharsis, [as above chap. 27. 12, 25. See Gen. 10, on ver. 4.] and all the young lions thereof [meaning the hard and greedy merchants and traders that long after the prey like young lions, they shall accompany thee and follow thee, to participate of the prey of Israel, as followeth] shall say unto thee; comst thou to prey a prey? hast thou gathered thy company, assembled thine assembly to spoil a spoil, to carry away silver and gold, to take away cattle and goods, to prey a great prey?

14 Therefore prophesy, O child of man, and say unto Gog, Thus saith the Lord LORD; In that day when my people Israel dwelleth safely shall thou not perceive it? [That is, have experience of my wrath and punishment] by comparing of ver. 16. and 18. As if the Lord should say, assuredly thou shalt: thou shalt know and find what it is to disturb my quiet and still people.]

15 Thou shalt then come out of thy place, [Or and shalt thou not come? &c. by way of interrogation, as in the end of the former verse, so in the sequel] out of the sides of the north, thou and many nations with thee: they shall all ride upon horses, a great assembly, and a mighty army.

16 And thou shalt march up against my people Israel, as a cloud to cover the land: in the last of daies it shall come to pass, then will I bring them against my land, that the heathen may know me, when I shall be hallowed upon thee [As above chap. 28, 22, below ver. 23, and chap. 39. 27, &c.] before their eyes.

17 Thus saith the Lord LORD; Art thou he (of) whom I have spoken in former dayes by the ministry [Heb. hand] of my servants the prophets of Israel, [as in special by Ezekiel here, Daniel 8, and 11, and many others before in the old Testament: as was also done in conformity to them by the Apostles Paul and John in the new Testament, &c. See Rev. 10. 7.] which prophesied in those daies whole yeares, [Others, which prophesied in the dayes of those years] that I would bring thee against them: [Israel my people, art thou &c. That is, thou art surely the same, and therefore thou shalt do so, and it shall at last be so with thee, as I have decreed and prophesied by my servants under divers names and titles given to the enemies of my Church]

18 But it shall come to pass in that day, when Gog shall come against the land of Israel, saith the Lord LORD, that my wrath shall come up in my nose. [or face, countenance, its spoken of God after the manner of men, to express his jealousie and anger]

19 For I have spoken [Heb. I will speak] in my jealousy, [over and for my people, and against their enemies] in the fire of my wrath: If there shall not be

in that day a great trembling in the land of Israel; [an abrupt speech very usual in oracles. See above chap. 34. 8.]

20 So that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all the creeping things that creep upon the earth, and all the men that are upon the earth, [Heb. face of the earth] shall tremble at my face: [that is, dreadful presence, or wrath, (See Ps. 21. on ver. 10.) which I will by my judgements manifest upon these enemies, whereby all creatures (in a manner) shall be astonished and afraid. Its a figurative kind of speech] and the mountains shall be thrown down, and the steep places [or stairs, ascent, high towers] shall fall down, and all walls shall fall down to the ground. [Heb. wall shall, &c. in the singular number]

21 For I will call for the sword upon him [That is, I will send war, murder and desolation upon Gog. See Jerom. 25. on ver. 9.] upon all my mountains, [or for, &c. that is, for the good of, or for the sake of my mountains; that is, of my Church] saith the Lord LORD: the sword of every one [of the enemies] shall be against his brethren. [This hath respect to the enmity and wars that have risen between the Kings of Syria, whereby they destroyed and devoured one another: in like manner have the ministers of Antichrist often done, for the deliverance and rest of the Church of God. Compare further the histories Judg. 7. 22. 2 Chron. 22. 23.]

22 And I will plead with them by pestilence, and by blood: [That is, slaughter and murder] and I will rain upon him, and upon his bands, and upon the many nations, that shall be with him, an overwhelming shower and great hail-stones, fire and brimstone. [See Ps. 11. 6. and above chap. 13. 11. with the Annotat.]

23 Thus will I magnify and hallow my self, and (will) be known before the eyes of many heathen: and they shall know that I am the LORD. [That is, I will manifest that I am the God of Israel, the only true, almighty, faithful, and righteous God, who indeed chastise and correct my people for their sins, but do not forsake them, but at last deliver them, and vanquish and subdue all their enemies, and cause my self to be extolled as such an one. Compare above ver. 16. and Rev. 15. 3, 4.]

CHAP. XXXIX.

A further prophecy of Gods judgement upon Gog and Magog, ver. 1, &c. The greatness of this overthrow is lively pourtrayed by divers circumstances, 9. God will make it known that he did punish his people for their sins, 23 but that he wil graciously gather them all again, restore them, pour out his spirit upon them, and shew them everlasting favour and mercy, 25.

Moreover, thou child of man, prophesy against Gog, and say; Thus saith the Lord LORD: Behold, I (will be) upon thee, O Gog, Prince of Mesch and Tubal. [See above chap. 38. 2.]

2 And I wil turn thee about, [As above chap. 38. 4.] and smite a sixth-hook into thee, [Heb. properly, as if one should say, I wil fix thee: which is diversly rendered; that which is set down here in the text is taken by comparing it with chap. 30. 4. where God said, I wil turn thee about, and put hooks into thy cheeks, or jaws; whereupon he seemeth here to imply that he would hold him fast as it were with six hooks, or with a six-hooked hook, and would carry and lead him about therewith at his will and pleasure, so as that he should not escape out of his hands, or skip

out of the circle of his providence, but should receive his punishment at the place whither he should be carried as a condemned malefactor: as they were wont among the heathen to malefactors, hale and drag them along to the place of execution, with an hook smitten or driven into their bodies. Some render the words, I wil push thee six-fold, to wit, with the six plagues that are related, chap. 38. 22. Others, I wil leave but a sixth part of thee, or but one part of six, or smite thee by sixes; or I will deal so with thee as they were wont to deal with the sixth (with the tenth, twentieth, &c.) man that is taken prisoner in war, that is, to put him to death, &c.] and (will) pull thee up out of the sides of the North: and I will bring thee upon the mountains of Israel.

3 But I wil smite thy bow out of thy left hand; and I wil cause thine arrows to fall out of thy right hand. [That is, I will bereave thee of all warlike power and courage, blunt and make void thy weapons, and as it were disarm thee, and consequently cause thee to fall before thine enemy.

4 Thou shalt fail [Or lie: as elsewhere] upon the mountains of Israel, thou and all thy bands, and the nations that are with thee: I have given thee unto the ravenous birds, [Heb. ravenous bird] to the bird of every wing, [that is, every sort, as below ver. 17.] and to the beasts of the field for meat.

5 Thou shalt fall upon the open field: [Heb. face of the field] for I have spoken it; saith the Lord LORD.

6 I wil send a fire on Magog, [To wit, the fire of war, plagues, and miseries, proceeding from the fire of mine anger, above chap. 38. 19. See Amos 4, &c.] and among them that dwell safely in the isles: [See Psal. 72. on ver. 10.] and they shall know that I am the LORD.

7 And I wil make my holy name known [Heb. the name of my holiness. So in the sequel. That is, my self with my power, justice, goodness, glory, &c.] in the midst of my people Israel; and will not let my holy name be any more profaned: [See Lev. 18. on ver. 21. and above chap. 20. 9.] and the heathen shall know that I am the LORD, the holy One in Israel.

8 Hold it cometh, and shall be done, [Assuredly, without fail, all this shall be accomplished] saith the Lord LORD: this is the day whereof I have spoken.

9 And the inhabitants of the cities of Israel shall go forth, [To gather the prey of them that are slain] and kindle (a fire) [this is here inserted from the sequel] and burn of the weapons, both (of) the shields and bucklers, of the bows and of the arrows, [Heb. shield, buckler, &c. in the singular number] both of the hand-sabres [or poles] and of the spears: and they shall kindle a fire therewith seven years.

10 So that they shall bring no wood out of the field, neither hew (down any) out of the forests, but set fire on the weapons: [This long burning and setting on fire, as also the following great space of the place of burial for Gog and his company, likewise the long time of burying must be taken as a figurative representation of the greatness and dreadfulness of the overthrow] and they shall spoil those that had spoiled them, and rob those that had robbed them, saith the Lord LORD.

11 And it shall come to pass in that day, that I will give unto Gog there a burial-place in Israel, the valley of passengers toward the east of the sea; [Of this place there is no where else mention made in Scripture. Some conceive that the name of this place was given by the passengers that passed through the land, below ver. 14, 15. or it may be it was a valley where the ordinary passage was along the sea-coast of Kinnereth or Genesareth towards Syria, &c. in the north-

north-east: or by the dead sea towards Egypt, Arabia, &c. in the south-east of Canaan. The Reader may herewith compare Joel 2. 10. [Some understand the low grounds in Gilead in the east beyond the Jordan, where the merchants frequently travelled through, and traded. See Gen. 37. 25.] and it shall stop (the nose) of the passengers: [their nose and mouth, by reason of the stink and strong smell. Compare Joel 2. 20. Others, stop, shut up, (their passage, or their sight) by reason of the multitude of dead men: or, (as some) stop their mouth so that they should no more mock at Israel in their passing by] and there shall they bury Gog, and all his multitude, and shall call it the valley of Gogs multitude. [Heb. the Hamon Gog]

12 Now the house of Israel shall bury them, [Heb. shall bury &c. in the plural number] to cleanse the land, [of the dead bodies, which according to the ceremonial law defiled the earth, and therefore they were to be buried. See Deut. 21. 23.] seven months (long).

13 Yea all the people of the land shall bury (them) [Heb. shall bury, in the plural number] and it shall be to them a name: [that is, glory and honour. Compare above chap. 34. 29. and the Annotat. there] in the day when I shall be glorified, [or shall have glorified myself; to wit, by my judgement upon their enemies of my Church] saith the Lord LORD.

14 Also they shall sever out men that go continually through the land, (and) buriers of the dead with the passengers (to bury) those that remain upon the earth, to cleanse it: [They shall sever out, &c. For they were unclean by the law that had any thing to do with the dead, Numb. 19. 11, &c. Others, that with the passengers bury those that remain upon the earth: meaning that they would also make use of the way-faring men for that purpose, if occasion should serve. Heb. men of stedfastness, or continuance, &c. That is, such as go continually round about in the land, to give order for the burying of all those that here or there might be left, after the common or general burying of seven months, as followeth] at the end of seventh months they shall make search.

15 And these passengers shall pass through the land, and (when any one) seeth a mans bone, [Heb. and he seeth &c. that is, (in such a connexion of words) when any one, or one of them seeth, &c. Others, and the passengers that pass through the land, when any one of them, &c. then shall he, &c.] then shall he set up [Heb. build] by it: [to the end that the buriers of the dead seeing the same, might bury the said bone, as followeth] til the buriers of the dead shall have buried it in the valley of Gogs multitude.

16 Thus shall also the name of the city [That lay in or near that valley where the buriers, as long as that time lasted, met together] be Hamona: [that is, multitude, as above ver. 11. Others, the city (Jerusalem) shall (have) a name from the multitude, to wit, of those slain men] thus shall they cleanse the land.

17 Thou child of man, thus saith the Lord LORD; Say unto the fowls of every wing, [That is, every fowl, as above ver. 4.] and to all the beasts of the field, Assemble your selves and come, gather your selves from round about to my slay-offering [See Isa. 34. 6. Jerem. 46. 10. Zeph. 1. 7, 8. with the Annotat. and of the Hebrew word, Gen. 31. on ver. 54. or slay-meal, slay-feast, from Rev. 19. 17. and here below ver. 20.] that I have slain for you, a great slay-offering, upon the mountains of Israel: and eat flesh, and drink blood. [this serveth further to represent this great overthrow. Compare above ver. 9. and likewise Isa. 18. 6. Jerem. 12. 9, &c.]

18 Ye shall eat the flesh of the champions, and drink the blood of the Princes of the earth: of rams, of lambs

and goats, (and) bullocks, [that is, the choicest of all ranks and qualities of men, that have fought against the people of God. Compare Isa. 34. 6.] which are all fatted (beasts) [or fatlings] of Bashan, [that is, like unto fat well-fed beasts of Bashan. Compare Psal. 22. 13. with the Annotat.]

19 And ye shall eat fat unto satiety, and drink blood unto drunkenness, of my slay-offering which I have slain for you.

20 And ye shall be satisfied at my table with (riding) horses and chariot (horses), [also mules, asses, &c.] Compare the Annotat. on 2 Sam. 8. 4.] with champions and all soldiers, [that is, all manner of soldiers, or all these, or many valiant men of war. Heb. champion-men of war] saith the Lord LORD.

21 And I will set mine honour [That is, make it plainly appear. Heb. properly give. But the Hebrew word is thus diversly used according to the nature and quality of things. See further on ver. 23.] among the heathen: and all the heathen shall see my judgement that I have done, and my hand that I have laid upon them. By slaying them, to wit, the enemies, See Gen. 33. on v. 22. Or my plagues, which I have inflicted upon them. See Job. 13. on ver. 21.]

22 And those of the house of Israel shall know [Heb. the house of Israel shall know: the verb in the plural number] that I the LORD am their God, from that day and forward.

23 And the heathen shall know, that those of the house of Israel were carried away captive for their iniquity, [Which among the heathen shall tend to mine honour and glory, in regard I have manifested my holiness and justice by the just punishment of my people, as afterwards my truth and faithfulness by their gracious deliverance] because they had transgressed against me, and I hid my face from them. [See Deut. 13. on ver. 17.] and delivered them into the hand of their adversaries, so that they are fallen by the sword. [to wit, a great multitude of them, in all the countryes of the land, of all ranks and qualities of men]

24 According to their uncleanness, and according to their transgressions have I dealt with them: and I have hid my face before them.

25 Therefore thus saith the Lord LORD; Now [That is, soon. See Hos. 10. on ver. 3.] wil I bring back the captives [Heb. captivity] of Jacob, and wil have mercy upon the whole house of Israel: and I wil be jealous for my holy name, [Heb. the name of my holiness]

26 When they shall have born their shame and all their transgression, [That is, the punishment thereof. Compare Levit. 5. on ver. 1, &c.] whereby they have transgressed against me, when they dwelt safely in their land, and (there) was none to make them afraid. [when they were in prosperity, and enjoyed all things according to their hearts desire, when they ought to have been thankful towards me]

27 When I shall have brought them again from the nations, and shall have gathered them out of the lands of their enemies, and I shall be hallowed in them before the eyes of many heathen: [As above chap. 38. 16.]

28 Then shall they know that I the LORD am their God, seeing I have caused them to be carried away captive among the heathen, but (I) have gathered them (again) into their (own) land, and have left none of them any more there. [I have not left or forgotten, and neglected so much as one of those that are mine, of mine own elect people, but have faithfully shewed my salvation unto all in general, and to every one in particular]

29 Neither wil I hide my face any more from them: when I shall have poured out my spirit upon the house of Israel, [Or for, or because I shall have poured out my spirit, &c. See Joel 2. 28. Acts 2. 17, whence it appeareth that

that this and other like promises of grace have respect to the universal Church of Jesus Christ. As the punishments of the enemies of the old and new Testament are intermixt and mingled one among another in the prophetical writings: so are also the promises made unto both Churches. And as the enemies of the old and new Testament make up one body, so do also believers and the Churches of both Testaments make up one body, and pertain unto one fold, (notwithstanding the diversity of administration, &c.) whereof the head and the shepherd is the Lord Jesus Christ, the true Messiah. See Job. 10. 16. Rom. 4. 16, 17, 23, 24. Eph. 2. 12, 13, 19, &c.]

A Preface to the nine following Chapters.

AS God in the beginning of this Book invested the prophet Ezekiel in his office by an extraordinary vision, so it pleased him here in the nine following chapters as it were to conclude and seal up all his prophesies and visions, (especially the immediate foregoing prophesie concerning the corporal deliverance from Babel, and from other enemies, and the spiritual redemption by the Messiah, with all adhering promised blessings) with a very great and exceeding glorious vision, being ful of spiritual mysteries intended for the comforting of his Church, in a very troublesome time, when the people of God (Ezekiel with Juda) had been now for a long time together carried away out of Canaan captive unto Babel (as the Apostle John banished into Patmos, who in his Revelation by the inspiration of the same spirit, wrote many things like Ezekiel's) Jerusalem, the Temple, and the kingdome of Juda had been destroyed, so that in the judgement of men there seemed to be an utter end of the people of God and no hopes of being ever restored again. Against which God here most lively pourtrayeth and foretelleth a most certain restauration of his house, city people & land, that is, his universal Church in the new Testament out of Jews and gentiles) the spiritual service of God, together with the Christian fellowship and incomprehensible happiness of the Church both militant, and especially triumphant, with the abundance of their spiritual gifts and blessings under their high Priest, King, Prince, head and Lord, Iesus Christ. And all this under types and figures, and in phrases that are taken from the state and stile or manner of writing of the old Testament, which are also frequent and usual with the other prophets, but no where so fully executed and performed as here. Insomuch that the restauration of Juda, Jerusalem, and the Temple, which happened in the time of Zerubbabel, Ezra and Nehemia, is no more but a small shadow of this perfect work of grace of the Messiah that is here revealed unto the prophet. And therefore this vision next to the visions of Daniel may justly and upon good ground be called a Revelation of the Old Testament: and ought likewise to be diligently searched into with all humility & reverence, and compared with other Scriptures of the Old and New Testament, as also with the nature and condition of the spiritual kingdome of Jesus Christ, but not profanely and presumptuously in all particular circumstances applied to this or that thing without the direction of the holy Scripture. For the substance and principal scope may be known, yet notwithstanding there will much lie hid and be kept secret, which will cause us to call to mind the words of the Apostle, 1 Cor. 13. 9, 10. By these propositions that are here set down other scriptural interpretations that may fitly be applied thereto are not rejected.

