

flame, and Esau's house for stubble; [i. e. the Church shall, through the power of her Head Jesus Christ, consume and destroy all her Enemies, typified by the Edomites. Compare the phrase with Judges 9.15, 20. Isa. 2.9 6.] and they [viz. of the house of Jacob and Joseph] shall be incens'd against them [viz. against the Edomites. Compare Psalm 7. vers. 14. and 10. 2.] and shall consume them: so that Esau's house shall have none remaining: for the LORD hath broken it.

19 And they of the south shall hereditarily possess the mountaines of Esau, and they of the plaine the Philistins: [He. And the south shall (plural) &c. Iuda extendeth it self Southwards of Canaan, unto the mountaines of Esau. The Iewes that dwelt in the plaines, bordered on the land of the Philistines Westward along the Mid-land sea. Oth. thus. And they shall hereditarily possess the South (Namely) of the mountaines of Esau, and the plaines, (namely) of the Philistines &c. Compare Deut. 1. 7. Ios. 10. 40. Judg. 1. 9. 2 Chron. 28. 18. It is a prophetic (according to the stile and state of the old Testament) of the spreading of the Gospel of Christ, among the hostile Heathen. Compare Amos 9.12. Zeph. 2.7, 9. &c. with the annot.] Yet they shall hereditarily possess the field of Ephraim and the field of Samaria: [i. e. the land or Country, as Hos. 12. 13. that is, the principall part of all the ten Tribes, which was Ephraim, the Seducer of all the rest, and Samaria the Metropolis or chief City thereof] and Benjamin Gilead. [I understand, he shall possess Gilead, situate beyond Jordan and belonging to Reuben, Gad, and half the Tribe of Manasseh.]

20 And they that were carried away captive of this host [As above verse 11.13.] of the Children of Israel, [Heb. the Captive carrying away, transporting, banishment, as frequently; and so in the sequel: i. e. the host that was carried away] that which was the Canaanites [viz. shall they possess hereditarily. By the Canaanites understand idolatrous and hostile Nations] unto Zarphat [See Luk. 1.33. &c.]

[1 King. 17. on vers. 9.] and they that were carried away captive from Jerusalem, that which is in Sepharad [Oth. they in Sepharad, shall &c. Of this Sepharad, what it was, opinions varie, &c.] they shall hereditarily possess the Cities of the South.

21 And there shall come up Saviours on mount Zion, [That onely great and perfect Saviour, Deliverer and Redeemer of the Church Jesus Christ, that is called by the name of Saviour, Jesus, typified by Joshua, and other Worthies and Judges or Governours, whom God belov'd upon his people. See Mat. 1.21. Judg. 2.16. Heb. 4. 8. Thus the plural number is sometimes taken, for something of great excellencie and concernment. See Job 40.10. Prov. 1.20. Psalm 73.22. with the annot. &c. In the mean time, it is true also, that this Saviour doth make use of his Messengers and Ministers, to make known and publish his Salvation unto men, that they may be saved; by reaon whereof they are likewise themselves said to save men, viz. as Ministers and Instruments of their Salvation. See 1 Timo. 4.16. Jam. 5.20. and compare Ier. 1. on verle 10. Eze. 3. on verle 18. as also this great Saviour doth oft times raise temporall Saviours, Redeemers and Deliverers, unto his People, for to deliver them from the miseries and oppressions of inhumane Tyrants. Compare Mich. 5. on vers. 5.] for to judge the mountains of Esau: [i. e. to punish the Enemies of his Church according to their Desert, and to deliver Gods people out of their hands, as the Judges of the old Testament did in their time, temporally. See Gen. 15. on verle 14. Judg. 2. on vers. 16. and understand further the spiritual judging and convincing of the World &c. See John 16. 8. &c.] and the Kingdom shall be the LORDS. [or, belong to the LORD, or, the LORD shall have the Kingdom, i. e. He shall be the onely King and Governour, he viz. the LORD Christ, being made and instituted, the everlasting King of his Church and of the Whole World. Psalm 2. vers. 6,8. Luk. 1.33. &c.]

The End of the Prophet O B A D I A.



THE PROPHET JONAH.

The Argument of this Book.

THIS book containeth a very wonderful history of the Prophet Jonah, who being called by God to the propheticall office, among the ten Tribes, or Israelites, (as may be gathered from 2 King. 14.25.) is sent here in an extraordinary manner, to shame the obstinate Israelites, unto the heathenish Ninevites, to prophesie among them how neer they were their subversion; which he through humane frailtie, seeking to avoid, by flying toward Tharsis, it came to passe, through Gods incomprehensible Providence, he was made a Type of our Saviour Jesus Christ, having continued after he was cast forth in a tempest, whereby the same was calmed, three days and three nights in a whales belly, without any prejudice to either body or soul, and being afterward spewed out again upon the shore; even as Christ, having appeased the wrath of God, was three days and three nights in the belly of the earth (Mat. 12.40.) and rose again after that out of the grave. Jonah, being thus chastised of God and wonderfully preserved, he is sent the second time, and obeys his charge: but seeing the Ninevites repentance, and Gods gracious sparing of them thereupon, he shewes his humane frailtie again, by growing very passionate at it, for which he is reproved and gently instructed and convinced by God.

C H A P. I.

Jonah being sent by God to preach at Nineve, he fleeth to Tharsis, v.1, &c. is pursued by God at sea with a great tempest, and discovered by lot, and therupon, by his own advice, cast into the Sea at last, which grew forthwith calm again, 12. God appoints a great Fish, that swallows up Jonah, in whose belly he abides three days and three nights,^{17.}

AND [This particle in the Old Testament, according to the use of the Hebrew language, is frequently put in the beginning of an history; and so it is by the Evangelists in the New; as other languages also have theirs to begin their speeches withal, more for ornament then necessitie] the word of the LORD came to Jonah, [being of Gath Hepher, situate in the Tribe of Zebulon. See 2 Kin. 4.25. with the annot. from which place it is gathered, that he prophesied about]

the time of the Prophets Hosea and Amos, and of King Jerobeam the second of that name, the son of Joas, reigning in Israel, whiles that Realm enjoyed outward peace and prosperity yet, though they were very unthankful to God and obstinate against all his warnings and threatenings; for which cause it pleased God, to dispatch this Prophet to Nineve, to shame and convince his own people by the example of the Ninevites. Compare Mat. 12.41. Luke 12.32.] the son of Amitai,

saying:

² Get thee up, go to the great city Nineve, [The ancient Royal Metropolis or chief City of Assyria. See Gen. 10. 11, 12. 1 Kin. 19. 36. Nehe. 2. 8. &c.] and preach against it: [Heb. cry, or, proclaim, which in the New Testament also is often taken for preaching, even by Christ himself in speaking of these Ninevites, Mat. 12. 41, &c.] for their

their wickedness [viz. that of the inhabitants there] is mounted up before my face. [i.e. their sins are so many, grievous and notorious, that I can endure them no longer, but must punish them forthwith unless they repent. Compare Gen.18.20,21. Some read; Preach to it, that their wickedness is &c.]

3 But Jona arose to flee [See below chap. 4. 2. what moved him to this] to Tharsis [the famous sea-port and chief City of Cilicia, the birth place of the Apostle Paul, see 1 Kin.10. on v.22 and Act.21.39 & 22.3.] from the face of the LORD: [before whose face he ought to have stood (in the Scripture phrase) as his Minister, for to receive and execute his charge, which he seeking to eschew here, it is said of him, that he fled from the face of God, i.e. neglected this dutie of his. See Deut.10.on vers.8. King 17.1, &c.] and he came down to Japho, [otherwise called Joppa, likewise a sea-port or Haven-town, see 2 Chron.2. on vers. 16.] and found a ship going to Tharsis, and he paid the freight thereof, [viz. of that ship, Heb. the wages of it, viz. the ship] and went down into the same, for to go with them. [viz. the mariners, or passengers of that ship] to Tharsis from the face of the LORD.

4 But the LORD cast a great wind upon the sea: [Denoting the suddeaness of that tempest, whereby the mariners could easily guesse that it was an extraordinary case, beyond the course of nature] and there was a great tempest in the sea; so that the ship thought to break. [an usual expression both in the Hebrew and other tongues also; that is to say: it seemed no otherwise, one would have thought, or the mariners thought their ship would have been split and wrackt in pieces.]

5 Then the sea-men [Or, sea-faring (people) i.e. the mariners and passengers that were on ship-board to passe the sea, which the Heb. phrase hints at] were afraid, and cried, every one to his God [i.e. Idol, whom he worshipped according to the manner of his countie] and cast out the vessels [i.e. all kinde of moveable goods: see of the Heb. word, Lev.13. on vers.4.] that were in the ship into the sea to lighten [or, disburthen] (it) of them: but Jona was gone down at the sides of the ship, [i.e. on the one side thereof. See Jud. 12. on v.7.] and lay, and was taken with a profound sleep. [as not imagining any trouble, or, thinking himself very safe and secure of any danger.]

6 And the ship-master [Or, chief-shipper, boat-swain: the Hebr. word is derived from manning of ropes or cables] drew near to him and said to him; what ailes thee, thou profound sleeper? [or, how art thou taken with a profound sleep thus] arise, call upon thy God, peradventure that God will remember us [viz. for good, to pitie and spare us. Oth. shew himself kinder (or) friendly to us] that we perish not.

7 Moreover they said, every one to his companion; come and let us cast lots, that we may know, for whose sake this evil [viz. of punishment: this mischief, and danger wherein we are, this terrible tempest. See Gen.19. on vers.19.] (comes upon) us: [i.e. who of us all is that guilty person, for whose sake we are thus tormented: or who shall be able to discover the guiltie man unto us, that we may see, what course to take then, and whether it may prove the means of delivering us. Oth. instead of for whose sake, read, wherefore] so they cast lots, and the lot fell upon Jona. [by Gods special direction. See Prov.16. 33. with the annot.]

8 Then they said unto him, declare now unto us, for whose sake this evil (comes upon) us: [i.e. is it for thy own sake, or, any belonging to thee, or peradventure for the sake and worth of him, whom thou or thine have sinned against: otherwise wherefore, or for what cause: The Hebr. expression is much the same with that of the former verse] what is thy business [or, imployment, trade, condition, what doest thou deal in?] and whence comest thou? which is thy countrey? and of what people art thou?

9 And he said unto them, I am an Hebrew: [S. e Gen.10.21.] and I fear the LORD the God of heaven [he that is said to have his throne and habitation in heaven, where he doth manifest his divine Majestie in a most glorious manner: or, he that made the heavens:] that made the sea, [even this also we sail in] and the dry land. [i.e. the earth. See Gen.1.9,10,&c.]

10 Then those men were afraid (with) a great fear, and said unto him; why hast thou done this? [Oth, what a doing is this? how camest thou to do such things? spoken as in an amazement. Oth what is this, that thou didst, or, why hast thou? &c.] for the men knew that he fled from the face of the LORD; [as above vers.3.] for he had made it known to them.

11 Moreover they said unto him; what shall we do unto thee, that the sea may be calm from us? [Or, from against us, i.e. from raging thus against us; or grow calm, (and cease) from us: in the same sense. See of the Heb. word Jof. 10. on v.12. and Pro.26. on ver.20 O.h. against us. Compare Psal. 28.1. and so again verse 12.] for the sea grew more and more tempestuous. [Heb. went and became boisterous; or, goeth and groweth to pestuous: as a sea-phrase. i.e. growes or grew more and more tempestuous and boisterous every moment. See the like phrase, Gen.8.3.5. and 26.13; Jud. 4.24. 1 Sam.14.19. 2 Sam.3.1. in the annot. and so vers.13.]

12 And he said unto them; Take me, and cast me into the sea, then shall the sea grow calm from you: for I know, [By speciaill instinct from God, and the testimony of his own Conscience] that this great Tempest (comes upon) you for my sake.

13 But the men rowed, [Hebr. properly digged, viz. into the Sea i.e. they rowed, by reason of the likenesse that there is between rowing and delving. These men did all they could to spare and save Jona] for to bring (the ship) againe to the drie (land) [as above vers. 9.] but they were not able: for the sea grew more and more tempestuous. [as above v. 11.]

14 Then they cried unto the LORD and said; Ab LORd! let us not perish, we pray, for this mans soul, [i.e. person. See Gen. 12. on vers. 5.] and lay no innocent blood upon us: for thou, LORD, hast done, as it pleased thee, [i.e. do not impute it unto us, LORD, and punish us not as for murther, that we are forced to throw this man over-board now; we avow, he hath committed no offence against us, and we know no more of his course and carriage, then he told us himself: we are very loath to lay hands on him, and do it not but by extreme necessity; but it seemeth, that all this is thy own work and providence, and we have nothing to say against it; Thou hast disposed of all this according to thy own good pleasure. See of the phrase Judg. 9. on vers. 24.]

15 And they took up Jona, and cast him into the sea: then the sea stood (still) from her raging.

16 Therefore the men feared the LORD (with) great fear: and they slew stay-offering unto the LORD, [viz. after their safe arrivall on there, giving thanks to that God whom they had found thus experimentally to be the authour of that great Tempest, and of the calming thereof, and consequently also of their wonderfull preservation] and vowed vovces. [Compare below chap. 2. 9. with the annot.]

17 Now the LORD appointed [Or had prepared, appointed, to wit, by his almighty, wise and fatherly prudence: see below chap. 4.6 7,8. The Hebr. word is the same, from which the Man or Manna had its name, where-with God fed Israel in the wilderness. See Exod. 16. on vers. 15.] a great fish [i.e. a whale, Matth. 12.40.] for to swallow up Jona; [which accordingly came to passe thus, that he did swallow him up] and Jona was in the Bowells of the fish [i.e. in the belly or panchise of that whale] three dayes and three nights. [hereby God made

this Prophet to become a type of our LORD Jesus Christ. See *Matt. 12.40*, and *16.4. Luk. 11.30.*

C H A P. II.

Iona's prayer, vers. 1, &c. the Fish, at Gods command, spues out Iona on shore, 10.

A Nd Iona pray'd unto the LORD his God, out of the Bowells of the Fish.

2 And he said [viz. after his Deliverance. For it appears by the following words, that the prophet drew up this prayer afterwards, as a Summary of his inward Conflict, together with all the holy thoughts, motions and desires, which the holy spirit inspired him with, during his three dayes and three nights abode in the whales belly, whereby he could well perceive, that God wonderfully preserved and supported him amidst this grievous chastisement, and would doubtless deliver him at last] I called [See *Job 36*, on vers. 13.] out of my distress [or, because, by reason of &c.] unto the LORD ; and he answered me : I cried out of the belly of the Grave, [i. e. out of the midst of the whale, wherein I was shut up as in a Grave, and which seemed to have been mine] and thou heardst my voice.

3 For thou bidst cast me (into) the depth, [viz. by means of the Mariners, whose action thou didst guide and govern] into the heart of the seas, [i. e. into the very midst, depth, bottom, of it. Compare *Deut. 4. 11. Ezek. 27.2.* with the annotat.] and the stream compassed me ; all thy waves and thy billowes passed over me, [*Psalm 42.8.*]

4 And I said ; [viz. by my self, i. e. I thought. Compare *Psalm. 31.23.* with the annotat.] I am cast out, [or, thrust out, driven out] from before thine eyes : nevertheless I shall againe behold the temple of thy holiness ; [i. e. thine holy Temple, where God was more especially present with his grace and favour. *Heb. I shall addc, or, continue to behold, &c.* This speciall confidence the spirit of God wrought in the Prophet, whereby he obtained the Victory over the flesh : *Oth. I will nevertheless hold on to look towards thine holy Temple.* That is to say, I will not give over to wait for thy help, which thou shalt send forth unto me out of thine holy Temple (i. e. for the Messiah's sake, typified by the Temple) Compare below verse 8.]

5 The waters had surrounded me even to the soul, [So that they threatened to take away my life, and were ready to suffocate me and bereave me of my soul, if Thou hadst not most graciously prevented it. *Com. Psalm. 6.9. 2.* and see *Gen. 19. on verse 17.* Otherwise by waters there are also understood great straits and extremities. See *2. Sam. 22. on verse 17*] the abyss encompassed me ; the sedg was bound to my head. [or, the sea-gras was wound about my head, understand as I was driving in the sea, or lay in the whales belly, that swallowed the sedg.]

6 I was gone down to the foundations of the mountains [*Heb. the cutting off, i. e. the uttermost, lowermost parts or bottoms of the mountains or rocks*] the bars of the earth [*Heb. the earth, her bars*] were all about me, [i. e. I was in the bottom of the sea, as in a close prison, surrounded on all sides with the earth, the rocks and mountains. *Oth. and the earth with her bars &c.*] in eternity : [so that there was no likelihood or possibility of escape, if thou hadst not miraculously saved and delivered me] but thou hast brought forth my life out of destruction [or, pit, grave. Compare above vers. 3. and see *Psalm. 7. 16. and 16. 10.* with the annotat.] O LORD my God.

7 When my soul was overwhelmed within me, [Compare *Psalm. 61. 3.* with the annotat.] I thought on the LORD : [as to forget God signifieth wickednes ; See

Psal. 9. 18, with the annotat, so not to forget, but remember him, implies, to have him before one's eyes, to serve him, confide in and take refuge to him. See *Psalm. 20. 8.* and *42. 7.* and *44. 18.* and *77. 4. &c.*] and my prayer came to thee, [as *Psalm. 102. 2.*] into the temple of thine holiness. [See above verse 5. and compare *1. Kings 8. 44.* with the annotat. Some understand the heavens here, and render it the Palace of thine holyness. See *Psalm. 11. 4.* likewise typified by the Temple.]

8 They that entertain false vanities, [*Heb. vanities of falsehood, or, lying, nought, frustration,* i. e. they that in distress do call upon idols, and return thanks to them for what good they receive. See *2. Kings 16. 15. Psalm. 31. 7.* and *62. 11. Jer. 2. 5, 8, 11.* with the annotat.] forsake th. ir(own) mercy, [i.e. they do not consider of nor lay to heart the mercy and kindness which thou didst shew unto them, but most unthankfully ascribe it to their idols. Or they forsake thee, their true benefactor and the only God. See *Psalm. 59. 11. Jer. 22.* with the annotat.]

9 But I will offer unto thee, with the voice of thanksgiving ; [Or, of praise, See *Psalm. 50. verse 14. 23.* and *116. 17. Hos. 14. 2. Heb. 13. 15. &c.*] that which I vowed [See *Psalm. 50. 14.* and *61. 6.* with the annotat.] I will pay : the salvation is the LORDS. [O h. all the salvation i.e. all deliverance of body and soul, doth come from him alone. See *Psalm. 3. 9.* and *36. 6, 7, 8.*]

10 Now the LORD spake to the fish : [*Heb. properly, said.* Gods saying is his commanding, ordering, disposing and effecting. See *Gen. 1. on vers. 3.* The sense is, he ordered and caused this fish to do as followeth] and he spued Iona out upon the dry (land.) [as above chap. 1. 9. 13.]

C H A P. III.

Iona being sent a second time, he preacheth unto the Ninevites their subversion, verse. 1. &c. which they believing, humble themselves before the LORD, both king and people, with fasting, praying, and amending of their lives, 5. whereupon God spareth them, 10.

A Nd the word of the LORD came the second time to Iona, [Without which renewed charge, Iona, having made himself unworthy of this high calling by his flight and disobedience, would not have presumed to undertake it] saying :

2 Get thee up, go to the great city of Nineve ; and preach against her the preaching which I speak unto thee. [i. e. spake of before and charged thee with, renewing it now.]

3 Then Iona arose and went to Nineve, according to the word of the LORD : [Being obedient now, which before he was not, and therefore to grievously chastised] Nineve now was a great city of God, [or, before God. i. e. an extraordinary great city. See the like use of the word *LORD* God added to another in the Hebrew tongue, implying the rare and extraordinary condition of a thing, *Gen. 13. on verse 10.* some do compare here-with the phrase *Isa. 22. 5. Act. 7. 20.* and *2 Cor. 10. 4.* This was an argument, that God regardeth no greatness or gloriousness (which none hath but from and by him) when any abuse the same to wickednes] of three dayes journey. [*Heb. a journey of three days.* Of the extraordinary greatness of this city, many heathen-authors also make mention.]

4 And Iona began to enter into the city, a dayes journey : and he preached, and said ; yet forty dayes, then Nineve shall be subverted. [i. e. after so much time, when that shall be past, then shall God destroy and ruin this city ; under conditions notwithstanding in Gods secret

cret councel, if they repented not as the event shewed, and this very preaching of *Jona*, together with the limitation of so much time, covertly implied, and Gods word throughout testifieth; and this may be taken as a Summarie or the contents of *Jona's* sermon. The word rendered *subverted* here, may also be read *destroyed*, or ruined or *cut off*, *rooted out*, as the scripture useth it throughout, especially of Sodom and *Gomorra*]

5 And [In the five following verses, is described the faith and repentance of the Ninevites; whereof see the words of Christ, Mat. 12. 41. Luke 11 32.] the people of Nineve beleeved in God [Compare Ex. 14. 31. 2. Chro. 20. 20. with the annotat.] and they proclaimed a fast, [See *Joel* 1. 14. with the annot.] and arayed themselves with sacke [See Gen. 37. on verse 34. *Joel* 1. 8. 13. &c.] from their greatest unto their least.

6 For this word [Or, this thing, viz the preaching of *Jona*] reached unto the king [i. e. it past through, was reported to, or come before the king] and he stood up from his throne, and put of his glorious upper-garment: [Or, robe, vest, royal habit, upper coat, &c. The same Hebrew word is used of the cloak of *Elia* the prophet, 2 Kings 2. 8. and of the Babylonian mantle, which *Achan* had stolen, *Fob.* 7. 21. signifying otherwise glory. See Eze. 17. 8. *Zach.* 11. 3. and compare Gen 25. 25. and Psalm 8. 2. and Mich. 2. 8.] and he covered himself with a sacke, and sat down in the ashes. [or, upon the ashes. See *Fob.* 2. 8.]

7 And he caused proclamation to be made, [Oth. he called (the people) together] and they spake at Nineve, [Heb. he said i. e. command, charge was given as elsewhere. See *Neb.* 13. 9. 19 and compare above chap. 2. on vers. 11. or, he (viz the king) said i. e. caused to be said and published, what he and his great ones commanded, as followeth] by command [Heb. properly, taste i. e. judgement, pleasure, and consequently command. See of the Hebrew word *Prov.* 12. on verse 26. so this word is also frequently used in *Ezra* and in *Daniel*] of the king and his great (ones), [i. e. Councillours, Princes, the chief and principall men of the City. See 2. Kings. 10. 6. and 25. 9. *Jer.* 5. 5. with the annot.] saying: let neither man nor beast, ox nor sheep, taste ought, and left them not feed, nor drink water. [not as if the beasts had a rational soul and understanding of 'repentance', but because they were variously abused by men, and are subject to a great deal of suffering by the sins of men, it was held expedient by this sad spectacle of the poor creatures, to excite the inhabitants to more tenderness and compassion towards them for the future. Compare the annot. on *Joel*. 2. 16. with the annot.]

8 But man and beast shall be covered with sacks, and shall cry strongly to God, and they shall turn themselves. [This praying and turning to God, must be understood of men; although the beasts also in scripture are said, after their manner, to cry unto God. See *Fob.* 39. 3. *Psalm.* 147. 9. *Joel* 1. 20. with the annotat.] every one from his evil way, [from his bad life and conversation. See Gen. 6. on verse 12.] and from the violence, that is in their hands. [i. e. which they wrought and practised, and whereof they have made themselves guilty. *Heb. palmes* as *Psalm.* 74.]

9 Who knoweth? [Compare *Joel* 2. 14. with the annot.] God may turn himself and repent: [See Gen. 6. 6. and *Joel* 2. 13. with the annot.] and he may turn himself from the heat of his wrath that we perish not.

10 And God saw their works, [Whereby they testified the sincerity of their faith and Repentance,] that they con- verted themselves from their evil ways and God repented the evil [of punishment] which he had spoken [i. e. threatened by *Jona*, as above on vers. 4. was noted] to do unto them, and he did it not [i. e. he spared them for that time; but afterwards, when they relapsed into the

same sinnes again, (especially those against the people of God) this royall City together with the Assyrian Monarchy was quite destroyed. See *Eze. 31. Nah. 1. 1, &c. Zeph. 2. 13, &c.*]

C H A P. IV.

Jona is much vexed at Gods sparing of Nineveh, and complaines of it to the LORD, verle. 1. &c. who reproves him for it, and by the Wonder-tree doth instruct and convince him, 6. &c.

THIS *Jona* vexed at (with) great vexation: [Hebr. And it was, seemed, or did will to, or, by *Jona* (with) great evil, or illness, i. e. it pleased him very ill; it vexed, distempered, troubled him very much &c. as the Hebrew phrase is often taken. See *Gen.* 21. on verse 11. and 40. on verse 7. *Prov.* 15. 15. *Eccle.* 7. 3. The meaning is, that *Jona* was much displeased and afflicted in his minde, fearing through humane frailty, that Gods honour and truth might suffer by it, and himself be counted a false prophet; perceiving well enough, by the repentance come in betwixt, and so much of the time already passed by, or otherwise by divine Revelation, that Nineve would be spared this time. Whether this happened before or after the time of the forty dayes, is not set down here] and his (anger) kindled: [Heb. (it) viz. the anger kindled him. See below, verse 4 9.]

2 And he prayed unto the LORD. [In his ignorance and passion, he nevertheless addresseth himself to God, from whose face he fled formerly] and said; Ab LORD, was not this my word, [i. e. that which I said, viz. by my self heretofore, i. e. did not I think once, thus it would happen? yet verily, would he say; therefore &c.] when I was in my country yet therefore I prevented it, fleeing to Tharsis: for I knew, Thou art a gracious and mercifull God. [*Jona* goes about here to excuse his flight, notwithstanding he was so severely chaitified for it by God] long suffering, [See *Exod.* 34. on vers. 6.] and great of kindness, and repenting of the evil; [as above chap. 3. 9. 10.]

3 Now then, LORD, take, I pray, my soul from me: [See *Gen.* 35. on v. 18. and *1 Kings* 19. on verl. 4.] for it is better for me to die, than to live. [Heb. my death is better than my life. i.e. I would rather be dead, then live any longer; or I prefer death before life. Compare *Fob.* 10. 1.]

4 And the LORD said; is thine (anger) justly kindled? [Heb. is that fewell kindled? thus some do understand, as if God should say; is it equal, or, just thou shouldst be incensed thus? implying, by no means; but very wrongfully, and without any reason: thou sinnest in doing so. Others understand it as if God said; art thou in good earnest, so much and fervently heated? by comparing verl. 9. below, and the more frequent use of the Heb. word, for earnestly, seriously, perfectly, to the purpose, for which we use to say indeed, art thou indeed angry &c. i.e. very angry. See of this signification *Deut.* 9. 21. and 14. and 17. 4. and 19. 18. and 23. 8. 2 *Kin.* 1. 8. *Isa.* 1. 13. *Mich.* 7. 3. Both ways the Prophet is reproved for his anger, the former reflecting on the unreasonableness, the latter on the eagerness of it, which, wanting ground, was sinful.]

5 Now *Jona* went forth out of the City, [Or, For *Jona* was gone forth &c. so that this and the sequel should be a declaration of what was said before of *Jona's* anger and Gods reproofing of it in general] and seated himself against the east of the City: and he made himself a booth there, and sat under it in the shadow, till he should see what would become of the Citie. [Or, happen in the Citie. i.e. Whether they would hold out, these 40. dayes in their repentance, and whether thereupon God would spare them, or not.]

6 And God the LORD appointed [See above chap. 1. on vers. 17.] a wonder-tree, [Heb. Kikajón : of this plant there are various conjectures. The chiefest Exportors hold it now for the *Palma Christi*, otherwise called the Great *spurge*, which used to grow much in Egypt, and was known there by the name of *Kike*: it groweth up very suddenly, and higher then a mans length, with great broad leaves, being of a cooling nature. See *Dodoneus in his herbal*,] and caused it to shoot up above Jona, for to be a shadow over his head, [his own cover probably being withered and made unserviceable by the heat of the sun] to deliver him from his vexation: [i.e. by this unexpected refreshment to allay and qualifie his discontent, spoken of before in the beginning of this chapter, and by the consequence afterwards to instruct and settle him again, Heb. ill or illness. See above on vers. 1.] and Jona rejoiced over the wonder-tree (*wi.b*) great joy. [because of the pleasant and refreshing commodiousnes which he had thereby, nor considering what it was God intended by it.]

7 But God appointed [As before vers. 6. and so again in the next] a worm on the second day in the rising of the day-break, which pierced [Heb. smote, i. e. pierced or burst &c. Compare Gen. 8. on ver. 21. and Hos. 9. on vers. 16. and here the next vers.] the wonder-tree that it withered.

8 And it came to passe, when the Sun arose, that God appointed a still east-winde; [or, silent, deaf, which the Hebrew word hints at, i. e. a calme East-winde, which one could hardly feel, or hear, and consequently could but little allay the heat of the sun, shining so much the

hotter upon Jona's head] and the sun pierced [Heb. smote] the head of Jona, that he faine [or wounded, i. e. was not farre from swooning and expiring] and he wished his soul might die, [or desired for his soul, i. e. for himself, his person. Compare Jug. 16.30. &c.] and said, it is better for me to die then to live, [as above vers. 3.]

9 Then God said to Jona, is thine (anger) justly kindled? [as above vers. 4.] at the and he said, mine (anger) is justly kindled, even to death: [See vers. 4. with the annot.]

10 And the LORD said, thou sparest the wonder-tree, [i. e. thou wouldest gladly have seen it spared, and continue in a flourishing condition, thou tookest pity of it &c.] for which thou tookest no paines, nor madest it great; [i. e. didst not bring it up] which grew in one night, and perished in one night: [Heb. which was or became, a son, or child of one night, and perished a son of one night, i. e. which decayed in one night, as it was grown up in one night: an Hebraisme; Compare the annot. Gen. 4. 32. &c.]

11 And shouldest I not spare that great City Nineve? where there are more then an hundred and twenty thousand Men, [Heb. twelve millions, or, twelve times ten thousand] that know no difference between their right hand and their left hand, [i. e. small, young children and infants: which are not come up yet to their years of discretion and are far more to be valued, than this wonder-tree, which thou art so passionately affected with] besides much cattle? [which likewise is much to be preferred before that Hereupon, Jona being convinced, doth make no further reply.]

The End of the Book of J O N A.

THE PROPHET M I C H A.

The Argument of this Book.

TH E Prophet Micha (or, Michas) prophesied about the same time, and in substance the very same things, yea sometimes in the same words with the Prophet Isaiah, as appeares by the first Verses of both their Books, and the contents of their Prophesies, for Micha partly most vehemently reproves the gross and manifold sins of Iuda and Israel, as may be seen by the Contents of the Chapters threatening them both with Gods heavy Judgments, especially their Desolation by the Assyrians and Babylonians: And partly he also comforteth the Faithfull with promise of their deliverance out of the Babylonian captivity, but principally with very clear and glorious Prophesies of their spiritual Deliverance, by their King Jesus Christ: of Whose Coming, place of Nativity Bethlehem, abundant blessings and benefits to his Church, (which should be gathered through the powerfull operation of the holy spirit, by the preaching of the Gospel out of Jewes and Gentiles) this Prophet largely foretelleth, assuring us of the undoubte and everlasting Salvation of the Church, and of the final and eternal ruin of all her Enemies.



M I C H A.

C H A P. I.

*Micha his countrie, calling, and the time of his prophecie
ver. 1. He publisheth the coming of God for to judge his
people by reason of their idolatry, 2. a prophecie and
prophatical representation of the defolations and miseries,
that were to come upon Israel and Juda in General,
and divers places in particular, and partly lay heavy
upon them already, 6.*

The Word of the LORD which came to Micha
[Not him that prophesied in the time of Ahab
and Josaphat, who was the son of Imia
1 King's 22. 8, & 2 Chron. 18.7. &c. but] the
Mora schute, [see Jer 26.on ver. 18. where expiessle men-
tion is made of this Prophet and his prophecie. See also
below ver. 14.15.] in the dayes of Jotham, Achaz, and
Jehizkia, Kings of Juda: [in whose days Isaiah also
prophesied. Isa.1.1. Of the raign of these Kings, see 2 Kin.
from chap. 15. to 21. and 2 Chron. from 22. to 33.] which
be saw [i.e. which word was revealed to him of God by
visions. See Eze. 13. ver. 3. and Amos 1.ver. 1. &c.] over
[or, upon] Samaria and Jerusalem. [i.e. both the
Kingdom of Israel or the ten Tribes, and the King-
dom of Juda, Samaria being the Royal Metropolis of Il-
rael, as Jerusalem was of Juda.]