CHAP. XL.

The time and manner of this vision, ver. 1, 2. A man instructeth the Prophet concerning the end of the vision, 3. concerning the wall that went round about, and the measures, 5. concerning the gates and courts, to wit, the outermost court, and its appurtenances, where the people did use to assemble, 6. the innermost or middlemost court, with its appurtenances, where the furniture of the Levites was, and where the offerings were prepared, 28. The third or innermost court, or court of the Priests, where the Altar of burnt-offering stood, 44. The porch of the Temple, 48.

In the five and twentieth year of our captive-carrying away, [With King Joachin. See above c. 1. 3. and 24. 1. and 33. 21.] in the beginning of the year, [Heb. the head of the year: This is held by the Jews to be the beginning of the civil year. Others understand it of the Ecclesiastical year] on the tenth (day) of the month, [Meaning the first moneth] in the fourteenth year after that the city [Jerusalem] was smitten: [See above chap. 33. 21. and 24. 1, 2. with the Annotat. there] even on that same day, [See above chap. 2. 3. and 24. 2. with the Annotat. Heb. in the bone, or in the vigour of that day] was the hand of the LORD upon me, [See above chap. 1. on vers. 3.] and he brought me thither. [To wit, into the land of Israel. Understand in a vision, as followeth]:

2 In the visions of God [See above chap. 1. on vers. 1. and 8. on vers. 3.] brought he [The Lord] me into the land of Israel: and he set me upon a very high mountain; [Compare Revel. 21. 10. See of the Hebrew word rendered here set, above chap. 37. 1.] and by it was as the fabric of a city toward the South: [Ezekiel standing in the north, (where the Temple had been. See Psal. 48. on ver. 3.) saw a city before him in the South. It is worthy our observation that neither mountain, nor city, is named both here and in the sequel, save only with the particle as, covertly, as it were with the finger, pointing at Zion, or Moria, and Jerusalem: which might serve to draw away our thoughts the more from the earthly Zion and Jerusalem, and to lead them to the heavenly and spiritual Zion or Jerusalem, to wit, the Church of God the mother of us all, Gal. 4. 26. whose name shall be, The LORD is there, below chap. 48. 35. To the like purpose might serve the difference that is between the whole fabric and the former Temple of Solomon, and the other that was built after the return of the Jews from Babel. Therefore also it is no where found in Ezra, Nehemiah, Haggai, and Zachariah, that they regulated themselves in the reedification of the Temple according to this vision, which even dyers Jewish Rabbines are fain to confess that it looketh at the time of the Messiah.]

3 When he had brought me [Or, had caused me to go in, had brought me in] thither, behold then there was a man whose form was like the form of copper; [or steel, being dry, hard and durable. Compare Revel. 1. 15. also above chap. 1. 7. and further, Psal. 45. 3. and 102. 27, 28. yet here not like burning Hasmel, above chap. 1. 4, 27.] and in his hand was a linen line [like a land-meter. For in those times they were wont to measure and divide land with lines or rods. See below chap. 47. 3, 13. with the Annotat. and compare Revel. 21. 15. Zach. 2. 1. it is called a measuring or meting-line] and a measuring-reed: [As having the managing and administration of this spiritual building, he was accounted like a master-builder, to

measure exactly this new fabrick, which in those times they were wont to do much with reeds, (being very fit for that purpose) for which we may well use the word measuring-rod. See Revel. 11. 1. In like manner must the house of God be formed and squared according to his counsel and word, as according to the onely rule and direction, and the principal square of all institution: thereunto hath respect the phrase that is used, Isa. 28. 10. Gal. 6. 16. Phil. 3. 16, and hence the books of the holy Scripture are called Canonical. Compare Exod. 25. 9, 40. Acts 7. 44. Heb. 8. 5. We may likewise concerning the whole measuring of this spiritual building compare Ezek. 3. 17, 18, 19. we may here by this man so described, (as aforesaid) understand with most interpreters, the Lord Jesus Christ, as the supreme builder of his house, who doth not here appeal in dreadful Majesty as a Judge, but kindly and friendly as a Master-builder: or at least, an Angel, whom the Son of God was pleased to use for that purpose. Compare above chap. 1. 26. and 9. 2. and 10. 2. Zach. 6. 12, &c. and Revel. 11. 1. likewise below chap. 43. 6. where it seemeth that this man is distinguished from the Lord, that spake out of the Temple] and he stood in the gate. [As Lord of the house, and heir of all, opening and shutting: or at least, as one having charge and commission from him. See Heb. 1. 2. and 3. 3, 6. and Job. 10. 2, 3. Revel. 3. 7. Others, by the gate, or in a gate.]

4 And the man said unto me, Child of man, [See above chap. 2. on ver. 1.] behold with thine eyes, and hear with thine ears, and set thine heart upon all that I shall cause thee to see; [That is, consider diligently and with singular attention all that thou seest and hearest, to the intent that thou mayest faithfully shew the same unto the people of God, as followeth. Compare Math. 10. 27. Luke 12. 5. Acts 20. 20, 27. 1 Cor. 11. 23, &c. and further in general 1 Cor. 12. 7. So chap. 43. 10, 11.] for to the intent that I might cause thee to see (them) art thou brought hither: declare (afterwards) all that thou seest to the house of Israel.

5 And behold there was a wall on the outside of the house round about, [Heb. round about, round about: and so in the sequel. This wall is foursquare by compass about the whole place of all this building. Compare Isa. 26. 1. Zach. 2. 4, 5. See of the circumference of this wall below chap. 42. 15, 16, 17, 18, 19, 20.] and in the mans hand was a measuring reed of six ells (or cubits) (every ell) of an ell and an hand-breadth; [the measure of every ell was a common ell and an hand-breadth, so that the measuring reed was six common ells and six hand-breadths long: one hand-breadth is counted to be the breadth of four fingers joined together, or three thumbs] and he measured the breadth of the building [that is, the thickness of this wall] one reed, and the height one reed, [the depth of this outer wall some take to be as it were a representation: First, of Christs utmost humiliation, from whence he went on and increased, until he having finished the work of our redemption was exalted and entred into the holy of holies. See Phil. 2. 7, &c. Job. 3. 30. Heb. 9. 11, 12, 24. Secondly, of the first beginning, and so consequently of the progress and increase of Christendom, and the divers measures of the gifts of all the members of Christ in this life, till he bring them to be with him in the heavenly places, which he hath prepared for them. See 1 Cor. 13. 9, 10, 12. Eph. 4. 12, 13, 14, 16. also Luke 17. 5. Rom. 1. 17. Revel. 22. 11.]

6 Then came he unto the gate, [Meaning the first gate] which looked the way toward the east; [Heb. whose face (was) the way, &c.] and he went up by the steps

steps thereof, [how many they might have been is not here mentioned, as indeed there is mention made of others in the sequel] and measured the threshold of the gate, one reed the breadth, and the other threshold, one reed the breadth.

7 And (every) little chamber, [Heb. the little chambers, that is, every one of the little chambers, or little cells, which were on both sides in the north and south part, between the first and second gate over against one another, for an abode of the keepers of the gate and threshold, and those that came in from abroad; which some hold to be a type and figure of the coming, entrance, admission, and receiving of the members of Christ into his house, or (in a manner) under his roof, custody and protection on earth, and afterwards in heavenly mansions. See Psal. 22. 31. and 87. 4, 5, 6. Isa. 54. 3, &c., and 60. 4, &c. Acts 2. 41, 42, &c. Matth. 25. 10. Luke 16. 9.] one reed the length, and one reed the breadth; and between the little chambers, [That is, the place, or room, space between the little chambers] five ells, and the threshold [that is, both thresholds, (as some) as ver. 6.] of the gate, by the porch [or portal; and so in the sequel, as some do take this] of the gate within one reed.

8 He measured also the porch of the house within, [Or inward] one reed. [Others, and when he had measured, &c., and then vers. 9, then measured he, &c.]

9 Then measured he the (other) porch of the gate, eight ells, and the posts thereof [To wit, of the gate, or of the porch or portal] two ells: and the porch of the gate was within. [Others, to wit, the porch of the gate within.]

10 And the little chambers of the gate of the way toward the east were three from this (side) and three from that side; [Heb. three from hence, and three hence, that is, from thence; the meaning whereof (according to the nature of the Hebrew language) is the same that is here set down in the text: and so in the sequel] those three had one kind of measure: also the posts on both (sides) and on that side, had one kind of measure.

11 Moreover, he measured the wideness of the door of the gate ten ells: the length of the gate thirteen ells.

12 And there was a space [Heb. border bound] before [Heb. before the face] the little chambers, of one ell (on this side) and a space of one ell on that side: and (every) little chamber six ells on this (side) and six ells on that side.

13 Then measured he the gate from the roof of one little chamber to the roof of another; [Others, from the roof of the little chamber to their roof, to wit the roof of the gates] the breadth was five and twenty ells: door was over against door.

14 He made also posts of threescore ells: [That is, he measured them, as many understand this here, sith the building was made or prepared already. See above vers. 5.] namely, unto the post of the court round about the gate. [Some hold the court of the Lord (into which the people of God were wont to resort, whereof there were divers for the Temple, as is related in the sequel) to be a type of the spreading out of the Church of the new Testament, and branching out it self into many particular Churches gathered throughout the whole world, but all pertaining to the body of the universal Church, and having fellowship and interest in the Lord Christ and his benefits, represented and figured out by the Temple. See Psal. 87. 4, 5, 6. Isa. 54. 2, 3, &c., and 60. 8, &c., and 62. 9, also Psal. 65. 5. and 84. 3. and 100. 4, &c.]

15 And from the fore-part [Heb. face; and so in the sequel] of the gate of the entrance, [Or, where men come in] unto the fore-part of the porch of the inner gate,

[Or, (namely unto) the inner gate] were fifty ells.

16 And there were shut windows [Meaning glazed, or shut with glass: or straight narrow windows, (as if they had been shut) yet so as that they gave inwardly a fair light, (Compare 1 Kings 6. on ver. 4.) typifying the true light, which the Lord Jesus Christ should bring into his Church by his word and Spirit. See Isa. 42. 6, 7. and 49. 6. and 60. 19, 20. Job. 1. 7, 8, & 8, 12, & R. v. 21. 23, 24, &c.] to the little chambers and to their posts inwards in the gate round about; so likewise to the porches: [Others, galleries, arches] now the windows were round about inward, and upon the posts were palm-trees, [Others, now (upon) the windows, &c. and upon the posts were palm-trees. The palm-trees figured out the spiritually beautiful, ever flourishing, fruitful, and incomparable condition of the Church. See Psal. 92. 13. Cant. 7. 7, 8. Revel. 7. 9.]

17 Moreover, he brought me into the innermost court, [Which some call the womens court] and lo, there were chambers, and a pavement that was made in the court round about; there were thirty chambers upon the pavement. [In my Fathers house are many mansions, saith our Saviour, Joh. 14. 2, and on earth he providek for his own a place and shelter against the storms, rain, and scorching heat of the Sun; that is, sure and lasting comfort in all affliction. See Isa. 4. 5, 6. and 32. 2, &c.]

18 Now the pavement was by the side of the gates, over against the length of the gates: [Or, all, along the gates] (this) was the lowermost [Or, low] pavement, [Others, over against the length of the gates; (there was) the low pavement. Some understand this thus, that this pavement did rise up high in the midst; and went sloping down at the sides, that it might the better wash away all the soil and filth]

19 And he measured the breadth, from the fore-part [Heb. face] of the lowermost gate, before the innermost court, [Heb. before the face, &c. or (as some) unto the face, &c. that is, unto the fore-part of the innermost court] without, an hundred ells, Eastward and Northward.

20 Now concerning the gate that looked the way toward the North, [Heb. whose face was, &c. See v. 22.] at the outermost court: he measured the length thereof, and the breadth thereof.

21 And the little chambers thereof, three on this (side), and three on that side, and the posts thereof, and the gates thereof were [Heb. was; to wit, each of them] after the measure of the first gate: fifty ells the length thereof, and the breadth of five and twenty ells. [Heb. five and twenty in the ell.]

22 And their windows, and their porches, and their palm-trees, were after the measure of the gate that looked the way towards the east: and men went up [Heb. they went up, or, they were to go up; that is, men went up, as elsewhere often. Compare below vers. 38, 41, 42.] into it by seven steps, and the porches thereof were before them, [Heb. before their face. So vers. 26.]

23 Now the gates of the innermost court was over against the gate of the North, and of the East: and he measured from gate to gate an hundred ells.

24 After that he carried me the way toward the South; and lo, there was a gate the way toward the South: and he measured the posts thereof, and the porches thereof, according to these measures. [That is, according as the other measures aforesaid were]

25 And it had windows also in the porches thereof round about, like these windows: [As the other windows were] the length was fifty ells, and the breadth five and twenty ells.

26 And the ascent thereof were of seven steps, and

the courts thereof were before them: and it had palm-trees one on this (side), and one on that side upon the posts thereof.

27 There was also a gate in the innermost court, the way toward the South, and he measured from gate to gate the way toward the South, an hundred ells.

28 Moreover he brought me through the South-gate to the inner court: [Meaning the second, or middlemost court, to distinguish it from the innermost, or third court, ver. 44.] and he measured the South-gate according to these measures. [That is, as the others were: as above, and in the sequel.]

29 And the little chambers thereof, and the posts thereof, and the porches thereof were according to these measures; and it had windows also in the porches thereof round about: the length was fifty ells, and the breadth five and twenty ells.

30 And there were porches round about: the length was five and twenty ells, and the breadth five ells [Some transpose these words, and read fifty for five ells, thus: the length was fifty ells, and the breadth five and twenty ells, by comparing of ver. 21, 25, 33, 36.]

31 And the porches thereof were in the outermost court, there were also palm-trees upon the posts thereof: and the goings up thereof were of eight steps.

32 After that he brought me to the innermost court, the way toward the East, and he measured the gate according to these measures.

33 Also the little chambers thereof, and the posts thereof, and the porches thereof, according to these measures; and it had windows also in the courts thereof, round about the length thereof was fifty ells, and the breadth five and twenty ells.

34 And the porches thereof were in the uttermost court; there were also palm-trees upon the posts thereof, on this (side) and on that side: and the goings up thereof were of eight steps.

35 After that he brought me to the north-gate: and he measured according to these measures.

36 The little chambers thereof, the posts thereof, and the porches thereof; it had also windows round about: the length was fifty ells, and the breadth five and twenty ells.

37 And the posts thereof were in the outermost court: there were also palm-trees upon the posts thereof on this (side) and on that side, and the goings up thereof were of eight steps.

38 Now the chambers thereof, and the doors thereof [Heb. chamber-door; that is, every one] were by the posts of the gates: there men washed the burnt-offering. [Heb. they washed, or rinsed, &c. or, they should wash, &c. Compare above ver. 22, and see Exod. 29. 17. Levit. 1. 9, 13. and 9. 14. Typifying the holy baptism, as also the spiritual cleansing and purifying which they have all need of that would serve God acceptably: whereof often mention is made in Scripture. See Acts 22. 16. Tit. 3. 5. and 1 Cor. 6. 11. 2 Tim. 2. 21. Heb. 10. 22, 23. Jam. 4. 8, &c. Of burnt-offering see Genes. 8. 20. Levit. 6. 9. with the Annotat. Understand here the flesh that should be offered]

39 And in the porch of the gate were two tables on this (side), and two tables on that side, to slay thereon the burnt-offering, [That is, the cattle that were used for these offerings] and the sin-offering, and the trespass-offering. [Heb. sin: also, trespass, or guilt: as often in the sequel. See Levit. 4. on ver. 3. By this slaying, and consequently by these offerings or sacrifices was typified, First, the only slay-offering, and sweet-smelling propitiatory sacrifice of our High Priest Jesus Christ, presented unto us in the Gospel, and signified and sealed by the blessed Sacraments, especially the

Lords Supper. Secondly, the work of the Ministry, whereby men are as it were spiritually sacrificed, and prepared for an acceptable sacrifice unto God. Thirdly, the spiritual slaying, killing, and crucifying of our selves, that is, the old man: and the thankfulness of believers, which they themselves, as spiritual Priests, yea a Royal Priesthood, owe and offer up unto their Saviour. See Psal. 40. 7, 8, 9. Isa. 53. 7, 10. Heb. 10. 1, 4, 5, &c. Gal. 3. 1, 1 Cor. 11. 24, 25, also Isa. 66. 20. Rom. 15. 15, 16. Phil. 2. 17, and Malach. 1. 11, and 3. 3, 4. 1 Pet. 2. 9. Revel. 1. 6. Rom. 6. 6, and 12. 1. Colos. 3. 5. Heb. 13. 15, 16, &c.]