2 Hear, ye Nations altogether; [Heb. Nations those,
or, they all. A signifiative summoning of all people and
creatures, for to make their appearance, and to assit in
Gods court of judgement, pronouncing sentence upon his
people. Comp. Deut. 32.1. Psal. 50.1. Isa. 1.2. Jer. 6.18,19.
Amos 3.9. Compare also below chap. 6.1,2. Some, by the
Nations understand all the Tribes of Gods people, and
by the earth following, the land of Canaan] mark, thou
earth [or, Land] together with the fulnes thereof: [as
Psal. 24.1.] now the Lord LORD shall be a witness [or,
be a witness] against you: [or, among as having a regard
to the Nations in whose presence God would testifie thus
against his people; meaning those of Samaria and Jeru-
salen, whom he would convicne of their wickednesse,
and the righteousness of his judgement, as in an open
Court of Judicature. Compare Psal. 50.7. with the
annotat.] the LORD out of the Temple of his Holynesse.
[i.e. his holy Temple, or, his holy Palace: intending to
come down, as it were, out of Heaven (where his

glory inhabiteth) or, out of the Temple of Jerusalem
(where he dwelleth with his gracious presence) not for to
shew grace and favour now, but to keep judgement: see
Psal. 1. t. on ver. 4. Jon. 2.4,7. with the annotat.]

3 For behold, the LORD goeth forth out of his place
[See Isa. 26.21. with the annotat.] and he shall come down,
and tread upon the heights of the earth. [See Amos 4. on
ver. 13.]

4 And the mountains shall melt under him, [As not
being able to undergo the presence and wrath of this
Judge; figuratively spoken; as Psal. 95.5.] and the valleys
shall be cleft, as wax before the fire, [viz. doth melt]
as waters [understand are split as it were, being dash-
ed into small drops, that they are lost in a manner, when
they are poured out from a high place. Comp. 2 Sam. 14.
14.] which are poured out into the low (ground) [Heb. de-
scient, going down.]

5 All this [viz. that is said before, it shall all come
to passe] for the transgression of Jacob, and for the sins
of the house of Israel: who is (the beginning) [Com-
pare below ver. 13.] of the transgression [revolt, falling
off] of Jacob? is it not Samaria? [i.e. who are the prin-
cipal authours and founders of the wickednes and idola-
try in Israel? surely they are those of Samaria] and who
(of) the high places of Juda? is it not Jerusalem? [i.e. who
are the authours and founders of the idolatrous high-
places, and those that seduce the people in Juda by their
evil example? (See Lev. 26. on ver. 30. Eze. 20.29.) surely
they are those of Jerusalem.]

6 Therefore will I put Samaria to (be) a stone- [Or
earth-] heap of the field, planting of a vineyard: [i.e. the
City, which now is built so magnificently and stately,
shall be reduced into a heap of earth, cast up in the field;
or become like a field, that is digged up and turned upside
down; and as a place which is delved and turned up, for
the plant of a vineyard in it. Compare below chap. 3.12.]
and I will precipitate her stones [the stones of their walls
and buildings] into the valley; [Samaria having been
seated upon a mountain] and uncover her foundations:
[i.e. quite subvert (and overthrow the City, that the
foundations shall lie bare, and nothing abide in its place.
See Eze. 13. ver. 14. with the annotat.]

7 And all her carved images shall be bruised; and all

her harlots wages [The Heb. word is used for harlots wages, & put in the plural here. Understand thereby, all their Riches and abundance, which God indeed had given them, but they accounted of them as gifts of their lovers, that is of the Bials or idols; and a reward of their adultery, that is idolatry, whereof they again offered gifts and presents unto their idols, for to him and ador in them and their Temples therewith. See hereof Hos. 2. 4, 7, 8, 11. and chap. 9. 1. besides that, they were so hale, that in lieu of receiving harlots-wages, they offered and gave the same themselves, to obtain new idols and idolatrous alliances. See Ezek. 16. 31, 34, 41.] *shall be burnt with fire;* and all their idols will I make a desolation. [See 2. Sam. 5. on vers. 21.] for the bath gathered them of harlots-wages, and they shall return to harlots-wages. [i.e. vanish away, and come to nothing. So got, so gone. Or it may be applied to the Assyrians, who should rob & plunder it again, as a gift & reward of their idols, or pay their whores hire of it. Compare Joel. 3. 3.]

8 *For this shall I wait and howl;* [There are words of the Prophet, as Isa. 21. 3. and 22. 4. Jer. 4. 19. and 9. 1, &c. to excite the people to attention and repentance.] *I shall go bereaved and naked;* [or, poor, or torn and naked (Compare Job. 12. 17.) See Isa. 20. 2. with the annot.] *I shall wait as the dragons;* [See Job. 30. on vers. 29. and Compare Psalm. 102. 7. with the annot.] *and mourn as the young ostriches.*

9 *For her plagues are mortal:* [Heb. *is mortal*; and so in the sequel i.e. every one of her, i. e. *Samarit's*, plagues: they are all past cure, irrecoverable, desperate] *for they are come even unto Juda:* [in token that the ten tribes were laid waste already, and that the enemy was pressing on into Juda. Compare Isa. 8. 7, 8. 2. Kings 18. 13.] *he* [viz., the enemy, or *it* viz. the evil, out of vers. 12] *is gotten to the gates of my people, even to Jerusalem.* [hence some do gather, that this Prophet was of Juda, wherewith agrees what is said of him, Jerem. 26. 19. and above vers. 1.]

10 *Publish (it) not at Gath;* [Lest the Philistines rejoice at it. See 2. Sam. 1. 20. with the annot.] *and weep not so grievously;* [Heb. *weeping weep not*] *rowl thy self in the lust;* [or, *sprinkle thy self with dust* in token of mourning. Compare Jer. 6. 29. Ezek. 27. 30. with the annot.] *in the house of Aphra.* [or, over, or for the house of Aphra, for his sake. We read indeed of an *Aphra* in Manasseh, and another in Benjamin; See Jud. 6. on vers. 11. but *Aphra*, or *Beth-Aphra*, occurs no where but in this place: and so also the following places *Saphir*, *Zaanan*, *Beth-Ezel*, *Maroth*; whence some are of opinion, that they are but feigned names, whereby the Prophet aimed at certain places of note, having regard to the signification of these word: or at leastwise that he had respect to the signification of the Names of such places, as also below chap. 14. 15. *Beth-Aphra* is as much, as so say, *house of dust*, or, *dust-house*, *dusty house*, as if the Prophet had said; *rowl thy self in the dust* (or, about, over that place), which shall be laid into a dust, or made a desolation: *Saphir* is to say *goodly, fair*: *Zaanan*, where there is abundance of cattle; or, according to others, where much issue is, *Beth-ha-Ezel*, the house which hard by, beside, or separated, is kept, or spared. *Maroth* bitter places, or bitternesses; whereby may be understood some drie and barren places: unto all these places the Prophet foretell their approaching miseries. Some would have *Aphra* to point at *Ephraim*; *Saphir* at *Samaria*; *Zaanan* at *Zion*; *Beth-Ezel* at *Beth-El*; *Maroth* at *Ramoth* in *Gilead* &c.]

11 *Pass away thou inhabitant of Zaphir,* [Heb. *pass your selves, pass thou* &c. namely forth out of the land into captivity; as for the redundancy of the word *your selves*, See Amos 7. on vers. 12.] *with the bare shane;* [Heb. *uncovered* (at) the shame. See Isa. 47. 2, 3. Jer. 13. 22. with the annot.] *the inhabitant* [or in-

habitress in the feminine] *goeth not forth;* [viz. with their cattle to feed them as they were wont; as some do take this; or, *shall not be able to go forth*, being so straitened and beset by the enemy, and standing in such fear of him. Some do construe it thus with the sequel; *went not forth to the bewailing of Beth-Ezel*, as not being in a condition to lament for or comfort their neighbours, being themselves so much distressed] *there is wailing (at) Beth-habzel* [See the note on the former verse] *he shall take his standing from you.* [i.e. God shall take away from you his assistance, or further residence and abode among you. Or he, viz. the enemy shall get the stronger footing by your ruin. Oth. (which) shall receive its standing from you, meaning Beth-habzel, i.e. as it fairs with the foreaid fat and goodly places, so shall it go likewise with their neighbours of meaner condition, who must needs very sensibly participate of the destruction of those, from and by whom they had their best subsistence and livelihood whereof further in the sequel.]

12 *For the inhabitant* [In the feminine again] *of Maroth is sick for the goods sake:* [which they lost, by the devestation of the fat bordering parts and places, even unto Jerusalem, or which the enemy took away from Maroth it self] *for an evil* [viz. of punishment, meaning the desolation of the land by the Assyrians] *is gone down from the LORD, unto the very gates of Jerusalem.*

13 *Fasten the swift beasts to the chariot, thou inhabitant of Lachis:* [See 2. Kings 14. on verse 19. Heb. *tie or, bind* (the Heb. word is no where else found thus) *the chariot to, or with, the swift beast*; or, *Camel*, or, *Horse*, *Runner*, *Mule*. See 1. Kings 4. on verse 18. The Prophet implies thus much, make what haste you will to escape the approaching Assyrians, it shall avail you nothing. See 2. Kings 18. 14, 17, and 19. 8.] (*this is the beginning of sin to the daughter of Zion:*) [hence some do gather, that this city of Lachis was the first in Juda, which followed the idolatry of Israel, or the ten Tribes, and by the example thereof even unto Jerusalem it self, and many others with it, became infected. Others apply it to the defection from the house of David, in that they were now become like unto the ten tribes, for having caused their own king *Amazia* (retired or fled thither from the conspirators) to be put to death. Both senses may well be comprehended in these words, so, that first being turned idolaters with the ten Tribes, they became afterwards disloyal also to their own King, and traiterously caused him to be murdered, for to pleasure the King of Israel and the conspirators, the King of Israel making war at that time against *Amazia*, and probably having (according to the manner of corrupt Israel) contrived and plotted this assassination. See 2. Kings. 14. 15, 19.] *for in thee are found the transgressions of Israel.* [i.e. of the ten Tribes. See the forgoing note.]

14 *Therefore give presents* [Thus the Heb. word derived from *sending*, is likewise used 1. King 9. 16.] *to Gath-moresbeth:* [See Jer. 26. on verse 18. Oth. *to the possession* (i.e. country) *of Gath*, that royal city of the Philistines, (See above vers. 10.) whose friendship and succour they should seek then by presents, but in vain, implies the Prophet. There was also a city, called *Marescha*, belonging to *Juda*, and placed by *Achzib*, Jos. 15. 44. as *Gath* and *Marsa* are likewise joyned together 2. Chron. 11. 8. see there] *the houses of Achzib shall be a lie to the kings of Israel.* [i.e. they shall fail and deceive them of *Achzib* in *Juda*, See Jos. 15. 44. and of an other in the tribe of *Asher* (lying by the midland sea as some maps have it) Jud. 1. 31.. it may be that by the houses of *Achzib* there are understood here, the soldiers whom the Kings of Israel hired now and then among the remaining *Canaanites*; or, that they had made and stood in some confederacy with the inhabitants of these parts

parts, for to assist them against the Assyrians; though all in vain. The Prophet names only the city of *Achzib* because of the affinity of the word *Achzib* and *Achzab*, i.e. a lie, or, liar, as in the sequel, *Marescha* and *herr.* others understand by the kings of Israel here, the kings of Juda, which were to reign over the remnant of Israel, or the ten Tribes, but should be destroyed themselves also by the Babylonians.]

15 *I will bring yet an heir unto thee, thou inhabitress of Marescha:* [An heir, or inheriting possessor, understand the enemy. The Prophet reflects to the signification of the word *Marescha*, and morescheth; which it should seem (both signifying *inheritance*) he taketh for one and the same. Of *Marescha* see *Jos. 15. 44. 2 Chron. 11.* on verse 8. and 14. on vers. 9. also *Jer. 26.* on verse 18. as also *2 Machab. 12.3.5.*] *he shall come unto Adullam,* [i.e. that new heir or possessor, the enemy, shall pass through and advance into Juda it self, where *Adullam*, formerly a Royal city, lay. See *Jos. 12.* verse 15. and chap. 15. 35. *Nehe. 11. 30.*] (even to) [this is inserted here, by Comparing above vers. 9. and 12.] *the glory of Israel,* [to wit, *Jerusalem*, which indeed was the glory of all Israel. These words being somewhat obscure, they are diversly taken and construed by the interpreters. Oth. he (to wit, the Enemy) shall come (unto, or as far as) *Adullam, the glory of Israel*, i.e. which city is glorious and renowned in Israel, sicutate far in the Country, near the Cave of *Adullam*, the shelter place of David.]

16 *Make thee bald* [Thee viz. thou inhabitress of *Marescha*, and the other forementioned places: some apply it to Jerusalem, or Sion, and their transportation to Babel; bidden to make themselves bald, in token of their mournful condition at that time. See *Jer. 16.* on vers. 6.] *for thy darling children* [Hebr. *children*, or *sons of thy pleasures, or recreations*, i.e. thy dearly beloved children] *make bare thy baldness, as the Eagle,* [i.e. make thy self extreme bald all about, even as the Eagle doth, when he is to renew his feathers, and plumes himself all over] *because they* [to wit, those darlings and pleasant children of thine] *are carried away captive.*

C H A P. II.

Wo, cruel Bondage and Banishment out of the land of Canaan, pronounced upon the violent oppressors, their wives and robbers among the people, vers. 1,2,3,5,8,9,10. a Lamentation upon the Enemies dividing of their land, 4. God doth sharply reprove his peoples loathing of prophetical reproofs, and their senseless delight in false prophets, 6, 11. a prophecie of the gathering and restoration of the Church by their King Christ, 12.13.

WO to them that devise iniquity, and worke [The Hebr. word, which otherwise doth signify to worke and do or act, is here used for contriving, designing, practising, what and how to act] evil upon their couches: [where and when they should be at rest, and think upon God and ruminate their course and conversation before him, so *Psal. 36.5.*] in the light of the morning they do it, [making all the hast they can, as inflamed to execute their wicked designs. Compare *Hos. 7.6.*] whiles it is in the power of their hand: [whiles the state and condition of Justice and Government is such in the land now, that they may do what they list: they are masters, and have all the world at will, as followeth. Compare the phrase with *Nehe. 5.5. Prov. 3. 27.* Others for their hand is against God.]

2 And they desire fields and rob them, and houses and take them away: [If they do but fancy, or get a minde to such and such a piece of land, or house, possessions, they will have it, and force it away from the owners. Com-

pare *1 Kin. 2.11. 2 Chron. 1.7.* as they practise violence upon the man [making him poor and sad] and his house; [dispossessing and bereaving the proprietor thereof] ye, upon every one [or the man (hominem)] and his inheritance. [which God would in no wise allow to be taken away, or alienated from the heir.]

3 Therefore, thus saith the LORD; behold I devise an evill against this Generation, [Even as they wickedly devise, contrive and practise the evil of sin, so do I now devise the evil of punishment, that shall be executed upon them] out of which ye [here is a change of the person, by a vehement application, as below vers. 8. and frequently elsewhere] shall not be able to draw forth your necks, [the yoke of Bondage, which ye shall be made to undergo, shall be so close and strong upon you. *Com. Lev. 26.13.* and *Jer. 11.11.* with the annot.] nor go so bolt-upright; [Hebr. (with, or in,) *heightness, haughtiness, elevation*, i.e. with the neck or head raised, or bearing up lofty, that is, ye shall not look so high, nor carry your selves so insolently, as now ye do] for it shall be an evil time. [See *Amos 5.* on vers. 13.]

4 On that day they [Hebr. he, that is they, men, people] shall take up a Proverb over you; [viz to mock and jeer you every where in your Miseries and Lamentations; or the following bitter lamentings and complainings shall be so common, that it will grow into a common Proverb among men, thus and thus mourns Israel,] and they shall lament a dolefull lamentation (and) say, We are utterly wasted; [Hebr. *wasting* (or with wasting) we are wasted; That is, we are utterly ruined and undone] He exchangeth the portion [See *Psalm 16.* on vers. 5,6. and so of the line and lot in the next vers.] of my people, [the meaning here is; God by the Assyrian givis away the land, which he had given formerly unto his people, unto strangers; and thereby he changeth the owners and proprietours of it] how doth he take from me! [words of admiration, very short and abrupt, and lively, representing the busie stir about new dividing the land, as if they saw it down before their eyes] he divideth turning away our fields, [viz. over unto others; or, doth he divide our fields, to restore (them) unto us? alasse no; (do they impy) there is now no more hope left, since they are given away thus to strangers. Thus they were to be made sensible of the punishment of their own iniquity, and their dispossessing of others, mentioned before, vers. 1,2. as they bereaved their own brethren, so they are now bereaved by strangers: See the next vers. and further below vers. 8,9,10.]

5 Therefore thou shalt have none to cast the line into the lot; in the Congregation of the LORD: [Or, by the lot, i.e. to cast the lot for thy share: for there shall be no part nor portion more for thee among the people of God. The speech is addressed here to every one in particular of those wicked oppreßours, that were threatened with the Wo above vers. 1. upon whom this particular judgment should light, by reason of their aforesaid wickedness; or there should be no casting of lots for them, because their land was now delivered up to strangers, and themselves quite oued, and destitute of a Joshua to new-divide it by lot for them. Some give it a spirituall sense, understanding it of the Rejected ones out of the Church of God, which was typified by the dividing of the land of Canaan by lots and lines.]

6 Do not ye [This verse by reason of its abrupt expressions, is somewhat obscure, and is variously rended: it should seem, that here are brought in the words or common speech of the wicked people, wherupon follows a heacie Reprof in the next verse] prophesie, [Hebr. drop not, and so in the sequel, i.e. do not ye prophesie. See *Deut. 32.* on vers. 2. and Compare *Isa. 30.10.11. Jer. 11.21. Amos 2.12.* and chap. 7. 12, 13, 16. These are the words of the people to the true prophets] (say they) let (these) prophesie, [viz. the false ones. Com-

pare below vers. 11.] they [viz. the true prophets] prophesi: not as those ; [others, viz. the false prophets, or of those things of which the true prophets dropped] they cease not from reproaches [or shameings, revulnings, (putting us dayly and continually to shame,) cease not : the sence should be, These (true) Prophets never give over to inveigh, finde fault and rail, reproaching and threatening as with all manner of evil, they are intolerable. Compare 1 Kin. 22.8. Oth. read this verse thus ; Drop not ; (the peoples words) (yet) they will drop ; (but) they shall not drop for (or unto) them (Gods words) (that he) viz. Israel, may get no shame, as the false prophets prophesied : or that they (my prophets) may get no shame, or that no shame come upon them, and so should it be a threatening, that by reason of their horrible ingratitude, God would bereave them of the true prophets, and spare his Ministers. Compare Isr.8.16. Math.7.6.]

7 O Thou, that art called the House of Jacob, [Ye bear that name indeed, doth the Lord here intimate, and boast of it, but very wrongfully : such words, or speeches become not Jacobs house at all. Compare Job. 8.33, 37,39,40,44. Is then the spirit of the LORD [i.e. the holy spirit by whom the true Prophets were acte, 2 Pet. 1.21.] shortned ? [or straitned ? viz. so that he should not be able to direct and govern his servants aright ? or, should not have liberty to cause them to prophesie, what he is pleased to charge them with ; or, that he should not have the same power still, to reprove you for your wickednes, and consequently pronounce Gods judgements upon you for the same, that ye go on thus to provoke and incense him. Compare the phrase with Num. 11.2,3. Isr.50.2. and 59.1.] are these his works ? [viz. Gods, i.e. are these the works which God commands you, or, which are acceptable unto him. Compare Job.6.29. This agreeeth well with the sequel : others apply it to Jacobs house : thus, are these works becoming Jacobs house ?] and do my [i.e. Gods] words no good by him that walketh aright ? [See Psa.7. on vers.11. The sense is Are not my words indeed pleasing and acceptable for and with the godly, to whom they do not only promise all manner of good things, but likewise instruct and correct them for their good ? if you were pious, both my own and my Prophets words would likewise be pleasing and acceptable to and among you ; the fault is yours, that they must prophesie harsh things to you.]

8 But yesterday, [i.e. but lately, of late dayes, not long ago] my people stod up (as) an enemy, [i.e. in an hostile manner, watching for all advantages to do mischief, rob, plunder &c. God seems to infer here ; How is it possible, that my words should be pleasing and acceptable to such a people as this is ?] over against a garment : [to see whether they might meet with any, that had good clothes on his back to strip him of it. Here God returns again to that he upbraided them with above vers.1 and 2. Oth. read the words of this verl. (Those that) yesterday (i.e. heretofore) (were) my people, are risen up (against me as) against an enemy &c.] ye pull off [a change of person again, as above vers.3.] a cloak [or godly upper garment : touching the Hebrew word, Compare Jon.3. on vers.6.] from those that passe by securely, [Or, with confidence, thinking of no enemy ; at least-wise, not doubting you whom they never offended] turning from the battle. [having no thoughts more of robbing and plundering, in regard the war was ended. Oth. being averse from the fight. i.e. such as have no minde to fight, or, to wrong any, passing along their way, with confidence. Or, whereas ye are removed from war. i.e. live in peace, and have no war in the Land.]

9 The women of my people ye banish, each one out of the house of her recreation ; [Wherein they (keeping at

home for the most part) had their abode, content and freedom, with their own husbands and children : some understand it of the widowes, others of cruel and groundless divorces, the men in a tyrannous manner repudiating their own wives by letters of divorce, at their own pleasure] from their little ones, yet take away my ornament [clothes, livelyhood, inheritance, and the like, all which I had bestowed upon them, by my especial & fatherly providence in token of my goodness and absolute power of dispensing. Now ye bereave and dispossesse them of all this, to my dishonour : some refer it to the dissolvings and divorces of the Parents mariages ; others, to the slavery and bondage, from which God had redeemed them, and made them a free people and his children] for ever. [i.e. ye go on in these practises without any ceasing or remorse, or yet deprive and dispossesse them of those things, so that they are past all hope of recovery. Compare Jon.2.6.]

10 Get you up (then) and go your wayes ; [viz. into captivity out of the Land] for this (Land) shall not be the rest : [i.e. this Land which I had given you for a rest, shall not be able to endure you longer, because of the abominations, whereby ye have defiled the same ; but it shall spue you out, and (as taking vengeance against you) utterly and forcibly destroy you. See Deut.12.3. Psal. 95.11. Hebr. 4.5,6 again Lev. 18.25,27,28. Ezek.36.13,17.] because it is defiled, it shall destroy (you,) and that with a violent [or, sharp. Compare 1 Kings 2.8.] destruction.

11 If there be any, that dealeth in winde, [i.e. with vain and false prophecies, which are as little able to edifie and comfort the soul, as the body can be fed with winde. Compare Job 6.26. Jer.5.13. and Isr.41.29. Jer.22.22. Oth. with the spirit. i.e. falsely boasteth of Revelation from the spirit of God, see Ezek.13.3. and Hos.9.7.] and lyeth falsely, saying ; [Or, that conversing with wind and falsehood, lieth, saying, &c.] I will prophesie unto you, [as above verl.6.] for wine and strong drink. [Or, by the wine. Compare below 3.5. Isr.28.7,8. Or, of wine &c. i.e. of a fruitful wine-year, all manner of prosperity and peace. See Jer.13.12. and 23.16,17. and chap.29.8,9. Lam.2.14.] that is a Prophet of this people. [i.e. an acceptable Prophet to them, or, for this people]

12 Assuredly I will assemble thee altogether O Jacob, assuredly I will gather the remnant of Israel ; [Heb. assembling I will assemble, and, gathering I will gather. These two last verles are taken by many interpreters, to contain a gracious Evangelical promise of the gathering of the Universal Church, by their King the Messiah Jesus Christ : the prophetical stile usual in such matters, seeming to import this sence ; and God being wont in his severest reproofes and threatenings, oftentimes to intermix most gracious promises, for the comfort of his faithful ones. (Compare especially Jer.16.14,15. Hos.2.13, &c. See also below the last use of chap.3. and chap.4. the first use, &c. the Christian attentive reader may likewise compare, Jer.31.10. Hos.1.11. and 3.5, &c. especially Ezek.36.37,38. Zach.2.4. Others nevertheless, considering what goes before and followes, take it to be a foretelling of the sieges, the straits and desolations of the ten Tribes of Juda by the Assyrians and Babylonians, and the carrying away captive of both their Kings, Hosea and Zedekia. 2 Kin.17.vers.4. and 18.10, &c. also chap.15.6,7. whereof the understanding reader may judge, and see the like phrase, Zach.10.3,4,5. with the annot.] I will set it together, like sheep of Bozra : [a plentiful place for cattle among the Moabites. See 2 King.3.4. and Jer.48.24. with the annot.] as a flock in the midst of their fold ; [or, stabling] they shall be found of men.

13 The thorow-breaker shall march before their face ; [Heb. is marched, and so in the sequel. i.e. he shall surely march. God shall remove all enemies & impediments to his

his work of grace, out of the way, and make the way plain and smooth for it : others refer it to the enemies, as was noted in the former ver. concerning whom the words *thorow-breaker* and *thorow-breaking* are frequently used. See *Psal. 17.* on vers. 4. though, when God delivers his people bodily and spiritually, he likewise violently destroys his and his Churches temporal and spiritual adversaries. See *2 Sam. 5. 20. Isa. 28. 21. & 63. 3, 4, 5. 6. Mich. 4. 13.* [they shall break thorow, and passe through the gates and march forth through the same : and their King shall go (away) before their faces] [see on the former verse] and the *LORD* in their front. [Heb. head, as we use to say, in the head of them, i.e. in the fore-front : leading as it were the Vanguard of his people. Compare *Isa. 5. 2. 12* others understand it, that God being become an enemy and adversary to his people, would be with the enemy, and lead them as their General, against his rejected people. Compare *Jer. 21. 5*, and *Isa. 63. 10.*]

C H A P. III.

Gods judgements upon the Governours because of their tyrannie and basenesse, vers. 1, &c. upon the Prophets, seducing the people and promising peace unto them, 5. from whom Michas doth separate himself, prophesying with great freedom of spirits of Jerusalems and the Temples future desolation, because of the general wickednesse and corruption of the people, Governours, Priests and Prophets, 8.

Morcover said I, hear now, ye heads [i.e. governors] of Jacob and ye chieftains of the house of Israel : [See *Jud. 11.* on vers. 6.] doth it not become you to know the right ? [Or, judgement. Heb. (is it) not yours, or, unto you ? i.e. hearken, doth it not befit you ? is it not your part and duty to know the right or judgement of your God ? yea verily, infers the Prophet. Compare *Jer. 5. 4, 5.* and see of such manner of questioning, *Jud. 4.* on verse. 6. &c.]

2 They hate the good, and love the evil : they rob their skin from of them, and eat the flesh from their bones. [i.e. They flay and lay and squeeze their poor subjects as bare and dry as may be. By these phrases is set forth the extreme, cruelty, baseness, wretchedness and tyranny of the Governours, practised upon their subjects and fellow brethren with whom they dealt as Lions, Bears and Wolves.]

3 Yea they are they, that eat the flesh of my people, and strip their skin off, [Oth. that which they eat, is the flesh of my people, &c. See *Psal. 14.* on vers. 4.] and break their bones, [or, knell them in pieces, for the Heb. word according to some, hath its signification from strong sounding, peales, knells, crackling : The sense is, that, instead of being fathers and shepherds of their people as they ought, they do by open violence without any pity or remorse, waste, bruise, destroy and convert to their own use, all the subjects substance and property, as followeth] and sever [Heb. shread] them, even as in a pot, and as flesh into the midst of a kettle. [the meaning is, They deal with men and the prey they take from them, just as if they were to put so much flesh and bones of slaughterd beasts into a pot to boil. Compare *Ezek. 11. 6, 7.* with the annot. And see the like phrase in the description of these wretches punishment. *Ezek. 24. 3, 4. &c.*]

4 Then shall they call unto the *LORD* ; [When the plagues before mentioned chap. 2. verse 3, 4, 5, 10. shall come and be upon them, then they shall be so impudent yet, that they will presume to call upon God, as if he were bound to help them: but they do it without any true and hearty Repentance, only from the sense of the punishment, and therefore &c.] yet he shall not hear them: but

shall bide his face before them [See *Deut. 31.* on vers. 17. and *Job. 13.* on vers. 24.] at that time according as they made their dealings evil. [or, carried themselves evil in their dealing, as it is laid of the converted, that they made their wayes good. The fence is even as they plagued the poor subjects & had no compassion on them, so shall I requite them in the same kinde, &c. Comp. *Jam. 2. 13.*] 5 Thus saith the *LORD*, against the Prophets, that seduce my people : that bite with their teeth, and proclaim peace ; [Under pretext of love and kindness, murdering their soul like devouring wolves, by their false seducing prophecies. Compare *Ezek. 13. 10, 19.* and *22. 25. Mai. 7. 15.* or, like hunger-starved beasts, tear and devour all that is given them ; and cry peace, peace, bliss and prosperity, as long as you fill their bellies. Comp. ab. ch. 2. 11. *Isa. 56. 10, 11. Ezek. 13. 3.* with the annot.] but he that puts not into their mouths, against him they hallow a war. [i.e. against such they set and incense every one, to arm and make war against them : or, they denounce and prophetic all manner of evil against them, as if they were the only contemners of God and his word. Of the *Hebr.* words hallowing war, see *Jer. 6.* on verse. 4.]

6 Therefore it shall grow nigh for you [By this phale God foretelleth unto these false Prophets not only blindness of understanding (as some take this) but likewise all kinde of other plagues, mischies and sad conditions. See *Gen. 15.* on verse 12. and *Jer. 15.* on vers. 9. *Joel. 2. 21, 31.* &c.] because of the vision, [i.e. by reason of your false prophecies which ye boast to have received by especiall revelation from me. Compare *Zach. 13. 4.* or, so that ye shall have no visions, i.e. be disabled to prophecy any more and so in the sequel, that ye shall not be able to divine. Ye shall then get something else to do then to practise your foretellings and foot-sayings, ye will be taught to minde somewhat else. Compare *Ezek. 13. 23.*] and there shall be darkness unto you because of your foot-saying : [Compare *Ezek. 13. 6, 7, &c.* and see of the *Hebr.* word *Prov. 16.* on verse 10.] and the sun, shall go down upon these Prophets, and the day shall grow black upon them. [i.e. be very obscure *Joel 2. 10.*]

7 And the seers [i.e. those false Prophets, which do falsly brag of visions from me. Of the word *Seer*, see *1. Sam. 9.* on vers. 9. *Ezek. 13.* on vers. 3.] shall be ashamed, and the foot-sayers blush ; and all they together, wrap up their uppermost tip : [or, mustacho, in token of mourning. See *Lev. 13. 45. Ezek. 24. 17, 22.* with the annot.] for there shall be no answer of God. [no divine vision or prophecy, so as to enquire of God, for advice, or to receive comfort from him in the time of affliction. Compare *Psal. 74. 9. Ezek. 7. 27. Amos 8. 11, 12.* or, no hearing (auditoria) as above vers. 4.]

8 But truly I am full of power [The Prophet being well-assured of his calling, of the truth of the divine revelations, and of the gifts of the spirit that sent him, he doth here plainly separate himself from the false Prophets, confirming his prophecies with divine authority, for the instruction of the godly, and conviction of the refractory, and shewing his courage and vindantness in reproofing of sin, notwithstanding the impudent pretences and base flatteries of the false Prophets, among a disobedient people. Compare *Isa. 50. 4. &c. &c.* 6. 11. with the annot.] of [how the Hebrew part cle eth is sometimes taken for of, See *Jer. 51.* on vers. 59.] the spirit of the *LORD*, and (full) of judgement [viz. to publish and denounce the judgement of God, according to his charge, as *Jer. 6. 11.* full of the *LORDS* indignations, &c. or, full of right. viz. Gods right, as *Jer. 5. vers. 4, 5.* also it may have respect to the governours, above vers. 1. and below vers. 9 who ought to know the right, but have it in abomination : this minister of God was quite otherwise disposed] and readiness [or, alacrity, activity, or, ability, courage. Namely to suffer evil, and to go on cheerfully notwithstanding]

standing in my calling, as followeth] for to declare unto Jacob his transgressions and to Israel his sin: [understand, together with the punishment due to them for it.]

9 Hear now this, ye heads of the houses of Jacob, and ye chieftains of the house of Israel: that abhor judgement, [or the right: or make the judgement abominable; to wit, by their wicked abuse of justice] and pervert [Heb. they pervert, i.e. ye are those which pervert &c. as elsewhere frequently] all that is right. [or straight, righteous, equal.]

10 Building [Heb. in the singular, i.e. every one of them is building, viz. great houses and palaces in] Zion with blood, [Heb. bloods in the plural, i.e. slaying and murdering, (See Gen. 37. on vers. 26. Eze. 22. 27. Zeph. 3. 3.) and therewithall the mony which they get by it, or, for their countenancing conniving at, and sparing the murderers and oppritors] and Jerusalem with wrong; [i.e. with robbing, and all manner of injustice. See Jer. 22. 13.]

11 Their heads[The Governours and Judges of Zion and Jerusalem] judge for gifts, [Heb. gift] and the Priests teach for hire [i.e. they suffer themselves to be drawn for mony to teach and preach according to mens palates, when as they should be content with Gods allowance, and hold forth the pure word of God, without regard to men. See Mal. 2. 6, 7.] and their Prophets divine for mony: [meaning the false prophets. God imlieth here, that both in the civil and Ecclesiastical estate among his people, all was corrupted, and to be bought and sold for mony. Compare Isa. 1. 23.] yet do they lean upon the LORD, [not with an holy trust and confidence (which is ever accompanied with godliness) but in hypocrisie, out of an impudent arrogancie, and a vain, bold and carnal presumption. See Isa. 48. 2. Jer. 7. 4, 6, 9, 10. how intolerable this was with God appears by the next verie] saying; Is not the LORD in the midst of us? [as if it were not be called in question, and as if God were engaged to protect them, let them live and do what they pleased] there shall no evil come upon us. [i.e. of all those mischieves and miseries, which the other Prophets do so much preach and talk of, we shall be free enough. Compare Amos 9. 10.]

12 Therefore, for your sake, [That is, for your sins sake, whereby ye have filled and corrupted all things] Zion shall be ploughed like a field; and Jerusalem shall be made an heap of stones, [i.e. be utterly destroyed and laid waste; so little care and regard had God of Zion and Jerusalem and of his holy Temple it self, being thus polluted. These sharp and terrible prophecies, pious Hizkia, in whose dayes they were made, received with a believing and penitent heart, suing to God for mercy and favour, and doubtless doing his utmost for a general amendment. See Jer. 26. 18, 19, 20. and compare above 1. 6.] and the mountain of this house [to wit the Temple] shall be for high places of a forrest. [as Jer. 26. 18. Upon this terrible prophecie there followes a glorious Evangelical promise, touching the mountain of the house of the LORD in the beginning of the next chapter, as likewise towards the end of the same and in the beginning of the fifth.]

C H A P. IV.

A prophecie of the future glory, spreading abroad, and peaceable blessed condition of the Kingdom of the Messias, among the converted Jews and Gentiles, vers. 1, &c. A comfort for the Jewish Church against the approaching Babylonian captivity, by assuring them of the final deliverance from, and victory upon all the Church her enemies, by means of the presence and power of their King Christ, 9.

But in the latter days [In the time of the New Testament, or, of the coming of the promised Messias, our Lord Jesus Christ. See Isa. 2. 2, 3, 4, 5. where this prophecie is recorded almost in the very same words. See the annotat, there] it shall come to passe, that the mountain of the House of the LORD shall be settled upon the top [Heb. head] of the mountains; and he shall be exalted above the hills: and the Nations shall flow unto him.

2 And many heathens shall go, and say; come and let us go up to the mountain of the LORD, and to the house of the God of Jacob; that he may teach us of his ways, and we may walk in his paths: for the Law shall go forth out of Zion, and the word of the LORD out of Jerusalem.

3 And he shall judge among great [Or, many] nations, and punish [or rebuke] mighty Heathens, afar off: [even unto the ends of the earth. See Psal. 2. 8. with the annot.] and they shall smite their swords into spades, and their spears into sickles; the (one) Nation shall lift up no sword against the other, [Heb. Nation against Nation shall lift up no sword] and they shall teach no war more.

4 But they shall sit, every one under his vine, and under his fig-tree, and there shall be none to make them afraid: [Compare Lev. 36. 5, 6. Isa. 11.] for the mouth of the LORD of hosts hath spoken (u.) [therefore it shall surely come to pass.]

5 For all nations shall walk [Meaning all other Nations, that do not submit to the obedience of Christ] each one in the Name of his God; [i.e. Idol. Com. Jon. 1. 5.] but we will walk [we that are of Christs Church, that believe and follow him] in the Name of the LORD our God, [i.e. in his religion, worship, faith, confidence, &c. See 1 Kings 8. on verse 16. 2 Kings 2. on vers. 24] for ever and ever: [that is, both in this life and in that to come.]

6 In that day saith the LORD, will I assemble her, that was halting, and gather her that was banished: [i.e. that for a long time was grievously afflicted. See Psal. 35. and Jer. 20. 10. Zeph. 3. 19. with the annot. The Heb. words halting, banished, are put in the Feminine: understand the daughter of Zion, by vers. 8. that is to say, the remnant of the Jewish Church] and whom I had plagued. [Heb. done ill to. i.e. ill entreated, grievously afflicted, and plagued]

7 And I will make [Heb. set or put] her that was halting for a remnant, [inasmuch that a part yet of the Jews and Israelites, shall believe in and be saved by the Messias. See Rom. 11. 5.] and her that was cast away afar off, for a mighty people: [viz. by the calling and coming of the Gentiles, as above vers. 1, 2.] and the LORD shall be King [or reign] over them, upon mount Zion, from henceforth into eternity. [i.e. from that time, that the LORD shall execute this work of Grace, there shall be no end of his Kingdom: as Luke 1. 33. and so Isa. 9. 6.]

8 And thou sheeps-tower [Heb. Migdal-eder, which some take to be the place mentioned Gen. 35. 21. whereabout Jacobs pitched his tents, close by, or within Jerusalem: others understand it of a Tower built upon the sheepe's-gate, spoken of Neh. 3. 1, 32. See there, and understand by this and the next mentioned place Jerusalem it self, and consequently the Church of God, Christs sheep-fold] thou Ophel [i.e. hill, or hillock. See 2 Chron. 27. 3. and 33. 14. Neh. 3. 26, 27. it may be, that the Church of God hath both these Names given her, in regard of the strength and firmness of the sheep-fold of Christ, and the publick eminencie of his Church in the world] of the daughter of Zion, unto thee shall come; yea, there shall come, the former Dominion, the Kingdom of the daughter of Jerusalem. [i.e. of the people, or inhabitants of Jerusalem, that is of the Church, which is the Kingdom of Christ, the Kingdom of Heaven, where

where Christ is King, typified by the kingdom past of David, and especially by that flourishing and peaceable Kingdom of Salomon. Compare above vers. 4. with the annot.]

9 Now wherefore shouldest thou [viz. Thou halting daughter of Zion] make so great a cry, [Heb. crying cry, or cry (with) cry, i.e. make such a noise and complaint, keep such a stir and lamenting for the sufferings to come yet] is there no King among thee? [as if God should say; it shall seem so indeed, as if ye had neither King nor Counsellour left, when ye shall be carried away into the Babylonian Captivity; but your King is not lost, therefore he shall in due time come forth again, and reestablish his kingdom among you] is thy counsellour perished, [com. Isa. 9. 5. on the word Counsellour] that pain, as of a travailing woman, hath seized on thee?

10 Endure pain and labour to bring forth, O daughter of Zion as a (woman) in travail: [i.e. be content to undergo these pangs and sufferings, there is reason for it; it must first be so, before it can be otherwise; the issue will be sweet and comfortable. Compare Isa. 26. verle 17, 18, 19.] for now [that is, ere long, shortly, See Hos. 10. on verl. 3. and below chap. 5. 4. and chap. 7. 10.] thou shalt indeed go forth out of the City and dwell in the field, [i.e. go itaying and wandering, forth out of thy land, and be scattered abroad] and come even into Babel, (but) there thou shalt be rescued, there the LORD shall Re-suum thee [in token that thy King is safe still, and to typifie or shaddow forth the spiritual Redemption, and setting up of the Kingdom of Christ, the true and only Redeemer of his people. See Gen. 48.16. Job 19.25. Isa. 59.20.] out of the hand [Heb. palme] of thine Enemies.

11 Now indeed there are many heathens assembled against thee; [O Zion, or daughter of Zion] that say let her be profaned [by bloodshed, abusing, plundering and all manner of Desolation] and let our eye look on Zion; [i.e. take pleasure and delight in seeing their ruin and destruction. Compare Psalm 22. on verl. 18.]

12 But they do not know the thoughts of the LORD, [They viz. the heathen, Jerusalems Enemies] and understand not his councell; that he gathereth them as sheaves for the threshing floor. [after that he shall have made use of the Enemies, for the chastening and humbling of his people by them, then shall he execute a terrible Judgment upon those Enemies. Compare Isa. 21. on verl. 10. and Jer. 51.33. Joel 3.13, 14. with the annot.]

13 Get thee up and thresh, O daughter of Zion; [Trample and crush them under thy feet now, (those thine oppresours and Enemies) and that through the power of thy own Head and King Jesus Christ. Com. Isa. 41. verl. 15,16.] for I will make thy horn iron, [Heb. put, or set, and so in the sequel: that is, I will make thy power invincible. See Deut. 33. on verl. 17.] and thy hoofs brass, and thou shalt beat in shivers many Nations; and I will banne their garn unto the LORD, and their substance to the Lord of all the earth; [this hath respect to the utter destruction or banning of a Nation in that sort, that the people being destroyed, all their goods were consecrated to the LORD. See Deut. 2. on verl. 34. Jos. 6.17,18,19. and Compare further, Zach. 14.20.]

14 Now troop together, [i.e. do your best and utmost, gather and make up all the forces and power you are able: as if the Lord should say; seeing, that for this time, it must needs happen so, by reason of your sins as was said verl. 10,11. it shall be altogether in vain, whatsoever you shall enterprize against it; strive and stir never so much to the contrary, you must away to Babel. The speech addresseth it self to the inhabitants of Jerusalem, with whom the Prophet solts himself in the sequel, by the word us. Yet some do hold this to be the

speech of God, deciding the Babylonians; as if he should have said: Even do thy best, thou warring Babel, (as doubtless thou wilt do) yet shalt thou not be able thereby to hinder, or retard the work of Grace which I intend for my people, whereof in the next chapter, Oth. Now shalt thou be heaped (or packt) together with troops, to wit, by the siege, as followeth. Some do make this Verle the beginning of the next chapter] thou daughter of the trop, [i.e. thou warlike nation, as thou thinkst thy self to be for experience in war, and readiness of forces and provisions; and therefore, daring all, and fearing none; or, thou that art wont to make excusions with thy troops and companies, to set upon and strip the travellers and passengers, as so many high-way theives and robbers: as above chap. 2.8. See of the Hebr. word, signifying a Companie, or troop of soldiery, &c. 2 Sam. 3. on verl. 22. Jer. 18. on verl. 22. and Compare Israels example, Hos. 4.2. and 6.9. and 7.1. as for the phrase daughter of the troop, compare Job 5. on verl. 7. and Zach. 4. on verl. 14.] He shall put a siege against us: [He, viz. the Enemie, the King of Babel. These are words of the prophet, as if he had said; this shall assuredly betide us, practise or prepare to the contrary, whatsoever ye may] they shall [mite the Judge of Israel with the rod upon the Cheeks, that is, basely abuse and vilifie the Rulers or Governoirs of the people. See 1 Kin. 22.24. Job 16.10. Psal. 3.8. Lam. 3.30. with the annot. This was a sign that their earthly kingdom should have an end; in lieu whereof there is promise made in the sequel of a new and heavenly King the Messia.]

C H A P. V.

A Prophecie of the Birth of our Saviour Jesus Christ at Bethlehem, and the Conviction of the Gentiles, verl. 1. of his Royall feeding and Governing of his; and of the power and meanes of his Church against her Enemies, 4. of the wonderfull growth, terribleness, victorioufulness, safetie and holines of the Church, and Gods vengeance against the Disobedient.

And thou [i.e. As concerning thee] Bethlehem Ephrata, [See Gen. 35. 16,19. Jud. 12.8. with the annot. Hebr. Bethlehem, i.e. house of bread; as Ephrata, or Ephrata (which also was the name of Caleb his wife, 1 Chro. 2. 19, 24.) signifies fruitfulness] art thou small [i.e. indeed thou art not small Matt. 2. 6. or although thou be small, &c. yet, &c. Oth. it is (a) small (thing, or matter) that thou art among &c. (Compare the annot. on this place made by the chief priests and scribes before King Herod, Mat. 2.6.) the sense is; thou art but small in deed, as to thy outward appearance, but thou shalt be exalted to great dignity, by the birth of the Messia and our Saviour Jesus Christ] among the thousands of Juda? [or Leaders, Princes of Juda. This hath respect to the dividing of the Tribes into their Thousands, each Thousand having their peculiar Head and Leader, or Chieftain; (See Jud. 6.15. 1 Sam. 10. 19. with the annot. and 2 Chro. 12.20.) therefore you have it, Mat. 2.6. among the Princes, or Leaders, Guides, Dukes: the Hebrew words also that signify both Thousand and Leader, are neer of kin, and derived from one and the same root] out of thee shall come me forth [words of God the Father] he that shall be [Hebr. for to be] a Ruler (Dominator) in Israel: [this is to be understood according to his humane nature; and in regard that the Eternall and self-subsisting word of the Father, was to be made flesh, the same should be born in Bethlehem, and so Come forth, or proceed out of it] and whose goings forth are of old, from the dayes of Eternity: [i.e. before the Beginning of the Creation, from eternity, or everlasting times. Compare Prov. 8.22,23,24,30.31.]

John 1.1. and 17.5. that the Hebrew word *Kedem*, being used of God, doth sometime signify Eternity, thereof see *Deut.* 33.27. with the annotat. Oth. though his goings forth &c. as the word *goings or coming forth* in the former clause was used of Christ's coming forth out of Bethlehem, according to his humanity, being to be born there, of the virgin *Mary*. So the same word is used here for his everlasting coming forth or proceeding from the Father, thereby to signify his eternal Godhead and Divine generation from the Father: and that in the plural, *goings forth*, which is not unusual in the Hebrew tongue, especially to signify some great and extraordinarie matter. (See *Obad.* 21, &c.) Such as indeed the Co-essence of the Son with the Father, and his incomprehensible birth and generation out of him. See *Heb.* 1.3.]

2 *Therefore shall He [God] deliver them [the Jews] up,* [Or, leave them, to wit, under the dominion and power of their enemies, both Babylonians and others, until their King, the Messiah, come] until the time, that she which is to bring forth, shall have brought forth: [i.e. until the Israelitish Church, by means of the Apostles preaching shall bring forth abundance of spiritual children, both of Jews and (especially) Gentiles. Compare *Isa.* 54.1, &c. and chap. 66.7, 8, or, (as some) until the travail and pangs of children (i.e. the sufferings of the Jewish Church) be past, and the joy be come of the woman delivered. Compare above chap. 4.9, 10. *Job.* 16.20, 21. This may likewise plainly be understood of the birth of the Messiah, by the virgin Mary. Compare *Isa.* cha. 7.14.] then shall the remnant of his brethren convert themselves, [viz the brethren of the Lord Christ, that is, the elect or chosen ones among the Gentiles, which shall joyn themselves to the Communion of Christ and his Church, and be united together with the Jews under one head by faith. See *John* 10. 16. *Heb.* 2.11. 12. *Eph.* 2. 11, 12.] with the children of Israel. [Oth. unto: the sense being one.]

3 *And He [viz. the foresaid Lord and Ruler, Messiah] shall stand;* [i.e. be awayes exercising of his office, as a faithfull shepherd, that keeps good watch over his flock, and is awayes ready at hand in their behalf. Compare below chap. 7. 14. *Zach.* 1. 8. and 3. 5. and the phrase with *Zach* 14.4. 12. or he shall stand, i.e. subist, have a stablished Dominion.] and shall feed [as a shepherd doth his flock, with the staff or rod of his word and spirit: or feed, that is, govern, in the same fence. See 2. *Sam.* 5. 2, &c. Therefore also, instead of ruling, (above verle 2.) *Matthew* hath the word feeding chap. 2.6.] in the power of the *LORD*, in the highness of the name of the *LORD* his God; [i.e. his Fathers, which is also his own. See *Job.* 10. 38. and 14. 10. and Compare *Job.* 5. 18. *Phil.* 2. 6. *Heb.* 1. 3, 5.] and they shall dwell, [i.e. his subjects or sheep shall enjoy a quiet, stedfast and assured condition under this Ruler and shepherd. Compare above 4. 4, &c.] for, [or, when] now, [ere long, in his due time. See above chap. 4. 10.] he shall be [or, become, wax, grow] great [Oth. made great i.e. his honor and glory shall increase, be spread abroad and grow famous, by meanes of the gospel, and throw the effectual operation of the holy Ghost among the heathen] unto the ends of the earth. [i.e. he shall shew forth his greatness and glory, to the utmost ends of the earth.]

4 *And this (man) shall be peace:* [This is put in as the Reason, why the Church shall dwell so securely and peaceably, as was promised in the former verse, because Christ was to be peace. i.e. he should send and give them his spiritual and divine peace, so assuredly, and to all intents and purposes, that no enemy shall be able to bereave her of the same (Compare *Jud.* 6. 24. and *Job.* 14. 27.) however shee must endure much in the world, against which shee is comforted in the sequel] when Assur shall come into our land and when he shall enter

into our palaces, then shall we put against him, [or, raise, cause to rise upon him: chuse, call, appoint and ordain, viz. by and under the conduct and government of our king and his spirit. See *Ephes.* 4. 11. &c. 20. 28. and likewise chap. 13. 2, &c.] seven [i.e. a sufficient number, or a good many a certain number put for an uncertain. Compare *Eccle.* 11. 2. with the annot.] Shepherds, [i.e. Ecclesiastical and civil rulers and governors; or, warlike Commanders, as the soldiery likewise are called flocks. See *Jer.* 49.19, 20. with the annot.] and right Princes [or principal persons, lieutenants, governors. See *Ezek.* 32. on ver. 30.] out of men. [Heb. of the, or, of a man, or, of men, i.e. according to some, of the common sort of men. Compare *Psal.* 4. on verl. 3. so that the very meanest of Gods Church, by a lawful calling, and the spirit of Christ, shall be sufficiently enabled to make resistance: according as God for this very end did call, enable and institute Moses and Aaron &c. and Christ his Apostles, out of the multitude, and others afterward by their means, and his people. See *Act.* 4.13. or, it may be taken thus, the Princes of men. i.e. the excellentest and ablest or best gilded persons among us. Compare *Psal.* 149. 6, 7, 8, 9. with the annotat. also 2. *Cor.* 10. 4, 5, 6. and *Job.* 16. 8, 9, 10, 11. In this verse the Chnrch is brought in, shewing forth her quietnes, and the confidence shee put in this King of hers against all enmity and hostility whatsoeuer. Compare *Isa.* 41. 25. and 59. 19. with the annotat. The plainest sense of these figurative words seems to be; when the enemies of the Church, the children of this world (typified by the hostile Assyrians, and the Land of *Nimrod*) shall molest them, (which shee knowes well enough before hand, will happen unto her) that they shall be sufficiently, yea abundantly provided then by their King (who is said, to deliver from Assur, verl. 8.) with means of resistance and revenge, for to maintain their spiritual good estate, and to punish their adversaries: (as well altogether, as if shee were able to draw forth and put into the field seven or eight good armies under so many able Generals or chief Commanders, against the Assyrians and Chaldeans:) and that first, by the sword of the word of God, and the means of Ecclesiastical discipline, (which are the spiritual weapons of the Church) managed by the shepherds and governors of the Church, (whereof only some would have this to be understood, as also of the conversion of the aforesaid enemies to the Communion of the Church, together with their Ecclesiastical and spiritual government) and afterwards also now and then, outwardly and corporally, (as others here infer) when it shall please the Son of God, to eale and deliver his Church from the assaults and pressures of her enemies, by his Champions, whom he is able to raise at all times, for the good of his people, until at last he shall surely and perfectly destroy and confound them for ever. Compare verl. 9. and 15.]

5 *Theje shall eat up the Land of Assiria with the sword, and the Land of Nimrod,* [See *Gen.* 10.8, 9, 10.] in the entrances thereof, [Or, openings, doors of the Land. i.e. the borders, or frontiers, or open places thereof, where it lies most open. Oth. with its (the Lands own) naked swords; another like Hebrew word being likewise taken thus. See *Psal.* 55. 22. with the annot.] thus shall he rescue (us) from Assur, [he, viz. the ruler that is to come forth out of Bethlehem, shall do all this, making use of, and blessing to that end all the means aforesaid] when the same shall come into our Land, and when he shall enter into our borders.

6 *And Jacobs remnant shall be in the midst of many nations,* as a dew from the *LORD*, as drops upon the herb, [In regard that out of Jacobs remnant there were to proceed Christ (after the flesh) and his Apostles, and consequently out of the universal Church teachers from time to time, who by the preaching of the Gospel of saving

Saving Grace, should sprinkle and moisten many Nations, as with a heavenly Dew, and gentle drops of rain, whereby the spirit of the *LORD*, (whose alone work this is) should so work in the hearts of the Elect, that multitudes of Believers should spring up, or be born and grow up thence, and spread, and flourish, &c. Compare *Psalm* 110.3. *Isa.* 26.19. and 66. 8.9. *Ezek.* 47.7. with the annot. &c. 1 Cor. 3.6,7.] which waits for no man, nor attends any children of men. [and consequently, shall be the meer and sole Work of God from above. Compare *Job* 38.26,27. and the notes.]

7 *Yea the Remnant of Jacob shall be among the Heathen, in the midst of many Nations; as a Lyon among the beasts of the forest, as a young Lyon, among the flocks of sheep:* [That is cheerfull and courageous in his way, and terrible to his enemies through the invincible power of their Head *Christ*, (the Lion of Juda, *Rev.* 5. 5.) and of his spirit. See *Job*. 16. 33. 1 *Job.* 5.4,5. Some do here oppole the Dew of the Church, as pleasing and acceptable for the penitent, and the Lion, as Dreadfull to the impenitent and obstinate, in the Use of the keyes of the Kingdom of Heaven] who passing through, doth trample down and tear, that none rescueth. [See *Psalm* 7. 3.]

8 *Thine hand* [i. e. Thy power, O Jacob, from what goeth before. Compare *Gen.* 49 verl. 8. and see *Fon.* 16.on verl. 6.] shall be exalted above thine adversaries: and all thine enemies. [not only the spiritual ones, but at last, all the corporall also, as verl. 15.]

9 *And it shall come to passe in that day, saith the LORD, that I shall cut off thine horses, out of the midst of thee; and I will destroy thy charers.* [By this and that which followeth, the *LORD* implieth; that he will take away all these meanes, whereby his people had for so long a time dishonour'd him; to wit, their fleshly arm, all their vain, idolatrous and devilish refuge and Confidence; and on the contrary so cleanse and sanctifie his Church, that thence-forward she shall trust in none but him alone, serve and worship him alone, and being safe and secure under his Protection, through his power and Judgments, shall triumph over all His Enemies. Compare *Hos.* 2.7. and 14.4. with the annotations.]

10 *And I will destroy the Cities of thy land: and I will break down all thy Forts.*

11 *And I will destroy the witchcraft out of thine hand: and thou shalt have no fuglers.* [See *Lev.* 19. on verl. 26.]

12 *And I will destroy thy carved Images, and thy standing Images out of the midst of thee: that thou shalt bow down no more before the Work of thy hands.* [i. e. before thine idolatrous images.]

13 *Moreover I shall destroy the groves out of the midst of thee:* [Understand those, which were made and dedicated in honour of the Idols, and used for their worship. See *Deut.* 12. on verl. 3. and 18. 21. with the annot. and compare herewith *Ezek.* 43.7,8,9.] and I will lay waste thy Cities.

14 *And I will in wrath and fury aet vengeance against the heathen: that hear not.* [i. e. That obey not. Compare *Isa.* 60.12. *Afer.* 12.17. Others which (viz. vengeance, i. e. the like) they have not heard, that is, such as never was heard of before.]

deciet; together with the Idolatrous practise of Omri and Achab, he threatneth them with Desolation, Famine, helplessness, and the sword, 10.

Hear now what the *LORD* saith: Get thee up, contend (or plead) with the mountains, and let the hills hear thy voice. [Some take this as against the mountains; and understand by the mountains, the Great ones, and by the hills, the meaner sort, or common people. But it should seem, the particle *with*, here implies as much as if the *LORD* had said, Take in the mountains for your aide, or as witnesses, or do it before, by, or in presence of, &c. for the Lord bids the Prophet in the sequel, to speak unto the mountains, to the further Conviction and Confusion of men. Compare *Deut.* 6. 26. and chap. 32. 1. and above 1. 2. and the notes.]

2 *Hear, ye mountaines, the Contreverſie of the LORD, as also ye ſtrong foundations of the Earth;* [i.e. thou Earth ſo ſtrongly founded: or ye foundations, ground-works, roots, cuttings off (as *Fon.* 2. 6.) of the mountains, rocks and clifts, which are as it were the strength and ſirmness of the Earth] for the *LORD* hath a coniroverſie [or, plea, caufe, procesſe. Compare *Isa.* 1.18. and chap. 5.3,4 and 43.16. with the annot.] *with his people, and he will go to law with Israel.*

3 *O my people, what have I done unto thee?* [*Com.* *Fer.* 2.5,31.] and wherewith have I tired thee? [or made thee weary, have been toilſom and troublous to, or moleſted thee? as if the *LORD* ſaid; your own Conſciences conuince you, that I never dealt ill, but on the contrary, alwayes well with you: What reaſon haue ye then, that ye carry your ſelves ſo revoltingly and daileingly againſt me?] *teſtifie againſt me.*

4 *Surely I have brought you up out of the land of Egypt, and delivered you out of the house of Bondage:* [Hebrew, house of Bond-men, or ſervants, ſlaves, as frequently. See *Exod.* 20. 2.] and I ſent away before your face, [viz. for to conduct and affiſt you, both in ſpirituall and temporall concerneſts. See *Isa.* 63. verl. 11,12.] *Mofeh, Aaron and Mirjam,* [as being alſo a Prophets. See *Exod.* 15.20. *Num.* 12. 2.]

5 *My people, Remember but, what Balak the King the king of Moab conſulted, and what Bileam the ſon of Ecor, anſwered:* [viz. How that the King ſought and indeuoured by all meaneſs poſſible and deviſable, to bring my Curse upon you, and how I changed the ſame into a glorious bleſſing. See *Num.* 22.5. and 23.7. and 24.1, 14. *Deut.* 23.4,5. *Fos.* 24. 9, 10. *Rev.* 2.14.] (and what hapned) from Sittim, [where ye committed ſuch abominous whordom with Baal-Peor, *Num.* 25.] even unto Gilgal; [where, according to my promiſes, notwithstanding your manifold unthankfulneſs, I led you on dry foot through the Jordan, and brought you into the land of Promife: a new, as it were, conuirming my Covenant there with you, by the Circumciſion. See *Fos.* 3. and chap. 5.2, &c.] that ye might know the righteouſneſſeſs of the *LORD*, [i. e. thofe Righteous acts which the *LORD* performed for you againſt your Enemies, vouchſafing you thofe glorious victories againſt the Kings of the Midianites, and Sihon and Og. See *Num.* 31.7,8. *Deut.* 2.33. and 3.3. Some do understand by the righteouſneſſeſs of the *LORD*, his great faithfulness in keeping of his promiſes, or his endleſs compaſſions. Compare *Jud.* 5.11. and *1 Sam.* 17.7. *Dan.* 9.16. with the annot.]

6 *Wherewith ſhall I* [Here the people is brought in, as making anſwer to the foregoing words of the Prophet, and demanding what they ſhould do then, that might be pleaſing to God] *come towards the LORD,* [i. e. go to meet him: thus the Hebr. word is taken, *Deut.* 23.4. *Neh.* 13.21. &c. or prevent, i. e. eschew his wrath and punishment] (and) *bow me before the high God?* [Hebr. the God of highneſſeſs] *Shall I come* 1984725

C H A P. VI.

A Declaration of Gods Contreverſie with his people, by reason of their unthankfulneſſeſs for his Continuall mercies, verl. 1. God rejecteth their ſacrifices, and ſhewſ what it is he requireth, and they stand bound to perform, 6. and foruſmuch as the contrary was known among them, to wit, unrighteouſneſſeſs, oppreſſion, lies and

towards him with burnt offerings & with calves of a year old? [Heb. sons, or, children of a year?]

7 Should the LORD take pleasure in thousands of Rams? in ten thousands of oyl-brooks? [This may be taken, as the Prophets answer upon the peoples question going before, he by this other quere exprefely acknowledging, that the outward offering would be nothing to purpose in this case, though they brought never so many] shall I give my first born (for) my Transgression? the fruit of my wombe (for) the sin of my soul? [the people instanceth, further implying, why if beasts will not do it, shall we offer up men then, even our own first born? would that be availing to make our peace with God? according as they were wont to sacrifice their children to the idols after the manner of the heathen. See Lev. 18. 21. 2 Kings 23. 10. Jer. 7. 13. and 19. 5, 6. Ezek. 16. 20, 21. and 23. 39. with the annot. Thus the Prophet doth most lively exprefes, what thoughts they had in their mindes, and wherein they, as hypocrites, did place true Religion and conversion.]

8 He [viz. the LORD] hath made known unto thee what is good: [namely, by his word; so that ye can pretend no ignorance, and notwithstanding ye proceed clean contrary thereunto (as they are told of it in the sequel) and yet ye go about to perwade your selves as if God must needs be well pleased with your offerings, and that nothing else can be required at your hands] and what is it the LORD requireth of you, but to do right, [or, judgement, See Gen. 18. 19. 1. Kings 10. 9. Jer. 4. 2. with the annot. These things which God required at their hand were so plainly and frequently exprefst in the word of God, that doing the contrary (as they did) they could not but be extreme guilty] add to love mercy and to walk humbly [Heb. humbly be walking, or to humble ones self (with) walking, or, walking. See of the like joyning of two verbs together, Psalm. 45. on vers. 5.] with thy God. [See Gen. 5. on vers. 22.]

9 The voice of the LORD calleth to the city, [viz. Jerusalem. Some apply it to Samaria, from verse 16. or to both these capital cities. The sence is, That yee do clean contrary, to what ye know God requireth of you, the same is sufficiently made known and daily preached and published unto you by his prophets, and by my self at this time] (for thy Name [i.e. thy self, O LORD, full of Glory and Majesty,] feeth the substance.) [i.e. thou seest all things. See Deut. 28. on vers. 58. or what there is, i.e. every thing, or all that passeth, how it is outwardly and inwardly conditioned. Oth. feeth after the wisdom (which consists in true Repentance) Oth. the wisdom (i.e. a wise man) shall see thy Name, i.e. he shall perceive that Thou art He that doth it, that they are thy words and works, and govern himself accordingly. See of the Hebrew word, Job. 5. on verse 12.] Hear the Rod, [i.e. the prophesie of Gods rod, that is of his plagues and punishments. See Job. 9. 34. Isa. 10. 5. Lam. 3. 7. with the annotat.] and who appointed it. [i.e. him, that ordered or set the place and time for this rod, or that (evil) or, by way of question, who hath appointed it? viz. but God, or besides him. See the like words of the sword of the LORD, Jer. 47. 7. and Compare Isa. 30. 32. with the annotat.]

10 Are there (not) in every wicked (man) house yet, treasures of wickednesse? [i.e. such as are gotten by wicked and violent or other wrongfull means; yet, that is after so many divine warnings and chastisements. Oth. (hath not) every one yet a wicked house? or, a house of a wicked one? and treasures of wickednesse? but it should seem the prophet hath regard here to the generality of wickednesse, that every one was practising still all manner of wrong and wickednesse, or as some, are there not in the house of the wicked (man) yet treasures of wickednesse? Compare bel. chap. 7. 2, 3, &c. Yet the Hebrew word (here extant in the Text) may likewise

be taken for is or are. See the like 2 Sam. 14. 19. in the annotat. whence this diversity ariseth] and a scant Ephra [or sharp, i.e. such a one as is too little. Heb. an Ephra of leanness or meagerness. Of the Ephra. See Exod. 16. on verse 36. and Deut. 25. 15, 16. Ezek. 45. 10, 11, &c.] which is to be abhorred? [or, is abhorred, ought to be abhorred.]

11 Should I be clean, [i.e. can any one be clean, &c.] with a wicked billance? [Hebr. biances of wickednesse] and with a bag of deceitfull weight? [Heb. weighing stones of deceit. They had their weights in bags. See Lev. 19. on vers. 36. and Deut. 25. 13. &c. in no wise, doth he mean, shall the Lord, account them clean, but he shall account of and deal with them, as followeth.]

12 Because her [viz. Jerusalems, from v. 9. or thus, whose (viz Jerusalems) rich &c. and whose inhabitants &c.] rich people are full of violence, and her inhabitants [speak lies; and their [i.e. her inhabitants] tongue is deceitfull [Heb. deceit,] in their mouth.]

13 Therefore shall I also disease thee, [i.e. you the inhabitants or people of Jerusalem; I will punish you with diseases, sicknes, faintnes, &c.] smiting (and) wounding you for your sins.

14 Thou shalt eat, but not be satisfied, and thy preying down, [viz. wherewith others shall bring down thine insolent and haughty course and carriage. See above chap. 2. 3.] shall be in the midst of thee [or within thee, in the inmost of thee. This may be understood of the great straits, which they shou ld be reduced unto within the city, during the siege by the Babylonians. Some take it, as if God said, Yee shall be the cause your selves of all your miseries, and no body else; and ye shall be fain to see it with your own eyes, how ye shall decay from time to time, untill ye be utterly ruined] and thou shalt lay hold on, [or, remove, transport, transpose from one place to the other, viz. your wives and children; your goods and substance, for to save and secure them, but in vain] but not get away, and that which thou shalt get away, [i.e. shalt have shifted to another place, and conceive it free and safe there out of harms way] I will deliver up to the sword.

15 Thou shalt sowe but not reap: thou shalt tread [i.e. prels] Olives, [Heb. the olive-tree] but not anoint thee with oyl; and must, [i.e. tread grapes. Compare. Amos 5. 11. Zeph. 1. 13.] but drink no wine.