40 There were also at the side [Heb. shoulder, which is also taken for side. So in the sequel] without the going up at the door of the North-gate, two tables: and at the other side, which was at the porch of the gate, two tables.

41 Four tables on this (side), and four tables on that side, at the side of the gate: eight tables wherupon men sate. [Compare above ver. 22. 3, 8.]

42 But the four tables for the burnt-offering were of hewn stones, the length an ell and an half, and the breadth an ell and an half, and the height an ell: now upon them men laid the furniture wherewith men slew [Compare above ver. 22. 3, 8, 11.] the burnt-offering and slain-offering.

43 Now the new-stones, [Compare Psal. 68. 14. with the Annotat. Others, books; to wit, to hang the beasts thereon, to slay off their skins or hide, and so to cut them in pieces, &c.] were an hand breadth (thick), orderly placed in the house [or, within] round about: and upon the tables was flesh of the offering]

44 And without the innermost gate were the chambers of the Singers, [The Levites, that were appointed to praise God in his house with singing and playing on musical instruments. See 1 Chron. 6. 31. and 16. 4. and 23. 5, 30, 31. By these and other ministerics mentioned in the sequel, in the description of this new house of the Lord, were typified the divers administrations that should be in the Church of the New Testament, as also in general divers exercises of godliness among the members of the Church, that should assist their Leaders and Pastours, and should obediently follow them. See Rom. 12. 6, 7, 8.

1 Cor. 12. 5, &c. Eph. 4. 11, 12. 1 Tim. chap. 3. Tit. chapters 1. and 2. Ephes. 5. 19. Heb. 13. 7, 17, &c.] in the innermost court, [Meaning the most innermost, or third court which was by the porch of this Temple] which was at the side of the North-gate; and the fore-part thereof [to wit, of the chambers] was the way toward the South: there was one at the side of the East-gate, [Others, another (row of chambers,) &c.] looking the way toward the North. [Heb. the face of the way, &c.]

45 And he said unto me, This chamber, [That is, chambers, each of thele chambers, as some understand this: so in the next verse. Compare below chap. 42. 1, 4, 5.] whose fore-part [Heb. face, So in the next verse] is the way toward the South, is for the Priests that keep the watch of the house. [That is, the service of the house of God. Compare Levit. 8. on ver. 35. and Numb. 3. on ver. 7. and below chap. 44. 8, 14, 15. Some understand here and in the next verse, by comparing below chap. 44. 10, 14. the Levites, reckoned among the Priests, or under their name, because they were given and added to the Priests to help and assist them. See 1 Chron. 23. 27, 28, also Numb. 3. 6, 7, 8, 9, &c. and 18. 2, 3, 4. Or, called Priests, (as also 2 Kings 23. 9.) because they had been formerly Priests, but were degraded, as is said of some, below chap. 44. 12, 13, 14. However it seemeth plain, that here a difference is made between the watch of the house, and the watch of the Altar, as appeareth in the next verse, as below chap.

chap. 44. 14, 15. between the watch of the house, and the watch of the sanctuary]

46 *But the chamber, whose fore-part is the way toward the North, is for the Priests that keep the watch of the Altar : [That is, the administration of the altar of burnt-offering ; whereby some (as in the former verse) understand the service of the Levites, which they in offering were to perform unto the Priests by the altar of burnt-offering. But the attentive Reader may compare below chap. 44. 15.] those are the children of Zadok, [See further of this man below ch. 44. on ver. 15.] which out of the children of Levi come near to the LORD to minister unto him. [This coming near and approaching unto the LORD (whereof also mention is often made in the sequel) was a type of the approaching and drawing near of Jesus Christ our Mediator unto the Father for us, and consequently of the prayers and intercessions of pastors for their flock, and of all believers (as spiritual Priests) in general, by their prayers, and services in the name of Christ. See Jerem. 30. on vers. 21, and Rom. 1. 9, 10. Eph. 1. 17. Colos. 4. 12. Heb. 13. 17. also 10. 19, 22, &c.]*

47 *And he measured the court, the length an hundred ells, and the breadth an hundred ells, four-square : and the Altar [The Altar of burnt-offering] was before [Heb. before the face] the house. [That is, the Temple. So in the sequel, See chap. 41. 1.]*

48 *Then he brought me to the porch of the house, and he measured (each) post of the porch, five ells on this (side) and five ells on that side : and the breadth of the gate, three ells on this (side), and three ells on that side :*

49 *The length of the porch twenty ells, and the breadth eleven ells ; and it was with steps [Without mentioning how many, as above ver. 6.] whereby men went up to it : there were also pillars by the posts, one on this (side), and one on that side.*

C H A P. XLI.

The measures, pieces or parts, chambers, and ornament of the Temple, or of the holy place and the most holy place, with the Altar of incense.

Moreover, he [The man, of whom above chap. 40. 3.] brought me to the Temple : and he measured the posts, six ells the breadth on this (side), and six ells the breadth on that side, the breadth of the Tent. [That is, (according to the opinion of some) as broad as the Tent of the congregation, or Tabernacle was, which was set up by Moses at Gods appointment : where there was the breadth of eight boards, each one ell or cubit and an half broad, making together twelve ells. See Exod. 26. 22, 23, 24, 25. with the Annotat.]

2 *And the breadth of the door [Or, of the entry ; to wit, of the holy place] ten ells, and the sides of the door, five ells on this (side), and five ells on the other side ; also he measured the length [Or, (as some) one length : likewise in the sequel, one breadth, which may agree in sense with these words, the length and breadth, when there followeth another length and breadth, as doth here vers. 4.] thereof, [To wit, of the Temple] forty ells, and the breadth twenty ells.*

3 *Then went he inward, [To the holy of holies, or the most holy place, as vers. 4.] and measured the post of the door, two ells, and the door six ells, and the breadth of the door seven ells.*

4 *He measured also the length thereof twenty ells, and the breadth twenty ells before [Heb. against, or before the face] the Temple, and he said unto me, This is*

the holiness of holiness. [That is, the holy of holies, or the most holy place. See Exod. 26. 33. and concerning the phrase, Levit. 2. on ver. 3. and compare Cant. 1. on vers. 1. Here indeed mention is made of the fabric of the holy place, and of the most holy place, but not what was in them (as is well enough known concerning Moses his Tabernacle, and Solomons Temple) besides the wooden Altar, below v. 22, standing before the most holy place.]

5 *And he measured the wall of the house, six ells : [In thickness, as some take it, and the thing it self seemeth to shew] and the breadth of (every) side-chamber, [these side-chambers were built without, round about the Temple. Compare 1 Kings 6. 5, 6, 8, 10: and see the Annotat. there] four ells, round about the house round about.*

6 *Now the side-chambers were side-chambers above side-chamber, three, [That is, (according to the common opinion) each chamber-building had three stories, and over them three chambers one above another] and that thirty times, [Or, (as others) three and thirty times ; that is, there were thirty of such chambers, or, (as others) three and thirty divided into ten, or (as others) eleven chamber-buildings, each building having three chambers one above another] and they entred into the wall which was at the house for those side-chambers, round about, that they might be held fast : [Understand here a special wall, which was made at the wall of the Temple for these chambers, as some expound it : but others, conceive that they rested upon the beams which lay upon the narrow rests of the wall of the Temple under every story, without being fastened into the wall of the Temple. Compare 1 Kings 6. 6. with the Annotat.] for [or, but] they were not held fast in [or, on] the wall of the house.*

7 *And it was for the side-chambers upward towards above somewhat wider ; for the house was compassed about [With this chamber-building] upward towards above, round about the house ; [Or thus ; And there was a widening and a winding about (or, going about ; that is, a winding-stair, as some conceive, by comparing 1 Kings 6. 8.) upward towards above to the side-chambers ; for the winding about of the house (went) upward towards above round about the house, &c. Others, for (the wall) was the longer the broad is, in regard it was compassed above with side-chambers, &c.] therefore the breadth of the house was towards above : and so the lowermost went up to the uppermost through the middlemost. [That is, the lowest chamber increased by little and little, grew in breadth, so that the side-chambers waxed still broader or wider, in regard of the narrowed rests of the wall of these chambers, or of the Temple, as is noted on vers. 6. Others, they went up from the lowest (part), or the lowest, to wit, chamber, &c.]*

8 *And I saw the height of the house round about ; the foundations of the side-chambers were of a full reed [Heb. the fulness of a reed] six ells, (the ell taken) to the hole. Otherwise every ell of the measuring reed was a common cubit, or ell-bowe, and but an hand-breadth more, above cha. 40. 5. Others, six ells to the end.]*

9 *The breadth of the wall, which was for the side-chambers [Heb. side-chamber] without, was five ells : and that which was left empty, was the place [Or, the weapon-space. Heb. properly house, which is also elsewhere taken for places. See 2 Sam. 15. on ver. 17, &c.] of the side-chambers that were at the house. [Or that were within]*

10 *And between the chambers [That is, between the other chambers and these side-chambers] was a breadth*

breadth [That is, a space, place] of twenty ells round about the house, round about.

11 Now the doors of the side-chambers [Heb. the door, or entry, opening of the side-chamber, that is, of every one] were toward the (place) that was left empty, the one door the way toward the North, and the other door toward the South : and the breadth of the place that was left empty was five ells round about.

12 Moreover, (of) the building that was before [Heb. before the face] the place that was cut off in the corner by the way toward the west, [Heb. the sea, as throughout. By this wall some understand the wall on the East, South and North, with a back-wall in the West, by which a part of the court was cut off and separated. Compare chap. 42. 1] the breadth was seventy ells, and (of) the wall of the building the breadth was five ells round about : and the length thereof ninety ells.

13 Moreover, he measured [Or, so he, &c.] the house, [The Temple] the length an hundred ells, also the place that was cut off, [Or, so that, &c.] and the building, and the walls thereof, the length an hundred ells.

14 And the breadth of the fore-part [Heb. face] of the house, and of the place that was cut off toward the East, an hundred ells.

15 He also measured the length of the building before [Heb. at, or against the face] the place that was cut off, which was behind it, and the galleries thereof [Or, separate walking places, walks paled off with pillars] thereof on this (side), and on that side, an hundred ells : with the innermost Temple, and the porches of the court.

16 The thresholds, and the shut-windows, [See above c.40.on v.16.] and the galleries round about those three or which had those three pieces round about, to wit, (as some the) place that was cut off, the Temple, and the outermost court. Others, in the three rows thereof. Compare below chap. 42, 3.] over against the threshold were ciel'd [Heb. covering over, and overlaying; ceiling] with wood round about : and (from) the earth [or ground. So ver. 20.] to the windows ; and the windows were covered. [or covered over, overlaid.]

17 To that which was above the door, and [Or namely] unto the innermost and outermost house, and on all the wall round about in the innermost and outermost (parts) (all by) measures. [That is, it was all measured exactly and accurately.

18 And it was made with Cherubims, [That is, forms or shapes of Cherubims, that is, Angels. See above chap. 10. 15, 20.] and palm-trees, [See above chap. 40. on vers. 16.] so that there was a palm-tree between Cherub and Cherub, and (every) Cherub had two faces:

19 Namely, the face of a man toward the palm-tree on this (side) and the face of a young lion toward the palm-tree on that side : [To signify, that the Evangelical understanding, will, affection, and friendly service, are at Christ's command, continually present in his house, about the palm-trees, (that is, the righteous) and like young lions do boldly, and with the strength and power which they have received from God, protect and defend it. Compare above chap. 1. on vers. 5, and 10, and so Heb. 1. 14, &c. And likewise that all believers in general, should be followers of the virtues of the holy Angels, and each one in his calling, of their willing and fervent obedience in executing God's commands, and so spiritually to adorn the house of God, until they become in heaven like unto the Angels of God. See above chap. 1. on vers. 9, and 11, also Luke 15. 7, 10. Heb. 12. 22. Revel. 19. 10, and 22. 9, &c.] made in all the house round about.

20 From the earth unto above the door, were Cheru-

bims, the palm-trees made, also (on) the wall of the Temple.

21 The posts of the Temple [Heb. the post, &c. that is, every post of the holy place, here distinguished by the name of Temple from the Most holy place, which is called the sanctuary, or the holy place, in the words following, as also Levit. 4. 6. and 16. 2, 3, 17, 27. See the Annotat. there. So likewise Psal. 22. 3, &c.] were four square : and concerning the fore-part of the sanctuary, [Heb. face, &c. where the Altar stood before the vail of the most holy place, whereof in the sequel] the (one) shape was as the (other) shape. [This likeness, uniformity, is construed of divers things, but the nearest seemeth to be, that we should understand it of the likeness of the posts or sides, and the Cherubims and palm-trees, whereof is spoken in the former words, and vers. 20.]

22 The height of the wooden Altar [Hereby is meant the Altar of incense, standing before the holy of holies, called even now the sanctuary. In Solomons Temple and Moses his Tabernacle this Altar was overlaid with fine gold. See Exod. 30. 1, 2, 2 Chron. 4. 19.] was three ells, and the length [meaning the uppermost board, or leaf whereon they set the incense] thereof two ells, [The measures of this Altar were greater in this New Temple than they were formerly either in Moses his Tabernacle or in Solomons Temple, typifying the intercession of our Advocate the Lord Jesus Christ, who continually appeareth for us before the face of his Father, not only for the believing Jews, but also for all believing Gentiles in all corners of the world : as also all the prayers that we make, and which ascend up before the face of Almighty God. See hereof 1 Joh. 2. 1, 2, also Psal. 141. 2. Revel. 5. 8, &c.] and it had its corn 15 ; and the length thereof, and the corners [That is, sides] thereof were of wood : and he [to wit, the man that led the Prophet, and shewed him all these things. See above chap. 40. 3.] said unto me ; This is the table that shall be before the face of the LORD. [A most sweet and pleasant name given to this Altar of incense, intimating, that the Lord Christ is not only our Altar, but also our host and table, inviting, entertaining, and satisfying all true faithful worshippers with the enjoyment and communion of his soul-saving merits, here initially and in part, and hereafter perfectly. Compare Psal. 16. 11. and 23. 5. and 36. 9. with the Annotat. Pior. 9. 2, &c. also Malach. 1. 7, 12. with the Annotat. Matth. 8. 11. and 22. 2, &c. Luke 22. 29, 30. Revel. 3. 20.]

23 Now the Temple and the sanctuary had (both) two doors : [Hereby we may understand with some the Lord Jesus Christ, presented in the Scriptures of the Old and New Testament, by which two doors we must all enter with true sincere faith into the blessed fellowship of Christ and his Church. The Christian Reader may compare Joh. 10. 7, 9. Acts 15. 27, 1 Cor. 16. 8, 9. 2 Cor. 2. 12. Col. 4. 3. Revel. 3. 8, &c.]

24 And there were two leaves at the doors, (to wit) two leaves which one might turn about ; [Or, wind about, fold about] two at the one doore, and two leaves at the other (door),

25 And (there) were made on them, (namely) on the doors of the Temple, Cherubims, and palm-trees, like as there were made upon the walls : and the mood [That is, beams, thick planks] upon the fore-part [Heb. face] of the porch without was thick.

26 And (upon) the shut-windows were also palm-trees on this (side), and on that (side), on the sides of the porch : and (upon) the side-chambers of the house, and (upon) the thick planks. [Or thus : and (ther were) shut-windows and palm-trees on this (side), one and

on that side, on the sides of the porch, and upon the side-chambers, &c.]

CHAP. XLII.

A description of the outermost court wherein the hinder part of the Temple stood, with the chambers thereof, ver. 1, &c. The use of those chambers, 13. The measuring of the whole outer wall, 15.

A fterward he [The man mentioned above chap. 40. 3.] brought me forth to the outermost court, [Understand the hindmost outer court, in the west, wherein the hinder part of the Temple stood, and whereof a part was cut off. Compare above chap. 41. 12. with the Annotat.] the way toward the way of the north: and he brought me to the chambers, [Heb. chambers, that is, chambers chamber-building, row of chambers, as below ver. 4, 5. Compare above chap. 40. 45, 46. where also the singular number is used, but is not there expounded by the plural number, as is indeed done here in the sequel, and therefore it seemeth it ought to be so expounded in the fortieth chapter from this place: though some do here also retain the singular number in the text, as well as in the fortieth chapter] which were over against the place that was cut off, and which (were) over against the building towards the north.

2 Before [Heb. toward the face] the length of the hundred ells (toward) [Others, (was)] the door of the north; and the breadth was fifty ells:

3 Over against the twenty ells which the innermost court had, and over against the pavement which the outermost court had, (was) gallery against [Heb. against the face of] gallery in three (rows).

4 And before [Heb. before the face] the chambers was a walk of ten ells the breadth inward, (and) a way of one ell: and the doors of them [to wit, of the walks or galleries] were toward the north.