16 For, the institutions of Omri are kept, and all the work of the house of Achab; [Understand the idolatries which Omri and his son Achab; so highly advanced among the ten tribes. See 1. Kings 16. verse. 16, 25, 30, 31. with the annotat.] and ye walk in their consultations. [i.e. those of Omri and Achab, by all means and practises to introduce and settle that idolatry, and to frame and fashion all the land accordingly] that I may make thee a desolation, [i.e. whereby ye do even constrain me that I must &c. Compare Jer. 18. 16. and 27. 10, 15. and 32. 31. Lam. 2. 4. Ezek. 8. 6, &c. with the annotat.] and her [Jerusalems] inhabitants, a whistling; [See 1. Kings 9. on vers. 8.] thus shall ye bear the reproach of my people. [i.e. the punishment of the reproach and shame, which ye have put upon my people, (especially the poor and needy ones among them) by all the fore-said base and wicked practises of yours: or, the reproach of my people, i.e. that which my people hath deserved. So, reproach of my youth. i.e. that which I have deserved in my youth, or, brought upon my own neck, by the sins thereof. Jer. 31. 19.]

all corruptions of great and small ones, for which Gods judgement is at hand verse 1. &c. She gives warning not to confide in men, and puts her confidence in God, 5. She triumpheth by faith over her enemies, and God conforteth her with his future work of grace by the Messia, their shepherd, though Canaan should lie waste, 11. Whereupon the Church doth cheerfully speak to Christ, 14. God promiseth to shew her wonderfull things, 15. She prophesies of the confusion of the enemies of the Gospel, 16. She stands in admiration of the grace of God, and waits in faith for the coming of Christ 18.

AT me ! [This is a lamentation of the Prophet, in the church her Name, for the generall corruption of the people.] for I am, [or, that I am, &c.] as when the summer fruits are gathered in, as when the gleanings in the vintage are past : [Heb. as the in-gatherings of the summer fruits or, of the summer, and as the in-gleanings of the vintage. i.e. it is with me as with a passenger, or wayfaring man, which after the fruit and vintage-time, findes no where ought to refresh himself with all in his travel, which proves very irksome to him ; so, it plies the Prophet, or the Church, here, doth it afflict and grieve me exceedingly, that I can see and perceive so little of any goodness among the people ; as is further explained in the sequel. Compare herewith Deut. 32. 32. Psalm. 12. 1, 2. and 14. 2, 3. Isa. 24. 33. Jer. 5. 1. Eze. 22. 30. Hos. 11. 7, &c.] there is no grape for to eat, [or, bunch (of grapes) as Numb. 13. 23, 24.] my soul desireth early-ripe fruit (those) my soul desireth. [i.e. such as is very gratafull, which are much longed for, and give great content, where they may be had. See Isa. 28. 4. Jere. 24. 2. Hosea. 9. 10. with the annot.]

2. The kind (one) [Compare Psal. 12. 2. Isa. 57. 1. with the annotat. there] is perished out of the Land ; [Oth. from the earth] and there is none upright [Heb. right or straight. See Psal. 7. on vers. 11. the same word occurs also below vers. 4.] among men : They lurk all for blood ; [Heb. bloods, in the plural. i.e. killing and murthering. See Gen. 4. on vers. 18. and chap. 37. on vers. 26.] they hunt every one his brother with a hunting yarn : [for to get him into their net by all manner of practises, that they may take and swallow him up like a prey. Compare Psal. 10. 8, 9, 10. and Eze. chap. 19. 3, 6, &c.]

3. (With) both hands to do evil most readily ; [so the Prince requireth, [To wit, gifts and presents. Compare Hos. 4. 18,] and the Judge (judgeth) for recompense : [i.e. bribes. Oth. read from the beginning of the verse, thus. The hands are for evil to do good, i.e. to further the cause of any : the Prince requireth, (to wit, presents,) and the Judge (to wit requireth) recompense : or thus, to do good the hands are for to do evil &c. or, for evil the hands are very valiant &c. or, that both hands may do evil, or, both hands (are about, or busied) to do evil, or readily, to purpose, masterlike, craftily i.e. to do hurt and wrong. They endeavour and strive all they can, all their minde is set and bent to it : of the Heb. adverb here used, see Jere. 4. 4.] and the great (One,) [See 2 Kin. 25. 9.] he speakest the destruction of his soul, [that is, he scruples not, nor is ashamed to speak of and utter forth, what mischief hurt and wrong he intends to others : or that whereby he doth bring his soul into utter destruction : or, whatsoever he hath but a mind or desire to, the same he dareth to professe in words and act in deed, be it never so base or unjust. See Psal. 27. 12. and compare above chap. 2. 2.] and they shall twist it close together. [viz. their basenesse and villanies ; even as divers small cords, or, ropes, are with great force woond and twisted together to make great ones, as cables, or cart-ropes, so do they draw and twist all their practises close together, combining themselves, and conspiring

together, by mutual strength and support, the better to compass and accomplish their wicked plots and designs. Compare Eccl. 4. 12. Psal. 129. 4. Isa. 5. 18.]

4. The best of them [He among them, whom one might account the least guilty] is like a thorn, [See Eze. 2. 6.] the most upright, is sharper then a hedge of thorns : [Compare Prov. 15. 19.] the day [i.e. appointed time. See Joel 1. 15.] of thy watchmen, [i.e. Prophets understand that day, which the Prophets (sent to thee from God) have foretold thee. See Eze. 3. on vers. 17.] thy visitation, [or, of thy visitation, understand, that day of thy visitation, i.e. punishment. See Gen. 21. 1.] is come ; [i.e. shall surely come, the time is near hand, wherin God shall visit you] Now [very soon, suddenly. See Hos. chap. 10. on vers. 3.] shall their [those foresaid wicked wretches their] confusion be ; [even as they brought in all manner of confusions, and twisted all manner of wicked practises together, so shall they now themselves be entangled and entangled with utter confusion and desolation, insomuch that for distress they shall not know which way to turn themselves, what to do or leave undone. Compare 2. Chro. 26. Jer. chap. 39. Eze. chap. 4. 3, 4, 5, 6, 9, 10, 11.]

5. Do not believe (or, trust) a friend ; [All truth and faith is gone, doth the Prophet imply. Compare Jer. 9. 4. 5. Some take this and that which followes, as a wholesome advice, which the Prophet gives to the godly, of what they are to avoid and eschew] confide not in a principal friend : [or guide, leader, him that should advise and instruct you in all things. See Ps. 55. 14. Pro. 16. 28. and 17. 9. with the annotat.] keep the door of thy mouth [that thou discover not the secrets of thy heart, for to be deceived, or betrayed] from her that lieth [or, sleepeth, lieth asleep : as lying down is taken for sleeping and afterwards for dying also, or falling asleep. See Deut. 31. on ver. 16.] in thy bosom : [meaning the wife. Compare Deut. 13. 6. and see the annot. there. Hebr. the lying or lyer-down (sem.) of thy bosom.]

6. For the son despiseth the father, [Or, dishonoureth, little-esteems, meanly values &c.] the daughter riseth up against her mother, the daughter in law, against her mother in law : a mans enemies [this place our Saviour made use of, though to another intent] are his household. [Heb. men or people, folks, of his house. i.e. those of his own family, are unfaithfull to, deceive, and betray him.]

7. But [Or, therefore] I will look out after the LORD, [Or, keep watch. Compare Psal. 5. 4. with the annot. this the Prophet speaketh in the name of the Church, or, the Church her self is brought in here, cheering up and encouraging her self by faith in Gods mercy and promises] I will wait [or, hope] in the God of my salvation. My God will hear me.

8. Rejoyce not over me, [For being now in trouble and affliction] O my enemy ; [in the feminine. i.e. thou congregation of the wicked, my persecutress : the Church compares her self to a woman, and so she doth likewise her enemies] when I am fallen, [viz. into miserie and adversitie. See Prov. 24. on vers. 16.] I shall rise up again ; [Or, I stand. Heb. properly, I am risen again, i.e. I shall rise again assuredly ; to wit, out of my misery and trouuble] when I shall have sat in darkness, [See Gen. 15. on vers. 12.] the LORD shall be a light unto me. [Or, when I sit &c. the LORD is a light unto me. See Psal. 27. on vers. 1.]

9. I will bear [viz. with a penitent and patient heart, as the sequel shewes] the indignation of the LORD ; [i.e. the plagues and chastisements proceeding from his indignation. Compare Eze. 7. on vers. 3.] for I have sinned against him, until he plead my plea, and execute my right ; [i.e. make my right plainly to appear, which I have and maintain, nor in Gods regard (before whom I do acknowledge my self guilty) but against my ene-

mies and persecutors. See *Psal. 35*. on vers. 1.] *be shall bring me forth to the light*, [or, produce, advance me, bring me out of the darkness before mentioned, ver. 8.] *I shall see (my delight)* [this is inserted here to compleat the sense of the Heb. phrase. See *Psal. 22*. on vers. 18. and so in the next verse] *in his righteousness*. [Oth. *I shall behold his righteousness*. Whereby he shall right me against my adversary, delivering me, and punishing her: or, his salvation, which, according to his promises, he shall shew unto me. Compare above chap. 6.5. with the annot.]

10 *And my enemy, she shall see it, and shame shall cover her*; [Oth. *Thou (O LORD) shalt look upon mine enemy, to wit, with an angry Countenance, and cover her (with) shame*] *that saith to me; where is the LORD thy GOD?* *mine eyes shall see on her*: [to wit, my desire, my expectation; or, Gods righteous vengeance. See *Psal. 54*. 9 with the annot.] *Now* [i.e. very shortly, ere long, as above chap. 4.10. and 5.4.] *she shall become a trampling, as mire in the street*. [i.e. be reduced to extremity of shame and reproach. See *Job. 30.19. Isa. 41.25. Psal. 40.3*. with the annot. also 2 *Sam. 22.43.* and *Psal. 18.43.*]

11 *At that day when he shall rebuke thy* [This is a speech address to the Church of Christ] *Wall*; [understand hedge-walls: of the Heb. word see *Psal. 62*. on v.4. This is an Evangelical promise of the restoring and gathering again of the church in the time of the new Testament, by the Messiah. Comp. *Amos 6.11* & above ch.4 1, 2,3. and chap 5.3-4.5.] *at that day the decree shall go far away*. [Or, *the institution, ordinance, viz. of God, touching his only begotten Son, the Messiah. i.e. the Gospel shall be spread far abroad*. Compare *Psal. 2.7*. with the annot. *Psal. 110.2. Isa. 2.3.* and above chap. 4.1, &c. and see hereof the declaration below here ver. 14, &c. Oth. *the tax: or tribute, or command, charge* (the enemies tyrannie and imposition) *shall be far removed* (from thee.) The Heb. word used here and *Psal. 7.7*. of the Evangelical decree of Grace, is made use of *Ezck. 20.25*. about the divine decrees, or determinations of his punishments and judgements. See there.]

12 *At that day shall it* [viz. the aforesaid decree] *also come unto thee*, [O, one shall come unto thee; understanding the same of the concourse of Nations unto the Church of God. Compare *Isa. 19.23.24.* &c. Oth. he, to wit, the Messiah shall come unto thee &c.] *from Assur* [lying Northward from Canaan] *even (unto) the fenced cities*? [namely of Egypt, lying Southward, being very strong, as by their natural situation abounding with waters, so also by art and industry of men. Heb. *cities of strength*. The word *Major* it self here used, hath some resemblance with *Mizraim*. i.e. Egypt. Comp. *Isa. 19*. the annot. on ver. 6.] *and from the strong holds* [Heb. *strong hold*, or, *firmness, fortress*] *unto the River*; [Euphrat.] *and from sea unto sea, and from mountain unto mountain*. [Heb. (*unto*) *sea and from sea*, i.e. from the one sea to the other, and from the one mountain to the other; from the North to the South, from the East to the West; Canaan had mountains North, East and South. The dead sea was in the East; the midland sea in the West; by which situation and description of Canaans borders the spreading forth of the Gospel throughout all the world, and the uniting of Jews and Gentiles in Christ, is typified.]

13 *But this Land shall become a desolation*, [or, after that, or, when this Land shall be become &c. Or, however, nevertheless this Land, understand the Land of Canaan shall &c. this happened first, in the time of the Babylonian devastation, and afterwards in the time of the new Testament, and continueth to to this very day. Comp. *Dan. 9.26.27.* &c.] *because of* [or, with] *the inhabitants thereof for the fruits sake of their dealings*, [i.e. the desert, or desertings, demerits thereof. See *Prov. 1.31.*]

14 *Thou (then) feed* [Here the Church, cherished in the spirit; speaketh to the Messiah, the chief Shepherd

of the Church Jesus Christ, as if she saw him feeding his flock and performing his personal office. Compare above chap. 5.4. This serves for an explanation and coherence of vers. 11. and 12.] *thy people*, [i.e. thy Church, scattered all abroad upon the earth, and hated by the children of this world] *with thy staff*, [i.e. thy word and spirit. Compare *Psal. 23.4.*] *the flock* [of sheep, whereunto the faithful are here and frequently elsewhere compared] *of thine inheritance* [See *Deut. 32.9.* with the annot.] *that dwelleth alone*, [as a separated people of God, not intermixed with the rest of the world, with sects and heretics, (for which reason also they are often persecuted and driven into solitudes) and yet living in safety and confidence against all enemies and Hell-gates, under the protection of their shepherd. See *Num. 23.9. Deut. 33.28. Job. 1.5.19. 1 Pet. 2.9. 1 Job. 5.19.* and compare the phrase with *Jer. 49.31.*] *in the wood, in the midst of a fruitful Land*: [Heb. *Carmel*. See *Jer. 2.7.* with the annot.] *let them feed in Basan and Gilead*, [abounding with excellent pastures. See of Basan *Deut. 32.20.* on vers. 14. and *Psal. 22.* on vers. 13. *Jer. 50.20.* on vers. 19. and of Gilead, *Gen. 31.21. Jer. 22.6.* with the annot.] *as in the days of old*.

15 *I shall make her* [To wit, my flock, i.e. Church, spoken of in the former verse. This is the answer of Jesus Christ upon the foregoing address of the Church] *see wonders*; *as in the days, when thou [O Israel] wentest forth out of the Land of Egypt*.

16 *The heathen [Or, Nations] shall see it, and be ashamed*; [i.e. the enemies of the Church shall be fain to behold the glory of the Kingdom of Christ, or of his Church. Some understand this of the Elect among the heathen, who shall come on to the communion of the Church, with shame for, and the confession of their sins, by comparing this place with *Hos. 3.5.* and *11.10.* 11. as also *Isa. 45.14.*] *for all their mighty pride*; [i.e. because that all their rage and fury against Gods work and Church proved bootless: or (as some) because of the spiritual might, which God shall afford and lend unto his Church, by the preaching of the Gospel. See *2 Cor. 10.4.5.6.* and compare above vers. 5,8, &c. *Psal. 149.6.7. 8.9.* with the annot.] *they shall lay the hand upon the mouth*; [not being able, nor daring, to gainsay. See *Jud. 18.* on vers. 19. and *Job. 21.* on vers. 5.] *their ears shall be deaf*. [with that they must hear, and are not able to endure; or, as some, the things which they shall hear shall be so strange, great and wonderful, that their ears shall be in a manner made deaf with the relations of, and astonishments at it.]

17 *They shall lick the dust*, [In token of their extream fear and deepest submission; their pride and haughtiness being brought down now to the very ground, as the manner was in the East-countries, to bow ones self down to the ground, to shew subjection and awfulness. See *Psal. 72.* vers. 9. with the annot. and compare *Isa. 49.23.* where the like is said of the converted heathen] *as the serpent*; *as creeping creatures of the earth*, [or serpents, worms of the earth &c. See *Deut. 32.14.* with the annot.] *shall they stir themselves out of their castles*; [with commotion, fearing still, trembling and creeping forth upon their bellies as it were out of their castles, or fences and strong holds. Compare *2 Sam. 22.46. Psal. 8.46.* with the annot. like as serpents or other creeping creatures, come creeping forth out of their holes] *they shall come with fear* [Heb. *they shall be afraid or, fear to come* &c. as *Hos. 3.5.* See there, and compare *Hos. 11.10.11.* Oth. *they shall fear (or) be afraid before &c.*] *to the LORD our God, and shall fear before thee*: [understand (changing the person, as elsewhere) God himself, the Messiah, whom the Prophet speaks unto here with lifting up of his heart and admiration; as in the sequel; or; the Church, being graced with the glory and might of her Head. Compare *Isa. 19.17.17.* with the annot.]

18 Who is a God like unto thee, that forgiveth [Or, takeith away] iniquity, [see Psal. 25. on vers. 18.] and passeth by [i.e. winketh at, imputeth not, regardeth not, according to his justice, or, in wrath. Compare 2 Sam. 12. 13. with the annot.] the transgression of the remnant of his inheritance? [i.e. of his elect, faithful, or, Church. See above verl. 14.] he keepeth not his wrath for ever, [Compare Jer. 3. 5. 12. and see the contrary, in regard of Gods and his Churches enemies. Nah. 1. 1.] for [Or, but] he delighteth in mercy.

19 He will pity us again; [Heb. he will return, he will pity us. Compare Psal. 71. 20. and 85. 7. with the annotat. again Num. 11. on vers. 4. Psal. 45. on verse 5.] he will supprese [or, subdue, subiect] our iniquities: [so that they shall not be able to get up, or rise up against us in judgement: and consequently shall he take away the dominion and tyrannie of sin (under which we had been sold as slaves or bondmen) and sanctifie and renew us, here initially, and hereafter perfectly: unto which last favour some do apply this wholly. See Isa. 50. 1. Rom. 6. 7.]

yea thou wilt cast all their [the Elect and faithful, their] sins into the depths of the sea: [a very elegant and comfortable similitude, signifying, that our sins shall not be looked upon by God, but shall be put in everlasting oblivion, covered, unregarded, and sunk away for ever. Compare Psal. 103. 12. Isa. 43. 25. Jer. 31. 34. 27. &c.]

20 Thou shall give [Or, deliver. i. e. make good, actually shew forth and perform] Jacob the faithfulness, Abraham the mercy; [i.e. both these to the posterity of Jacob and Abraham. See Rom. 9. 6. 7, 8. or, the faithfulness, or truth of Jacob, the mercy or, kindness of Abraham. i.e. that same which thou didst promise them. Compare Jer. 2. on ver. 5. 2. and understand here by the Messiah the Mediator of the Covenant of grace, and together with him, all things. Compare Luke 1. 68. 69. 70. 71. 72. 73. Rom. 8. 22. A most excellent conclusion of this prophesie, full of faith and expectation of the Messiah] which thou hast sworn to our fathers from the days of old. [Or age that is a long time ago.]

The End of the Prophet M I C H A.



THE PROPHET NAHUM.

The Argument of this Bo o k.

AT what time the Prophet Nahum lived and prophecied, is no where recorded in the Scriptures: yet it should seem, according to the opinion of some, that he did prophetic in the time of King Hizkia, and sometime after, about 90. years after Jona, upon whose preaching they had indeed repented, so that the LORD therefore withheld the execution of his threatening at that time; But they returning afterwards to the practice of all their former evils and wickedness, persecuting and oppressing the people of God, the Prophet here foretelleth unto the City of Nineve, and withall to the king of Assiria, (whose capital City Nineve was) their ruine and Subversion and consequently unto the Jews, their deliverance, out of the hand of the Assirians: comforting them in their present miseries, according to his name, Nahum, signifying a Comforter. His words are alledged in the New Testament, Rom. 10. 15.



N A H U M.

C H A P. I.

A Description of the Nature of God, that he is strong and severe against his own and peoples Enemies, 2. but gracious towards the Godly and them that love him, 7, &c. The Prophet goeth on threatening the Ninevites with ruin, 8. and comforteth the godly Jewes; foretelling them that their Enemy the King of Assyria, would be defeated, 15.

The Burden [This is the common Title, or inscription of all the threatening Prophets. See Isa. 13. on vers. 1. and chap. 1. 5. 1. and chap. 17. 1. and chap. 19. 1. and 21. 1, 11, 13. Ier. 23. 33, 34. Hab. 1. 1. Zeph. 9. 1. and chap. 12. 1. Mal. 1. 1.] of Ninev: [or over, upon, against, concerning the City of Ninev, which once was the Chief City of all Assyria: and understand here by Ninev, not only that City it self, but also the whose Kingdom of Aslyria] The book of the Vision of Nahum, [i. e. the book in which the Vision or the Prophecie revealed to Nahum, is described] the Elkosit, [i. e. that was born at Elkos, a village of Galilee: or as some write, in the Tribe of Simeon, standing yet in Hieroms time: but no where else mentioned in the Scripture. Others hold Elkos to be the Name of Nahums Familie.]

2 A Jealous God [i. e. God is Jealous, to wit, of his Honour. See Isa. 9. 6. not able to suffer any Idol to be worshipped and invocated besides him] and an Avenger is the LORD, [such a one as will not let the sin Committed against his Majestie go unpunished: nor the Tyrannie practised upon his Chosen people] an Avenger is the LORD, and very fierce: [being most highly offended with those that abuse or persecute his people. Hebr. a Lord, Master, or Possessour of fierceness, or of hot anger. See Gen. 14. on vers. 13.] an Avenger the LORD is to his Adversaries, and he keepeth (the anger) to his Enemies. [See the annot. Psal. 103. on vers. 9. and Ier. 3. on vers. 5. but on his Elect he hath compassion, as a Father on his childien. See Psalm 103. 8. 9, 10, &c.]

3 The LORD is long-suffering [See Exod. 34. on vers. 6. and Num. 14. 18.] but of great power: and he holds (the guilty) no wayes guiltless: [See Exod. 34.

on vers. 7. Others, he shall not hold (them) to wit, the enemies, guiltless] the LORD's way is in (a) whirl-winde, and in tempest, [the fence is, The LORD shews himself mighty, dreadful and terrible. See Psalm 18. 8.] and the Clouds are the dust of his feet. [Compare Psal. 104. 3.]

4 He rebuketh the Sea [Here in this verse, the Prophet describeth the power which God hath over the Seas, rivers and fields, whereof see examples, Exod. 14. 22. Isa. 4. and 2 Kings 2. Psalm 66. 6. and 106. 9. and 107. Luk. 8. 24. The meaning is, He, that is able to do such mighty things in the waters, and on the land, can likewise if it please him, worke a change in the kingdom of Assyria] and maketh it dry, and he drieth up all Rivers, [i. e. he is able to do it at his own pleasure] Basan and Carmel wait: [see of Basan, Psalm 22. 13. and of Carmel, 2 Kings 19. on vers. 23.] also the flower of Libanon [i. e. the flowers growing on mount Libanon] wait, [viz. because of his anger; or by reason of the great and long continued drought, which frustrateth the coming forth of the fruits of the earth.]

5 The mountains tremble [Or shake] before him; and the hills melt away: [compare Mich. 1. 4. and Amos 9. 13.] and the earth lifts up it self before his face [as the like happeneth in Earth-quakes. Others, the earth burneth before his face] and the world and all that dwell therein, [i. e. If it did please God he could as well destroy the whole world, as he did Sodom and Gomorra; or he is able to burn the earth to ashes with extraordinary heats and droughes. See 2 Sam. 5. on vers. 21.]

6 Who shall [Or can] stand before his fiercesse? and who shall [or can] subist before the heat of his wrath? his indignation is poured forth as fire, and the rocks are bruised by him.

7 The LORD is good, [viz. to them that fear and serve him] he is a strength in the day of distresse, and he knoweth them that trust in him, [or that hope in him, that is, he doth love, and protect, and care or provide for, as Psalm 1. 6. those that betake themselves for Refuge to, and trust in Him.]

8 And He [To wit, the LORD,] shall reduce her, place to nothing, [meaning the City of Ninev it self. It being an usual scripture-phrase, that the place of a thing

thing is said to perish, when the thing it self perisheth. So Dan. 2. 35. Rev. 12. 8.] with a thorow-passing flood: [i. e. by an hostile invasion, that shall ov-run all, God shall utterly destroy it. Or. and witer thorow-passing flood, he shall make her (to wit Nineve's) place destruction i. e. he shall cause, that the place of Nineve, shall be or prove destruction it self, and be reduced to nothing, viz. by the Medes and Chaldeans] and darknesse [that is, all kinde of great miseries and calamities, as Joel. 2. 2. Mich. 7. 8. and elsewhere] shall persecute his Enemies. [viz Gods or his peoples, and understand here, by enemies, the Assyrians. Oth. he shall cause the darknesse to persecute his enemies.]

9 What do ye devise [Ye Assyrians] against [or, of] the LORD? [Oth. what do ye imagine, or think of your selves, against the LORD, as if he had said, God shall not alwayes suffer you, O thou king of Assyria, and thou mighty city of Nineve, to bear sway and rage as ye do] be himself [See Jer. 4. the annot. on verse 27.] shall make an utter end: [Heb. he maketh an accomplishment. The present tense is frequently taken for the time to come soon after, as Gen. 13. 15. and 19. 13, 14. and 48. 21. and 50. 5, 24. Exod. 12. 33. Jon. 1. 3 Matt. 3. 10. and 17. 11. Act. 27. 6. and 1 Cor. 15. 35.] the distresse shall not rise up twice. [or, shall not come the second time. The meaning is, God shall so take thee down, O Nineve, by this threatened invasion, that he shall not need to come the second time, or to do it over again; he shall destroy and cut thee off once for all. Others take it in this sense. He shall not suffer his people to be plagued all at once, or with utter destruction.]

10 Because they [The Assyrians] are entangled one in another as thorns, [i. e. so leagued and combined with other kings and nations. The meaning is; it shall fare with them, as with thorns entangled together, which the husbandman not being able to part or pull asunder, doth fling together into the fire, and burns the one with the other. Oth. for they are distressed to the very thorns. i.e. so perplexed, that they betake themselves for refuge to the thornes, there to hide and shelter themselves: it is a token of great perplexity and strait indeed, when one is driven to flee for refuge, where one cannot chuse but be hurt and annoyed. Compare 1. Sam. 13. 6.] and are drunk, as they use to be drunk. [Heb. and are drunk, after, or, according, to their wine, or, drunkenesse. Oth. and as being drunk (of) their wine. i. e. they are acted by a perverse spirit, which makes them giddy and reeling, as if they were drunk; and this because of their long prosperity, having had all to their wil] therefore they are fully consumed, as dry stubble, [or therefore they shall be consumed (Heb. devoured, or eaten up) as whole, or, fully dry, stubble.]

11 From thee [Or, out of thee, O Nineveh] there is one gone forth [i.e. shall shortly come forth. See ab. v. 9.] that thinketh evil against the LORD, [i. e. breatheth forth nothing but fume & flame against the people of God] a counsellor of Belial, [understand hereby Sanherib and Rabshake, who sought & thought to perswade the people of God, that God should not be able to deliver them out of their hands. See 2 Kings. 18. 35. and 2. Chro. 23. and Isa. 36. and of the word Belial, see Deut. 13. on vers. 13.]

12 Thus saith the LORD: [Now the Prophet turns his speech to those of Jerusalem, whom he comforteth, with the prophecy of the defeat and destruction of the Assyrians] are they prosperous, [Heb. perfect, or having peace i. e. perfect in power, or: prosperous] and so many, so also shall they be shorn, [the prophet Isaia makes use of this same similitude, chap. 7. verse 20. The meaning is. Let them be never so powerfull and numerous, the LORD shal nevertheless by his Almighty hand easily pull down and destroy them.] and he shall pass away: [Sanherib namely. 2. Kings 19. 25, 36, 37.] I have indeed

pressed you, (but) I will press you no more.

13 But [In this verle God continueth speaking to his people, as in the former verle] now break his [to wit, the king of Assyria his] yoke [i. e. slavery, bondage, servitude. See of the Hebr. word Jer. 27. on verle 2.] from you [Heb. break up from you. i. e. I will take it off broken from your necks, and deliver you from it] and will tear your bonds [wherewith the king of Assyria is binding and keeping you in bondage] in pieces. [So that ye shall be no more subject and enslaved to him. Compare Psal. 2. verle. 3. and see it fulfilled 2. Chro. 36. 22, and Ezra 1. 4.]

14 Yet against [Or. of] thee [to wit, O Nineve, or yee Ninevites, or, O thou king of Assyria] the LORD hath commanded, [namely, to the king of the Medes and of Babylon, to destroy thee and thy people utterly. This God hath decreed, so that it shall come to passe thus, and be executed upon thee and thy people] that there shall be none more sown; [i. e. thou shalt so wholly and totally be extirpated, that after this, none shall bear so much as thy name any more. Or, that there shall be no further mention made of thee, such as hitherto was made] out of the house of thy God I will destroy the carved and molten images, [i.e. thine idols, which thou didst worship there] (there) [viz in the house of thy God Nisroch. See the fulfilling of this Prophecy, 2. Kings 19. 37. and Isa. 37. 38.] I will make thee a grave when thou shalt have been despised. [to wit, after that with great losse and shame thou shalt be fled out of the land of Juda, whereby thou wast come into great contempt among all nations.]

15 Reholo, on the mountains, [Or, upon these mountains viz. of the land of Juda, it being a mountainous country] the feet of him [or, of one] that bringeth good tidings [or, of an Evangelist; understand this of the glad newes, of the great slaughter in the camp of the Assyrians, secondeed by that of their kings death. However, this may also well be applied to the spiritual deliverance of the Jewes by Christ] that causeth to hear peace; [i. e. victory and prosperity] keep thy feast-days, O Juda, pay thy vowed, [as if he said; now ye people of Juda, may yee freely and publickly again attend your holy worship, and give praise and thanks to your God, which for a long time you were hindred and interrupted to doe] for the Belials (man) [See above 11.] shall henceforth no more passe thorow you [i.e. he shall not dare any more to march into, nor through your land, with his destroying army as Joel. 3. 17.] he is wholly destroyed. [to wit his great camp, wherof no lesse then 18500 men were smitten at once by the Angel, and himselfe soon after, by his own sons Adramelch and Sarefar.]

C H A P. II.

A further proprie of the Ninevites destruction, by the Babylonians, because of their Tyrannie against the people of God and the other Nations.

T He Destroyer [To wit, Nebuchadnezzar, the King of Babel, that subdued and destroyed many Kingdoms] marcheth up against thy face, [O Nineve,] guard thy fortresse, [this, and that which followes, the Prophet speaks ironically, or, in a deriding manner, intimating thereby, that the Assyrians with all their means of defence and resistance, should not be able to do any thing] view the way, [take good heed, which way the enemy may come] strengthen the loins: fortifie the power much. [i.e. get ready, use and employ all thy power and might. See Job 40. 11.]

2 For the LORD hath turned away the pride of Jacob, as the pride of Israel: [As if he said; O Assur, i.e.

is time the judgement of the L O R D should come also upon thee now, it having layn a good while already upon the people of God, whereby the L O R D humbled the pride of Jacob , as formerly he had done that of Israel: Oth. for the L O R D is returned (with) the excellencye, or, glory, of Jacob. i. e. with Christ Jesus , as An^os 8.9. to wit, that henceforth he may afflict his people , and suffer them no longer to be destroyed by thee, but rather cause thee to be destroyed for their sakes. See 2 Sam.1. on vers. 19. of the ornament or glory of Israel] for the emptiers [i. e. the Babylonians, with their great armies, which did plunder and emptie all the places they came to] have emptied them, [to wit Juda and Israel, that is, they plundered their cities, and laid the Land waste] and they have spoilt their vine-branches. [this may well be understood according to the letter, yet some by the vine-branches here, do understand the cities and villages of the Land of Juda : as the people of the Jews is frequently resembled to a Vine. See Mich.7.1.Oth. understand by it, their sons and daughters ; and some, the fruit of the Land]

3 The shields [In this verse and the sequel the Prophet describes, the condition and armature of those, which were to come with their great and puissant armies against Nineve and Assyrians, the enemies of the Israelites, for to subdue and suppress them] of his [viz. the enemies that was to lay siege against Nineve] Champions are made red; [viz. with the blood of the slain : or, it may be understood of the red-died garments, which many, especially among the soldiery of the Medes, Persians and Babylonians &c. used to wear. See Ezek.23.14.] the valiant men [of the wo.d valtant see Gen.27.on vers 6.Exod.18. on vers.21.] are of a scarlet colour: [or, crimson-hue.] The charrets are in the fire of torches, [that is, they run so fast, and violently forwards, that as they passe the stones, they strike fire all along, whereof more vers.4. understand here the fighting charrets, which were used in battail, men sitting in, and fighting forth out of them ; see Jos. 17. 16. and 2 Sam. 10 18.] in the day, when he prepares himself. [viz. For the Battail] and the spears [Heb. the firre-trees: that is the spears made of that wood] are shaken. [Oth. understand it ; that the charrets run so swiftly and fiercely that the wood, axel-trees and beams thereof did shake and tremble. See 2 Sam.10.on vers.18.]

4 The charrets [Understand the charrets with them that sit thereon] rage through the passages, and run to and fro upon the streets: [that is, the warlike charrets shall so run, and rumble throughout all the parts and passages of the street, as if the guides of, or men in them, were all rageing mad] their bies are as the torches, [i. e. it

shall seem as if fire were flashing forth out of their eyes, for anger and fierceness] they run promiscuously along like lightnings. [Oth. they shall break thorow like lightning.]

5 He [viz. The king of Assyria] shall remember his excellent (ones) [i. e. he shall put his confidence in them ; otherwise, he shall muster his mighty (men)] (yet) they shall stumble in their marches: [or in their goings, i. e. in all their wayes and passages ; meaning they shall so precipitately run that they shall make one another to stumble and fall every where] they shall make hast [viz. the Assyrians] toward their wall, [the wall of the City of Nineve] when the protection shall be ready. [or the cover ; understand such a warlike structure, fence, or gallery, under which, or wherein the soldiery was safe from the shot of stones, or arrows. Heb. and the protection shall be made ready.]

6 The gates of the Rivers shall be opened, [That is the water gates, here are meant the River Tygris and other lesser ones, falling into, or running out of Tygris, close by Nincev.] The fence is, the Enemy shall fall upon the City, from that part where it seemes to be strong-

est, to wit, where the Tygris and other streams run along. Diodorus Siculus saith, lib. 3. Biblioth. cap. 7. that when the Chaldeans besieged Nineve, it came to passe, that through the overflowing of the Tygris, the wall of this City was overthrowne, for twenty furlongs together, by which breach the Enemy entered the City] and the Palace [or the Temple ; for the Hebrew word signifies, both Palace and Temple : and here may be understood the Temple of the Assyrians Idol] shall melt away [to wit, through the heat of the fire, either the material one, or that of the consuming wrath of God. Otherwise, shall flow away : and this agrees very well with the great overflowing of the waters before mentioned.]

7 And Huzab [Divers understand this to be the Queens name. Oth. that Huzab doth signifie a Queen from Latfab, to assist ; she being dayly with, or about the King ; or standing before him, as the phrase is. See Psalm 45 9. Oth. She that is settled : that is, the City, which concives, she stands firm and safe enough] shall be carried away captive: [or shall be made bare, or uncovered, viz. of all her Jewels and precious ornaments] they shall bid her passe on, [or get up ; to wit, on the waggon, or chariot, wheron she is to be carried away captive, out of her own land into another] and her maides shall lead her, as (with) the voice of doves, [that is, wailing, weeping, sighing within themselves not dareaing to cry out and complain in the hearing of their Enemies, for fear of them] drumming on their heart. [as if he had said, they shall not play upon Tabres and Timbrels, as they were wont to do in their jollities ; but they shall beat with their fists upon their own breasts in token of the distresse thereof.]

8 Nineve indeed is like a water pond, from the dayes since she was, [Hebr. from the dayes she : and no more, i. e. Nineve hath ever been very populous, since its beginning. Thus many waters is taken for abundance of people, Isa. 8.7. and Rev. 17.15. Compare Ion. 4.11.] yet they shall flee, [i. e. the inhabitants of Nineve shall do all they can to get away and save themselves by flight, when their City shal be taken] stand, stand, (one shall cry) but none shall look about.

9 Rob silver, rob gold, [Thus the Enemies are spoken to which were to take Nineve ; either by the Prophets words, or by one another, the soldiery encouraging their fellow-soldieis] for there is no end of the Provision, [understand here by provision, all manner of stoe and treasure, money, plate, jewels, garnemens, &c.] of the glory of all kind of desired vessels, [i. e. of all sorts of curious and costly household-stuff, one could wish or desire. Compare 2 Chr. 32. 27.]

10 She is enticed [Namely, Nineve] yea emptied-out, exhausted, and her heart melteth, [see Deut. 1. 28. and chap. 20.8. Ios. 2.11. and 5.1. and 7.5. Isa.13. 7. Ezek. 21.7.] and the knees shake, [or strike, or push, one against the other, compare Psalm 13. 7. and Dan. 5.6.] and in all the loins there is pain, [See Isa. 13. 8. and 21.3.] and all their faces [See the annotat. on Joel 2. vers. 7.] attract [or draw on them] (as) a pot : [to wit, as a pot, or Kettle, wherein meat is dreft, and that hangs over the fire, and comes to be all besmoked and blacked over.]

11 Where is (now) [These are the words of the Prophet, speaking in the Name of God, and deriding the subdued Ninevites] the habitation of the Lions, and the pasture of the young Lions, where the Lion, the old Lion (and) Lion-whelp walked, and there was none that made (them) afraid. [The Prophet calls the Ninevites Lions, they having been extremely given to prey and bloodshed, especially, their Kings, Princes and Commanders. See Ezek. 19. with the annotations on vers. 2,3. &c. so the Apostle calleth the Emperour Nero a Lion. 2 Tim. 4. 17.]

12 *The Lion that preyed enough for his whelps, and worried for his old Lionesses; [It is the nature of the lion, to worrie and stifle the beasts whom they have taken] that filled his holes with prey, and his habitation with the rapine.*

13 *Behold, I will (come) upon thee, saith the LORD of hosts, [See the annot. on Ier. 21.13. Others (I come) to, or upon thee, to wit, for to punish thee : He turns his speech to the Ninevites] and I will burn her [the City of Nineve, their, &c. the second person changed into the third] charrets in smoke, [i. e. I will so consume them with fire, that they shall vanish away in smoke : Compare Job 20. 40.] and the sword shall devour thy young Lions, [O Nineve] and I will destroy [or cut off] thy prey [i. e. the prey which the Ninevites made] from the earth, and the voice of thy Messengers [or Ambassadors, by whom ye were wont to denounce war to the Kings round about. See 2 Kings 18.17. &c.] shall be heard no more.*

C H A P. III.

A further Prophecie touching the Destruction of the City of Nineve, and of the Assyrians, after the example of the City of No, which was likewise destroyed for the like sins that Nineve committed, 8. the Prophet adds thereunto, that her strength and great power, should avail them nothing. 12.

Wo to the bloody-City, [Nineve, yet further spoke of here : Compare Eze. 22. on vers. 2. Heb. City of bloods, so also Eze. 24. vers. 9.] which is altogether full of lies (and) tearings : [the Hebrew word hath properly reference to tearing and ravenous beasts, as Psalm 7.3.] the prey ceaseth not. [Hebr. turns not aside, as Exod. 33.11. and Isa. 46.7. The meaning is, the Ninevites go on still in committing all manner of rapine and violence.]

2. *There is the clashing [Heb. the voice] of the whip, and the sound [Heb. voice, likewise] of the rumbling of the wheelers : [Hebr. moving, or motion of the wheel] and the horses stamp, [or of the horses stamping the earth with the foot] and the charrets jump up. [or jumping up In this verse there is set forth to the life, the approaching of a fierce and hostile army, by very fit and elegant expressions.]*

3. *The Horsman lifts on high as well the flaming sword, as the lightning spear ; and there shall be the multitude of the slain, and an heavy quantity of dead carcasses, yeare there shall be no end of the carcasses ; they shall stumble over their dead bodies : [The meaning is, One shall not be able to walk or passe the streets without treading upon some dead body or other.]*

4. *Because of the great whoredomes [Or, because of the great multitude of the whoredoms, understand here as well spiritual whoredome, i. e. idolatry, as carnall uncleanness] of the very pleasant whore, [thus he termeth the city of Nineveh. Heb. the whore good of favour] the mistresse [or abettress, patronesse] of witchcraft, who with [or, by] her whoredoms hath sold nations, [i. e. enslaved them, reduced them into bondage] and slain them with her witchcrafts.*

5. *Behold, I (will) upon thee, [See above chap. 2. on verse 13. and Isa. 47.3.] saith the LORD of hosts, and I will uncover thy scars above thy face, [That is, I will cause thy scamer or borders of thy garment to be taken up and put over thy face ; meaning, he would prostitute, and shame them in the vilest manner. Compare Isa. 47.3. Fer. 13.22. and vers. 26. and Eze. 16. on verse 37.] and I will shew thy nakedness to the heathen, and thy shame to the kingdomes.*

6. *And I will cast abominable things upon thee, [Dirt,*

filth, mire, &c. Such things as people use to fling on base people punished with carting] and bring thee to shame ; and I will make thee as a mirror. [i. e. I will so punish, and so utterly destroy you, that ye shall be a mirror and example of warning to other people and Nations ; so that if they will speak at any time of an extraordinary Judgement upon a Nation, they shall name, and alledge thee for an example.]

7. *And it shall come to pass, that all that see thee, shall flee away from thee, [As, loathing and abhorring thee] and say : Nineve is destroyed, [i. e. ruined, laid waste, desolate] who shall pity her ? [Compare Isa. 51. on vers. 19. and Fer. 15. 5.] from whence shall I seek comforters for thee ?*

8. *Art thou better then No, [Or, should it go better, shouldest thou fare better than No ? this was the name of a city in Egypt, afterwards called Alexandria, Alexander the great having rebuilt, enlarged and amplified the same. See Fer. 46. on verse 25. and Ezek. 30. 14. 15. 16.] the populous [Compare Fer. 46. 25. or the Nurse, i. e. shee that was as it were the nurse or foster-mother of all Egypt, having been a very great, populous and mighty city for Traffique. Oth. that thriving city, i. e. Shee that by her great trade and traffique, made many lands and Nations to thrive and prosper. Oth. No-Amon] situated in the rivers ? [see Strabo Lib. 17. of Alexandria] which hath water round about ? whose outerwall is the Sea ? [or whose riches the Sea is. Oth. outwork, fortresse] her wall is of [or subfiske out of the] Sea. [understand the Egyptian Sea, or the lake Marcias, or Mareotis.]*

9. *Ethiopia and Egypt were their power, and thereof was no end : [That is, their confederate, and helpers were in a manner numberleſſe] Put and Lybia [that is, Africa, or Mauritania. See Fer. 46. on vers. 9.] were for thy help. [the fence is, All these people did assist thee, O thou city of No, and yet they were not able to rescue or deliver thee out of the hand of king Nebuchadnezzar.]*

10. *Nevertheless she went captive : [i. e. her inhabitants were carried away captive. That is, they shall be carried into captivity and so throughout. This seemeth to have come to pass at that time, when Nebuchadnezzar subdued Egypt. See Fer. 46.] also her children were dash'd in pieces [See examples of like cruelty, 2. Kings 8. 12. Psalm. 137. 9. Isa. 13. 16. Hos. 14. 1.] at the head [i. e. at the corners of evry street] over their honoured ones, [i. e. the worthiest, best reputed, worshipfull, honourable] they cast the lot, [viz. when they came to divide them as prisoners, among the soldiery] and all their great ones were bound in fetters. [or chaines or bonds of iron.]*

11. *Also thou [O Nineve] shalt grow drunk, [viz. with the cup of Gods indignation. See Fer. 25. 15. and 27. &c.] thou shalt hide thy self ; [to wit, for shame, shun and flee the face of people, whereas formerly ye were wont to go with a stretched-out neck, and elevated forehead. Compare Hos. chap. 10. vers. 8. Luk. 23. 30. Rev. 6. 16. Oth. Thou shalt be hid i. e. thou shalt be undone, reduced to nothing,] thou also shalt seek a strange place [because of the enemy. [i. e. that thou mayest hide and shelter thy self there against the enemy, or, to stay and stop his course.]*

12. *As thy fortresses are fig trees [i. e. so weak that they shall fall into the enemies hands without any great trouble, as the figs from the tree being but shaken] with the first fruits, [Oth. and the first fruits, which are not lasting] if they be shaken, they fall into the mouth of him that will eat them. [Heb. of the eater i. e. of him, that hath a minde to eat them.]*

13. *Behold, thy people shall become women in the midst of thee ; [i. e. grow faint hearted, cry and howle, like women, as not able to help or defend them selves. Compare*

pare Isa.3.12. Jer.5.57. and chap. 51.30.] *the gates of thy Land shall be made wide open* [Heb. *opening be opened*.] See above chap. 2.v.6.] *to thine enemy: the fire* [either of Gods wrath, or the material fire, or, that of war] *shall devour thy bars.* [i.e. thy strong holds, thus the word *bars* is taken x Sam.23.7. & x Kings 4.13. and 2 Chro.8. 5. chap.14.7. Psal.147.13. Jer.49.31. and 51.30. Lam.2. 9. Amos 1.5. Job.2.7. and elsewhere.]

14 *Draw thee water for the siege,* [Or, pit-water; that is, get you provision of water, see ye have water in store, to make use of in time of need, when ye shall come to be besieged. Ironically spoken, to mock their providings. Here also by *water* (as elsewhere by *bread*) there may be understood, all manner of sustenance for mans life] *fortifie your strong places; go into the clay, and tread in the mortar,* [i.e. prepare and get ready whatsoever is necessary for the rearing of walls and forts] *amend* [Heb. *strengthen*] *the brick-kiln.* [See Neh.3. on verl.4. &c. the meaning is, burn brick amain, and get as much provision of it as ye can to amend and repair or strengthen the walls and towers of your City.]

15 *The fire* [As above verl. 13.] *shall consume thee there:* [to wit, in thy forts and strong holds: or, wholly thou shalt be busied with fortifying thy self] *the sword shall destroy thee,* [or, cut thee off] *it shall eat thee up, as the caterpillers;* [the meaning is, as the caterpillers in a short time do eat up the herbs of the field, so shall the enemies soon dispatch and destroy thee. Oth. understand it, that God shall consume and destroy the Assyrians, as the caterpillers are destroyed by a great rain or cold tempest] *multiply thy self like caterpillers,* [Here the Prophet addresseth his speech to the King, the verb being used in the masculine gender] *multiply thy self like grasse-hoppers.* [Here the speech turns to the Ninevites, again the verb being feminine the sense may be completed thus. *Multiply thy self O King, as the caterpillers, multiply thy self O Nineve as the grasse-hoppers.* i.e. Do all ye can, both King and people of Assyria and Nineve, it will be all in vain, your numerous armies, and multitude of men, will not be able to help you. Heb. *make your selues heavie* i.e. bring a heavy i.e. mighty hoste into the field. Great armies are oft-times compared to grasse-hoppers and caterpillers: as Jud.6.5. and 7.12. Jer.46.23.]

16 *Thou hast more Traders and Merchants,* [Which trade and traffick all the world over, or into the neighbouring Countries. Hebr. *thou hast multiplied thy Traders more*] *then there are stars in the heaven: the caterpillers shall fall in, and flee away.* [The sense is, The souldiers shall invade and over spread your Land as caterpillers for multitude, rob and plunder, spoil and waste it and then pass away with the bootie. Others nevertheless]

less understand it, that the merchants shall flee and seek to escape, hearing of those forein caterpillers approaching.]

17 *Your crowned ones* [Thus the Prophet calls the principal men and chief officers of the King of Assyria: Oth. *thy haired ones*, it having been the custom, that the great ones in thole times wore long hair] *are as the grashoppers,* [to wit, for number: that is, there are as many of them, they over-spread the Land like so many grashoppers] *and thy commanders* [see of the word here used. *Jer.51.on verl.27.*] *as the great caterpillers* [Heb. *as the caterpillers of caterpillers*, as elsewhere: *Lord of Lords, King of Kings, people of people &c.*] *that camp themselves in the hedge-walls, in the cold of the days:* [i.e. in a cold season, or time, that is, by night, when the sun is down; or, in the day of cold. i.e. when it is cold weather] *when the sun riseth they flee away,* [i.e. they suddenly depart out of the Land. Thus the word *fleeing*, is taken for *hasty coming*. Cant. 8.14. See the annot. there, and Mat.10.23.] *so that their place is unknown where they were.*

18 *Thy herdmen* [i.e. thy governors, as Isa 49.19. and 50.6.] *shall slumber,* [i.e. they shall be dull and careless, or, dead altogether, as Psal.76.6.] *O King of Assur, thine excellent ones* [i.e. thy principal men and great Commanders, Princes, &c.] *they shall lie down,* [that is, tarry at home, or, they shall be defeated, and slain: or, the meaning may be, they shall sit still, remain lying on their beds, careless how things go, and mind nothing but their pleasures: or, they shall be buried. Compare Psal.94.17.] *thy people shall disperse themselves far abroad upon the mountains,* [the sense is, Thy people, being many in number, shall be scattered upon the mountains as sheep that have no Shepherd] *and none shall gather them:* [for the Shepherd shall be either slothful and careless, or dead and perished]

19 *There is no drawing together of thy breach,* [That is, there is no amendment. Thy breach or wound cannot be drawn together to be cured; it is past cure. When the wound begins to mend, it becometh drie: growing dry, it shrinks and draweth together, and so becomes whole again] *thy plague is grievous:* [See Jer.14. on verl.17. so also Jer. 10.19. & 30.12. Mich.1.9. The meaning is, Ye are so smitten, that there is no curing of you] *all that shall hear report of thee,* [Heb. *all that hear thy hearing* i.e. the fame or newes of thy breach, that is, all they that shall come to hear of thy destruction and miserie] *shall clap the hands on thee:* [in token of joy and rejoicing at thy fall] *for upon whom hath not thy wickedness past continually?* [The meaning is, There is no people nor Nation, whom ye troubled and molested not, without ceasing; therefore they will all rejoice in thy destruction, and praise Gods just judgement for it.]

The End of the Prophet N A H U M.

THE

THE PROPHET HABAKUK.

The Argument of this Book.

The Prophet Habakuk foretelleth, that God had decreed the Jews should fall into the hands of the Chaldeans, because of their manifold and bainous sins; yet so, that these also, the Chaldeans themselves, should not escape unpunished for their own sins and wickednesse. Then the Prophet inserts a very devout and fervent prayer, beseeching the Lord, that the misery which was to befall the people of Juda and Israel, might be rather a fayberly chastisement, then a final destruction, chap. 3. It is uncertain, when this Prophet lived and prophesied. Divers of the Learned hold it was in the time of Josia his successors, or of Manasseb, in regard that the sins which he reproveth, are very like to those of Manasseb, and the people living in those dayes. Thus much appears however, from chap. 1. verse 6. that he lived and prophesied, before Jerusalem was laid waste by Nebuchadnezar. Some passages of this Prophecy, we finde alleged in the New Testament, as Acts 13. 41. and Roma. 1. 17. Gal. 3. 11. as also Hebr. 10. 38.

CHAP. I.

The Prophet complains of the great wickednesse and iniquity of the Jewish people, verse 2. he declares that by reason of those sins, the Chaldeans should come suddenly upon them with great powers and destroy all things, 5. he prayeth to the LORD, that the Enemies having sinned more grievously then the Jews, may not be suffered to satisfie all their mischievous desires upon them, but be punished rather themselves. 12. &c.

The Burthen [See Isa. 13. on verse 1.] which Habakuk [Hebr. Chibakkuk] the Prophet saw. [to wit, in a vision. See Isa. chap. 1. 1.]

2 **L O R D ,** how long doe I cry, and thou hearest not? (how long) do I call violence [viz. In regard that the Great ones of the land, oppised the meane sort, or the wicked men, the godly ones, See the like phrase, Job 19.7. and Jer. 20. 8.] to thee, and thou dost not deliver me?

3 Wherefore doest thou suffer me to see iniquity, and behold the vexation? [Or trouble, toil, as Psalm. 10. verse 14. to wit, such as the wicked put upon the godly] for desolation and violence is over against me, [i. e. I can turn my self no where, but I must see the sad objects of Desolation and Violence] and there is contention, [viz. among the people of the Jews, the one is at oddes with the other, or they contend with and strive against me, and other true Prophets, see Hos. 4. 4. Jer. 15. 10.] and they take up quarrellings. [i. e. there are those almost every where, that raise differences, quarrells, and contentions, even for the least cause]

4 Therefore is the law forsaken [Or, weakened, to wit the law of God, and the preaching thereof, is no more regarded among the wicked Jews. See Eze. 33.32. See also Jer. 11. and 12.] and the right is never advanced: [i. e. judgement is never given in a righteous cause, the same remains hanging on the file, for years, and ages, and is never brought to an issue] for the wicked surrounds the righteous, [Compare Psal. 12. on verse 9. & Psal. 22.v.13.] therefore the right, [or, judgement] comes forth perverted. [or, wrested, i.e. the ungodly lawyers do wrest and

pervert the cause. Or the Judges are turned about wit gifts and presents; or, they pervert and winde the right about for favour, or grudge. But see, what such are to expect, Psalm. 125. 5.]

5 See among the heathens, and behold, and admire, [Here the LORD doth make answer to the prophets complaint, as if he said, mark and observe this wel whether ever there went forth the like great and grievous judgement upon any, as are the grievous miseries and desolations, which I shall cause to come upon you, O ye wicked Jewes, by the Chaldeans.. Yet the Apostle extends these words some-what further, to the punishment of the unbelieving Jewes. See Act. 13. 41.] for I do work a work in your dayes, [i. e. in your own life time] (which) ye shall not believe, when it shall be related, [or, if it should be related, too extraordinary great shall it be.]

6 For loe, I raise up the Chaldeans, a bitter and nimble nation, [Hebr. a people making haste. i. e. a people that is quick and expedite in their affaires. See Isa. 5. 26, &c.] marching through the breadths of the earth, [i. e. far and neer through many countreys] hereditarily to possesse habitations which art not theirs. [i.e. to subdue and possesse as their own, such countreyes and cities, as did belong to other people and Nations, and especially those of the Jewes.]

7 Terrible and dreadfull they are [To wit, that people, or Nation of the Chaldeans.] their right and their height proceeds out of themselves, [i. e. they do whatever they list and please themselves, and all they do must needs pass for current right, because of their height and greatness:]

8 For [These words have regard to the first clause of verse. 7.] their horses are lighter [i. e. swifter, fleeter] then Leopards, and they are keener [or sharper, viz. for teeth, or sight] than the evening wolves, [Heb. wolves of the evening i. e. such as do range abroad in the evening, or by night, for to steal the sheep. Compare Jer. 5.6.] and their horsemen disperse themselves: yea their horsemen shall come a far off; [to wit, from far countries] they shall fly, [i. e. march on swiftly and with great expedition] like an eagle dispatching to eat: [Compare 2 Sam.

2 Sam. 2.23. Job 9.26. Prov. 30.19. Jer. 4.13. Ezek. 17.10. Mar. 24.28.]

9 They [viz. The people of Chaldea] shall absolutely come to power; [i.e. to Commit violence] that which they sup up with their faces, (they shall bring) toward the east, [that is, into Chaldea, from whence their soldiers were to come: for Chaldea lies North-East from Judea, thitherwards they should bend their eyes, for to return thither with their Booty. The meaning here is; what ever the Chaldeans shall set their eyes on, the same they shall as it were sup, swill, or swallow up, through the greediness of their eyes, swallowing up with them, whatsoever they meet: see the like phrase, Job 39. 27. Hebr. the supping, or lapping of their face shall be toward the East. Others the regard of their countenance shall be, as if the East-winde came against one; which in Judea used to be very violent and hurtfull] and they shall gather captives [Hebr. the captives; that is, the multitude of captives] like sand. [that is, a numberless multitude, even as the sand is past numbring. See Gen. 41. on vers. 49.]

10 And He [To wit, the King of the foresaid people, that is to say, Nebucadnezar] shall scoff at the Kings, [as among other the Kings of Egypt, of Tyre, of Zidon, of Arabia, and especially King Zedekia, as we read, 2 Kings 25. 10. and Jer. 25.29.] and the Princes shall be a mockery to him; He shall laugh at every strong hold, [i.e. at all places of strength, whether they be Cities, Castles, Forts, or other Fortifications] for he shall gather dust, [that is, he shall cause abundance of earth to be brought together, for to fill and dry up the water-ditches to make them passable, or raise up mounts and other works. Oth. he shall gather men for his armies like dust, so many and so easily] and he shall take them. [See of the great victories and conquests of Nebucadnezar, Isa. 23. Jer. 25.22. and 47. 44. Ezek. 26.3,7. and 27.2. Amos 19. and elsewhere.]

11 Then [viz. after that he shall have taken Jerusalem and other places] shall He [viz. King Nebucadnezar] alter the spirit, [that is, he shall become otherwise minded than he was before; all these prophesies shall make him to fall into fearfull presumption: comp. Isa. 14. vers. 13,14. Dan. 4.27. Others, he shall change (like) a wind] and shall passe through, [viz. into Chaldea, or to Babylon. Oth. he shall transgresse] and make himself guilty, [viz. against God, by Idolatry, presumption and insolence] (holding) this his power for his God [i.e. ascribing unto himself divine honour and excellencie, by reason of his great victories. Compare below vers. 16. Oth. (saying that) this power of his, is of his God. As attributing it to his God, Bell, and his powerfull opperation and assistance, that he had done such great things in the world. See hereof the five first chap. in Daniel.]

12 Art thou of old [i.e. From eternity] the LORD my God, my holy one? [among other Names given to God, this also is one, The Holy one of Israel: See Psalm 71.on vers.22. See also Isa.12. 6. and 43.3. and 49. 7.] we shall not die: [that is, we shall not be utterly destroyed by the Chaldeans but thou wilt deliver us again, by thy mighty hand] O LORD, thou hast put him for a judgement, [viz. the King of Babel, that he should execute thy judgements] and O rock, [i.e. O LORD, on whom we relie, to whom we run for shelter, as to our rock and defence: these are the Prophets words, in his own and the peoples behalfe. Comp. Dcut.32.4 and Psal.18.3. and 19.15.] thou hast establish him for to punish. [viz. both us and others, or himself also, to wit, after that he shall have chastised us as the rod and staffe of thine anger. Compare Exod.9.16.]

13 Thou art too pure of eyes then to see the evil, [Namely, that which the Chaldeans have done to us. There is nothing hid to Gods eye: he seeth the evil]

which men are acting, well enough. Ps.10.14. but he seeth it not with an approving eye, nor shall he always wink at it, and let it passe unpunished. Yet, Obad. vers.13. this phrase is taken for the wicked's delightful seeing of the evil, which lighted on the godly] and the tribulation [i.e. trouble and vexation, toil and drudgery, which the Chaldeans put upon us] thou canst not behold: [See the first note on this verse] why shouldest thou regard those that deal perfidiously? [i.e. the Chaldeans, who were very unfaithful and perfidious. See Isa.21. on v.2.] (why) shouldest thou be silent [i.e. forbear to punish] when the wicked [Chaldean] doth swallow up him, that is more righteous than himself? [understand the Jewish people, compared with the Chaldeans, but especially, the godly ones among the Jews, who indeed were those, the Prophet prayed for: for the wicked ones among the Jews, went far beyond the heathen in wickedness. See Jer.2.10,11.]

14 And, (why) shouldest thou make the men, as the fishes in the sea? as the creeping creature, that hath no ruler? [Or LORD, that is, no great fish or creeping creature, bearing sway or rule over the rest, and protecting them against the violence of them that devour them. The meaning of this verse is, why shouldest thou permit, O God, that the great and mighty ones of this world should take, kill, swallow and destroy the meeker sort and innocenter part, according to their own base pleasure and appetite; as we see the great fishes do the little ones, as if thou didst let all things go in the world, by hap hazard, as it were, and never heededst nor cared for ought in it.]

15 He [viz. the enemy aforesaid, King Nebuchadnezar] drawes them all [to wit, all men or Nations; or it all, to wit, both men and goods] up with the angle, [or, our, forth, i.e. he subdueth them all under his power. Compare Dan. 4.17.18.&c.] he gathers them in his yarn, and he assemblith them in his net: therefore he is glad and rejoiceth. [The meaning is, He doth not only not relent and repent of all this wickednes, but he joyes and rejoiceth in it, as if he had done very well. Compare Eph.4.19.]

16 Therefore doth he offer to his yarn, and burns incense to his net: [As if he said; The Chaldean prospering thus, and having all things to succeed him to his wish, he doth not ascribe the same to God, but to his own power and abilitie] for by the same [to wit, the yarn and net aforesaid] is his portion grown fat, and his meat unctuous. [Or greefe: that is to say; his state and condition, his portion in this life, is much mended and greatly increased.]

17 Shall he therefore (always) emprie his yarn? [To wit, to fit and prepare it for a new cast, to catch and ensnare more still; the sense is, seeing he is so insolent and presumptuous shalt thou therefore always endure his wickednes and suffer it to go unpunished still? wilt thou give way, that he shall without any contioulo go on thus to take and waste still one country after the other?] and shall not spare evermore to slay the Nations? [i.e. destroy and root them out, without thy regard and punishment, that art so just a Judge. The answer is not expresse, but implied, as no, by no means, Thou shalt put a bit into his mouth at length and punish him according to desert; these questions do always import a strong denial.]

C H A P. II.

The Prophet having waited for an answer upon his foregoing prayer and complaint vers.1, the LORD chargeth him to set plain before the eyes of the Jewish people, the destruction of the Chaldeans, that it shoulf assuredly come to passe, onely they, the Jews, shoud wait patiently for it, 4. which in the following verscs, is declared more circumstantially, 7, &c. because of the excessive

excessive pride, greediness, tyrannic, intemperance, blood thirstiness and Idolatry of those their enemies.

I Stood upon my guard, and I put my self upon the fort, and I kept watch for to see, [This is spoken by way of similitude, as of a soldier or sentinel, standing upon his guard and watching; the sense being this, I have been waiting and longing a great while, to know what God should be pleased to reveal and answer me upon the complaint addressed to him chap. i.] what he [to wit, the *LORD*] would speak in me, [or, by me, as 1 Sam. 24. 2. that is, what it would please the *LORD* to reveal unto and command one, by inward revelation. Compare Hos. 1. 2.] and what I should answer upon my reproof. [that is, what answer I should return to the people of God, upon the complaint, which I made in their behalf, chap. i. ver. 2, &c. where the Prophet in a manner argued with God, and complained of his Government, in regard it went so ill with the godly, and so well with the wicked.]

2 Then the *LORD* answered me and said; write the vision, [i.e. the prophecies of the destruction of the Babylonians, spoken of in the following verses] and set it plainly (down) upon Tables, that he may read therein that runneth by. [Hebr. that he may run, that reads therein. i.e. write it in such large characters, that he, which doth but run by, may take notice of and read it as he runs. Compare Deut. 27. 8.]

3 For the vision shall be for set time yet, [i.e. that which is made known by this prophecies, shall be delayed for a good while yet] then be [viz. the *LORD*] shall bring it forth [it viz. this vision. Heb. shall blow it forth, i.e. God shall pour out his judgements, for to punish the wicked. Compare Ezek. 21. 31. and perform his promises to the comfort and deliverance of the godly] at the end, [i.e. finally, at length, or last; which is determined by God] and not lie, [he shall make it appear and shew, that he did not lie] if he tarry, [if the *LORD* doth not execute this prophecies forthwith, nor so soon as ye do wish for, Oth if it tarry, to wit, this vision, or the execution of it. See Heb. 10. 37.] wait for him; [i.e. for the *LORD*, Or, for it. viz. the vision] for he shall surely come, [Heb. coming come, Heb. 10. 37. namely, for to punish the enemies and persecutors of his people, and to deliver them out of their hand] he [viz. the *LORD*, or it viz. the prophecies] will not tarry behinde. [Or, foreknow, stay out, viz. beyond the day, by God appointed.]

4 Behold, his soul [i.e. heart, mind: understand that of the Chaldeans, and under that name, every unbeliever] exhorts himself, [Oth, bubbleth up: though the wicked seems to be very stout and daring, yet he is but like a bubble, which seems indeed to be something, but is nothing in effect, and soon perished] it is not right in him: [but evil, base and perverse: thus we read, to know the face in judgement, is not good. Prov. 34. 23. i.e. it is very evil, or, ill done. Oth. read thus here: (whose soul) withdrawes it self, his (viz. Gods) soul is not right with, or, towards him, to wit, that is withdrawn or fallen off thus. Compare Heb. 10. 30. Where the Apostle explains the sense of these words] But the righteous, [i.e. he that is righteous before God through Jesus Christ] shall live [i.e. he shall, being reconciled with God, find and feel comfort and joy through the holy Ghost, here in this life, and inherit everlasting life hereafter] by his faith. [Or, out of his faith: namely by faith applying to himself the promises of God, concerning Christs righteousness. John 1. 36. Rom. 1. 17. Gal. 3. 11. Heb. 10. 38.]

5 And also because he [viz. the Chaldean, whether Nebuchadnezar, or, Belazar] deals perfidiously by the wine [Or, growes perfidous (through) the wine. Hebr. the wine is unfaithful, or, perfidious, i.e. drunkennes renders him perfidious] is an insolent man, [or, proud] and stayes not in his habitation, [or, cannot stay, or, abide, at home. Heb. inhabits not, dwells not. i.e. doth not con-

tent himself with the kingdoms and countries he hath already, but seeks for more still, and is never satisfied with any. See Dan. 4. 19. Oth. therefore he shall not abide in his place; that is, therefore shall he himself be thrust out of his own habitation, and shall enjoy no rest nor peace at all] that openeth his soul wide as the grave, [or, as the hell, which is never filled nor satisfied. Compare Isa. 5. 14.] and is like death, which is not satiated: and gathers unto himself all the heathen, and getteth in to him all nations: [instigated thereunto by his unsatiablenes of domineering. See above chap. i. 9. The Prophet seems to infer from what goeth before, that seeing this King hath so many grand enormities in him, there was no doubt to be made, but God would shortly and most severely punish and ruine him.]

6 Should [Or, shall] not (then) all those [to wit, all thole heathen and Nations, whom King Nebuchadnezar subdued and brought under his power, ver. 5.] take up a Proverb of him, [i.e. mock and scoff at him, namely, when God shall have brought him to confusion] and an interpretation of riddles concerning him? [i.e. that which formerly they upbraided him with, in a covert manner and in borrowed words, the same they shall afterwards do in plain and down right language. Compare Isa. 14. 9, 10.] and they shall say [to wit, every one among the godly, spoken of ver. 4.] wo to him that multiplyeth that which is not his own; [i.e. that enricheth himself with other mens goods, that enlargeth his Domains and possessions with that which belongeth to others] (how long!) [to wit, shall this last, how long wilt thou, O *LORD*, forbear to punish this?] The sense is, thou art so righteous that thou shalt not be able to let this go long unpunished: others; how long? viz. shall this unsufferable taking, taking and ransaking of goods and countries endure? [and him that loadeth himself with thick mire: [thus the Prophet calleth the silver and gold, together with all other earthly riches, which this King had raked and gathered together.]