5 Now the uppermost chambers were narrower; [Or straiter] Heb. shorter (because the galleries were higher than they) [or excelled them. Heb. prevailed more than they, overpowered them. Others, did eat of them, that is, by their height they took away from the uppermost chambers a great part of their room, as also the prospect into the Temple, and made them so narrow that they were unfit for dwelling, according to the opinion of some] then the lowermost and then the middlemost of the building. [Others, of the lowermost and of the middlemost was the building; that is, the lowermost and the middlemost were only fit for dwelling]

6 For they were indeed in three (stories), but had not pillars as the pillars of the Courts: therefore they were [Heb. it was] straitened more than the lowermost and the middlemost from the ground.

7 Now the wall, [Meaning a partition-wall, making a partition. See of the Hebrew word, Psal. 62. on ver. 4. So ver. 10, 12.] that was without overagainst the chambers the way to the outermost court before [Heb. toward the face] the chambers; the length thereof was fifty ells.

8 For the length of the chambers which the outermost court had, was fifty ells: and lo, before [Heb. at, or before the face] the temple were an hundred ells.

9 Now from under [Or from the place] these chambers was the entry of the east, as one goeth into them from the outermost court. [Others, when he that had brought me in from the east from the place of these chambers, went into the other (chambers) out of the outermost court (and then so on in the next verse) then there were in the breadth, &c.]

10 In the breadth, [Or in, upon the thickness] of the wall of the court, the way toward the east, before [Heb. toward the face; and so straightway again] the place

that was cut off, and before the building were chambers. [meaning other chambers, or (as some) these chambers aforesaid]

11 And the way [Or manner, situation] before [Heb. before the face] then was like the shape of the chamber's which were the way toward the north, according to their length, so (according to) their breadths: and all their goings out were according to their fashions, and according to their doors. [That is, they were like unto them, in length, breadth, goings out, fashion and doors]

12 And according to the doors of the chambers that were that way toward the South; there was a door in the head of the way, the way before the straight wall, [Heb. in the face of the straight (or immediately ascending, fair) wall. Others, the way directly, or immediately before the wall] the way toward the east, as one entreth into them.

13 Then said he [That man above chap. 40. 2.] unto me; the north-chambers, and the south-chambers, which are before [Heb. toward the face] the place that is cut off, they are holy chambers, [Heb. chambers of holiness] wherein the Priests that approach unto the LORD shall eat the most holy things: [Heb. the holinesses of holiness. So in the sequel. See Lev. 2. on ver. 3.] there shall they lay the most holy things, and [or namely] the meat-offering, [See Lev. chap. 2.] and the sin-offering, and the trespass-offering; [See above chap. 40. on ver. 39.] for the place is holy.

14 When the Priests shall have entred in, [Into the sanctuary] then shall they not go forth (again) out of the sanctuary, [to wit, in, or with their holy garments, wherein they ministered] into the outermost court, but there [in these holy chambers] (they shall) lay their garments where they ministered, [Our high Priest Christ Jesus is arrayed with sweet smelling garments of salvation, and of his merits, with the robe of righteousness wherewith he clotheth and covereth his Church, Psal. 45. 9. Isa. 61. 10. and 63. 1. his ministers that approach unto the Lord must be arrayed with such virtues in particular as are required unto their office. See 1 Tim. 4. 12. Tit. 2. 7. of the spiritual garments of the whole Church see Psal. 45. 14. Cant. 4. 11. Rom. 13. 14. 2 Cor. 5. 3. Gal. 3. 27. Eph. 4. 24. Coloss. 3. 10. Revel. 3. 4, 5, 18. and 16. 15. and 19. 8. &c.] for they are an holiness: [that is, exceeding holy. Meaning the garments, or the chambers, which were both holy; therefore they were to put off the holy garments of their ministry, and to leave them there] and they shall put on other garments, and approach to that which is for the people. [That is, they must come into those places in the outermost court, (as was said in the former words of this verse) which is for the common people, with other garments]

15 Now when he had finished the measures of the innermost house, then he brought me forth the way toward the gate that looked the way toward the east: [Heb. whose face (was) &c.] and he measured it round about. [the meaning is, he measured the east gate with the wall in its four-square, which compassed about the whole place of this whole new building, in the east, north, south, and west. That is, he measured the whole circumference from the east unto the west. See above chap. 40. on ver. 5.]

16 He measured the east-side [Heb. mind, (so in the sequel) that is, the side that lay toward the east-wind] with the measuring reed: five hundred rods, with [or after, from: and so in the sequel] the measuring reed, round about. [all along the whole side. So in the sequel.]

17 He measured in the north-side, five hundred reeds with the measuring reed round about.

18 He measured the south-side, five hundred reeds with the measuring reed.

19 He went about to the west-side, [Heb. the sea] (and) he measured five hundred reeds with the measuring reed.

20 He measured it on the four sides; it had a wall round about it, the length was five hundred (reeds) and the breadth five hundred: to make a difference between the holy and the profane. [Heb. holiness, &c. Meaning between the spiritual and ecclesiastical, temporal or civil, that is, between this whole holy circumference, (See below chap. 43. 12.) and the city with her appurtenances. See below chap. 48. 15. As there was also still some difference between the sanctuary and the places of the people. See above ver. 14.]

C H A P. XLIII.

The glory of the Lord cometh from the east into this new Temple, and filleth it, ver. 1, 2, &c. The Lord speaketh unto the prophet and promiseth that he will dwell there for ever among his people, and cleanse them from sin, which had caused him to remove out of the old Temple, 7. He commandeth the Prophet to represent exactly this whole building unto the people, to the end, that they may repent and be made partakers of this whole work of Gods grace, 10. A general law concerning the holiness of this whole place, 12. The measure, dedication, and use of the Altar of burnt-offering, 13.

Then he led me to the gate, the gate that looked the way toward the east.

2 And behold the glory of the God of Israel [Which was before removed from the Temple. See above chap. 1. 28. and 10. 4, 18, 19, with the Annotat, and compare Malach. 3. 1.] came from the way toward the east: and his voice [or sound, noise] was like the noise of many waters, [or great waters. Compare above chap. 1. 24. where the majesty of God appeared like the majesty of a judge: as here on the contrary was a token of grace and mercy, when the glory of God returned to dwell in his own house, and to restore it fully and perfectly, and to bless it. See the sequel] and the earth was enlightened [Heb. gave light, or shined] with his glory. [Compare Rev. 18. 1. and 21. 23. and see Isa. 60. 19, 20, &c. Matb. 4. 16. Acts 13. 47. 2 Cor. 3. 18. and 4. 6, &c. Some conceive that light is here opposed to the cloud of the old Testament. See 1 Kings 8. 10, 11, 12.]

3 And so was the appearance of the vision [Or it was as the appearance of the vision] that I saw, as the vision that I had seen, when I came to destroy the city; [that is, when God sent me to declare in his name the destruction of Jerusalem, whereupon the destruction would certainly follow. See above ch. 9. 10. & compare Jer. 1. on v. 10. The Prophet doth intimate, that the same God did here manifest himself in grace & favour, which had there shewed himself in great wrath & indignation] and they were visions like the vision that I had seen by the river Chebar: and I fell upon my face. [See above chap. 1. on ver. 28. So below chap. 44. 4.]

4 And the glory of the LORD came into the house: [That is, the Temple] (by) the way of the gate, that looked the way toward the east. [Heb. whose face was the way, &c. as it was departed through the east-gate out of the former old Temple, (see above chap. 10. 19.) to go afterward and dwell in the new. See 2 Cor. 5. 17. Rev. 21. 5. also Hagg. 2. 7, 8, 9. The Christian Reader may also compare Luke 1. 78, 79.]

5 And the spirit took me up [See chap. 2. 22. and 3. 12, and 8. 3. with the Annotat.] and brought me into

the innermost court: and behold, the glory of the LORD had filled the house. [Compare below chap. 44. 4. and Exod. 40. 34, 35. 1 Kings 8. 10, 11. Jerom. 6. 1. and 24. 23. and 35. 2. and 16. 1, 2. and 66. 18, 19. Habak. 2. 14. Hig. 2. 7, 9. Zachar. 2. 5. Matth. 17. 5. Job. 1. 14. and 6. 12, 13. 1 Cor. 15. 28. 2 Thef. 1. 10. 2 Pet. 1. 16, 17, 18. Revel. 15. 8. and 21. 23. and 22. 5.]

6 And I heard one that spake with me out of the house: [Namely, the LORD, whose glory filled the Temple, in the former verse: and who speaketh unto the prophet in the next verse. Compare above chap. 1. 28. and 2. 1.] and the man [Others, a man. See above chap. 40. on ver. 3.] was standing by me.

7 And he [The L O R D, that talked with me out of the house, as is said in the former verse] said unto me; Child of man, (this) is the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel, [Compare Lev. 26. 11, 12. Isa. 60. 13. and see Job. 14. 23. 1 Cor. 3. 16, 17. and 6. 19. Revel. 21. 3. and 22. 3, &c.] for ever: [See Jer. 31. 32, 33, 36. and 32. 40. and 33. 20, 21, 25, 26, &c.] and those of the house of Israel shall defile no more [Heb. the house of Israel shall defile, &c. the verb in the plural number] my holy name. [Heb. the name of my holiness: so in the sequel] they, nor their Kings by their whoredome, [that is, idolatry, all kind of superstition, wil-worship, humane inventions, and traditions in the service of God. See Lev. 17. on ver. 7. and 20. on ver. 5.] and by the dead bodies of their Kings, [that is, (as some conceive) by the bodies of some deceased Kings that were buried about the Temple. Others understand hereby the bodies of those men whom they had slain and sacrificed to the honour of their idols, which idols they in an heathenish way were wont to call their Kings, especially that same Moloc, or Milcuna, or Malcolm, or Melech, &c. that had the name from thence. For Melch signifieth King. See Lev. 18. 21. Jerem. 48. 7. and 49. 1. Amos 1. 15. and 5. 26. with the Annotat. Some understand it of the idols themselves, which are justly called dead bodies, because they are without life, and like a filthy rotten carcasse stink before God. See Lev. 26. 30. and Jerem. 16. 18. with the Annotat.] (on) their high places: [or, (and) their high places; so that the high places (as often) are taken for a special kind of idolatry. The sum of all in brief is, by the gracious inhabitation of my spirit, I will cause that my spiritual Israel (that is, my Church) shall serve me holily, and be estranged from all that is repugnant thereto, especially from all idolatry, whereof some kinds are related in the sequel of the abominations which the people of God had committed in Canaan. This may in a manner be applied (according to some) to the time of Ezra and Nehemia after the deliverance of the Jewes out of Babel, although those men of God were fain continually to encounter with many gross abuses of the people, and the Jewes afterward from time to time grew stil worse and worse, (as appeared about the time of Christs coming) but all this looketh principally to the time of the Messiah, and the sending forth of his Spirit, and shall be fully accomplished in the life to come in the heavenly Canaan, Revel. 21. 27. and 22. 3, &c.]

8 When they did set their threshold by my threshold, and their post next to my post, [That is, impudently brought into and committed in mine house all manner of idolatry, superstition, and traditions of men, intending thus to serve me and the Devil together, to build Temple by or in Temple, as it were in spite of me. Compare herewith above chap.

chap. 8, and especially ver. 7, 8, 9, 10, &c. and further 2 Kings 16. 14. and 21. 7. and above chap. 23. 39.] (so) that there was (but) a wall between me and between them : [See above chap. 8. 8, 9. Others, and (made) a wall between me and between them ; that is, separated themselves from me by their abominations. See Isa. 59. 2.] and defiled my holy name by their abominations which they committed ; wherefore I have consumed them in mine anger.

9 Now [In the time of this new Temple , when I shall bestow upon my people the aforesaid grace by the Messiah] and they shall put away their whoredom, and the dead bodies of their Kings [as above ver. 7.] far from me : and I will dwell in the midst of them for ever.

10 Thou child of man, shew this house to the house of Israel, [That is, give them a sight of the fashion of this house, and shew them the scope and meaning thereof. See above chap. 40. 4.] that they may blush because of their iniquities ; [by consideration of their own unworthiness, (as followeth) and this my undeserved incomprehensible mercy whch I promise unto my people, and will as surely perform hereafter, as I have shewed thee this new building ; and they shall by thee receive the pattern thereof, as followeth, and be able clearely to perceive by all that it is no device or invention of thine, but my work] and let them measure the pattern, [or the shape, having its due proportion, fashion, or form, measure, &c. (Compare 2 Chron. 24. on v. 13.) so as thou at present hast seen it]

11 And if they do blush because of all that they have done, then shew them the form of the house, and the fashion thereof, and the goings out thereof, and the coming in thereof, and all the forms thereof, and all the ordinances thereof, yea all the forms thereof, and all the laws thereof : [The secret of the Lord is with them them that fear him, to make it known unto them, Psal. 25. 14. but not for dogs and swine, Math. 7. 6.] and write it before their eyes, that they may keep the whole form thereof, and all the ordinances thereof, and do them. [That is, picture it out or pourtray it unto them, and describe it unto them, that by true repentance they may seek to be living stones of this building, and likewise my spiritual house, &c. See 1. Pet. 2. 4, 5. and Eph. 2. 20, 21, 22.]

12 This is the law of the house ; upon the top [Heb. head] of the mountain [some conceive, that God thus secretly pointeth at the Jerusalem which is above, Gal. 4. 26. Compare Psal. 15. 1. Mat. 5. 14. Heb. 12. 22.] the whale limit thereof round about shall be an holiness of holinesses, [that is, most holy, a most holy place : because the Lord had now hallowed all things, and the Father and the Son by the Holy Ghost had taken up their habitation there, sanctifying all the elect ; howbeit the Church militant initially and in part, by degrees and measures, but the triumphant perfectly and completely]

13 And these are the measures of the Altar [Meaning the altar of burnt-offering, typifying the Lord Jesus Christ with his onely propitiatory sacrifice, with whom all the faithful in the four corners of the world have fellowship, likewise in and upon whom they offer up unto God their spiritual sacrifices. See Heb. 13. 10. and 1 Pet. 2. 5.] after the els, the ell being an ell and an hand-breadth : [See above chap. 40. 5.] the bosom [or lap, that is, the foot or bottom, which beneath compassed about and received (as it were) into its bosom all that rested upon it, and fastened, and upheld the same. See the next verse. and ver. 17.] then one ell, [meaning in height] and one ell the breadth, [that is, thicknes] and the end thereof [Heb. the border thereof ; that is, the uttermost part of this bosom] by the edge thereof [Heb. lip thereof [round

about a spdn: and this is the back [that is, the lowest part, the stay of all the rest, as when one lieth upon his back] of the Altar.

14 Now from the bosom (upon) the ground; unto the lowermost draught, [That is, last sticking out, compassing about and as it were butting forth. Heb. b lp] two els, and the breadth one ell; and from the least settle to the greatest settle four eells, and the breadth one ell.

15 And the barel, [That is, the heath; gridiron, o: place above upon the altars, where the wood and the sacrifices were laid and burnt, called barel, that is, the mountian of God, by reason of its height; (as some conceive) because they went up to it by steps; below ver. 17, and Aricel, that is, the lion of God, because it consumed the offerings as a strong lion that devoureth all that cometh before him. See Isa. 29. on ver. 1, and compare Exod. 27. 4. with the Annotat. so is our altar (the Lord Jesus Christ) indeed and in truth as a mountain of God, whither all believers, both Jews and Gentiles, from all corners of the world go for refuge and ascend ; and the lion of God, the lion of the tribe of Juda, that consumeth and devoureth all that sets it self against us. See Isa. 2. 2, 3. and 66. 7. and 63. 1, &c. Rev. 5. 5.] four eells : and from the Aricel and so upward, the four horns. [Compare Exod. 27. 2. with the Annotat.]

16 Now the Aricel, twelve (ells) the length, with twelve (ells) the breadth ; four square in the four sides thereof [Heb. four quadrangles, or four four squarenesses] as above ch. 1. 8. See there. So in the next verse.]

17 And the settle [Or (every) settl] fourteen (ells) the length, with twelve (els the) breadth in the four sides thereof ; and the edge about it half an ell, and the bosome theron, [as above ver. 13.] an ell about ; and his steps looking toward the east.

18 And he said unto me child of man, thus saith the Lord LORD; These are the ordinances of the Altar, [That concern the altars, that were to be observed both in the making of it, and ministering at it] in the day when they shall make it : to offer burnt-offering thereon, and to sprinkle blood thereon.

19 And thou shalt give to the Levitical Priests that are of the seed of Zadok, [See above chap. 40. 46. and below chap. 44. 15, &c.] which approach unto me (saith the LORd) to minister unto me, an heifer, a young bullock [Heb. a son of a bullock : and so in the sequel] for a sin offering.

20 And thou shalt take of the blood thereof, and put it on the four horns of it, and on the four corners of the settle, and upon the edge round about : thus shalt thou cleanse and purge it. [Forasmuch as neither altar nor sacrifice had of themselves any ceremonial cleanliness or holiness, neither would bring any to the person that was unclean, therefore all things were first to be purged and consecrated by blood, typifying the spiritual purging of our consciences, services, and heavenly things by the precious blood of our Lord Jesus Christ ; for application or imputation whereof the Ministers of Christ as his instruments are serviceable unto us by the sincere preaching of the Gospel concerning Christ crucified, and the administration of the holy sacraments, prayers, &c. as the Levitical Priests did in the time of the ceremonial law. See Heb. 9. from ver. 9. to 24. and 2 Cor. 3. 6. and 4. 5; 7. Gal. 3. 1, &c. Compare above chap. 40. on ver. 39.]

21 After that thou shalt take the bullock of the sin-offering, and he shall burn it in an appointed [Or, commanded] place of the house without the sanctuary. [Compare Heb. 13. 11, 12.]

22 And on the second day thou shalt offer a perfect he-goat for a sin-offering : and they shall cleanse the Altar, like as they cleansed (it) with the bullock.

23 when thou shalt have made an end of cleansing it [then] shalt thou offer an heifer, a perfect young bullock, and a perfect ram of the flock.

24 And thou shalt offer them before the face of the LORD: And the Priests shall cast salt upon them. [Compare Levit. 2. on ver. 13. Numb. 18. on ver. 19. 2 Chron. 13. on ver. 5. also Matth. 5. 13; Mark 9. 49, 50. Col. 4. 6.] and shall offer them (for) a burnt-offering unto the LORD.

25 Seven days shalt thou prepare every day an heifer for a sin-offering: they shall also prepare [Others, as they, &c. shall have prepared] an heifer, a young bullock, and a ram of the flock (both) perfect.

26 Seven days shall they purge the Altar and cleanse it, and fill the hands thereof. [That is, dedicate and consecrate it to an holyuse. Compare Levit. 7. on ver. 37. and 8. 33, &c. Others, they shall (every one) fill his hands; that is, hallow and consecrate themselves for the offering up of sacrifice upon the altar.]

27 Now when they shall have ended these dayes, then it shall come to pass on the eighth day, and so forward, that the Priests shall prepare your burnt-offerings and your thank-offerings upon the altar; [See above chap. 40. on ver. 39. and here above on v.r. 20.] and I will take pleasure in you, saith the Lord LORD.

C H A P. XLIV.

The special use of the east-gate of the sanctuary for the Prince, ver. 1, &c. The Lord whose glory was in the Temple, speaketh again unto the Prophet, exhorteth him to go on, with a command to reprove his people for their former putting in of unlawful, unmeet and unfit Ministers into his house, 4 who are to be utterly removed from thence, 9 who shall be abased in their ministry, 10. The children of Zadok are settled in their ministry, instructed concerning their duty, and assured of their maintenance, 15.

THEN he caused me to return the way (toward) the gate of the outermost sanctuary, which looked toward the east: and the same was shut.

2 And the LORD said unto me; This gate shall be shut, [That is, continue shut. See Jerem. 27. on ver. 22. So in the sequel] it shall not be opened, neither (shall) any man enter in by it, because the LORD, the God of Israel entered in by it: [See above chap. 43. 2, 4.] therefore it shall be shut.

3 The Prince, [Or Ruler: whereby (with some) we may here understand the high Priest, (see Jerem. 35. on ver. 4.) typifying our Lord Jesus Christ, as the onely high Priest, also Prince, Ruler, and King (above chap. 34. 22, 23.) of his Church: or (as others) the Lord Christ himself, who is the Lord of this spiritual house, and onely fit to approach unto God in our behalf, and to appear before his face, (see Jerem. 30. on ver. 21.) who alone knoweth and revealeth the Father, alone shutteth and openeth, the onely gate and door of heaven, who alone hath opened and prepared for us the way and entrance into the sanctuary, and is set as King at the right hand of the majesty of God, taking his joy and delight in his work of grace and spiritual building, whereunto this whole vision hath principally respect. Compare Matth. 3. 17. and 11. 27. Job. 1. 18. and 3. 13. and 10. 9. Heb. 6. 19, 20. and 8. 1, 2. and 9. 8. and 10. 19, 20. Revel. 3. 7. and 5. 5, &c. likewise Isa. 53. 11.] the Prince he shall sit in it, [or by it] to eat bread before the face of the LORD: [that is, to take their repasts (as was done aforetime with part of the offerings) and consequently to converse familiarly before the face of the Lord. Compare

Exod. 29. Levit. 8. 31, and 24. 9. and further Genes. 31. on vers. 54. These circumstances seem to put a difference between this Prince, and the Prince of whom is spoken below, Chapters 45. and 46. But both the Princes (the high Priest and the King) may be considered as types, (each in his own particular, and according to the nature of things) of the Lord Jesus Christ. See the former Annotat.] he shall enter by the way of the porch of the gate, and he shall go out by the way of the same. [Or his own way.]

4 Then brought he me the way of the North-gate, before [Heb. toward the face] the house; and I looked, and behold, the glory of the LORD had filled the house of the LORD: then I fell upon my face. [As above chap. 43. 3.]

5 And the LORD said unto me; Child of man, set thine heart upon it, and behold with thine eyes, and hear with thine ears all that I shall speak with thee, concerning all the ordinances of the house of the LORD, and concerning all the laws thereof: and set thine heart upon the entrance of the house, with all the goings forth of the sanctuary.

6 And say to that rebellious one, to the house of Israel, Thus saith the Lord LORD, It is too much for you, by reason of all your abominations, O house of Israel: [That is, ye have trespassed too much, ye have been too gross and too exorbitant in your wayes, let it suffice, you must needs cease from, &c. Compare Numb. 16. 3. 1 Kings 19. 4. with the Annotat. So below chap. 45. 9. By this inserted reproof God would anew instruct his people, (to whom the Prophet was commanded to shew this vision) and acquaint them with their abominable sins, for which he had forsaken the former Temple, city and land, to the end that by true repentance and faith they might seek to have fellowship with this new undeserved work of grace, which God would effect and bring to pass by the Messiah, and was typified by this vision.]

7 Seeing that ye have brought in strangers, [Heb. children, or sons of a stranger, or ore; that is, such as were no Israelites, nor were in covenant with God, nor were members of his Church. See 2 Sam. 22. 45. with the Annotat. So ver. 9. O., such as were not of the family of the Priests, as Levit. 22. 10. (see the Annotat. there) and were moreover wicked, as followeth] uncircumcised in heart, and uncircumcised in flesh, [some take these to be two sorts of Ministers of the sanctuary: some being Israelites, but wicked; others aliens, and not Israelites, utterly estranged from God and his people. Others understand here such as had neither any true godliness within, nor any shew or appearance of godliness without, being wicked both in heart and life. See Deut. 10. 16. Jerem. 4. 4. and 9. 25, 26. with the Annotat.] to be in my sanctuary to profane it, [by their unworthiness, idolatries, superstitions, and humane traditions. Compare 2 Kings 23. 5. 2 Chron. 34. 5. and above chap. 43. 7, 8. with the Annotat.] (to wit) mine house: when ye offered my bread, [that is, meat. Meaning those things that were offered. See Levit. 3. on ver. 11. and 21. 8. Numb. 28. 1. Mal. 1. 12.] the fat and the blood, [Compare below ver. 15. and Levit. 3. 16, 17. but they had offered these by unlawful and wicked Priests] and they brake my covenant, [they, to wit, the strange Priests, doing contrary to all mine ordinances, and so breaking and disanulling the covenant of the priesthood] beside all your abominations. [over and above the other abominations which ye have committed yourselves. Others, for, because of, in regard of, &c.]

8 And ye have not kept the watch [Compare above chap. 40. 45. with the Annotat.] of mine holy things; [Heb. of my holiness] but ye have for yourselves set (some

(some to be) *watchmen* of my *sanctuary*, [Whom ye have chosen your selves, without and against my command]

9 *Thus saith the Lord LORD; No stranger, uncircumcised in heart, nor uncircumcised in flesh shall enter into my sanctuary,* [Heb. every child, or son of a stranger, &c. shall not, &c. that is, none of them, none that is in regard of faith, or doctrine, and life. Here now follow the laws concerning reformation in Church-offices, shewing who are unfit or fit for the same. Compare the Apostolical commands, especially in the epistles to Timothy and Titus: also Revel. chap. 2. and 3. &c.] *of any stranger that is in the midst of the children of Israel.*

10 *But* [Or, yea also, even, &c.] *the Levites* [Hereby some understand the Priests, that were of the Levites, descended from Ithamar and Abiathar, from vers. 13, and the opposition of vers. 15. and above chap. 40. 46, and 43. 29. See 1 Kings 2. on vers 27.] *that are gone away far from me, when Israel went astray, which went astray from me after their dung-gods;* [See Levit. 26. on vers. 30] *shall indeed bear their iniquity.* [That is, the punishment of their iniquity. See Levit. 5. on vers. 1. This is a representation of the discipline which ought to be exercised in the Church of God against all such ministers of Gods house, that departing from the true service of God and religion, are become unfaithful to God and his Church, when they come to repent thereof. Compare 2 Kings 23. 9. with the Annotat. there.]

11 *Yet they shall be ministers in my sanctuary,* [Be in meaner and lower places than they were formerly, as followeth; (That is, they shall be degraded). See 1 Chron. 23. 28, 29. also Numb. 3. 7, 8. and below vers. 14.] *(a) the offices at the gates of the house;* and they shall minister to the house: they shall slay the burnt-offering and the stay offering for the people, and shall stand before their face to minister unto them.

12 *Because they ministered unto them* [Unto the people] *before the face of their dung-gods, and were a stumbling-block of iniquity unto the house of Israel:* therefore have I lift up mine hand [that is, I have sworn. See Gen. 14. on ver. 22.] *against them, saith the Lord LORD, that they shall bear their iniquity.*

13 *And they shall not come near unto me to execute the Priests office unto me, and to come near to all mine holy things,* [Heb. holinesses] *to the most holy things:* [or in the most holy places. Heb. holinesses of holinesses] *but shall bear their shame, and their abominations which they have committed.*

14 *Therefore I will make them watchmen of the watch of the house* [Compare above chap. 40. 45. with the Annotat, and here above vers. 11] *in all the service thereof, and in all that shall be done therein.*

15 *But the Levitical Priests,* [Others, the Priests (and) the Levites. Compare above ch. 40. 45, 46 with the Annotat.] *the children of Zadok,* [that is, the posterity of Zadok, who descended from Aaron by Eleazar and Phinehas, (to whom an everlasting Priesthood was promised, Numb. 25. 13.) and was made high-priest in Abiathars stead. See 1 Kings 2. 27, 35. with the Annotat. Zadok signifieth as much as to be righteous, or, a justified man] *that kept the watch of my sanctuary,* [Faithfully and constantly performed their office, or continue pure, and in the faith, and in the true worship of God] *when the children of Israel went astray from me, they shall come near to me to minister unto me, and shall stand before my face, to offer unto me the fat, and the blood,* saith the Lord LORD. [these children of Zadok are here set forth as a pattern of all lawful, worthy, and fit ministers of the Church of Christ, (the king of righteousness, and high-priest

after the order and manner of Melchizedek) who are here placed, honoured and blessed by God in their ministry.]

16 *They shall enter into my sanctuary, and they shall come near to my table* [See above chap. 41. on ver. 22.] *to minister unto me: and they shall keep my watch.* [See Levit. 8. on vers. 35, and Numb. 3. on vers. 7.]

17 *And it shall come to pass, when they shall enter in at the gates of the innermost court, that they shall put on linen garments:* [Which are pure, bright, white, pleasant, not cumbersome, burdensome, or hindering them in the service, as a woollen garment is, whereof is spoken in the sequel. See of the purest garments, above chap. 42. on vers. 14. and compare Matth. 17. 2. and 28. 3. Revel. 4. 4. and 7. 13.] *but no wool shall come upon them, when they minister in the gates of the innermost court, and Temple.*

18 *Linen quoifs shall be upon their head,* [The Hebrew word rendered here quoif, hath its name from adorning, and the covering of the head is taken for a token of subjection and submission, 1 Cor. 11. 10. So the ornament of Ministers is to submit and to be subject unto their head Christ. Compare Exod. 28. 40. and 39. 28] *and linen drawers shall be upon their loins: they shall not gird themselves in the sweat, or with sweat.* That is, so, or with such girding or clothing that they should sweat with: or (as some) on the sweaty places of their body, where a man commonly sweateth most. Others, according to the sweat. Some hold this to be a representation of the heedfulness and purity of the heart, which ought to be in the Ministers of Gods Church in the performing of their ministry.]

19 *And when they go forth into the outermost court, (namely) into the outermost court to the people, they shall put off their garments wherein they ministered, and lay them away in the holy chambers:* [Heb. chambers of holiness. See above chap. 42. 14.] *and shall put on other garments, that they may not hallow the people with their garments.* [By touching of the holy garments, which were anointed with the holy oil, and were only for the Priests, that were consecrated for the service of God, which consecration might not be communicated unto others. See Exod. 29. 37. and 30. 29. also below chap. 46. 20. Some take it, as if God would thereby forbid his Ministers to carry an hypocritical shew of holiness before the congregation, and on the contrary would command them to be familiar with and among their brethren. Compare Matth. 6. 5, 6, 16, 17, 18.]

20 *Neither shall they shave their head smooth off,* [To wit, with a rasour, as some take it] *nor suffer (their) locks to grow long:* [Heb. suffer them to shoot out, shoot forth; that is, suffer them to grow long] *they shall decently poll their heads.* [Heb. polling they shall poll. Others, quite, or, every manner of way cut off, and then in the former words, shave. The Hebrew word is only found here. The meaning of this verse is, they shall not shave their heads quite bald, nor let their hair grow exceeding long, but shorten, cut off, or shave it moderately. Compare Levit. 21. 5. signifying honesty, modesty, and sobriety in life and conversation.]

21 *Neither shall any Priest drink wine, when they shall enter into the innermost court.* [Heb. every Priest shall not, &c. the verb in the plural number. That is, none of them shall, &c. That is, he shall execute his ministry with a sober, attentive, considering, and holy mind, and avoid all things that might any waies hinder him in it. Compare Levit. 10. 9. 1 Tim. 3. 3. Tit. 1. 7. also Matth. 24. 48, 49, &c.]

22 *Neither shall they take for (their) wives a* *diver,*

dow, or her that is put away : but they shall take maidens of the seed of the house of Israel, or a widow that shall have been the widow of a Priest. [this ordinance doth intimate, that Gods ministers should marry decently, and in the Lord, avoiding that which might any wayes prejudice the honour and dignity of their ministry, or occasion a scandalous ordering of their family. Compare 1 Tim. 3. 2, 4. also 1 Cor. 7. 39. and 9. 5.]

23 And they shall teach my people (the difference) between the holy and profane, and shew the difference between the unclean and clean. [Compare Levit. 10. 10. and above chap. 22. 26. Malach. 2. 7. and 1 Tim. 6. 20. and 2. Tim. 1. 13. and 2. 15, 16. Tit. 1. 9. Revel. 2. 2, 14, 15, 16, 20, &c.]

24 And upon a controversy they shall stand to judge; [Or abide by judgement; that is, steadfastly persevere in that which is just and right, and agreeable to my word. Compare 2 Kings 23. on vers. 3. and the phrase also Deut. 25. 8.] they shall judge it according to my judgments: [Compare Deut. 17. 8, 9, &c. 2 Chron. 19. 10, 11. This hath respect to the Ecclesiastical judicature, or the judgements which ought to be kept in the house of God by ecclesiastical assemblies according to the word of God, for the instructing of the conscience in matters of faith and life, removing and preventing of scandals, and preserving of peace and unity among brethren] and they shall keep my laws and my statutes [Compare 1 Tim. 13. 14, &c.] on all mine appointed feasts, [others, in, or with all mine assemblies; that is, the one as well as the other; whatsoever is ordained by me, they shall keep it, especially that which concerneth the congregations of believers, and the publick worship of God in them] and hallow my sabbaths. [See Exod. 20. on vers. 8, also Heb. 4. 9, 10, 11.]

25 Neither shall any of them go in to a dead man, [Heb. he shall not, &c. that is, none of the Priests] that he should be unclean: but for a father, or for a mother, or for a son, or for a daughter, for a brother, or for a sister that hath had no husband, they may defile themselves. [Compare Levit. 21. 1, 2, 3, 4, &c.] This ordinance enjoyeth such moderation in mourning, as that the service of God be regarded, and the bond of nature and of the spirit be not despised among Christians, and also the hope of eternal life be not obscured among them: with an acknowledgement of our frailty and defect herein, for which we are to crave pardon in and through Christ. Compare 1 Thess. 4. 13, &c. also John 11. 33, 35. Acts 9. 39.]

26 And after his cleansing, [The cleansing of the Priest, that was defiled by reason of a dead man. Compare Numb. 6. 9, &c. and 19. 11, 12, &c.] they shall reckon unto him seven days.

27 And in the day when he shall go into the holy place, into the innermost court, to minister in the holy place, he shall offer his sin-offering, saith the Lord LORD.