7 Shall there not [This question doth strongly affirm, as if the Prophet had said, surely there shall] arise unawares [or, suddenly] such as will bite thee? [to wit, O King of Babel; if this be understood of Nebuchadnezar, it implies, that he shall soon die, and his dead body be bitten and eaten of worms in the grave: but if it be understood of Belazar, then the meaning is, that the enemies shall suddenly come upon, and bereave him of his life and Kingdom; which happened all in one night. See Dan. 5. as also Isa. 13. 14. and 21. 2. and Jer. 50. 51. so that to bite is here as much as to surprize and seize upon suddenly, even as Lions and other fierce beasts do] and awake, such as shall move thee? [or, remove from, thrust out of; viz. thy Throne. Oth. that shall shake thee] and shalt not ihoi become plunderings to them? [or, meer plundering, prey, bereaving.]

8 Because thou hast bereaved many heathens therefore shall the remaining Nations bereave thee; [joyning themselves with the Medes and Persians, and understand here all those remaining Nations, or (as the Heb. words run) all the remainder of those Nations, which shall be left of the Nations, whom he had bereaved, or that stood yet in fear to be bereaved by him] for the blood of men, [to wit, which thou hast spilt without any cause or reason. See below v. 7, and Isa. 33. 1.] and the violence on the Land, [committed on either any of the various countries he subdued, or in particular, the Land of Juda] the City, [viz. Jerusalem] and all the inhabitants of the same. [Compare Jer. 50. 9, 10, 11. 17. and 51. 2. 24.]

9 Wo to him, that covets with evil coveteousnesse for his house, [i.e. that seeks and practiseth by all manner of base wayes to enrich himself, his wife, children and posteritie. Compare Prov. 1. and see the annot. there on vers. 19, and Jer. 22. 13.] that he may put his nest on high, [i.e. that he and his family may rise, and become great and

and famous in the world, and live secure and safe. A similitude taken from such birds, as love to build their nests in high places. Compare *Obad.v. 4.*] for to be freed [this was indeed his aim, but his hopes deceived him] out of the hand of the evil. [Heb. the palm of &c. i. e. from the power thereof See. *Job. 5.* on verse 20.]

10 Thou hast consulted shame for thine house: [i. e. thou hast, setting all honour and honesty aside, raked much riches together, and raised great and stately Palaces by them, and filled and adorned the same with all manner of precious furniture, yet all this speaks but thy own shame and infamy. See vers. 11.] destroying many nations, [viz. by their great wealth to enrich thy self] thus thou findest against thine own soul. [i. e. thine own self.]

11 For the stone out of the wall [i. e. the stones wherewith thy palaces are built] crieth: [i. e. testifieth against thee, namely, that thou hast built those palaces with stolen and unrighteous goods, which call to God for vengeance on thee] and the beam out of the wood [or button, haub, or knot of the tree, that is in the wood, or out of the wooden ceiling. The Hebrew word is no where extant but here; therefore it cannot be exactly said, what it signifieth] answereth to the same. [i. e. to the stone aforesaid, that is to say, The wood crieth and testifieth as well against the Babylonians, as the stones do.]

12 Wo to him that builds the city with blood, [Heb. bloods, i. e. with murder, or with the goods of him or them that are slain or murdered, or with the sweat and blood of the subjects, *Ezek. 24. 9.* *Nahum 3. 1.*] and to him that fortifieth [or, layeth the foundation of] the city with wrong. [i. e. with goods wrongfully taken together by rapine and violence. Compare *Mich. 3. 10.*]

13 Behold, is it not from the LORD of hosts, [i. e. doth it not come to pass, by the secret council of God] that the nations labour [viz. in building of houses and cities] to the fire, [or, for the fire, so that the houses and cities, which they build, come to be consumed by fire. See *Jer. 51. 58.*] and people weary themselves in vain? [or, unto, for vanity i. e. in vain, to no purpose, seeing it comes so soon to be destroyed and ruined, what they build.]

14 For the earth shall be filled, that shee may acknowledge the glory of the LORD, [Which the LORD shall manifest in punishing of the Chaldeans. See *Isa. 11. 9.*] as the waters do cover (the bottom of) the sea, [i. e. altogether, as abundantly. See the annotat. c^a *I. Jd. 11. 9.*]

15 Wo to him, that giveth his neighbour [Companion, friend] to drink, [viz. unto drunkeiness,] thou that joynest thy wine bottle to it, [i. e. doest bring in bottle after bottle to commit excess. Oth. that joynest or mixest thy poison to, or, among it] and makest drunken also, that thou myself see their nakednesses. [understand withall; and make them to become a scoff and derision, when thou shalt have beguiled them and made them bare and destitute of all their means and power. A similitude taken from the lewd practise of drunksards.]

16 Thou shalt likewise be satisfied with shame, for honour: [The sense is, O thou Babylonian, because of these and the like base & vile practises of thine thou shalt get far more shame than before thou hadst honor, by reason of thy wealth and power] drink thou also, and uncover the foreskin: [i. e. even go on still in these thy lewd practises, but expect thou, what is sure to follow] the cup of the right hand of the LORD [i. e. that is in the right hand of the LORD: understand the judgement of God. See *Jer. 25.* the annot. on vers. & 15. vers. 27.] shall turn it self toward thee, [i. e. the time is come now, that the cup of Gods wrath being gone round almost, and very near thee now, thou must participate and drink thy share too of it,

as well as the rest; nay thou shalt be made to drink so deep of it, that instead of further glorying, thou shalt be defiled with it all over] and there shall be a shameful vomiting upon thy glory. [i. e. thou shalt be reduced to that dishonour and base condition, that every one shall abhor and loath thine excellency, as one doth a drunken wretch, that disgorgeth all his superfluities and bespeweth himself.]

17 For the violence committed against Libanon, [viz. by thee. Libanon doth here signifie the people of Judea, dwelling by mount Libanon, as *Isa 40.8.* and 17. 24. See also *Ezek. 17.* the annotat. on vers. 3. yet some by Libanon do here understand the temple, which was built of the wood of Libanon] shall cover you [i. e. surprise, fall upon you; as thou didst deal with the Jewes and others, so shall it likewise fare with thy self. See further above, verse 8. and the annotat. there] and the desolation of the beasts shall affright them, [the fence is, the desolation of the beasts upon mount Libanon, shall affright the Chaldeans; understand by the beasts, or wilde beasts here, the Jewes of whom the Chaldeans made no more account then of beasts, carrying them away captives, and slaying them, sometimes in their anger, sometimes, for their pleasure. Other understand by the desolation of the beasts, those desolations, which were made and caused by the great beasts, the Tyrants of the world justly so called,] because of the blood of men, and the violence in the land the city and all the inhabitants thereof. [understand, therefore shall at this come upon thee, O thou Chaldea]

18 What shall the carved images avail which its former carved? [Here the Prophet reproves the idolatry of the Chaldeans, who relied on their idols and images; of whom see further *Isa. 44 & 46.* chap. *Jer. 2. 8. 11. & 16. 19.* and elsewhere] (or) the molten image which is a teacher of lies, [or, that is the teacher of lying, or lies. *Jer. 10. 8. 4.* *Zach. 10. 8.*] that the former confides in his forming, having made dumb idols, [i. e. that he is so senseless and foolish as to hold that for his God, and trust in it as God, which he made himself with his own hands, and which hath no life, no speech, nor motion.]

19 Wo to him, that saith to the wood, [i. e. to the image made of wood. The meaning is, wo to him that calleth upon or worshippeth the idols, or their images] rowse up by self [i. e. get up to help us in this our distress] and awake, [so David speaks unto the true God *Psalms. 35. 23.*] to the silent stone, [i. e. to the image made of stone, which is dumb] should it teach? [it, viz. that wooden or stony image, *Isa. 44. 9.* as who should say, what good can these things teach you, or how shall they be able to teach?] behold it is overlaid (with) gold and silver, and there is no spirit at all in the midst thereof, [or, no breath, neither humane, nor that of any beast, much lesse divine breathing.]

20 But the LORD [i. e. the true, living and everlasting God] is in his holy temple: [Heb. in the temple of his holiness, i. e. in heaven, as *Psalms. 11. 4.* from whence he seeth all things: or in his church, which through his presence, he sanctifieth by the communication of his spirit in Christ, and which is the spiritual temple of the Lord. Some do here likewise understand the Temple at Jerusalem, which the LORD had chosen for his habitation, for to be worshiped and served there according to his laws] be silent before his face, thou whole earth. [i. e. all ye inhabitants of the earth, subject your selves unto him with all submission and humility, and acknowledge the righteousness of his divine judgements. Compare *Job. 29. 9.* and chap. *21. 25.* and *40. 4.* *Amos 6. 10.* and *8. 3.* *Zeph. 1. 7.* *Zach. 2. 13.*]

his people in the Babylonian Captivity verse, 1. &c. for the strengthening of his own and the peoples faith he relates how powerfully God protected his people, when he led them forth out of Egypt into the wilderness, 13. besides he relates how he was terrified, when he understood, that Jerusalem should be destroyed, 16: yet he comforts himself again with the consideration of God almighty his help.

A Prayer of Habakuk, the Prophet, on Sigjonoth. [i. e set in various meeter. The meaning is that it was to be sung after the manner of the songs which are called *Sigjonoth*. See *Psalms*. 7. on vers. 1. Some tender it, for the unknown, or, the unknowing, ignorant (ones) i. e. to crave pardon at Gods hand, for the sins of the people, which they committed ignorantly; but this is not so well liked by others, there being no such matter treated of in this Psalm.]

2 *LORD, when I heard thy saying,* [Heb. heard thy hearing i. e. that which thou wast pleased to reveal unto me, viz the fearfull judgements, threatened to thy people. See above chap. 1. 5. &c.] *I was afraid, thy work O LORD keep that alive* [some by the work here understand the people and church of God, that being the very chiefeſt of all the works of God, as *Psalms*. 100. 3. 1ſt. 29. 23. and 45. 11. others understand it thus: Keep that up in good state and condition, which thou haſt wrought among thy people, whom thou haſt ſo mightyly and wonderfully kept and protected hitherto; much to the ſame ſenſe, as the former] *in the midst of the years,* [i. e. during the 70. years captivity in Babylon] *make it known in the midst of the years:* [the ſenſe is; cause thy people to know and understand this, by the word and the preaching thereof, and make it effectually appear among the heathen, that thou art mindefull of, and wilt have mercy on, thy people] *in the wrath remember mercy.* [Spoken of God after the manner of men. See *Gen*. 8. 1. and 9. 15. and 30. 22. *Ex*. 6. 4. Now that God in his anger is mindefull of compassion, the fame appears by many places of scripture, as *Ex*. 32. 11, 12. *Num*. 14. 17. *Ifa*. 12. 1. *Fer*. 14. 7. *Lam*. 3. 55. *Dan*. 3. 89, 90. and chap. 9. 6, 16. *Pſalm*. 6. 5. and 9. 10, 11. and 25. 6, 7 and 51. 3. and 103. 6. 7, 8, 9. and elsewhere.]

3 *God* [In this and ſome of the following veries the Prophet describes the majesty and power of God, which he shewed at the promulgation of his law, intimating thereby, that it is an eaſy thing for that puissant God, to deliver his people again out of the Babylonian captivity, whenever it ſhall please him] *came,* [i. e. he appeared to his people, viz. in Moſehs time, at the giving of his law to them. Heb. shall come, See *Deut*. 33. 2.] *from Theman,* [whereby ſome understand the mountain otherwife called Seir. See *Amos*. 1. 12. and *Obad*. 9. Oth. from the ſouth] *and the holy one* [viz. of Israel] *from the mountain of Paran.* [ſee of Paran. *Gen*. 14. 6. a mountain lying near that of Sinai, which lay in the wildernes of Paran. See *Num*. 10. 11, 12. and 12. 1. and 13. 27.] *Sela!* [this word is found no where but in this ſong of Habakuk and in the Psalms of David. See *Pſalm*. 3. 3.] *His glory* [or, Majeſty] *covered the heavens, and the earth was full of his praise.* [this is to be understood in regard of the glorious appearance of God unto his people, when he gave them his law with thunder and lightnings &c. See *Ex*. 19. 16 & 2. Cor. 3. 7.]

4 *And there was a ſplendour as of the light,* [i.e. as of the ſun, the ſun is called the light, as being the greatest body of light that God created. See *Job*. 31. on v. 26. and 37. 21. and here by the ſplendour as of the light is to be understood the ſplendour of the pillar of fire, which ſhone to the Israelites in the wildernes] *he had horns at his hand,* [i.e. at his ſide. See *Neh*. 3. 2. 2 *Sam*. 18. 4. *Prov*. 8. 3. the meaning is; on each ſide there was a horn; as the horned beasts have on each ſide one Oth. there were two horns on his ſide. This is ſaid, to betoken his power, for by horns

is frequently in scripture understood power. Oth. underſtand here by horns, ſuch beams as the bright ſhining fun caſts forth, or, ſuch as went forth from the face of Moſeh, after that he had ſpoken with God. See *Ex*. 34. 29.] *and there his strength was hid.* [Heb. the hiding of his strength. The meaning is, that by the ſplendour here spoken of, God made indeed his power known, (Compare *Pſalm*. 18. 12, 13, &c.) yet ſo nevertheless, that he did not let his people ſee all his power and glory, but ſome rayes onely of the ſame, leſt the people ſhould be too much diſmayed and terriſied, by beholding all the majefty of the *LORD*.]

5 *Before his face (there) went the pefilence,* [i. e. he deſtroyed the nations which roſe up againſt his people with all manner of plagues, viz. the Amorites, Sihon, and Og &c. The phraſe is borowed from the kings and Princes of this world. As they uſe to have many ſervants and officers march before them, ſo when God is wroth; and will proceed to judgement, he ſends forth before his face, as it were all manner of plagues and diseases, and other miſeries and calamities. See *Ex*. 9. 3, 6, 23, 24. *Num*. 14. 12.] *and the fiery cole* [or, carbuncle. See *Deut*. 32. 24. and *Pſalm*. 78. on verſe 48.] *went on before his face.*

6 *He ſtood* [The *LORD* namely, repreſented by the ark, which remained fourteen years at Gilgal, until the Jewes had divided the land of Canaan among themſelves] *and measured* [that which was done at Gods command, God attributes unto himſelf; for the land was divided and merited out to the Israeliteſ at Gods own command, by lot, *Num*. 32. and 34. *Jof*. 1. 5, 11, 12. *Pſalm*. 78. 55.] *the land,* [viz. of Canaan.] *he looked on and made the heathen loſe,* [or, diſſolved them. i. e. his ſtein or ſevere countenance was enough to diſlodge and diſturb all these nations though never ſo firmly rooted in that land, that is, he diſpoſeſſed and expelleſ the Canaanites, which formerly inhabited thoſe countries] *and the laſting mountauns were deſtroyed;* [the hills of eternity bowed themſelves. [thus the hills and mountains are ſet out, becauſe of their ever firm and ſteadfast abode. See *Ezek*. 36. on verſ. 2. they are ſaid to bow themſelves as ſhewing ſubmiſſion and reverence to him] *the courſes of age are his.* [or, belong to him; or, He had everlaſting wiſes, or courſes, walk; i. e. his wayes are everlaſting, or, the *LORD* did bring to pass what he had decreed from everlasting. He is alone eternal, and his determinations, whereby he gove[n]eth the world are from all eternity.]

7 *I ſaw* [ſpeaking in the name of all the people of Israel; whereof ſee *Exo*. 15. 14. or, *I ſaw*, that is, I am as ſure of it, as if I beheld it with my own eyes] *the tents of Cusan* [or, of the Moors or Ethiopians, underſtand withall and of all the other adjeſcent nations. See *Jud*. 3. 8.] *under the vanity:* [or in toyl, or, pressure, or, given up to vanity, that is vainly and to no purpose persecuting the people of God] *the curtains* [i.e. the tents made of curtains; ſee the hiſtory *Jud*. 7. 21.] *of the land of Midian ſhaked,* [or, were moved, or, trembling. It ſeemes the Prophet hath respect here to the deſeat of Cuschan-Riſhataim. *Jud*. 3. 10. and of the Midianites, *Jud*. 6. and 7.]

8 *Was the *LORD* incensed againſt the Rivers?* [viz. againſt the red ſea, and the Jordan, which he cleue atunder as it were, the ſenſe is, it ſeemed indeed, that the *LORD* was wroth againſt the Rivers, but that was not the cauſe of his ſtriking them, but onely that his people might paſſe through them] *was the wrath againſt the Rivers,* [or, thine indignation againſt the ſea, that thou rodeſt upon thine voſſes; [i.e. upon the clouds, and the fiery pillar, which are as the hoſes of the *LORD*, he moving and turning them whitheroever he pleaſeth, as the rider his horſe under him; or, to ride upon hoſes may here ſignifie, ſpeedily to advance and execute] *thy chs.*

reis were salvation : [as, whereby thou didst bring salvation and deliverance to thy people: it seems that this hath regard to the history described Exod. 13.21.and 14.14.]

9 The naked ground was discovered [Or, the naked-nesse of the sea, to wit, of the red sea and of Jordan, made it self, or, was made, naked] (through) thy bowe, [Or, with thy bowe, i.e. by thy power and command.]

Oth. thy bowe was made bare and naked. See Isa. 6.22. Psal. 114. 5.] (because) of the oathes, made to the Tribes (by) the word, [understand the oathes and promises which the LORD made to Abraham, Gen. 15.14,15. and 17.8. and unto the rest of the Patriarchs; therefore it is said here oathes in the plural, because of the frequent renewing of his oath. Some read thus; naked in thy bowe, awakel for thy oathes sake (made) in the word &c.] Selah; Thou hast clest the Rivers of the earth. [Or, thou hast clest the earth with the Rivers. See Num. 20.10,11. and 21.16. Psal. 78.15,16. and 114.15. and 1 Cor. 10.4. Oth, thou clewest the Rivers unto the (very) ground, that the people of Israel might go through it.]

10 The mountains saw thee, and suffered pain: [viz. for fear and awe of thee; or, when the mountains saw thee, they were affrighted; this some refer to the time of the promulgation of the law. Exo. 19.17. See Ps. 114. on v.4,6.] the water stream [to wit of Jordan. Oth. the overflowing of waters] past away [i.e. run quite away, because the waters from above stood still encrasing, whiles the lower decreas'd and ran away. See Jos. 3. 16.] the abyse gave up his voice [or, the bottom, or depth of the red sea was heard, to wit, running downward with a great noise and force, the one part tearing or busting away from the other] he lifted up his siles (in) the height. [Heb. his hands i.e. those heapes of waters which standing upright from both shores, were as hands to the body. This is to be understood only of the one part of those waters, which stood in as a well unmoveable, until the Israelites were quite past thow: the other part ran downward, all away, making thus a drie and commodious passage for them. Oth. the depth lifted up her hands, i.e. their mountains on each shore, stood up so much the more conspicuous in sight, seeming to lift up their hands, to do homage and obeisance to the LORD.]

11 The sun, the moon, stood still, [To wit, whiles Joshua fought against the Amorites, Jos. 10.12.] (in their) habitation: [i.e. in the heavens] with the light [understanding the lightning] thine arrows past, [whereby are meant the hail-stones. See Jos. 10. 11.] with brightness, thy lightning spear. [i.e. thy terrible thunder-claps, mixed with fearful lightnings & hail-stones, doing execution by hurting and slaying creatures, as so many sharp spears. Oth. and with the splendour of thy spears.]

12 With fiercenes [Or, in fierceness] didst thou passe through the Land: [viz. of Canaan, driving out the Canaanites, for to plant thine own people there] with anger didst thou thresh [See of this phrase and kinde of punishment, Amos. 1.3. and Mich. 4. 13.] the heathen. [viz. which dwelt in Canaan, seven several Nations.]

13 Thou didst ma ch for the deliverance of thy people, -for deliverance with thine anointed: [i.e. for to help with or by thine anointed, that is, with Christ whose type Joshua was; others understand David here by the anointed, who likewise was a type of Christ, and whose victories are described, 2 Sam. 5.8,18. & elsewhere. Oth. for deliverance to thine Anointed: that is to thy chosen ones] thou didst thoroughly wound the head of the house of the wicked, [that is, the Lord and Prince of the people, which mightily opposed themselves against the Israelites, such as were the Philistines, the Moabites, Ammonites, Syrians, Edomites, &c.] uncovering the foundation to the very neck, [understand here by the foundation, the Land it self, which the LORD had cleansed from the one end to the other, of the enemies of his people, notwithstanding, that they had so covered and were so rooted and settled in the same, that it seemed an impossible thing to root them out thence. See ab. v.6. or the meaning is: thou hast made the enemies of

thy people ashmed from top to toe as it were, that is, from the greatest to the least] Selah ! [See ab v.3. and vers. 9.]

14 Thou didst bore-thorow, with his staves, the head of his village men; [his, viz. of his Anointed. Or, with thy peoples staves, or staves; the sense is; as for those that lived in the villages and parts adjacent, and troubled or annoyed thy people, thou hast so confounded them by thine anointed, as if thou hadst bored their head through with an auger. Oth, with their, to wit, their own staves; that is, with the self-same means, whereby they meant to destroy thy people] they did storm to destroy me; [to wit my people, the Israelites] that rejoiced [Heb. their rejoicing was &c.] as if they should eat up the afflicted in secret, [to wit, those afflicted and distressed, yea oppressed, Israelites, who were often constrained, for fear of their enemies, to hide themselves in holes and caves, in the time of the Judges, when it seemed now and then that they would be devoured and swallowed all at once.]

15 Thou didst tread the sea (with) thy horses, [See above vers.8.] the mighty waters became an heap: [or, by, or, upon the heap of many; or, great waters: understand this of the great heapes of the waters of the red sea, which stood up as walls, when the Israelites past through it. Compare Jos. 3. vers.13.]

16 When I heard it [To wit, the Judgement of God, concerning the destruction of the city of Jerusalem by the Chaldeans, ab. ver.2.] my belly was troubled [i.e. all my inward parts, as my heart, as Pro. 20.27. Comp. 1 Jn. 16. 11. Oth. my belly trembled] before the voice [i.e. whiles I was hearing the prophecie of the LORD touching Jerusalems destruction. See above chap. 1. vers.6.] my lips trembled, rotteness came in my bones; [i.e. it grieved me very sore, even as much as if my bones were all testred and patrified with sores] and I was troubled in my place: [i.e. in the very place wherein I stand, or, stood, when I heard that voice] surely I shall rest [or verily &c. See of such a signification of the Hebrew word, Hos. 14. on vers.4. Or, I, that am to rest, or, that I may rest. Here the Prophet raiseth himself up again with the consideration of Gods gracious Government] in the day of the distress, when he [to wit the King of Babel] shall march up against the people [viz. of Juda. See the history 2 King. 25.] to fall on them with troops.

17 Though the fig-tree shall not blossom and no fruit shall be on the vine, that the work [i.e. fruit] of the olive-tree shall lie, [i.e. produce nothing, but frustrate the husbandmans hope, see the like phrase, Job 40.28. & Isa. 32.11.] and the fields bring forth [Heb. make] no meat; [i.e. no fruits, for food and meat to men and beasts] that the flock [or, the cattle, understand the lesser sort, as sheep and goats] shall be torn off out of the fold, and that there shall be no bullock [i.e. none of the bigger cattel, oxen, kine &c.] in the stalls; [the meaning of the whole verse is, although the whole country of Juda shall be most lamentably wasted and spoiled by the Chaldeans.]

18 Nevertheless shall I [I Habakub and all true believers] leap up for joy in the LORD; [by reason of the comfort which the LORD promised unto me of the deliverance of his people. See above chap. 2. vers.3.] I shall rejoice in the God of my salvation. [i.e. that hath procured salvation for me. The Hebrew word for salvation and the word Jesus, are both of one root, so that this may fitly be applied to Christ, oth. because of God my salvation.]

19 The LORD LORD is my strength, [that is; he that gives me strength, his power is compleated in my weakness] and he shall make my feet as the hinders, [i.e. so swift and expedite, as the feet of the hindes or harts. See 2 Sam. 22.34. and compare this with Psal. 18.34. The meaning here is, God shall enable me easily to elchew and escape or outrun all trouble and danger, and happily to overcome all difficulties: this expression we finde likewise 2 Sam. 22.34. See the annot. there, and compare the same with 2 Sam. 1.23.] and he shall cause me to tread on my heights; [that is to say, he shall bring me again into my

my own countrey to wit, into the Land of Juda, which is high, full of hills and mountains; or one may understand hereby the heights, strong holds, castles, fortresses] for the chief song-master on my Neginoth. [The meaning is, This prayer was delivered by the Prophet Habakuk unto the chief Musician, for to be sung in the assembly of the Congregation on Neginoth, or, on Neginothai, others render it on my stringed instrument. See hereof further Psal.4. on vers. 1. This last clause might also well stand forth by it self, after the words, on my heights: beginning a new line; as not being properly a part of the Psalm: in this manner: on my height. For the chief song-master, (or, Musician) on my Neginoth.

The End of the Prophet H A B A K U K .



THE PROPHET ZEPHANIA.

The Argument of this Book.

The Prophet Zephania, is one of the lesser prophets, that prophesied before the Babylonian captivity: for the Prophets that follow after him, lived and prophesied, partly at, and partly after the deliverance of the Jewish people out of it: Zephania lived in the time of the King Josia, when Jeremie began to prophesie, and the prophetesse Hulda also did prophesie. Zephania foretelleth the inhabitants of Jerusalem, and to the whole Tribe of Juda, that by reason of their idolatrie and other sins, they should be destroyed by the Chaldeans: in the mean while, he exhorts them to repentance; and he prophecieth likewise against some foreign nations; and after that he returns to set forth the sins and obstinacie of the inhabitants of Jerusalem, together with the punishments, which they were to expect. Finally he exhorts the godly to patience, and comforts them with Evangelical promises of the gathering and spreading of the Church in the time of the Messiah to the calling of the Gentils: and how God would sanctifie, blesse and glorifie them, and on the contrarie destroy all their Enemies.



ZEPHANIA.

C H A P. I.

*The LORD foretells the ruine of Jerusalem, and devasta-
tion of all the Tribe of Judah by the Babylonians, be-
cause of their Idolatrie and other sins, exhorting them
to repentence; the transportation to Babylon being nec-
essary.*

The word of the L O R D which came to Zephania, Commonly also called Sophontas the son of Cushi the son of Gedalia, the son of Amaria; the son of Hizkia, [who this Cushi, and the rest of this Prophets Progenitors were, is now uncertain to us, but doubtlesse in those dayes they were famous and well known men: And it should seem, that this genealogie of Zephania's progenitors is therefore set down here, to distinguish him from Zephania the son of Mehabea, who likewise lived in Josia's time: our Zephania here, was also contemporarie with Jeremie and the prophetesse Hulda. Compare 2 King. 22. 4 and 2 Chro. 34. 22. and chap. 35. 25. and Fer. 1. 2.] in the days of Josia, [to wit, after that Josia had reformed the worship of God and true Religion, as may be gathered from ver. 4.] the son of Amon, the king of Juda.

2 I will utterly rake away all [Heb. raking-away rake-away: viz. by the King of the Chadeans. See of the word here us'd, Psal. 26. 9.] out of this Land, [Heb. from on the face of this Land, to wit, the Land of Juda] saith the L O R D.

3 I will rake away men and beasts, [Here the very beasts also are made lyable to the punishments, which men deserved by their sins, to make it appear, how hainous a thing sin is before God. Compare Hos. 4. 3. Fer. 4. 23. 25, 26. 27. and chap. 9. 20.] I will rake away the fowls of the air, and the fishes of the sea, and vise scandals [Oth. offences; to wit, the remainders of Baal, ver. 4. such as were the idols, the chappells, and all manner of furniture belonging to idolatrie; for by such things the godly were offended and made sad, and many seduced from the true worship of God. See Ezeck. 14. 37.] with the wicked; yea I will destroy the men [homines: mankinde] out of this land, saith the L O R D.

4 And I will stretch out my hand [viz. for to strike or smite. Oth. instead of the copulative and, read that is, in which sente the letter Van is oft-times taken]

against Juda and against all the inhabitants of Jerusalem: and I will destroy out of this place [i.e. out of Juda and Jerusalem] the remnant of Baal, [that is all the furniture serving for the idolatrous worship of Baal, which the pious King Josia was not able to root out at once. Yet some do understand this of the remnant of Idolatry, which after the carrying away of the Ten tribes into Assyria, remained yet among Gods people, in Juda it self] (and) the name of the Chemarim, [see the annot. 2 Kin. 23. ou verl. 5. what is to be understood by these] with the Priests: [understand thote Priests, that had defiled themselves and unhallowed themselves with idolatrie, in the common apostacie. See 2 Kings 23. on verl. 9. and Zeph. 3. 4.]

5 And [To wit, I will destroy] those that bow down themselves upon the roofs [which in Juda and other countries of those parts, were flat. See the annot. Deut. 22. on verl. 8. and whereon they much used to practise their idolatrie. See Fer. 19. 13. and 23. on verl. 12.] before the boſte of heaven [that is before the stars, sun and moon. See the annot. Deut. 4. 19. and Fer. 7. 18. and 10. 2.] and those that bowing down themselves do swear by the L O R D [or, to the L O R D, as 2 King. 15. 14. which implieth promise of obedience and keeping of his Commandments, with a consecrating of, and yeelding up ones self to God] and swear by Molecham [see Fer. 49. on verl. 1. Oth. Molech, or, Moloch the idol of the children of Ammon; though under the name of this idol there may be understood likewise all other idols, whom the idolaters were wont to call their King; Moloch signifieth a King in the Heb. Here then in this verse God threateneth to destroy, not onely those that were open, professed idolaters, but such also, as had a mixt Religion, and wou'd serve the true God, besides or together with their idols; which God expressly forbiddeth 1 King. 18. 21. and 2 King. 17. 33. Ezeck. 20. 30.]

6 And those that turn back from after the L O R D: and those that do not seek the L O R D, and care not for him.

7 Be silent [i.e. do not murmur against the L O R D, but acknowledge, that he doth judge uprightly: or, be but quiet a while, and ye shall soon see the execution of his threatenings] before the face of the Lord L O R D,

LORD [i.e. by reason of the presence of the LORD] for the day of the LORD [i.e. the day of Gods vengeance, wherein he will punish the wicked idolatrous Jews. So ver. i 4.] is neer [from the very death of King Josiah, under whom Zephania prophesied, the Jews fell still out of one calamity into the other, till their Kings and they together with them came to be destroyed, according to this prophecye] for the LORD hath prepared a slay-offering; [or, a slaughter:] for which much cattle must be slaughtered. The Hebrew word doth also signifie a Beast slain for sacrifice: but here is understood a slaughter of the Jews. See the like phrase, Isa. 34.6. and Jer. 46. 10. and Rev. 19.17. [he hath hallowed] [i.e. prepared, separated. See Jer. 12. on vers. 3.] his guests [or, invited ones: by them he understands the Chaldeans, and other enemies of the Jews, which were to come to Jerusalem out of their own countrie, for to kill and slay and plunder all they met with. Yet there may also be understood the fowls of the air, and the wilde beasts of the field, which should eat up the dead bodies of the slain: as Eze. 39.17. and Deut. 28.26.]

8 And it shall come to passe in the day of the slay-offering of the LORD that I [for, that He: to wit, the LORD, and so also below vers. 9.] will make visitation upon the Princes, and upon the children of the King [See the fulfilling hereof Jer. 39.6.] and upon all that clothe themselves with strange clothing. [Heb. that clothe themselves with the clothes of a strange people,) for to please the heathen: others understand it of vain wanton people, that knew not for wantonnesse how to clothe, dressie and fashional themselves, being never satisfied with the usual wear and habit received and kept in their country, but must still have some new stusse, guize, size, and new-fangle or other, to be in mode and fashion.]

9 Also on that day will I make visitation [i.e. punish] upon every one, that leapeth over the threshold: [i.e. that violently enters into another mans house, to rob his neighbour: or, that transgresse the bounds or pales, and trespass on their neighbours Land, Hos. 5.10. or such as being well laden with prey and booty from abroad, are coming home, and for joy leap into their houses] that fill the house of their masters [Or, Lords, i.e. help to commit the like foul practises, as great mens servants used to do, who are seldom backward to assist their masters, in committing their villanies and violences] with violence and deceit, [i.e. with riches and treasure got and raked together by violence and deceit.]

10 And there shall be on that day [viz. when the Chaldeans shall come and take the City] saith the LORD, a voice of crying, [to wit among the inhabitants of Jerusalem, caused by surprizal or forcible entrance of the Chaldeans] from the fish-gate, [of this gate mention is made likewise. Neh. 3.3. it was the nearest of all the rest, toward the sea-side, on that side of the City, which led toward Dicopolis and Joppa:] and a howling from the second partition, [otherwise called the middle-City. See the annot. 2 King. 20. on vers. 4. and 2 King. 22. on vers. 14. Oth. the second (gate)] and a great breath [i.e. an excessive clamour, roaring and outcry; crying with that force and violence, that it even rears and rents both the throat and the air] from the hills. [i.e. from that side of the City, that was most hilly, near the dung-gate. See Jer. 31.39 and the annot. there; on which side also the mount of Olives lay; in a word, the Prophets sets out in this verse, that the City would be in a sad and woful condition then, in all quarters, whereof three are named and the rest understood.]