28 (Now) this shall be unto them for an inheritance: I am their inheritance, therefore ye shall give them no possession in Israel; I am their possession. [Compare these laws with Numb. 18. 8, 20, 24. Deut. 10. 9. and 12. 12. and 14. 27. and 18. 1, 2. and 26. 12. By them a due maintenance is ordained by God for the Ministers of the Church. See Matth. 10. 11. and Luke 10. 7. 1 Cor. 9. 4, 6, 7, &c. and very plainly, vers. 13, 14. there]

29 The meat-offering, and the sin-offering, and the guilt-offering, they shall eat them: also every burned thing [Heb. ban. See Levit. 27. on vers. 21.] in Israel shall be theirs.

30 And the firstlings of all the first fruits [Or, of what which first cometh forth] of all things, [That is,

of all manner of things: and so in the sequel. Heb. the first, the chiefest of all the firstlings of all things. See Exod. 13. 2. and 22. 29, 30. Numb. 18. 11.] and every heave-offering of all things, [or, every oblation, &c.] of all your heave-offerings, shall be the Priests: ye shall also give unto the Priest the firstlings of your dough, [Compare Numb. 15. 20. Nchem. 10. 37, &c.] to cause the blessing to rest upon thine house. [Compare Dent. 14. 29. and see the contrary above chap. 5. 13.]

31 No carcass, nor that which is torn of fowls, or of cattle, shall the Priests eat. [Heb. every carcass, &c. shall th. y (the Priests) not, &c. that is, no carcass, nothing torn. Compare Exod. 22. 31. Levit. 22. 4, 8. and above chap. 4. 14. signifying, that the Ministers of the Church ought to be unrebutable, and holy, not prone to destroying, anger, making prey, filthy lucre. Compare 1 Tim. 3. 3. Matth. 23. 25. which also ought to be recommended to all believers, (as spiritual Priests) as this law was likewise given to all Israel, Exod. 22. 31.]

C H A P. XLV.

A separation of a certain portion of new land, hereditary land of inheritance, for the sanctuary, the Priests, Levites, the city and the Prince, ver. 1, &c. A promise and exhortation for the Princes of Israel, concerning judgement and justice, 8, 9, &c. Ordinances concerning manifold offerings, for the people, and the Prince, both ordinary, and on the feasts, 15.

Now when ye shall cause the land to fall for inheritance, [That is, shall by the falling or casting of the lot divide the land among you. See Psal. 16. 9, 6, with the Annotat. So below chap. 47. 14, 22. and 48. 29. In every case see the phrase in the casting or drawing of lots; though the lot be not expressly mentioned here, nor in the sequel. And it is worthy observation, that the tribes had their borders assigned to them not by casting of lots, as in the book of Josua, but the express ordinance of God, in c. 48. Compare Matth. 25. 34.] then shall ye offer an heave-offering unto the LORD, [Or, gift, &c. Heb. heave an heaving: whereby respect is had to the heave-offerings of the law, that were (as it were) listed up, or taken up from the rest, and were presented and consecrated unto the Lord]. (for) an holy place of the land; [To wit, separating it from the rest of the land for an holy use. Or, we may (with some) joyn these words to the word offering, thus: ye shall offer unto the Lord an holy portion of the land: so vers. 4. Heb. an holiness. Forasmuch as not only the former Temple was burnt, but also the city and all the land laid waste, and the people of God carried away captive, and in the former chapters is treated of the new Temple; therefore now in the sequel here mention is made of the land and people with their Prince, representing a full and perfect restauration of this spiritual Common-wealth under the Messiah] the length shall be the length of five and twenty thousand (measuring reeds), and the breadth ten thousand: [This that is here inserted is taken from above chap. 42. 15, 16, 17, 18, 19, 20. and here the next verse; where after the first measure of the reeds, the ells in particular are specified, for the empty, or free outward space] that shall be holy [Heb. an holiness. See above chap. 43. 12.] in the whole border thereof round about. [That is, as wide and as far as it reacheth]

2 Of this (there) shall be [Heb. shall be, in the singular number] for the sanctuary five hundred with five

five hundred square round about : [Or, by, &c. that is, (according to the opinion of some) five hundred reeds in length, with like five hundred in breadth : Or, five hundred answering to other five hundred measured in the square round about. Compare below chap. 48. 20.] and it shall have fifty ells for an outer space round about. [See of the Hebrew word rendered here *space*, (which otherwise is rendered *suburbs*, when there is mention made of cities) above chap. 36. on vers. 5. This matter that is begun here, and broken off vers. 9. is prosecuted in chap. 48. vers. 8, &c. We may in general fitly understand it (with some) thus : That this separate portion of the land of five and twenty thousands reeds in length and breadth, and so forth, in its four square, was further divided into three parts ; the first ten thousand in breadth, for the sanctuary with its outward space, and the habitations of the Priests : the second ten thousand for the Levites, the remaining five thousand for the city : and that which remained Eastward and Westward, between the South-borders of Juda, and the North-borders of Benjamin, for the officers or ministers of the city, (below chap. 48. 18, 19.) and besides chiefly for the Prince : which is to be heeded in the sequel]

3 So of this measure [That is, with, or according to this measure] shalt thou measure the length of five and twenty thousand, and the breadth of ten thousand : and in it shall be the sanctuary, (with) the holy of holies. [Heb. holiness of holinesses. See Exod. 26. 33, 34. Levit. 4. 6. with the Annotat.]

4 That shall be an holy place of the land ; [As v. 1.] it shall be for the Priests which minister in the sanctuary, which come near to minister unto the LORD : and it shall be unto them a place for houses, and an holy place for the sanctuary.

5 Moreover, the Levites, the ministers of the house, shall have also the length of five and twenty thousand, and the breadth of ten thousand, [See below ch. 48. 13.] for a possession unto themselves (for) twenty chambers.

6 And (for) the possession of the city [Which is not named. See above chap. 40. on vers. 2.] ye shall give the breadth of five thousand, and the length of five and twenty thousand, over against the holy heave-offering : [Heb. heave-offering of holiness : whereof above vers. 1. So in the sequel] it shall be for the whole house of Israel.

7 Now the Prince shall have (his portion) on this side and on that side of the holy heave-offering, and of the possession of the city, before [Heb. before, or toward the face. So in the sequel] the holy heave-offering, and before the possession of the city ; from the west corner westward, [Heb. corner of the sea, toward the sea. So in the sequel, Sea for west] and from the east-corner eastward : and the length shall be over against one of the portions, from the west-border unto the east-border. [By this Prince (of whom much is spoken in this and the next chapter) some understand (as above chap. 44. 3.) the high Priest, or our Lord Jesus Christ the Messiah himself, who not only dwelleth in his house, and filleth it with his glory, but also (in a manner) encampeth round about it, as a King to defend and protect it : and who was our High Priest and surety, having taken all our debts upon himself, hath made full payment and satisfaction for them, (as if they had been his own) and hath willingly offered up himself for us, as if it had been for himself, because he stood in our room : yea, who is not only a King or Prince, but also a brother and companion of believers, whom he maketh joyn-heirs with himself, being continually in the midst of them, and with them unto the end of the world, making intercession

for them as their Mediator, having alone power and priviledge to go in and out wheresoever he listeth, to lay down his life and to take it again, to open and to shut the gate of the sanctuary, &c. Others understand here a political or civil Christian Prince or Ruler, and thereby also all Christian Rulers and Magistrates, (which God would grant unto his Church in the new Testament, according to sundry Prophesies of the old Testament) whose first and chiefeſt care ſhould be for the welfare of Gods Church, which they ought as it were to compass about with their protection, and in the exercife of the true worship of God, and due reverence and respect to the Ministers, Gods Ministers of the Church, to go before the people by their own example, and likewife to behave and carry themselves herein as brethren, companions, and fellow-members of the Church : moreover, to practise and maintain judgement and justice, to extirpate all injustice, oppression, tyranny, and violence, and to take care that their ſubjects may lead a quiet and peaceable life, until perfect justice, holiness, and peace do thereupon follow in that life which is to come.

8 As for this land it ſhall be unto him for a poſſeſſion in Israel : and my Princes ſhall no more oppreſſ my people, [Compare Psal. 72. 2, 4, 14. Isa. 11. 3, 4, 5, &c. and 29. 18, 19, 20. and 42. 1, 3, 4, and 60. 17, 18. Zeph. 3. 13.] but (shall) leave [Heb. properly gra.] the land to the house of Israel, according to their tribes.

9 Thus ſaith the Lord LORD, It is too much for you, ye Princes of Israel ; [See above chap. 44. on vers. 6. As if God had ſaid ; ye have land more then enough for your ſelves in that which I have proportioned out for you, therefore, &c. Others take it to be a Rhetorical reproof of the deceased kings of Juda, to whom God ſpeaketh as if they were present : or of the Antichristian Ecclesiatical and Political tyrants, that ſhould ſorely and a long while plague and torment the people of God] remove violence and deſtruſion, and do judgement and justice : take up your thurstings out from my people. [In that ye drive them away, and thrust them out of their poſſeſſions, drawing the ſame unto your ſelves : Much oppression ſhall ye take away from them, and free them therefrom. See the like phrase, Isa. 57. 14.] ſaith the Lord LORD.

10 Ye ſhall have a just Balance, [Heb. balance, or ſcales of juſtice : and ſo in the ſequel; as Levit. 19. 33.] and a just Ephah, [of Ephah see Levit. 5. on vers. 11.] and a just Bath. [See of Bath 1 Kings 7. on vers. 26.]

11 An Ephah and a Bath ſhall be [Heb. ſhall be, in the ſingular number] of one kind of meaſure, [an Ephah in dry, and a Bath in moist wates, [that a Bath may contain the tenth part of an Homer : [The greatest meaſure of dry wares, otherwise alio called cor. See 1 Kings 4. on ver. 22. and below vers. 14.] also an Ephah the tenth part of an Homer ; the meaſure thereof ſhall be after the Homer. [As being the greatest meaſure, according to which other meaſures were to be regulated]]

12 And the Shekel [See of this Gen. 23. on v. 15. and 24. on vers. 22.] ſhall be of twenty Gerabs : [Of Gera see Levit. 27. on vers. 26. It is with us (as ſome have fitly counted it according to our coin) as much as an half penny and a little more, whereof twenty make about half a rix-doller ; as much as a common or civil ſhekell (whereof mention is made here) is in value] five and twenty ſhekels, and fifteen ſhekels ſhall be unto you a pound. [Heb. maneh ; that is, mina. See 1 Kings 13. 10, 17. 2 Chron. 9. 16. Ezra 2. 69. with the Annotat. The meaning is, that threescore ſhekels make a pound or mina of gold or ſilver. This is

is counted by some to be a new ordinance, in regard the old *mina* contained but fifty shekels of the sanctuary, and an hundred common shekels; but here mention is made of threescore shekels, which must needs be so much more both in the holy and civil pound or *mina*. Some are of opinion that there were three such sorts of coin, that made together a pound or *mina*. It implieth, that justice shall be kept in the strictest and [most exact manner].

13 This is the heave-offering that ye shall offer: [Or, the offerings which, &c. Heb. the heaving that ye shall have. Some understand this of that which the people should bring in all the year long for the ordinary offerings of the Temple. Others apply it to the dedication of the Temple. Of the offerings in general see above chap. 41. on vers. 39.] the sixth part of an *Epha* of an Homer of wheat, also ye shall give the sixth part of an Homer of barley. [Heb. as if one should say, ye shall six, &c. that is, give the sixth part: as tithing is giving the tenth part.]

14 Concerning the ordinance of oil, of a Bath of oil (ye shall offer) the tenth part of a Bath out of a Cor, [See above on vers. 11.] which is an Homer of ten Baths: for ten Baths are an Homer.

15 Moreover, one lamb out of the flock, out of two hundred, out of the wavy land of Israel; [That is, out of the best and fattest pastures of Israel. Others, above the wine, or the drink of Israel; that is, which Israel should bring in for drink-offerings. Compare vers. 17.] for a meat-offering, and for a burnt-offering, and for thank-offerings, to make reconciliation for them, saith the Lord LORD.

16 All the people of the land shall be in this heave-offering [Or, shall be (bound, or engaged) for this heave-offering, whereof mention was made before] for the Prince in Israel. [Or, for the Prince his sake, &c. Some understand this thus, that they by this contribution should supply that which otherwise the Prince was to do. Compare 2 Chron. 31. 3. with the Annotat. Others, with the Prince, &c. likewise, unto the Prince; so as that the Prince was not bound to it, as whose particular offerings are related in the sequel. It might be also taken as the substance or contents of that which followeth, and adde thereunto thus; concerning the Prince in Israel: or, of the Prince, &c. (as the like is found in other Prophets) he shall do as followeth]

17 And it shall be upon the Prince [Heb. it shall be upon the Prince; that is, it shall be his duty] (to offer) the burnt-offerings, and the meat-offering, and the drink-offering on the feasts, and on the new moons, and on the Sabbaths, on all appointed solemnities [Or, in all appointed assemblies] of the house of Israel: he shall perform [or prepare; that is, give, bring in, cause to be prepared] the sin-offering, and the meat-offering, and the burnt-offering, and the thank-offerings, to make reconciliation for the house of Israel.

18 Thus saith the Lord LORD; In the first (moneth,) on the first (day) of the moneth, thou shalt take a perfect young bullock; [Heb. child, or son of a bullock] and thou shalt cleanse the sanctuary [Some have rightly observed, that this ensuing ordinance was nowhere given unto Moses, as also besides, the difference that there is between divers new offerings and ceremonies that are mentioned here, and the old former sacrifices and ceremonies, may plainly appear by comparing both together; which doth signify the repealing of the old ceremonies, and of the former Priesthood by the manner of writing, coming, and the onely perfect sacrifice of the Messiah, which is here typified by many sacrifices according to the style of the old Testament, and the condition of those

times, when the cleanness of light, and the time of reformation was not yet come. See Gal. 3. 23, 24, 25, and 4. 1, 2, 3. also Heb. 9. 8, 10.]

19 And the Priest shall take of the blood of the offering, and put it upon the posts [Heb. post: and so in the sequel] of the house, and upon the four corners of the settle of the Altar: and upon the posts of the gate of the innermost court.

20 So shalt thou also do on the seventh (day) in that moneth, because of him that erreth, and because of him that is simple: so shall ye reconcile the house. [That is, for such as it may be through error, or simplicity, ignorance, want of understanding have offended, or defiled the house of God, but not through wilfulness and with an high hand; this ordinance representing, how we should succour and restore him that is fallen through weakness, and repenteth of his sin, namely, by the means of a well-ordered and Christian discipline. Compare Mat. 16. 19. and 18. 18, 21, &c. Job. 20. 23. Rom. 14. 4, 10, 13. Gal. 6. 1, &c. Jam. 5. 19, 20. 1 Job. 5. 16, &c.]

21 In the first (moneth) on the fourteenth day of the month, shall the Passover be unto you, a Feast of seven dayes; unleavened bread (loaves) shall men eat. [Heb. shall be eaten.]

22 And upon that day shall the Prince prepare for himself, and for all the people of the land, a bullock of sin-offering. [A bullock for a sin-offering. Heb. a bullock of sin; that is, of sin-offering, as continually in this matter. See Levit. 4. on vers. 3.]

23 And the seven dayes of the feast he shall prepre a burnt-offering unto the LORD, seven bullocks, and seven rams, (that) are perfect, daily, the seven dayes (long:) and a sin-offering of an he-goat duly.

24 He shall also prepare a meat-offering, an Epha for a bullock, and an Epha for a ram, and an hin [See Levit. 19. on vers. 36.] of oil for an Epha.

25 In the seventh (moneth) on the fifteenth day of the moneth, shall he do the like [Heb. according to, or, like that: that is, so as he hath done on the former feast, with all these offerings that are mentioned before, and are here briefly touched upon] on the feast, [Meaning the feast of leaf-hats, or Tabernacles. Observe that the feast of Pentecost is not here mentioned. Compare Zach. 14. vers. 16, 19.] seven dayes (long:) as the sin-offering, as the burnt-offering, as the meat-offering, and as the oil.

C H A P. XLVI.

Ordinances for the Prince in particular in the worship of God, and for the people of the land and the Prince together, vers. 1, 2, &c. Also of the continual burnt-offering, 13 and of the gifts of the Prince to his sons, and to his servants, 16. A description of the kitchins for the Priests and Levites, 19.

THus saith the Lord LORD; The gate of the innermost court, [Where the Altar of burnt-offering was] that looketh toward the east, shall be shut the other six working dayes, but on the Sabbath day it shall be opened; [Compare Exod. 20. 9. Some conceive, that hereby is typified, that we see but afar off, and as it were through a glass darkly in this life, but we shall see face to face in the life to come, on the everlasting rest of Sabbath-day; 1 Cor. 13. 12. Heb. 4. 9, 10, 11. Compare Exod. 20. 10, 11. also Col. 2. 16, 17.] it shall also be opened on the day of the new moon. [Compare Isa. 66. 23.]