11 Howlye inhabitants of the plain: [Some keep the Hebrew word mabches in the Text: other render it, in mercers street: or the Apothecaries or, Drugsters. The Heb. word doth properly signifie a Mortar: and it seems to have been the name of a certain street in Jerusalem, called the Mortar-street the sound thereof being daily]

much heard therein, as is usual with Apothecaries, drugsters, grocers, to keep a continual stamping, or beating and preparing in them their simples, drugs, splices &c. Oth. in the hollownesse or, hollow-street: implying that it abounded with vaults and cellarage: wherein the merchants laid up their wares. In this street the goldsmiths also dwelt, as may be gathered by Neb. 3.8,31,32.] for all the people of Traffick [or, mercerie, trade, merchandise, Oth. the people of Canaan which is taken for merchans, the Canaanites having been much given to, and practised in Traffick] is destroyed, [or, exscindet. i.e. they shall be destroyed and undone. Oth. shall hold their peace, or, be silent: understanding it that either their Trade or themselves shall be quite dead and gone] all the mony-bearers [or all those that are laden with mony, i.e. the merchants, their factors, cash-keepers, exchangers, those that carrie monies up and down to buy or pay for wares and commodities] are rooted out.

12 And it shall come to passe at that time, I [viz. the LORD] will search Jerusalem with lanterns: [i.e. with great diligence and exactnes. I will cause the Chaldeans, and all the rest of the foreign soldiers to seek and search out all the wealth and treasure in it, and to carry it away: or, it implies, that God would most narrowly and strictly enquire and search out the sins of all the people, to punish them accordingly] and I will make visitation upon the men [or, people] that are grown stiffe upon their lees [or, that lie upon their lees, barm, or mother i.e. that live at ease and carelesse; in carnal security. Oth. that are mingled with their tees. i.e. cast up all manner of filth and vileness of sin and vice, which foams and works forth in their life and conversation, like new wine. See Jer. 48.11.] that say in their heart; the LORD doth no good, neither doth he any evil. [as if they said, God doth not minde the Government of this world; he neither punishment nor rewardeth any according to his demerits.]

13 Therefore shall their substance [i.e. their wealth and riches,] become a prey, and their houses a desolation: [concerning these threatenings. See Lev. 26. 32. Deut. 28. 30.] they build houses indeed, [See Amos 5. 11. Mich. 2. 2, 4. and 3. 10, 12.] but they shall not inhabit them: [i.e. they shall not dwell long in them. See Deut. 28. 30, 39.] and they plant vineyards, but they shall not drink the wine thereof.

14 The great day of the LORD. [i.e. the time wherein God shall execute his heavy judgement. See above vers. 7.] is near, he is near, and hastning much; the voice of the day of the LORD: [Compare Psalm. 29. 3. 4. 5. Jer. 4. 19. &c.] the valiant man, [how much more the weak man, and faint-hearted, not to speak of women and children] shall bitterly cry there. [i.e. then, at that time, as Psalm. 13. 5. or, there, that is, at Jerusalem]

15 That day shall be a day of indignation: [To wit, an indignation of the LORD, as below vers. 18. that is, at that time shall the LORD pour out many calamities and judgements in his anger. This is expressed by severall terms in this vers. Compare Jer. 30. 5, 6, 7. Amos 5. 18, 19, 20. Joel. 2. ver. 1, 2, 3, to 11.] a day of distress, and of anguish, a day of wast and desolation; a day of darknes and obscurity, a day of the cloud, and of thick darknes.

16 A day of the trumpet and of the sounding [i.e. a day wherein the trumpets and cornets shall sound alarm, because of the enemies approach] against the fenced cities, and against the high corners. [or, towers, which usually stand at the corners of castles or cities; or of the points. Yet by towers there are sometimes understood the heads and principal men, among the people, Jud. 20. 2.]

17 And I will distress the people, that they shall go as the blind ones, [Which know not whither they go or tend]

tend, what they shall do first or last] for they have sinned against the LORD: and their blood shall be shed as dust [i.e. abundantly, in great quantity, as a matter of no value at all. Thus dust is taken Mat. 10.14. Att. 13.51. and 18.6.] and their flesh, [or body, properly meat. So the body is called, because it becomes at length worms-meat] shall become like dung, [the meaning is; their dead bodies shall be cast forth upon the fields and grounds, even as dung is cast forth there, to fatten the soil.]

18 Neither their silver, nor their gold shall be able to deliver them in the day of the indignation of the LORD; but by the fire of his jealousy, [i.e. by his jealousy burning like fire. See Ezek. 38.19.] shall this whole land be consumed: [Heb. be eaten up, as below chap. 3. 8.] for he shall make an accomplishment [See Jer. 4. 27.] certainly, an hasty one, with all the inhabitants of this land. [v. 2. the land of Juda.]

CHAP. II.

The Prophet exhorts the Jewes to repentance, before the judgements fall upon them, especially the godly ones, that were remaining yet in the country, vers. 1. &c. Some foreign nations are threatened, 6, &c. and without there is foretold the calling of the Gentiles, to the true knowledge and worship of God.

Search your selves narrowly, yea search your selves narrowly, [i.e. strive and endeavour with utmost care and diligence, to wit, to be atoned and reconciled with God, the sence is; enter into your selves, search, try and examine all your wayes and doings, that ye may rightly understand, how heavily and grievously God must needs be offended with your great and manifold sins. Heb. gather, or assemble your selves, the word is properly taken, for gathering of stubble, small sticks, &c. as Ex. 5.7, 12. and 1. Kin. 17. 10. which, since it cannot be done, without seeking and searching near and narrowly, therefore it is likewise used for seeking and searching narrowly in general, and making a thorow search] ye people, that are taken with no desire. [viz. to be reconciled with God: or, of doing ought that's good. Oth. O people not worthy to be desired!]

2 Before the decree bring forth, [i.e. before that come to pass, which is decreed by God against you: Gods decree is then said to bring forth, when it comes to be executed, as the bringing forth of a woman doth not follow presently after the conception, but in the appointed due time; so also is the decree of God not brought to light by the execution of it, until the time determined & appointed by himself. Comp. Ezek. 20. on v. 25.] (like chaff the day is passing by) [i.e. very swiftly, suddenly, therefore whiles ye have time yet, before the day, that runs and wears away so fast, do bring forth the decree, i.e. produce and make appear that which God hath decreed against you. Oth. (and) the day passe by as chaffe] whiles the heat of the LORDS wrath doth not yet come upon you: whiles the day of the LORDS wrath doth not yet come upon you.

3 Seek the LORD all ye meek ones of the land, [i.e. all ye that fear the LORD in these perverse and confused times] that work his right: [or, practise his judgement, that namely which God gave and prescribed unto you. Meaning all such, as had endeavoured to live uprightly and honestly, according to the rule and prescript of his lawes] seek righteousness, seek meekness, peradventure [see Joel 2. the annotat. on vers. 14.] may ye be hid [or, be able to hide your selves, and consequently escape being hurt or endangered by the enemy. Compare Psalm. 27. 5. and Psalm. 32.6,7.] in the day of the wrath of the LORD.

4 For Gaza shall be forsaken, [The inhabitants being driven thence, or the place destroyed by the Chaldeans] and Askelon shall be a desolation: Asdod shall be driven out at noon day, [i.e. openly, in full light of the sunne and before all the world. See Jer. 6. on verse 4.] and Ekron shall be rooted out. [in the Hebrew it sounds, as if one should say, the rooted one, (so Ekron signifieth) shall be rooted out. i.e. pluckt up by the very root. The meaning of this verse and that which follows, is, God shall severely punish Gaza, Askelon, Asdod and others round about you, because of their sins: and therefore ye may well conclude, that he will not spare you neither, unless ye repent speedily. The three first places here named, lay in the Philistines country and were their capital cities. See Jos. 13.3. Compare Amos. 1. 7.]

5 Wo to the inhabitants of the Sea-coast, [Heb. the coard (rope, line) of the Sea. See Deut. 32. on vers. 4. so also here verl. 6. 7. here is a description of the land of the Philistines, bordering on or coasting along the midland Sea] the people of the Chcretim: [or the Cherites See Ezek. 25. on verse 16. See also 1. Sam. 30. on vers. 14. They were stout soldiers, and therefore David, as some do hold, made use of them for his life-guard. See 2 Sam. 8. 18. & 15.18. & 1 Chr. 18.17.] and the word of the LORD shall be against you, [that is the punishment which God hath threatened and pronounced against you in his word, shall surely come upon you: ye that hitherto plagued others, shall your selves also come to be plagued by others, after that the LORD shall have done chastning his own people] thou Canaan of the Philistines country; and I [the LORD] will undo [or, destroy] thee, that there shall be no inhabitant.

6 And the Sea coasts [i.e. the land of the Philistines lying along the Sea-coast] shall be for huts, pits digged up of the heard men, [such namely as the shepherds or herdmen use to dig in dry heaths, for to get and keep water therein] and hedgings of the flocks. [the Prophet implies in this verse, that those goodly castles, seates and houses, which were to be seen in those parts, should come to be broken down and ruined, and that instead thereof one shall see nothing but poor shepherd huts and cottages, and in the stead of the great parsonages that lived there before, there should be none but herdmen and such like mean poor people, as must content themselves with petty houses and cottages, to have some abode there for a while]

7 And the coast shall be for the remnant of the house of Juda, [This may indeed, after a sort, be understood thus, that the Jewes returning out of the Babylonian Captivity should finde the land of the Philistines empty and desolate, and take and possess it for themselves: but it is principally to be understood in a spiritual sense, so namely, that the Philistines and other heathen nations, should in Christs time, subject themselves to the people of God, and be incorporated into the church or communion of Christ. See Isa. 11.14.] for to feed therein [i.e. they shall have their pasture and aboad there, as the sheep enjoy their rest by night in their stalls. Others understand it thus; that the Jewes, having received Christ, should preach the Gospel to the Philistines and others, for that also is called feeding, as ye see Job. 19. and chap. 21. 15,16, 17. and this came effectually so, to passe, that Gaza, Azotus, and other adjacent places were converted unto Christ by the preaching of the Apostles, Att. 8. 26. 40. and chap. 9. 32, 35, 36. Compare Obad. 18, 19, 20.] in the evening they shall lie down in the houses of Askelon, [the sence is, they shall enjoy so much peace and quiet there, that even in the evening and night time, when commonly people are afraid one of another, they shall most securely and safely dwell and converse there] when the LORD their God shall have visited them [or, for the LORD their God shall visit them:

them : to wit, with his graces, as Psalm. 8. 5. delivering them, first out of the Babylonian Captivity, and afterwards out of the power and bondage of Satan, namely when Christ, having suffered, and being risen from death, shall be ascended to heaven, and shall have taken captivity it self captive. Eph. 4. 8.] and shall have turned their captivity.

8 I have heard the scoffing of Moab [Or, the reproach, reviling &c.] and the flandering words of the children of Ammon, wherewh they scoffed at my people, and made themselves great against their border. [making war upon them, and taking a part of their countey away from them, insultingly threatening they would take away more yet ; See the annotat. Psal. 35. 26. and compare Jer. 48. and 49.]

9 Therefore, (as true as) I live, [Heb. I live,] saith the LORD of hosts, the God of Israel, Moab [i. e. here, the Moabites and their countrey. See Jer. 48. 1. &c.] shall surely be as Sodom, [viz. in some sort, and for a time, in regard of their counteys lying waste and desolate exceedingly, not that it was to remain so always, without hope of recovery, according to the destruction of Sodom] and the children of Ammon and Gomorrha a nectle-heath, and a salt pit, [i. e. waste and desolate, where nothing can grow. See Jud. 9. 45. Psal. 107. 34. Plin. lib. 31. nat. hist. cap. 7.] for ever : [i. e. for a long time ; for these counteys did not always remain in this desolate condition] the remnant of my people shall bereave them, and the remainder of people shall hcreditorily possess them. [or, shall inherit them. The meaning is, some of the Ammonites and some of the Moabites shall be converted to the Christian Religion, and received into the bosom and communion of the church. Compare above verse 7. and See Isa. 11. on verse 14.]

10 That they shall have, instead of their haughtiness, [O, for their haughtiness, their proud and insolent carriage and demeanour towards the people of God, being in distress and misery] for they have scoffed at, and have magnified themselves against the people of the LORD of hosts.

11 The LORD shall be terrible against them, for he shall cause all the Gods of the Earth to consume : [i. e. destroy them by degrees. They shall have no burnt offerings more brought unto them. This was fulfilled upon the coming of Christ and afterwards] and every one shall worship him [See Gen. 24. on verse 26.] out of his place ; [as if he said ; The true God shall be honoured and worshiped at that time, not in Juda only, but by every nation also in all their counteys and cities, without having need to travell to Jerusalem for that purpose. See Job. 4. 21.] all the islands of the heathen. [i. e. all the heathenish nations who-ever and where-ever they be.]

12 Even ye Ethiopians shall be the smitten of my sword. [He calleth king Nebuchad-nezar his sword, in the same manner as Assur is called the rod or staff of Gods anger. Isa. 10. 5. Oth. thus, as for you, ye Moors, (or, Ethiopians) yee shall be smitten by my sword. The meaning is, ye Ethiopians shall indeed be made desolate at first, see 2. Chr. 14. 9, but afterward ye shall likewise be brought to Christ ; See below chap. 3. 9. Heb. also ye Moors, they shall &c. Compare Mich. 1. 2. with the annotat.]

13 He [viz. God] shall also stretch forth his hand against the North, and shall undoe Assur ; [i. e. the Assyrians] and he shall set [i. e. make] Nineve to [be] a desolation, dry, like a wilderness. [having been abundantly watered formerly ; See Nahum, 2. 8.]

14 And in the midst of her the flocks shall lie down, all the beasts of the nations [i. e. of the neighbouring nations all about ; who shall cause their cattle to go there ; or, according to others, all kinde of fierce and terrible

beasts, which are found among the remote nations in deserts. Understand ; such creatures shall be there then, in lieu of men, and all the pleasant things that were to be seen there formerly] also the Buttern, [or, coimortant] also the screech-owl shall lodge upon their pomegranates ; [meaning those which were painted or carved and set upon posts and pillars or other parts of the house for ornaments sake. Compare Amos 9. 1.] a voice shall sing in the window, [or, their voice, to wit, the voice of those terrible creatures mentioned here and Isa. 13. 21, 22. and 34. 11, &c.] desolation shall be in the threshold, [or, on the posts] when he [viz. the LORD, or, the enemy] shall have uncovered [or, pluckt off] their cedar work. [Heb. their cedars, or his cedars. i. e. their cielings or houses made of cedar-wood]

15 This is that city, that leaps up for joy ; [i. e. thus shall it go with the city of Nineve, which in former time was to full of mirth and jollity] that dwells securely [i. e. is at rest and peace, and stands in fear of none] that faith in her heart, I am (she), and besides me there is none more : [I alone am the invincible cry ; there is none that may compare with me in dignity, in might and Excellency of all kindes. Compare Isa. 47. 8.] how is she become a desolation ! [See above verse 14.] a resting-place of Beasts ! every one that passeth through there, shall whistle at her, [See 1. Kings 9. 8. Lam. 2. 15. 17. Ezek. 27. 36. Mich. 6. 16. Nah. 3. 19.] he shall move his hand. [in token of mocking or jeeling, or, of admiring at her conditions]

C H A P. III.

The Prophets complaint of the sins among all sorts and conditions of people in Judia, especially of their stiff-neckedness, verie 1. &c. he threatneth them with the judgements of God. 8. after that, he prophecieth, how God would bring the heathen unto the knowledge of him and cleanse his church from her sins, protecting her, and destroying her enemies, till he shoud bring her to Glory.

WO unto the bainous [O, corrupt, rotten, vicious, or, greedy. Oth. Wo to the crop. i. e. the city with the great crop, that swallowes up all like unto the birds of prey, that swallow all they meet with though never so coulfe or raw] and the defiled : [or, prey-couy : the Hebr. word signifies to prey and oppresse. Oth. the stained city. viz. with all manner of abominable sins. Some read here, the pigeon-city, that sort of fowl having a great crop, and devouring up much meat] the oppressing city : [meaning Jerusalem, whose Kings and Princes and other mighty and insolent citizens and inhabitants were wont variously and grievously to abuse and oppresse many. Compare with this verse, the first and fifth chapters of the Prophet Isaiah.]

2 She doth not hearken after the voice, [That is, after the warnings and exhortations of the LORD by his Prophets] she doth not receive instructions : [i.e. she refuseth to be instructed, which is a sure mark of folly Prov. 1. 7. Compare Jer. 2. 30. and chap. 5. 3. and chap. 7. 28.] she trueth not in the LORD ; she draweth not near to her God. [viz. with all her heart. Compare Isa. 29. 13. but, Hos. 6. 1. the godly call one upon another, to turn unto the LORD]

3 Princes are roaring lions in the midst of her, [See Prov. 28. 15. and compare Ezek. 22. 27.] her Judges are evening-wolves, [that range about in the evening, to see what sheep they may catch and worrie. See Hab. 1. 8. by the evening here the night also may be understood ; as Hab. 2. 6.] that do not break the bones until the morning. [Or, on the morning, but presently devour all, flesh and bones together, not leaving so much as the bare bones]

bones behinde to the next morning. Heb. *that do not unbone* (exsifre) *in the morning*. See Num. 24.on vers.8. and compare Jer.5.6.]

4 Her Prophets are light, very faithlesse men : [Heb. *me* of *faithlesse* : which are faithful to neither God nor man ; *their priests pollute the holly (thing)* [i.e. they profane, or, unhallow the Sanctuary ; or, that which is hallowed and consecrated to the LORD : or, they do not preach the word of God uprightly, nor explain the true meaning thereof] *they do violence to the Law*. [See Ezek. 22. the annot. or v.26. Comp. are Mat. 23.16. and Mark 7. 9,10, &c.c.]

5 The righteous LORD, [Or, the LORD that is righteous] is in the midst of her [to wit, the city of Jerusalem ; in regard that there he had set up his worship ; Some conceive that these are the Jewes words, objected against those of the Prophet, vers.4.] *he doth no wrong* : *every morning* [Heb. *in morning, in morning* i.e. dayly. See 2 Chro.36.1.5. Jer. 5.13. and 7.25. and 11.7. & 25.3.] *doth he give his right in the light*. [i.e. doth he caue his right or judgement to be publickly taught, viz. by his Prophets, who doubtless did what Paul commands to his disciple Timotheus 1 Tim. 4.16. and 2 Tim.4.2] *there is no want*, [to wit, of any thing, whereby this people may be instructed, Isa.5.4.] *yet the perverse knowes of no shame*. [ali is like to him. Comp. Jer.3.3. &c. and ch.5.3.]

6 I have destroyed the heathen, their corners [See above chap.1.16. yet some do here understand by corners the uttermost borders or frontiers of their countys] are laid waste ; I have made their streets solitarie, that none puffeth them : *their cities are destroyed*, so that there is none, that there is no inhabitant. [i.e. there is not a man to be found in them. Comp. above ch.2.5.6.14.15.]

7 I said [i.e. I thought with my self] sure, [namely, in consideration of the judgements, that were executed upon the heathen] thou [O Jerusalem] wilt fear me, thou wilt receive instruction, [taking example and warning by the heathen, Oth. read, fear me, yet receive instruction &c.] that her habitation may not be destroyed : [viz. Jerusalems. Others understand here by the habitation the inhabitants of that city : or, her habitation, for their habitations] however I visited them, [or, (by) all, wherewith I visited them : by them some understand the heathen, others, the Jewes] verily they got up early, they have corrupted all their doings [Or, nevertheless they made haste &c. i.e. they wilfully hastened on their own destruction : or from the morning early have they corrupted, (or, spoiled) all their works : or, nevertheless they did spoil all their works. See of the like joining of two verbs. Psal.45.5.]

8 Therefore wait for me, saith the LORD, in the day when I arise for the prey ; [He continueth his speech to the wicked Jewes ; the sense is, do ye but attend, I will surely come and visit you by the Chaldeans and other nations] for my judgement [i.e. the decree of my purpose] is to assemble the heathen, to gather the kingdoms, [understand the Chaldeans and other nations. See Ezek.16.37.] to pour out [see Ps.79.6. and comp. Ezek.22.31] upon them [to wit, upon the Jewes, namely the stiff-necked ones. See ab.cha.1.18.] my fiercenesse, all the heat of my wrath ; for the whole Land [viz. of Judea, as above ch.1.18. understanding thereby the major part of its inhabitants. So Gen. 41.57. that all the countries came into Egypt to Joseph i.e. many inhabitants of the neighbouring countries] shall be consumed by the fire of my jealousy.

9 Assuredly, then [viz. after that I shall have visited these nations and the Jewes in manner aforesaid : others conceive that by them here is to understand the time of the Messias his coming] will I turn a pure language [Heb. Up.] to the nations ; [Or, then will I change the lips unto the nations into pure (lips) : that is to say : I will then regenerate mine elect among the Gentiles, by the holy spirit, that their tongues and hearts shall be pure, enter-

taining pure thoughts and communications, of God, and serving him holily, See Isa.51.17.] that they may all call upon the name of the LORD, that they may serve him with one even shouldeer. [i.e. with one accord, or consent, unanimously : the phrase is borrowed from men or beasts bearing burdens. See Hos.6.on vers. 9. Compare Jer.32.39. and see the fulfilling, Act.1.14. and chap. 2.1.46. and chap.4.32. See also John 10.16. Ezek. 2.14. &c.c.]

10 From the side of the rivers of the Ethiopians, [i.e. from Ethiopia, yet under their name are likewise to be understood other remote people and nations. Isa.18.4. and chap.60.4.] shall my serious worshippers, [See the annot. Gen. 25.21. and Ezek.35.13. understand here those that being converted to God, are dayly addressing their prayes to God] (with) the daughter of my dispersed, [that is, together with the Jewes, that were dispersed in the Babylonian captivity, who are as dear unto me as a daughter to her mother. Compare Job. 11.52. some Translators instead of (with) here, insert namely) in this sense, that the present or offering to be brought in this place, shall be gthe Jews, that were dispersed in the countries situate on the side of the rivers of Ethiopia] bring my sacrifice. [to wit spiritual sacrifices, or presents. i.e. they shall serve and obey me. Compare Isa.18.7. and Malach.1.11. Rom.12.1. Oth. from the other side (or, beyond) the river of the moors, shall my serious worshippers be brought unto me for a present. See the accomplishment of this prophecy. Act.8.27.35.36.]

11 On that day shall ye [O my people, O my Church] not be ashamed because of all your dealings, Whereby ye transgressed against me : [the sense issince, ye shall be sanctified and cleansed from all your sins, by the blood and spirit of the Lord Jesus Christ, ye shall not be made ashamed for the same before Gods Tribunal] for then shall I take away out of the midst of thee those that leap up for joy, because of thy pride, [Oth. glory, excellencie : for the Hebrew word is taken sometimes in a good and sometimes in a bad sense : and the sense seems to be this here ; there shall be none more found among you thence forward, that shall exalt themselves boasting of their outward Ceremonies, and that glorious structure of the Temple ; (Jer.7.4.) for the kingdom of God and his Church shall from that time forward be dispersed all the world over, Job.4.21.23.] and thou shalt henceforth no more exalt thy self for my holy mountains sake : [or, upon mine holy mountain. Heb. upon the mountain of my holiness i.e. therefore that ye come and offer in my Temple, upon the mountains of the LORD, or, because of your vain confidence in the outward ceremonies, without heeding how your consciences may be sanctified]

12 But I will cause to remain in the midst of these afflictions [i.e. sufficiently by me chastised and humbled] and poor people, [i.e. mean and contemptible in the eye and account of the world, and yet through the grace of God made rich in faith and other spiritual gifts] *thine* [i.e. self, not in any outward thing, whether it be the city of the Temple at Jerusalem, or any other thing, but only soley in the LORD. See. Jer.9.33.34.]

13 The remnant of Israel [i.e. those whom the LORD elected from among the rejected and forlorn Jewes] shall do no wrong : [to wit, of set purpose, wilfully, or, against their consciences. See 1. Job.3.9.] nor speak no lies, and in their mouth, no deceitful tongue shall be found : [i.e. they shall not give nor use themselves to lying and deceit, but rather unto all is holy, upright and honest] but they shall feed and lie down, [i.e. God shall protect and keep them from all the evil, that wicked men shall seek to bring upon them. Compare Mich.4.4.] and none shall make them afraid. [i.e. they shall live quietly and safe : the wicked crue shall not dare to molest or annoy them, at their pleasure.]

14 Sing cheerfully thou daughter of Zion, shout Israel,

rael ! [The Hebrew verb is plural, and Israel, singul-
tar] be glad, and leap for joy with all the heart,
thou daughter of Jerusalem. [i.e. ye Israelites in
the same sense, as the daughter of Zion, viz.
in this place, the believing church of the new Te-
stament.]

15 The LORD hath taken away thy judgements, [i.e. the
chastisements or punishments for thy sins. This is the
cause of that rejoicing spoken of before verse 14.] he
hath chastised away [or, rid away, or, out of the way,
See Gen. 24. 31. Lev. 14. 39.] thine enemy : [to wit,
the Assyrians, Chaldeans &c. as also and especially thy
spiritual enemies, the devil and hell, hath he laid under
thy feet. 1. Cor. 15. 25, 26 56, 57.] the king of Israel, the
LORD, is in the midst of thee, [viz, for to defend and
protect thee] thou shalt see no evil more. [thou shalt
not need to stand in fear of any evil more. For there is
nothing that can separate us from the love of God, which
is in Christ Jesus our Lord, Rom. 8. 39. See Job.
7. 7. Psalm 80. 10. Isa. 40. 3. and 57, 14. and 62. 10.
Mal. 3. 1.]

16 In that day it shall be said to Jerusalem, Fear
not, O Zion ; [Oth. to Zion] let not thine hands be
slack, i.e. be not discouraged, do not grow remiss and
backward in the zeal of godliness : the reason is gi-
ven verse 15. viz. because the LORD is in the
midst of her. See of this phrase 2 Sam. 4. on vers. 1.]

17 The LORD thy God is in the midst of thee, a
champion that is able to deliver [In and through Christ
alone we are able to overcome, Rom. 8. 37. and 1. Cor. 15.
57. and 1. Job. 5. 4, 5.] he shall rejoice over thee with
gladness, [by reason of that singular love, which he
beareth unto thee] he shall keep silence in his love, [or,
be still, at rest, that is he shall take content and satis-
faction in the affliction which he shall bear thee, 1. Pet.
2. 5. or he shall no more afflict thee as formerly he did, be-
cause he loves you now in Christ, and forgiveth you your
sins] he shall rejoice over thee with shouting.

18 The sorrowfull (ones) for the assemblies sake
[i.e. those that are sad and sorrowfull, for not being a-
ble to meet in the temple for Gods worship and service.
Compare Psalm. 42. 2, 3, 5.] I will assemble ; they are
out of thee, [i.e. because they also are Gods people, or
out of thee, O Jerusalem that is, of the people of God]
the scoffing is a burden upon her, [to wit, the sad con-
gregation, namely, when they must converse with and
among these scoffing companions, which make but a
mock of God and his word. See the 42. Psalm through-
out.]

19 Behold, I, at that time, will undo all thine oppres-
sours : and I will preserve the halting (one) [i.e. my
church, now suffering. See Mich. 4. on verse 6. and
Compare Ezek. 34. 16. Mich. 4. 7] and gather the
ejected one, [hereby some do understand the heathen,
as also Mich. 4. 6: others, those Jewes or Israelites
which were carried away and dispersed into banishment]
and I will set them, for a praise. [my people namely,
the church, whom just now he had called the halting, or
creepie and ejected one.] and for a name, [to wit, of
honour and renown, as below verse 20.] in all the land
where they were ashamed. [Heb in all the land of their
shame. Oth. whose shame hath been all the land over.
that is, even there, where they were the common object
of every ones scorn and reproach, especially among the
Assyrians and Chaldeans, that made a mock and jeer of
Gods people.]

20 At that time will I bring you [O ye ye Jewes]
hitherward, [to wit, into this land of yours, which
ye so greatly long after] in the time when I shall
gather you. Assuredly [or, for or then,] I will set
you for a name, and for a praise, among all nations of
the earth, [this is to be understood in respect of the
church her spreading all the world over, at the coming
of the Messiah] when I shall turn your captivities [i.e.
the exceeding great number of your captives. Compare
Amos. 9. 24.] before your eyes saith the LORD.

The End of the Prophet ZEPHANIA.



THE PROPHET HAGGAI

The Argument of this Book.

Haggai, Zacharia, and Malachy, all three of them lived and prophesied in the time of the Jews deliverance out of the Babylonian captivity. They exhort the people very zealously to the reedifying of the temple and the city of Jerusalem: for after that they had laid the foundations of the Temple, every one turned himself to the building of his own house, intermitting the progress of the temples restoration, for a time, whilst sundry impediments fell out, which retarded the same much more, as may be seen Ez. 4. 1, &c. and ch. 6. 1, 3, &c. Yet the Prophets exhortations prevailed so far at length, that the temple (after the building had stood still 42. years, according to the computation of some after the foundation was laid) was compleatly built up and finished by the Jews in the time of four years. See Ezr. 6. 14, 15, &c. Joh. 2. 20. The chiefest grounds and Arguments, which the Prophet Haggai made use of to rouse up the people to the neglected building up of the Temple, are these especially: first, that there is great reason, divine matters should be furthered and advanced before earthly and temporal concernments, which being neglected by men, God would likewise withdraw his blessings from theirs. Secondly, the Prophet declares, that the glory of the second Temple should be far greater then the first, namely therefore because Christ himself should bodily appear and preach in the same; and consequently dwell in his Church by his grace and spirit. Hereupon he advanceth the third main Argument, that God giving his blessing to this undertaking, it would be easily accomplished. Two moneths after Haggai, the Prophet Zacharia, began likewise to prophesie to the same purpose, most earnestly exhorting and pressing the backward slothful Jews to the building of the Temple.

Haggai.



HAGGAI I.

CHAP. I.

The Prophet checketh the chief of the people at Jerusalem, that they dwelt in goodly houses, and left the Lords Temple unrepaired, verse 1. &c. he tell-
eth them that it was for the neglect of theirs, that God
withheld his blessing from them, in other things, 5.
therefore he exhorts them to resume the intermit-
ted repairing of the Temple, and to perfect it, which exhorta-
tion takes effect, 12.

IN the second year [See the annotation Ezra. 4. on verse 24. and chapter 5. 1.] of the king Darius, [Heb. Darjavesch,] in the sixth moneth, on the first day of the moneth, the word of the LORD came, by the ministery [Heb. hand See the annotat. Ex. 9. on ver. 35. Act. 11. 30. and chap. 7. 35.] of Haggai, [otherwise commonly called Aggeus, Heb. Chaggai] the Prophet to Zerubbabel, the son of Sealtiel, [some put, the nephew ; for to speak properly, he was the son of Pedaja, who was a son of Sealtiel. See 1. Chro. 3. 17, 18, 19. Zerubbabel nevertheless is called the son of Sealtiel also, Ezra. 5. 2. Mat. 1. 12. Some conceive Zerubbabel Sealtiel's adopted son, from Luk. 3. 27.] the Prince of Judah [i.e. the prince out of and over the tribe of Juda] and to Josua, the son of Jozadak, the high-priest, [Heb. the great(or greatest) Priest] saying :

2 Thus speakest the LORD of hosts, saying ; this people saith, [The LORD doth not say here, my people, but this people, shewing thereby his displeasure at their great neglect of his worship, and their daily endeavour and eagerness to advance their own honour and profit] the time is not come, [this was the excuse which the slothfull self-seeking professors pretended then, why they delayed the building of the Temple thus] the time that the LORDS house shoud be built, [Heb. the time of the house of the LORD, for to be built.]

3 And the word of the LORD came by the ministery of the Prophet Haggai, saying ;

4 Is it the time indeed for you, that ye dwell in your vaulted houses, [Hereby is intimated, that they had built houses for themselves, not only such as necessity required, but stately and sumptuous ones, for pleasure

and delight, before they built the LORDS house] and shall this house be desolate ? [David was quite of another minde. See 2. Samuel 7. 2. and Psalm. 132. 3, 4, 5.]

5 Now then, thus saith the LORD of hosts, set your hearts upon your wayes. [i.e. Observe and consider well, how it fares with you, by reason of your sinnes. Compare 1. Cor. 11. 30, 31. See of this phrase, Ex. 9. 21. 2. Sam. 18. 3. Job. 1. 8. and chap. 2. 3. and chap. 22. 22. and chap. 34. 14. and here below verse 7.]

6 Ye sow much and ye bring in little ; [Dcut 28. 38. Mich. 6. 14, 15.] ye eat, but not to satissie ; ye drink but not unto being drunken ; [i.e. ye do not enjoy the efficacie of wine, to be made cheereful with it. See Gen. 43. on vers. 34. Cant. 5. 1. Job. 2. 20.] ye cloth your selves, but not to your warming ; [Heb. for to warm ones self. i. e. to get warmth by it. Comp. Zeph. 2. 12. with the annot.] and he that receiveth wages, receiveth those wages in a purse bored through, [or, in a purse that hath no bottom ; or, that is hollow ; meaning ; it vanisheth all what ye receive, that ye are nothing the better for it, according to what is threatened, Dcut. 28. 15, &c. Amos 4. 9. Mich. 6. 14.]