2 And the Prince shall enter (by) the way of the porch of that gate without, and shall stand by the post of the gate;

gate; and the Priests shall prepare his burnt-offering and his drink-offerings; and he shall worship [Heb. bow down himself. See Gen. 24. on verse 26. So in the next verse] at the threshold of the gate, and (then) go forth: but the gate shall not be shut until the evening. [Compare Mat. 25. 10, 11, 12.]

3 Likewise the people of the land shall worship (before) the door of the gate, [Or for the people, &c. or that the people of the land may worship &c.] on the Sabbaths, and on the new moons, before the face of the LORD.

4 Now the burnt-offering that the Prince shall offer unto the LORD, shall be on the Sabbath day, six perfect lambs, and a perfect ram. [Compare this new ordinance with the old, Num. 28. 9, 10. The old was much less because the grace of the new Testament (as some observe) is much more glorious than the former, and extendeth it self much wider]

5 And the meat-offering, an Ephah for a ram, but for the lambs the meat-offering shall be a gift of his hand: [That is, according to his ability, according as the Lord hath blessed him, or according as he hath received of the Lord. Compare ver. 7, 11, and D. ut. 16.] and oil, an hin to an Ephah.

6 But on the day of the new moon, a bullock, a young bullock, [Heb. a son of an ox] of the perfect, and six lambs, and a ram; they shall be perfect. [Compare this new ordinance with Numb. 28. 11, &c. The old was greater because the light (as some interpret it) was then much less]

7 And (for) the meat-offering, shall be prepare an Ephah for the bullock, and an Ephah for the ram; but for the lambs so as his hand shall attain unto, [Or shall have gotten. Compare above ver. 5, and the phrase with Num. 6. 21, also Lev. 5. 11, and 12, 18, and 14. 21, and 25. 28, &c.] and an hin of oil to an Ephah.

8 And when the Prince entreth, he shall go in (by) the way of the porch of the gate, and (he shall) go forth [Or go on] (again) by the way thereof. [or his way]

9 But when the people of the land come before the face of the LORD on the appointed solemnities; he that entreth in (by) the way of the north-gate to worship, shall go out (again by) the way of the south-gate: and he that entreth (by) the way of the south-gate, shall go forth (again by) the way of the north-gate: he shall not return (by) the way of the gate whereby he went in, [Some compare this with Luke 17. 32. 1 Cor. 9. 24. Phil. 1. 13, 14. also Gal. 4. 9, and 5. 7. 2 Pet. 2. 20, 23, 22.] but (shall) go forth straightforward. [Others, they shall go forth right over against it]

10 Now the Prince shall go in in the midst of them, [To wit, among the people of the land] when they go in, and when they go forth, [Others, go on: and so immediately again] they shall go forth (together)

11 Moreover, on the Feasts, and on the appointed solemnities, the meat-offering shall be an Ephah to a Bullock, and an Ephah to a ram; but to the lambs, a gift of his hand: [as above ver. 5, 7.] and oil, an hin to an Ephah.

12 And when the Prince shall make a free-will-offering, a burnt-offering, or thank-offerings (for) a free-will-offering unto the LORD, one shall then open him the gate that looketh toward the east; and he shall make his burnt-offering and his thank-offerings, according as he shall have done on the Sabbath-day: and when he goeth forth (again) one shall shut the gate after that he shall be gone forth.

13 Moreover, thou shalt daily prepare a perfect lamb of a year old [Heb. a son of his year] (for) a burnt-offering unto the LORD: thou shalt prepare it every morning. [Heb. in the morning, in the morning, that is, every morning. So in the sequel. Compare this ordinance with Num. 28. 3, 4, here no mention is made of the

evening-sacrifice. Compare Hebrews 9. 26.]

14 And thou shalt add thereto (for) a meat-offering every morning a sixth part of an Ephah, and oil a third part of an hin, to drop the meal flour: (for) a meat-offering unto the LORD, (for) everlasting ordinances [Heb. ordinances of eternity] continually.

15 They shall then prepare the lamb and the meat-offering, and the oil every morning, (for) a continual burnt-offering [Heb. burnt-offering, (properly ascension) of continuance]

16 Thus saith the Lord LORD; when the Prince shall give a gift (of) his inheritance unto any of his sons, [Or children] his sons shall have it: [it shall continue to be his sons, they shall keep it. So in the sequel] it shall be their possession by inheritance.

17 But when he shall give a gift of inheritance to one of his servants, he shall have it to the free year; [Otherwise called the year of Jubilee. See Levit. 25. 10, &c.] then it shall return to the Prince: it is indeed his inheritance, his sons they shall have it. [As for the Lord Christ, he giveth to his elect and true children durable and everlasting gifts, an everlasting inheritance, and that of his own, for all that the Father hath is his, John 16. 15, and he is heir of all things, Heb. 1. 2, doing with his own what he will, Math. 20. 15. But unto others, which do also like servants minister in his house, he giveth temporal gifts. Compare Math. 7. 22, 23, and 23. 21, 23, and 35. 14, &c. Luke 19. 13, &c, and see John 8. 35, &c. It may be also a lesson for Christian Magistrates, of liberality and rewarding of good services, also of justice towards their subjects: and so in generall a lesson of enjoying of our own possessions, and such as are justly and honestly gotten, &c.]

18 And the Prince shall take nothing of the peoples inheritance, to bereave them [Or thrust them out] of their possession; he shall leave inheritance to his sons of his (own) possession: that my people be not scattered every man from his inheritance.

19 After that he brought me through the entry which was at the side of the gate to the holy chambers, [Heb. chambers of holiness] (belonging) to the Priests, [or to the Priests] which looked toward the north: and behold there was a place on both sides toward the west. [Heb. toward the sea.]

20 And he said unto me, This is the place where the Priests shall boil the guilt-offering, and the sin-offering: [That is, the flesh of those sacrifices. So ver. 24. [Heb. trespass and sin] (and) whers they shall bake the meat-offering, that they should not bring it out into the outermost court, to sanctifie the people, [that is, whereby the people should be sanctified: which might not be, since God had in a special manner chosen and sanctified the Priests for the work of his holy ministry. Compare above chap. 44. on ver. 19. By the Priests boylung and baking the offerings in the place aforesaid, is typified the work of the ministry in all the particular Churches and flocks of Christ, where the faithful Teachers and Pastours do feed themselves and the sheep of Christ with the wholesome and saving doctrine of the Gospel, and prepare, present, and apply it unto the people, as found and wholesome food for their souls, together with the administration of the blessed Sacraments, & Christian Church-government, according to the exhortations, Acts 20. 28, 1 Pet. 5. 2, &c. See also Math. 24. 45. Job. 21. 15, 16, 17. 1 Tim. 3. 13, and 4. 16. Rev. chap. 2, and 3.]

21 Then he brought me forth into the outermost court, and carried me about in the four corners of the court: and behold, to every corner of the court (there) was another little court, [Heb. a court in a corner of the court, a

court in a corner of the court ; that is , in every corner of the great court there was a little court]

22 In the four corners of the court (there) were little courts with chimneys ; [Or smoke-places. Heb. as if one should say, chimmeyed or smoked ; that is , made with chimneys or holes to convey the smoke away. Others , joyned , as kitchins are often joyned to the building : but this cannot take place without changing of a letter in the Hebrew word] of forty (ells) the length, and thirty the breadth ; thole four cornerlittle-courts [meaning the forementioned four kitchins that were in the corners of the court. Heb. square or cornered] had one kind of measure.

23 And there was round about in them [In the kitchins] a ring-wall [the Hebrew word signifieth properly a row, or an high building, that goeth all along like a row. Some understand it not of a wall, but of an high sloping noof for defence of the building] round about these four : and there were made kitchins [or boiling places ; or it was made (with) &c.] below (at) the ring-walls [others, under the portals, or little courts: meaning that they boiled and dressed their meat below as in kitchins, and did eat above] round about.

24 And he said unto me, These are the kitchins, [Heb. the house , or the place of the cooking ones of them that cook] where the ministers of the house shall cook the slay-offering [that is, the flesh of the slay-offerings, as ver. 20,] of the people.

CHAP. XLVII.

The vision of the holy waters that flowed out of the new Temple, ver. 1, &c. A description of the borders of the new land of inheritance, 13 to be divided among Israel and the strangers, 21.

A fterward he brought me again unto the door of the house [The new Temple, and the sanctuary, (as ver. 12.) which indeed was before in Jerusalem, but was now destroyed. Compare Isa. 2. 3. Mich. 4. 2. Zach. 14. 8. also Luke 24. 47, 49. Abt. 1. 8. and 2. 2, 4. and Rev. 22. 1, where it is said, that these wholesome streams of Jerusalem and Zion (whereof in the sequel) proceeded from heaven, & out of the throne of God and of the lamb] and behold there flowed forth waters, [typifying the wholesome & saving doctrine of the Gospel, abundant gifts of the Holy Ghost, under the New Testament. Compare Isa. 11. 9. and 12. 3. and 51. 1. Jerem. 31. 9. Joel 3. 18. Zach. 14. 8. likewise Isa. 35. 7. and 41. 18. and 44. 3. Joel 2. 28. Job. 7. 38. and Revel. 22. 1.] from under the threshold of the house toward the east ; for the forepart [Heb. face] of the house was (in) the east : and the waters came down from under from the right side of the house, from the south [or toward, at the south ; that is, the south side] of the Altar. [meaning the altar of burnt-offering that stood before the holy place : of which see above chap. 43. 13, &c. a type of our Lord Jesus Christ, and his only sacrifice upon the cross : where he merited for us the gifts of the Holy Ghost, which he sendeth to us from the Father ; typified (as some conceive) by the water that flowed forth out of his side, Job. 19. 34, 35.]

2 And he brought me out (by) the way of the North-gate, and carried me about (by) the way without unto the outer-gate , the way that looketh toward the east : and behold the waters sprang out of the right side.

3 (Now) when that man went forth (toward) the east, there was then a measuring line in his hand: and he measured a thousand ells, and caused me to pass through the waters, (and) the waters reached unto the ankles, [Heb.

(they were) waters of the ankles; and so in the sequel, waters of the knees waters of the loins , typifying the progress, course and increase of the revelation of the Gospel, together with the divers measures of the gifts of the Holy Ghost in this life, and the perfection on thereof in the life to come]

Then he measured (yet) a thousand (ells), and caused me to go through the waters, and the waters reached unto the knee: and he measured (yet) a thousand, and caused me to go through, & the waters reached unto the loins.

5 Moreover, he measured (yet) a thousand, and it was a brook where I could not pass through : for the waters were high waters , where one was fain to swim through ; [Heb. waters of swimming] a brook where one could not pass through.

6 And he said unto me ; Child of man, hast thou seen it ? [That is, heeded all ; whereby the prophet was instructed diligently to heed or mind all things] then he caused me, and brought me again to the brink [Heb. lip]. And so in the next verse] of the brook,

7 When I returned, behold there were then at the brink of the brook very many trees on this (side) and on that side. [Shadowing out the multitude of the elect, which by virtue of these waters should every where in Gods house grow and be fruitful in all good works, to the honour of God, and to the edification of their neighbour, as ver. 12. is further related. See Psal. 1. 3. and 92. 13. Isa. 44. 3, 4. and 55. 11, 13. Jer. 17. 8. Job. 15. 2, &c. 1 Cor. 3. 6, 7, &c.]

8 Then said he unto me, these waters flow forth toward the former Galilee , [Or east-Galilee , whereby some understand a part of Galilee lying beyond the Jordan , where Corazim also lay at the east side of the Galilean sea , or the sea of Genesareth , where the Jordan ran through. But this ought especially to be compared with Isa. 8. 23. and 9. 1. Mat. 4. 12, 13, 14, 15. where it is related that the light of the Gospel did likewise first arise in these countries. See further of a twofold Galilee, 1 King. 9. on ver. 11. Otherwise it might also be generally taken for the east countries or borders : also for the country of Gilgal, out of Jos. 18. 17. compared with Jos. 15. 7. lying also in the east side of Jerusalem , but that way they went through the plains of Jericho, Jer. 52. 7, 8. also 2 Sam. 2. 29. and 17. 29. and so forth over the Jordan toward the plain of Moab, whereof in the sequel] and go down into the plain : [of the Moabites See Numb. 22. 1. Deut. 1. 1. and 3. 17. and 34. 1, 8.] after that they go into the sea ; [the dead sea , or salt-sea, where Sodom and Gomorra were in times past, and where Engedi and En-eglaim lay, whereof ver. 10. See further Gen. 1. on ver. 3.] being brought forth into the sea, the waters [of that dead sea, which were deadly before] became wholesome.

9 Yea it shall come to pass (that) every living soul [That is, all living creatures, that have life, and sense and motion in them. See Gen. 1. on ver. 20.] which moveth, [See Gen. 1. on ver. 20.] whithersoever one of the two brooks shall come, [Heb. the two brooks shall come; the verb in the singular number; that is, one of the two, it seemeth that these waters in running along divided themselves into two parts, though this be not mentioned here : see Zach. 14. 8. or else we may with some take the dual number for the plural (as else where is often done) and render it, streams] shall live, & there shall be very much [or great excellent. So ver. 10.] fish; [because these waters shall come thither] by the great store of fish here mentioned, understand the multitude of the elect , that should be certainly converted by the preaching of the Gospel, & by the powerful working of the Holy Ghost] and they [the other waters by the flowing in of these] shall become wholesome

wholesome, and every thing shall live whither this brook shall come.

11 Also it shall come to pass, that there shall stand fishers [That is, teachers of the new Testament, who as instruments of the powerfully working Holy Ghost, shall by the net of the Gospel draw up men out of their sinful and deadly condition to the fellowship of Christ and his benefits. See Matth. 4. 19, and 13. 47. Luke 5. 10, by it, [the dead sea] from Engedi [formerly called Hazeron-Tamar, lying by the dead sea. See Genes. 14. 7. 1. Sam. 24. 1. 2 Chron. 20. 2, with the Annotat.] unto En-eglaim ; [lying also by the dead sea, where the Jordan runneth into it] there shall be (places for) the spreading forth of nets : [or fish, as above chap. 26. 5.] their fish [to wit, the fish of the fishers which they shall catch : or the fish of the aforesaid waters] shall be according to its kind as the fish of the great sea, [the mid-land sea, so distinguished from the inland seas or lakes. So ver. 15, 20.] very manifold. [or great, glorious. So ver. 9.]

11 But the mirey places thereof, [Namely, of the dead sea] and the marshes thereof shall not become wholesome, [Others, which shall not become wholesome, &c.] they are given up to salt. [See Deut. 29. 23 Psal. 107. 34. Jerem. 17. 6. Heb. 6. 8. hereby may be understood the difference that there shall be between the elect, that shall be partakers of the grace aforesaid, and the reprobate, that shall continue and perish in their filthiness and sin. See Acts 13. 48, 2 Cor. 2. 15, 16, &c. Some joyn this verse to the former in another sense, thus : the mirey places, and the marshes, and the morish places thereof, I say, which were not wholesome, which were delivered to the salt; meaning they shall all become wholesome and abounding with fish. Others, the mirey places thereof, and the marshes thereof which were not wholesome are given to salt. That is, for any use and service. Whereof the attentive reader may judge.]

12 Now by the brook, upon the brink [Heb. lip] thereof, on this (side) and on that side, shall come up all manner of trees for meat, [Heb. all trees of meat, that is, all manner of trees bearing fruit, that are fit for meat, or eatable. See above on ver. 7.] whose meat shall not fall off, [See Psal. 1. on ver. 3.] neither (shall) the fruit thereof perish, [or cease, be consumed] it shall bring forth new fruits [or excellent fruits, like the first ripe fruits, which are very acceptable. See Mich. 7. 1.] in his moneths ; [that is, those trees shall bear new fruit every moneth. Compare Rev. 22. 2.] for their waters, [beside which they grow, and wherewith they are watered] they flow out of the sanctuary ; [See above on ver. 1, therefore they shall surely prosper and bear fruit] and the fruit thereof shall be for meat, and the leaf thereof for healing. [or stamping, beating; as we use to beat leaves or herbs small to use them in physic-drinks or plasters.]

13 Thus saith the Lord LORD ; This shall be the border (according to) which ye shall take the land for (your) inheritance according to the twelve tribes of Israel : [Compare with the borders mentioned in this chapter, Numb. chap. 34. and Jos. from chap. 15. to chap. 20, and see the Annotat, by comparing them together the difference will appear that is between both ; which may be a further motive unto us to contemplate and meditate on the spiritual Israel and heavenly Canaan] Joseph (two) strings. [that is, portions, which were wont to be measured out with strings or cords. See Psal. 16. on ver. 5, 6. One line or portion was for Manasseh, and one for Ephraim. See below chap. 48. 4, 5. and Gen. 48. 5. 1 Chron. 5. 1, 2.]

14 And he shall inherit it, one as well as another :

[Heb. the man as his brother ; that is, one shall inherit as well or as much as another, for there will be room enough made or prepared by Christ in the heavenly Canaan, or in the house of our heavenly Father for all believers, Joh. 14. 2. See further in the next chapter] (concerning) which I listed up mine hand, [that is, swate. See G.n. 14. on ver. 22.] to give it unto your fathers : and this land shall fall unto you for inheritance. [to wit, by lot : that is, ye shall divide it by casting or drawing of lots. So above chap. 45. 1. and below ver. 22. To signify that it was a gracious gift of God and a filial inheritance : but see above chap. 45. on ver. 1. If it be taken that it is as much as if the word lot were express in the text, then the casting or drawing of lots may be applied to every ones particular portion ; for the common borders of the tribes are exprest by God in the next chapter]

15 Now this shall be the border of the land at the north corner, from the great sea, [As above ver. 10, but in these parts it was also called the sea of Phoenicia or Syria] the way of Hethlon, where one cometh to Zedad.

16 Hamath, Berotha, Sibram, that is between the border of Damascus and between the border of Hamath : Hazer-Hittim, [or the villages that are in the midst, with &c.] which is by the border of Hauran. [Heb. Hauran ; also a country lying at the east end of Lib. & nus over the Jordan, where it taketh its original]

17 So the border from the sea shall be Hezir-Enan, the border of Damascus, and the North North-ward, and the border of Hamath : and (that) shall be the North-corner.

18 Now the East-corner ye shall measure from between Hauran, and from between Damascus, and from between Gilead, and from between the land of Israel by the Jordan ; [Where the Jordan taketh its original] from the border unto the East-sea : [that is the Salt-sea, or the Dead sea] and that shall be the East-corner.

19 And the South-corner South-ward, [Others, toward Teman ; that is, Edom, where one Teman lay. See Jerem. 49. 7. the sense agreeing, for Edom lay in the South of Canaan] from Tamar, [Lying over against the East-end of Edom, in the wilderness of Tsu, or Kades, where the city of Kades is also placed by some Maps, by the water of strife, or waters of Meriba, where Miriam, Aarons sister, died and was buried. See Numb. 20. 1, 13, 14, &c. and 27. 14. So below chap. 48. 28.] unto the water of strife of Kades, (so on) toward the brook, [The River Sichor. See Jos. 13. 3. and 15. 47. also 1 Chron. 13. 5. with the Annotat.] unto the great sea : [The mid-land sea : as above ver. 10, and here in the next verse] and (that) shall be the South-corner South-ward.

20 And the West-corner, [Heb. corner of the sea. See Genes. 12. on ver. 8.] the great sea ; from the border still where one cometh right over against Hamath : that shall be the West-corner.

21 Now ye shall divide this land unto you according to the tribes of Israel.

22 But it shall come to pass, that ye shall cause it [The aforesaid land] to fall for inheritance [To wit, by lot, as above ver. 14. and chap. 45. 1.] for you, and for the strangers that sojourn in the midst of you, that shall have begotten children in the midst of you ; and they shall be unto you as a native among the children of Israel ; they shall fall into inheritance with you [that is, have their lot as well as you, the lot shall be likewise cast for them] in the midst of the tribes of Israel. [By this new ordinance is signified that the Christian Church that was to partake of the benefits of Christ, and inherit the heavenly Canaan, should

not only consist of Jews, but also (according to the manifold prophecies of the Old Testament) of Gentiles, or all nations, without difference or distinction. See *Acts* 25. 7, 8, 9. *Rom.* 3. 29. and 4. 11, &c. and 10. 12. and 15. 9, &c. *1 Cor.* 12. 13. *Gal.* 3. 28, 29. *Eph.* 3. 6. *Colos.* 1. 12. and 3. 11. *Revel.* 7. 9, 10, &c.]

23 Also it shall come to pass, (that) in the tribe among whom the stranger sojourneth, there shall ye give (him) his inheritance, saith the Lord LORD. [Wheresoever he shall joyn himself to the obedience of the Gospel, and to the true Church of Jesus Christ, (which is the spiritual Israel and seed of Abraham) he shall be reckoned among the whole body of the Church, and be an heir of God, and a fellow-heir with Jesus Christ]

C H A P. XLVIII.

The division of the new land of inheritance among the twelve tribes of Israel, so that the place (whereof there was first mention made chap. 45.) which was set apart for the sanctuary, the Priests, Levites, city, and the Prince, came to be divided between the seven Northern, and the five Southern tribes, ver. 1, &c. The measure, and gates of the new City, with the names of the gates, and of the city, 30.

Now these are the names of the tribes: [So as they none next to another shall have their inheritance] from the end North-ward, at the side [Heb. hand: so immediately again] of Hethlon, where one cometh to Hamath, [Here beginneth the description of the first portion, which Dan should possess] Hizar-Enan, the border of Damascus, Northward at the side of Hamath, (he [Dan, as appealeth by the sequel] shall also have the East (and) West-corner,) [That is, that which lieth from the aforesaid North-border, between the East and West-border in breadth. So, in the sequel, Heb. the sea-corn r. So in the sequel. The South-corner is not mentioned, except in the holy separate portion, and in general of all Israel, (after Gad, ver. 28.) which some hold to be a token of the spreading forth of the kingdom of Christ unto the ends of the earth] Dan (shall have) one (line). [That is, portion. This is here and ver. 23. inserted, to fill up the sense, from chap. 43. 13. and must be likewise so understood in the sequel. Here and in the sequel, as also above chap. 47. 14. appeareth again a manifest difference between the former old carnal, and this new spiritual Israel. For before the inheritances were unequal, here is equality in the fellowship of the saints, and spirituall children of Abraham, every tribe having as much as any (notwithstanding some particular difference in the placing) and are quite other waies placed then they were before. Also the order of naming or reckoning up of the tribes (which beginneth in the North at the meanest, and formerly most sinful tribe of Dan) is worthy our observation. In *Revel.* 7. 5, &c. Dan is left out: see there]

2 And by the border of Dan, from the East-corner unto the West-corner, Asher one.

3 And the border of Asher, from the East-corner unto the West-corner, Naphtali one.

4 And by the border of Naphtali, from the East-corner unto the West-corner, Manasseh one.

5 And by the border of Manasseh, from the East-corner unto the West-corner, Ephraim one.

6 And by the border of Ephraim, from the East-corner unto the West-corner, Reuben one.

7 And by the border of Reuben, from the East-corner unto the West-corner, Juda one.

8 And by the border of Juda, from the East-corner unto the West-corner shall be the heave-offering, [See above chap. 45. 1, 2, &c. with the Annotat. there] which ye shall offer, five and twenty thousand (measuring reeds) in breadth, and the length as of one of the (other) parts, from the East-corner unto the West-corner: and the sanctuary shall be in the midst of it.

9 The heave-offering which ye shall offer unto the LORD shall be the length of five and twenty thousand, and the breadth of ten thousand.

10 And therin shall be the holy heave-offering for the Priests, Northward (the length) of five and twenty thousand, and West-ward the breadth of ten thousand, and East-ward the breadth of ten thousand, and South-ward the length of five and twenty thousand: and the sanctuary of the LORD shall be in the midst thereof.

11 It shall be for the Priests, that are sanctified, [Heb. that is, &c. that is, every one that is consecrate] of the children of Zadok, which have kept my watch: which went not astray when the children of Israel went astray; like as the other Levites went astray. [Or, when, &c. that is, when the (other) Levites went astray]

12 And that which is offered of the heave-offering of the land shall be unto them an holiness of holinesses [See *Levit.* 2. on ver. 3.] by the border of the Levites.

13 Moreover, the Levites shall have over against the border of the Priests, the length of five and twenty thousand, and the breadth of ten thousand: the whole length shall be five and twenty thousand, and the breadth ten thousand.

14 And they shall not sell of it, neither change, nor alienate the firstlings of the land: [That is, that which is given and consecrated to God, as the first-fruits of the land were wont to be consecrated to him] for it is an holiness unto the LORD.

15 But the five thousand, (that is) that which is left in the breadth before [Heb. at the face] the five and twenty thousand, the same shall be profane, for the city, for dwelling, and for suburbs: [That is, it shall be a common place, for a common and civil use, being profane in comparison of the other place, that was in a special manner consecrated and set apart for the service of God, and for the consecrated persons. Compare *Deut.* 20. on ver. 6. and *Jerem.* 31. 5. This might serve here to shew the difference that there is between ecclesiastical or spiritual, and secular or civil things. Otherwise the city is also taken, as signifying the heavenly Jerusalem, or the Church: as below ver. 31, &c. and ver. 35. and elsewhere often: and in that sense it is called the holy city, *Revel.* 21. 2, &c. Unless we should take it so, as that this city (that is, the Church) shall be on earth in these places that were before unclean and profane. See *Jerem.* 31. on ver. 40. But compare above chap. 42. 20. with the Annotat.] and the city shall be in the midst thereof.

16 And these shall be the measures thereof; the North-corner four thousand and five hundred (measuring reeds:) and the South-corner four thousand and five hundred: and on the East-corner four thousand and five hundred; and the West-corner four thousand and five hundred.

17 Now the suburbs of the city shall be North-ward two hundred and fifty, and South-ward two hundred and fifty, and East-ward two hundred and fifty, and West-ward two hundred and fifty.

18 And the residue in length over against the holy heave-offering, [Heb. heave-offering of holiness. So in the sequel] shall be ten thousand East-ward, and ten thousand

thousand West-ward; and it shall be over against the holy heave-offering: and the increase thereof shall be for maintenance [Heb. bread; that is, maintenance, livelyhood] for them that serve the city.

19 And they that serve [Heb. serveth] the city, shall serve it out of all the tribes of Israel. [Others, shall till, or manure, maintain the (remaining part:) or shall out of all the tribes of Israel serve the same (Israel). That is, they that serve in the city shall be helpful and serviceable unto all other Israelites in dispatching of their business: or they shall take those ministers out of all the tribes.]

20 The whole heave-offering shall be of five and twenty thousand (measuring reeds) with five and twenty thousand: [To wit, 25000 reeds in length, and so many reeds in breadth. Compare the phrase with above chap. 45. 2.] ye shall offer the holy heave-offering four square, with the possession of the city. [that is, the city (according to the exposition of some) being therein also comprehended. Concerning the four-squareness, we may compare this with Revel. 21. 16. Others, ye shall offer the fourth part of the holy heave-offering for the possession of the city: taking the place of the Sanctuary for the first part, of the Priests for the second, of the Levites for the third, and of the city for the fourth.]

21 And the residue shall be for the Prince, on this (side) and on that side of the holy heave-offering, and of the possession of the City, before [Heb. toward, or at, before the face. So in the sequel] the five and twenty thousand (measuring-reeds) of the heave-offering, unto the East and west-border, before the five and twenty thousand at the west border, over against the (other) [or forementioned] portions (that) shall be for the Prince: and the holy heave-offering, [others over against the portions of the Prince, and it shall be an holy heave-offering, &c.] and the sanctuary of the house shall be in the midst thereof.

22 Now from the possession of the Levites, and from the possession of the City, being in the midst of that which shall be the Princes; (that which) is between the border of Judah and between the border of Benjamin, shall be the Princes.

23 Moreover, concerning the rest of the tribes: from the East-corner unto the west-corner, Benjamin one (lin.)

24 And by the border of Benjamin, from the East-corner unto the West-corner, Simeon one.

25 And by the border of Simeon, from the East-corner unto the West-corner, Issachar one.

26 And by the border of Issachar, from the East-corner unto the West-corner, Zebulon one.

27 And by the border of Zebulon, from the East-corner unto the West-corner, Gad one.

28 Now by the border of Gad, at the South-corner

South-ward; [Or toward Timn. See of this place, and the next following, above chap. 47. on vers. 19.] there shall be the border from Thamar, (toward) the water of strife of Kades, (so on) toward the brook, unto the great sea:

29 This is the land which ye shall cause to fall for inheritance, [In the Hebrew the phrase is somewhat obscure, and seemeth to be cleared by another, used above chap. 45. 1. and 47. 14, 22. which is also here for clearness sake put in the Text. Heb. properly from the inheritance, or for the inheritance sake; which may be understood, either of dividing the common inheritance of every whole tribe unto the particular persons thereunto belonging, or of casting the lot upon the particular inheritances, the meaning being all one. Others, from the brook (Sichon) that is, from the border of Egypt] for the tribes of Israel: and those shall be their [the tribes] portions, saith the Lord LORD.

30 Moreover, these shall be the goings out of the City; [See above vers. 16. where it seemeth to be expounded, what we are here to understand by these goings out, to wit, the whole compass of the four parts of the city, from which they went according to the several respective gates, as far as every pair reached, at whose utmost end were the gates. Others understand by the goings out, the gates themselves] from the North-corner, four thousand and five hundred measures. [That is, measuring reeds. See above chap. 40. 5.]

31 And the gates of the City shall be according to the names of the tribes of Israel; [Whereby may be understood, that there shall be an open entrance into the Church of God, or into Jerusalem, not only for the elect of Israel, but also for the elect of the Gentiles, or of all nations from the four corners of the world, as followeth. Compare Mal. 1. 11. Math. 8. 11. Luke 13. 29. Revel. 21. 12, 13, 14, 21, 25. likewise 7. 9, 10.] three gates Northward: one gate of Reuben, one gate of Juda, one gate of Levi.

32 And at the East-corner, four thousand and five hundred (measures) and three gates: namely, one gate of Joseph, one gate of Benjamin, and one gate of Dan.

33 The South-corner also four thousand and five hundred measures, and three gates: one gate of Simeon, one gate of Issachar, one gate of Zebulon.

34 The West-corner [Heb. corner of the sea, as above often] four thousand and five hundred; their gates three, one gate of Gad, one gate of Asher, one gate of Naphthali.

35 Round about eighteen thousand: and the name of the City from (that) day shall be, The LORD is THERE. [and consequently, health and salvation. Heb. JEHOVAH SCHAMMA. See Jerem. 3. 17. Joel 3. 21. Zach. 2. 10, 11, Revel. 21. 3, 22, and 22. 3, 4, &c.]



THE PROPHET DANIEL.

The Argument of this Book.

DANIEL was one of those that were carried captive to Babel by Nebuchadnezzar after that he in the time of King Joachim had conquered the city Jerusalem, and had brought all the land of Juda under his dominion. He was one of the young men of the royal seed, that had no blemish, but were of a beautiful countenance, and skilful in all wisdom, who by command of Nebuchadnezzar were taken and chosen out of many, to be instructed in the books and language of the Chaldeans; to stand in the Kings Palace, and to wait upon him at court, and afterward to be employed in high offices and places of authority, chap. 1, verse 2, 3, 4, 5, 6. God endued Daniel with singular wisdom and understanding above all others, especially in revealing and expounding of dreams and visions, which he caused the Kings of Babel, Nebuchadnezzar, and Belsazar, to dream and see; which no other men, though never so wise and skilful, were able to understand, reveal, or interpret. For which Daniel came to be in very great repute with those Kings, and was also honoured with very large presents, and exalted to high honour above his companions, and above many Babylonian Princes themselves. But he for this being exceedingly hated and envied of the Chaldeans, Magicians, Sorcerers, and Star-gazers, was at last by their cunning and crafty plot (because he according to the Kings decree would not omit his wonted worshipping of the true God) cast into the Lions den, to be torn and devoured alive by them: But God Almighty whom he fervently served and worshipped, kept him from the Lions that they harmed him not; and his accusers and greatest enemies are cast into the den of Lions, and are immediately rent and devoured by them, with their wives and children. The Prophet Daniel also relateth how wonderfully God preserved his companions, Sandrach, Mesech, and Abednego, (that would not worship the image that King Nebuchadnezzar had set up) in the fiery furnace, so as that one could not so much as smell the least sent of fire upon their garments, which in the mean while burnt and consumed divers of them that heated this fiery furnace.

Besides the visions and dreams shewed unto the Kings of Babel, God also shewed certain visions unto Daniel himself concerning the state of Gods Church, and of the Common-wealth, which the Angel Gabriel declared and expounded unto him; especially concerning the building up of the City and Temple of Jerusalem, of the coming of CHRIST in the flesh, of the destruction of the City and Temple by their enemies, of CHRISTS preaching and miracles; and of the abolition of the Levitical Priesthood, of the very particular time when CHRIST should be put to death: as also how that God would at last deliver and redeem his people both temporally and eternally. It tendeth to the praise and commendation of this Prophet, and to cause the godly reader to embrace the more surely and the more undoubtedly his prophecies, that Daniel is highly praised and extolled among the Prophets, both in the Old and in the New Testament, and is by Ezekiel placed next to Noah and Job, as a pattern of piety and holy zeal, chap. 14, verse 14, and 20. And of his eminent extraordinary wisdom the same Prophet Ezekiel speaketh, chapter 28, 3. unto the proud King of Tyrus, Behold thou art wiser than Daniel, they have hid no secret thing from thee!

In the new Testament our Saviour JESUS CHRIST himself speaketh of the Prophet Daniel, Matth. 24, 15, and exhorteth all men to give heed unto his prophecies. The Apostle John hath in his book of the Revelation not only many things common with Daniel, but he also often useth this Prophets own words in relating his predictions.