7 Thus saith the LORD of hosts ; set your hearts on your wayes. [As before verse 5. which the Prophet repeats here, to make them take the better heed of it.]

8 Get upon the mountain, and bring on wood, and build this house, and I will take pleasure in it, [i.e. in this Temple. it seemes the Prophet hath an eye here to the prayer of Salomon, and the promise God made upon it. 1 Kings 8.18,19. &c.] and be glorified, saith the LORD.

9 Ye look about for much, [Or, turn your face toward much. i. e. ye look for a plentifull harvest] but to ye get little, [Heb. (it becomes) to little] and when it is brought home by you, then I blow into it, [so that it turns to dust and chaff, and ye have no benefit by it]. Wherefore that ? saith the LORD of hosts ; because of mine house, which is waste, and that ye run every one for his own house, [namely to build and set out that. See above verse 4.]

10 Therefore the heavens withhold themselves from you, that there is no dew, [Understand, and no rain neither in fit and due season, this is that which God threateneth Lev. 26. 19. Deut. 28. 23, 24, 38. Amos. 4. 7.] and the land withholds its fruits.

11 For I have called for a drought [Oth. a desolation. See, 1 Kings 8. 1. and Jer. 25. on verse 29. See also Dcut. 28. 22. Joel 1. 14. Amos 1. 2. and chap. 4. 7. 19.] upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon that which the earth would bring forth: also upon the men, and upon the beasts, and upon all the labour of the hands. [i.e. upon all the fruits and crops of the earth, brought forth by the labour of men.]

12 Then did Zerubbabel [See Ezra 5. 2.] the son of Sealtiel, and Josua the son of Jozadak, the high-priest, and all the remnant of the people, [i. e. all those that escaped from the war, (during which many perished) and thole that returned out of the Babylonian Captivity, where likewise many were consumed and dead] hearken to the voice of the LORD their God, and [Oth. that is] to the word of the Prophet Haggai, according as the LORD their God had sent him: [which they knew to be so] and the people feared before the face of the LORD.

13 Then spake Haggai, the messenger [O: Envoy, Ambassador] of the LORD, in the message of the LORD, [viz, that which he was charged to deliver to the people, in the name of the LORD: or by virtue of the message: according to the instruction or commission, which he had received at Gods hand and command] unto the people, saying; I am with you, saith the LORD. [or, I shall be &c. therefore, be of good cheer, and go on courageously in the building of my house. Compare Psalm. 56. 11. Matthew 28. 18, 20. Romans. 8. 31.]

14 And the LORD stirred up the spirit of Zerubbabel the son of Sealtiel the Prince of Juda, and the spirit of Josua, the son of Jozadak, the High-priest, and the spirit of all the remnant of the people: and they came and made the work in the house of the LORD of hosts their God. [i. e. the Lord did by this exhortation of his Prophet, excite and stir up the hearts of the persons aforesaid, daily more and more, for to go on in the building begun, until it was wholly finished and compleated. And very needfull also it was, that this people should receive this encouragement, in regard that Thaenai, and other enemies of the people, did all they could, to cross and hinder this work. Ezr. 5. 3.]

C H A P. II.

The Prophet exhorts Zerubbabel, Josua and the people, to go on diligently in the building of the Temple vers.

1. &c. promising them Gods assistance, 5. foretelling them withall that the Messiah was personally to appear in this Temple, 7. whereby the glory of this Temple should exceed the former, 10. after that he reproveth the hypocrisy of those, that relied upon the outward offerings and ceremonies, 11. he promiseth the upright and honest fewes, that as before they had tasted the curse of the LORD, so they should henceforth be blessed by him, and their enemies destroyed, 16. He prophesieth also of the power of Christ, and his might against all that shall oppose him.

ON the four and twentieth day of the moneth, in the sixth (moneth), in the second year of king Darius. [Divers interpreters joyn this first verse to the end of the first chapter, and it seems also to belong unto it.]

2. In the (seventh moneth) [To wit of the year spoken of vers. 1.] on the one and twentieth day of the moneth came the word of the LORD, [viz. to the people of Juda

and the chiefest among them and so also below vers. 11.] by the ministry [Heb. hand, as also below verse. 10.] of the Prophet Haggai, saying;

3. Speak now unto Zerubbabel the son of Sealtiel the prince of Juda, and to Josua, the son of Jozadak, the High-priest, and to the remnant of the people, saying:

4. Who is left over among you, that saw this house in its first glory, [viz, in that wherein it stood before it was destroyed by the Chaldeans] and how do ye see the same now? is not this as nothing in your eyes? [viz. Compared to, the temple built by Salomon. See Ezr. 3. 12. David had been gathering provision a long time, of gold, silver, copper and other materials, for the building of Salomons temple, and Salomon added a great deal of treasure to it besides, when he fell to the building of it: but the Jewes, which newly came out of the Babylonian captivity, were poor and had no such means and provisions, to build this Temple as gloriously. Oth. is not (this) by that, as nothing &c. ?]

5. Yet now, be strong, thou Zerubbabel, saith the LORD, and be strong, thou Josua, son of Jozadak High-priest, and be strong, all ye people of the Land, [i. e. all ye the common sort among the Jewes] saith the LORD: and work; [i. e. go on with the building, see of the word to work, Ruth 2. on vers. 19. and Prov. 3. 1. on v. 13.] for I am with you, saith the LORD of hosts,

6. With the word, [To wit, that whereby the heavens are made Psal. 33. 6, 8. i. e. with Christ] in which I made (a covenant) with you [i. e. in and by which word, i.e. Christ, I made (a covenant) with you; for which cause Christ also Malach. 3. 1. is called the Angel of the Covenant. And the Apostle saith, 2 Cor. 1. 20. that that promise is yes and Amen in Christ only. Oth. according to the word, when I, &c. i. e. according to the promise, which I made to your fathers, and your selves that I would be their God, and their seeds God after them. Gen. 15. 18.] when ye marched forth out of Egypt; [viz. in the loines of your fathers. See the like phrase, Act 7. 53.] and (with) my spirit, [understand the holy spirit, that helpeth our weakness, Rom. 8. 26. This verse contains a clear proof of the three persons in the holy Trinity] standing in the midst of you. [i. e. being present with you by his powerfull operation. Oth. and my spirit shall abide in the midst of you i. e. he shall powerfully assist you in the great work of this building, giving you wisdom and ability to go through with it; and therefore] fear not. [doubt not of a good and happy success]

7. For thus saith the LORD of hosts, once again, a little (time) it shall be, [i. e. it shall shortly come to passe. viz. to doe, what follows. See Hab. 1. 2. 26. that which seemes long to us, is but as a moment with God, Psalm. 90. 4. and 2 Pet. 3. 8.] and I shall cause the heavens, [together with the angels the inhabitants thereof] and the earth, [with the men upon it] and the sea, [together with the inhabitants of its Islands] and the dry (land) [with the men inhabiting of the high and dry countreyes] to shake. [that is to say: all creatures in heaven and earth shall be moved at the time of Messia his birth, suffering, dying, rising from the dead, and ascending to heaven, and whiles his Apostles shall go and preach all this, throughout the whole world]

8. Yea I shall cause all the heathen to shake [Or, tremble, quake, so namely, as that it shall make them to come unto the LORD. This is a prophecy of the calling of the Gentiles, when the Gospel shall be preached all the world over. Compare Hof. 3. 5. and chap. 11. 10. 14. with the annot.] and they shall come (to) the wish of all heathen, [to wit, unto Christ, whom all heathen and Nations should wish to embrace, coming to his Church. Compare Gen 49.10. others thus; and the wish of the heathen shall come: understanding it of the coming of the Messiah. Oth. then (there) shall come the wished (ones)]

of all the heathen , that is, Mine elect and chosen ones, my dear and acceptable children, out of all nations and people, shall come to me and believe in me. See Isa.2.3.] and I will fill this house [i.e. this Temple] with glory, saith the LORD of hostes ; [for Christ the King of glory, (Psal.24.7.8.) the Saviour of the Gentiles (that is greater than Solomon, Mat.12.24.) was to come in his own person bodily into it, to preach and work miracles in it, (as Malachie expressly foretelleth of him, chap.3. ver.1.) and consequently to dwell in his Church by his grace and spirit. Compare Ezeb.43.5.7.]

9 Mine is the silver, and mine is the gold, saith the LORD of hostes : [As if the LORD said : If I would have this Temple to be more glorious outwardly, and bedeckt with silver and gold, it would be easie for me, to bring it so to pass : for all the silver and gold in the world is mine, and at my disposing, so that I could soon finde it for you ; but my pleasure is to adorn this place with a far greater gloriousness, namely with the visible presence of the Messiah, the king of all kings, and with the abundant treasure of spiritual gifts where-with I shall adorn and beautifie the Church of the new Testament.]

10 The glory of this last house shall become greater, then (that) of the first, saith the LORD of hostes ; and in this place will I give peace, [Namely in or through Jesus Christ the Prince of peace. See Rom.5.1. and 14.17. Phil.4.7. See also Isa.11.6. and Job.14.27.] saith the LORD of hostes.

11 On the four and twentieth (day) of the ninth (moneth) [Called Chislev, Zach.7.1. in part agreeing with our December] in the second year of Darius, came the word of the LORD , by the ministry of the Prophet Haggai, saying :

12 Thus saith the L O R D of hostes , ask now the Priests the law, [To whom it doth belong to interpret and declare it. See Lev.10.10, 11. and Deut.33.10. Malach.2.7.] saying :

13 Behold, some body carrieth holy flesh, [Heb. flesh of holines. i.e. such as hath been consecrated to the L O R D by sacrifice. See Lev.7.15.] in the skirt [Heb. wing] of his garment, and he toucheth with his skirt, the bread, or the porridge, or the wine, or the oil, or any wyand, shall it become holy ? [Oth. shall he &c. The sense is, shall any thing else, that he toucheth, be hallowed by him ?] and the priests answered and said, No ; [for the garment indeed comes to be hallowed by such a touching, but not that which is touched by the garment. In this and the next verle the Prophet propounds two questions, by way of similitude, teaching first, in this thirteenth verle, that a man acquireth no holiness by touching of any thing that is holy ; and then verl.14. that a man being unclean , doth not onely get no holiness by it, but on the contrary , by his touching he unhalloweth or maketh unclean , that which is holy ; by which similitudes the L O R D doth intimate the causes, why for so long a time now, he had visited & chastised the Jews, and why the sacrifices were not acceptable to God, namely because they were as unclean of heart, as those were outwardly , that had defiled themselves by touching of the dead body, or caulkase. See Lev.23.25 Num.5.2.]

14 And Haggai said, If any one that is unclean of a dead body, [Heb. of a soul. See Lev.19. the annotat. on verl.28. and Num.19.11.] touch any of these things, [spoken of before verl.13.] shall it become unclean ? [viz. that which he touched] And the priests answered and said, it shall become unclean. [See the Law. Lev.11.24.25. &c. and chap.15.4.&c. Num.9.10. and chap.19.11.13.]

15 Then answered Haggai and said : even so is this people, and so is this nation : [The Prophet infers from what was said before verl.13. and 14 that it was just so with the people or nation of the Jews, which polluted whatsoever they came to, or undertook, as having their

consciences defiled , which manifested it self by their great neglect and contempt of my command , about the building of the Temple. Compare Tit.1.15.] before my face, saith the L O R D [these Jewes were indeed a holy people , in their own account , but not at all in Gods sight] and so is the work of their hands : and that which they offer there, [to wit , upon the altar of burnt offering, and which was built up many years before the Temple was compleated Ezeb.3.2.] is unclean ; [God had indeed straitly commanded the offerings of sacrifices ; but here he declareth by his Prophets , that even as all their other works were unclean, so were their offerings also (for whose sake they thought themselves highly in favour with God) as long as they neglected to build the house of the L O R D , and because they were themselves unclean, that is, wicked and hypocritical , and without faith, for whatsoever is done without faith, is sin, Rom.14.24]

16 And now , set I pray your heart on (it) from this day, and upwards [i.e. on the dayes or time past] before (there) was laid stone upon stone in the Temple of the L O R D : [i.e. before the building of the Temple was easturned , before ye went on with the superstructure upon the foundation (laid many years before) and advanced it in some measure. The foundation was laid by them in King Cyrus his time , but the building intermitted until the second year of Darius, ver.11. See Eze.4.5.24. The meaning here seems to be this : Formerly, whiles you neglected the building of the Temple, God punished you with death ; but since ye took the work cheerfully in hand, Gods blessing hath been apparent : Therefore take to heart that which happened to you in former times , that so understanding the cause of the calamities which presled you before, ye may now also understand the cause of Gods blessing you thus, and therefore go on courageously in the building of the house of the L O R D : some interpreters, to facilitate the sense with some insertion, read thus : And now set, I pray, your heart upon it (how it went with you before) from this day &c. See chap.5.5. and below verl.19.]

17 Before these (things) came to passe [i.e. before they went on with the building] one came to the (corn) heap of twentie (measures) [i.e. supposing to find such a proportion or quantitie of grain, from that which , and the place where it was sowed] and there were but ten : coming to the wine-fat to take up fiftie (measures) [great or small vessels in ordinary portion to the wine expected] from the press, and there were but twentie. [The meaning is, the Harvest and vintage for corn and wine, proved very scant, the L O R D having withdrawn his blessing, by reason of their neglect and backwardnes in the building of his house.]

18 I smote you [i.e. your fruits ; here are further instances set down , what plagues God sent them because of their remissenes in building of the Temple. Compare Deut.28.on verl.22.&c. See also, 1 King.8.37. and especially Amos 4.6, 7, 8, 9. and above chap.1.11. and Psal.48.47] with blasting, with mildew, and with hail, all the work of your hands ; and ye (turned) not your selves to me, saith the L O R D . [Oth. and there is none with you that to me , saith the L O R D , supressing the verb turneth.]

19 Set but your heart upon it, [Or, set now &c. as if he had said until ye began to build again at the Temple, the times were very bad and calamitous ; but mark and give heed now , how things are altered , since ye have cheerfully reassumed the work] from this day and upwards : [i.e. the time past] from the four and twentieth day of the ninth (moneth) from the day when the foundation was laid for the Temple of the L O R D ; [i.e. when they began to lay the foundation of it , which happened in the second year after their return out of the Babylonian captivity, what time also the altar was built. See Eze.3.11. How-

11. Howbeit some take these words according to the letter, being of opinion, that the foundations of the Temple which were laid presently after their return from Babylon, were destroyed by their enemies: so that the work was to be begun again from the very foundation] set your heart upon it.

20 Is there (any) seed yet in the barn? [The meaning of this verse is, if there be any seed left yet in the barns, fit for to be sown, I will bless the same from this very day; yea even the trees also, that were for many years barren and unfruitful, will I give my blessing unto] even the vine, and the fig-tree and the Pomegranate-tree and the Olive-tree (that) bare not, (them) will I bless from this day; [i.e. make them fruitful. All the trees and fruits here named grew very plentifully in Judea, see Dcut.8.8.]

21 Now the word of the LORD came the second time to Haggai, on the four and twentieth (day) of the month, [viz. the ninth month: on the same day, when the former word of the LORD was come to Haggai. See above ver.11.] saying:

22 Speak to Zerubbabel, the Prince of Judah, saying. I will move the heavens and the earth. [See above v.7.]

23 And I will overthrow the throne of the Kingdoms, and destroy the firmness [i.e. the strength and power]

of the Kingdoms of the heathen: and I will overthrow the chariot, and those that ride thereon, and the horses and those that ride thereon, shall precipitate themselves, every one into the others sword. [Heb, the man into the sword of his brother. The sense of this verse is; I will confound and bring to nothing all the power and might, that shall lift up itself against Christ and his Kingdom. See 2 Cor.10.5. and 2 Thess. 2.8. yet others understand this, as spoken in relation to the rebuilding of the Temple, which none should be able to hinder, to the end that the Jews might be the more encouraged and quickened to go on cheerfully in the work begun: both meanings may stand well enough together.]

24 On that day, saith the LORD of hosts, will I take thee, O Zerubbabel, thou son of Sealtiel, my servant, [This is figuratively spoken to Christ, who according to the flesh, lay then in the loins of Zerubbabel. Mat.1. 12.13. thus Christ, Ezek.34.23. is called David. Compare Heb.7.9.] saith the LORD; and I will set [or, put] thee as a seal-ring: [see Cant.8.6. Jer.22.24. The meaning is, I shall dearly and tenderly love thee, I shall keep and preserve thee, as a man doth his seal-ring, whereby he useth to seal up his best and secretest things] for thee have I chosen, [Compare 1 Pet.1.20.] saith the LORD of hosts.

The End of the Prophet H A G G A I.



THE PROPHET ZACHARIA.

The Argument of this Book.

Zacharia is the second Prophet, that preached among the Jews after the Babylonian captivity, beginning but two months after the Prophet Haggai, to wit, in the eight month of the second year of king Darius. In this book many excellent points are handled, wherof these are the principal. First, he exhorteth the Jews, that were returned back out of the Babylonian captivity, into Judea, to true repentance and conversion. In the second place, he rehearseth sundry visions, whereby God taught them what a fatherly care he had of them, and especially how graciously he had delivered them out of the Babylonian captivity, with the promise annexed, that he would also keep and protect them for the future, if they would but turn to him uprightly, and go on diligently in rebuilding of the Temple. Thirdly, he prophecieth of the destruction of all the enemies of Gods people, as also of the coming of the Messiah, and the mercies and benefits, which he would shew to his Church, together with the enlargement thereof by the conversion of the Gentiles unto it. In the new Testament there are several passages cited, as well by Christ himself, as by the Evangelists and Apostles. Mat.21.5. and 26.31. and 27.9. Mark 14.27. Job.12.15. and 19.38. Eph.4.25. Rev.1.7. all which serves to commend unto us the reading of this Prophet, and to make him the more acceptable unto us.



Z A C H A R I A.

C H A P. I.

The Prophets exhorts the Jewes to true repentance, that they may not incurre the like Judgment with their Fathers, verl. 1. &c. after that he describes two Visions, the former of a man on a red Horse, bringing newes that Jerusalem shoud be built again, 7. the latter, of four hornes and four smibis, signifying, that the Enemies of Gods people shoud be defeated, 18. &c.

IN the eighth moneth, [This was two moneths after that the Prophet Haggai began to preach, Hag. 1. 2.] in the second year of Darius, [the King of Paria. See Ezra 4. on verl. 24] the word of the Lord came to Zacharia, the son of Berechja [thus he is called in the Hebrew, but in the Greek Barachias. Some conceive, that this is the same, of whom mention is made, Matth. 22. 35. Oth. hold them to be distinct persons. Compare 2 Chron. 24.2. with the annot. See further of the persons named in this verl. Ezra 5.1.] the son of Iddo the prophet [or of the prophet] saying.

2 The LORD hath been very wroth against your Fathers. [Hebr. anger'd with anger, &c.]

3 Therefore say unto them, thus saith the LORD of hosts ; Turn again to me saith the LORD of hosts, so shall I turn again to you, saith the LORD of hosts. [God is said to turn himself to us, when he causeth us to finde and taste the fruit, or return of our prayers : We are said to turn to the LORD, when in true faith and unfeigned repentance for our sins, we sue for mercie and favour to him. And yet we have not this from our selves : God must give it, as is exprest in Jeremie, chap. 31.18. LORD convert me, so shall I be converted.]

4 Be not as your Fathers [To wit, in impenitencie. See 2 Chro. 36. 15,16.] whom the former prophets called upon, [those namely, which prophesied before the Babylonian Captivity] saying 3 Thus saith the LORD of hosts, Convert your selves from your evil wayes, and from your evil dealings : but they hearkned not, and they listned not unto me, [i. e. not to that which I caused to be delivered to them by the Ministrie of my Prophets] saith the LORD.

5 Your Fathers where are they ? [As if he said ;

though they be dead and gone, it behooves you notwithstanding to take warning by them. See 1 Cor. 10. 5,6.] and the Prophets, shall they live for ever ? [i. e. alwayes. Oth. doth they live forever ? He meanes to shew, though the former Prophets be dead and out of the world, yet their prophesies remain alive still, see the next verl. and compare 2 Pet. 1. 15. Oth. read and interpret these words, as the objection and cavils of wicked men, thus, but the prophets (those that took us up so) did they live alwayes ? what is become of them since ; are they not dead and gone as well as others ?]

6 Nevertheless my words and my institutions, which I commanded my servants the prophets, [viz. to declare the same to such and such people and nations] have they not hit your fathers ? [did not the Judgments denounced and threatned come upon your fathers ? I think they found and felt it ; and therefore ye ought to take heed how to tread in their footsteps] so that returning they said, even as the LORD of hosts thought to do unto us according to our wayes, and according to our dealings, so he hath done with us. [This they spake as convinced in their Consciences, when the Lord punished them, as with other plagues and calamities, so especially with the Babylonian Captivity, wherewith he had often threatened them. Compare Psalm 106.6.]

7 On the four and twentieb day of the eleventh moneth, (this is the moneth Schebat) [Answering mostly with our January, as having the Moon that falls partly in January, and partly in February ; insomuch, that this Prophete followed about three moneths after the former] in the second year of Darius, the word of the LORD came unto Zacharia, the son of Berech-ja, [Hebr. Berech-jehu] the son of Iddo the Prophet saying.

8 I saw by night, and behold, a man ridng, [This was the Son of God in the shape of a man : yet others think it was a created Angel. Christ did otherwhiles take a humane shape upon him for a short time ; as Dan. 7.13. Ezek. 1.26. and chap. 40.3.] on a red horse, hereby is shewed, that the Son of God consumes his Enemies like fire, or as others understand it, that he takes away the sins of his people by his blood. See Isa. 63. 1,2,3.] and he stood between the myrtle trees : [oth. be subfisted,

subfisted, (made a halt) among the myrtle-trees : By the myrtles are shadowed forth the faithfull, being still flourishing and fragrant before God, like unto the myrtle-trees : and by the standing still of this man, is signified the ready and ever-piefent help and assistance of the *LORD* [which were in the depth : [i. e. in a deep moist place, wheby is typified the condition of the Jewish people ; which at that time were partly yet in the Babylonian Captivity, and partly in their own land, in great trouble still] and after him, [i. e. after the man that late on the red horse] were red and brown (and) white horses. [Whereon Angels sitte attending Christ, ver. 10. and those signifie all kinde of Ministers of the *LORD*, that serve him for to execute his Judgments, whether it be for delivering of his children, or for punishing of their Enemies.]

9 And I said, my *LORD*, What are these ? [Or, who are these, i. e. what are they about ?] then the Angel that spake with me, [oth. in me ; as the Hebrew particles do properly signify, implying an inward revelation of the things which he had seen outwardly : so below ver. 13, 14 and 2. 3. and chap. 4 v. 1, 4, 5. and chap. 5. 5, 10. and chap. 6. 4. See also Numb. 12. 2. and 2 Sam. 23. ver. 2. Hos. 1. 1. &c.] said unto me, I will shew thee what these are.

10 Then answered the man that stood between the myrtles, and said ; these are they whom the *LORD* [i. e. God the Father ; for here the Son of God speaketh] sent forth [or, had sent out ; for they had been abroad already then, and were now returning] to passe through the whole land : [so to see and observe how things were conditioned every where, and to bring in the report thereof. This is said by way of Similitude, having regard to the Custome of Kings and Great ones, sending forth their Ministers into all parts, for information. Compare Job 1. 7. and chap. 2. 2. All things are known to God, Psalm 113. 6. Jer. 23. 24. Heb. 4. 13. yet he is pleased to make use of his Ministering spiuts, the Angels, for to manifest and make known his wisdom and Government.]

11 And they answered [To answer is here as much as to say, or begin to speak, as also below ver. 12. and in many other places] unto the Angel of the *LORD*, [i. e. unto Christ there present, the supream head of all the Angels] that stood between the Myrtles, and said ; we have passed through the land, [to wit the land of Chaldea. Oth. the earth, i. e. the world, or all the Countries of the earth] and behold, the whole land [i. e. all the inhabitants of the land, as may be gathered by ver. 15. or the whole earth, except only the poor land of Juda, which lies pitifully wasted and spoiled, and is much annoyed still by its Enemies : or except the Jewes, which had been captive in Babel for many yeares, and were in a suffering condition yet, many wayes] fitteth, and it is still, [or calm, meaning, that the Babylonians and other Nations were at rest and quiet.]

12 Then answered the Angel of the *LORD*, and said, *LORD* of hosts, how long wilt thou not have mercy upon Jerusalem, and upon the Cities of Juda ? [The Angel here speaking, is Jesu Christ, the Mediatour and Advocate of his Church with his heavenly Father ; the said Church being in trouble and under Persecution, whiles all other Countries round about enjoyed peace and rest. This Church is meant here by the names of Jerusalem and Juda, although it be appliable also in the littell sence] with whom thou hast been wroth, these seventy yeares.] Hence some do gather, that Zacharias spake this soon after the end of the Babylonian Captivity, out of which the Jewes were delivered through the intercession of Christ ; the time being now fulfilled, spoken of 2 Chron. 36. 14, 15, 21. Jer. 25. 3, 4, 5, 12. and chap. 29. 10]

13 And the *LORD* answered the Angel, that spake

with me. [Or in me : See above verl. 9 and understand, that the *LORD*, i. e. God the Father speaketh to the Son, and the Son to the Prophet, of the Love of God to his Church, and his wrath against the Enemies thereof, as is further explained, verl. 14, 15.] good words [i. e. friendly, kindly and acceptable words] Comfortable words. [to wit, Comfortable for his Church.]

14 And the Angel that spake with me, said to me, Proclaim, saying, Thus saith the *LORD* of hosts : I am zealous for Jerusalem and for Zion, with a great jealousy. [viz. To deliver them out of the hands of their Enemies : see Isa 9. 7. Zeph. 1. 4. and Jer. 31. 20. and below chap. 8. 2. though the *LORD* had for a time with-held his help and assistance from his Church, nevertheless he loved the same still, as a Father doth his children, or a Husband his wife ; and in due time he did deliver her out of all her troubles and distresses.]

15 And I am wroth with a very great wrath against these heathens at ease ; [i. e. Against the Chaldeans, or Babylonians and their adherents, which now sit still and are at rest and ease, whiles my people is afflicted. See above verl. 11.] for I was a little wroth, [viz. with the Jewes] but they did help for evil, [as if God should say, they looked not to my end and purpose, which was but Facherly to chaffise them, for to bring them to Repentance and amendment, when all the Enemies aimes and endevours were for their utter ruine and extirpation. See Isa. 10. 7. and 47. 8. see also Ezek. 25. 3, 6. Jer. 30. 11. Psalm 83. 4, 5.]

16 Therefore thus saith the *LORD*, I am returned to Jerusalem with compassions, mine House shall be built therein, saith the *LORD* of hosts, and the square-line shall be stretched out over Jerusalem. [According as we see Carpenters do, being about to set up a new building : the meaning is, Jerusalem shall be built again, let the Enemies plot and practise to the contrary whatsoever they are able. This was accomplished by the managing and encouragement of Nehemiah. Compare Neb. 2. 3, 4. &c. and Hag. 1. 13. under the building up of the City of Jerusalem, there are promised also to the Godly, all manner of spiritual graces and benefits.]

17 Cry yet, [Or preach further] saying thus saith the *LORD* of hosts, My Cities shall be spread abroad yet, [i. e. the Cities of Juda shall be too strait or narrow, they must needs be enlarged and made greater] because of the good ; [that is, because of the great and abundant blessings which the *LORD* shall give them. Spiritually, it signifieth, that God shall so blesse and encrease his Church, that the land of Juda should be too little and narrow for her to contain all : all the world being to be overspread with her Members, and the gifts bestowed upon her. Compare Isa. 49. 18. &c. and the whole book of the Acts of the Apostles] for the *LORD* shall comfort Zion yet, and he shall yet chose Jerusalem. [viz. For his people : the sence is, He shall so abundantly blesse them with all manner of gifts and graces, that it shall sufficiently appear, God chose them for his people ; especially shall he blesse them with the setting up again of his pure worship among them.]

18 And I lifted up mine eyes, and saw ; and behold there were four Hornes. [Typifying the several people and Nations, which in an hostile manner made war upon, and molested the people of God from all corners and quarters of the world : see verl. 19.]

19 And I said to the Angel that spake with me, what are these ? [What mean these hornes, what do they betoken or signifie ?] and he said to me, these are those hornes, which destroyed Juda, Israel and Jerusalem ; [i. e. they signifie the Babylonians, and other mighty Nations holding with them ; their confederates and associats.]

20 And the *LORD* shewed me four Smiths. [Or Carpenters. By these are likewise signified certain people and

and nations, Gods fellow labourers as it were, whom God should gather together from all the corners of the world for to break and destroy, those strong horns, that is, those enemies of God, which hinder the building up of the temple and church of God.]

21 Then said I, what come they to make? and he spake, saying; those are the horns which destroyed Juda, so that none lifted up his head; but these are come to terrifie those [viz. horns i. e. kingdoms] for to cast down the horns of the heathen, [i. e. to destroy their power, might and kingdoms] which did lift up the horn against the land of Juda, for to destroy the same. [i. e. which invaded the land of Juda with whole armies in an hostile manner, and made it desolate all over. Compare Ezek. 34. 21.]

C H A P. II.

The third vision, namely a man with a measuring line, measuring the place of the new Jerusalem, v. 1, 2, shewing withall the great multitude of the inhabitants of this city, and how God would protect the same, 3, &c. after that the Jewes remaining in Babylon are exhorted to repair home, 6. with promises that God would destroy their enemies, 9. of the conversion of the Gentiles, 11. and Gods continual care for his Church, 12.

A Gain I lifted up mine eyes, and I saw, and behold there was a man, [To wit, the same angel who was Christ in the shape of a man, as appears below vers. 3. and above chap. 1. 8. See Ezek. 40. on verse 3. and 41. and 42. chapters. Rev. 11. 1, 2.] and in his hand was a measuring line.

2 And I said, whither goest thou, and he said to me, for to measure Jerusalem, to see how great her breadth, and how great her length shall be. [i. e. to view and dispose, how great, large and ample that Jerusalem should be, which was to be built up again. See Ezek. 6. 3.]

3 And behold the angel [See above chap. 1. 9.] that spake with [or, in] me, went forth: [to wit, from among the myrtles, where he stayed, chap. 1. 8. for to be the nearer in speaking to me] and another angel [to wit, one of the created angels, that stood behinde Christ chap. 1. 8.] went forth [viz. out of the foresaid company of angels] to meet him. [namely, at the place, which he was to measure.]

4 And he [viz. the LORD Christ] said to him; [viz. to that created angel last spoken of] run, speak to this young man, [the Prophet here doth understand himself, being at that time but young yet, or a young man is as much as a servant, the same word being likewise attributed to such, even those of super yeares, Ex. 33. 11. Num. 11. 27. 1 Kings 11. 28. 2 Kings 4. 12. and chap. 19. 6.] saying, Jerusalem shall be inhabited village-wise, because of the multitude of men and of the beasts, that shall be in the midst thereof. [the meaning is, it shall be inhabited without walls, in regard thole exceeding great multitudes of men shall not be able to be contained within the compass of any walls. Oth. Jerusalem shall inhabit the villages. i. e. those of Jerusalem, shall, by reason of their great encrease, be faint, to retire, abundance of them into the villages with their habitations. However this ought to be mainly understood, of the great multitudes of men that were to believe in Christ and submit themselves under his spiritual kingdom, in regard the universal church was to extend and spread her self all the world over. See Isa. 54. 1, 23; &c. 60. verse. 4. 11. Compare also Jer. 31. 27.]

5 And I will be unto her, saith the LORD, a fiery wall round about: [i. e. I will so protect them, that their enemies shall not dare nor be able to assault them, and such

as shall presume to set upon them, shall be destroyed and consumed as with fire. Compare Isa. 26. 1. and 60. 18, 19. Jer. 15. 20. Compare also Psalm. 125. 2. and 2. Kings 6. 17.] and I will be for glory in the midst of her. [i. e. I will be the cause of much honour and glory to them, I will honour and favour the citizens and inhabitants of that city or church with many and great mercies, graces and benefits.]

6 Ho, ho, [Or, O, O, and so also vers. 7.] flee now out of the north country, [i. e. out of Babylon, which lay toward the north from Juda. See Jer. 6. on vers. 22; and chap. 16. on verse 15. the speech is addreſſed here to those Jewes, that were then yet at Babylon; and the meaning is, Get you away suddenly out of the eminent danger of those parts, hanging over the heads of the Babylonians, and repair betimes unto the church of God. See Isa. 48. on vers. 20.] saith the LORD; for I have spread you abroad toward the four windes of heaven, [i. e. so far as the four windes do extend themselves. Oth as the four &c. or, into the four &c. Compare Ezek. 17. 21. Otherwise, because I now set you free, out of the Babylonian captivity, in which ye were cooped up and were detained like a bird in a cage, ye having the freedom now of all the countrey, and liberty to travell and remove whither you list. O, as heretofore I scattered you into the four winds or quarters of the world, so I will likewise gather and recover you again from thence.]

7 Ho Zion, escape thou that dwelleſt (with) the daughter of Babel. [The meaning is make all the haste ye can to abandon Babel, and to come in to the church.]

8 For thus saith the LORD of hosts; after the glory (upon you), [i. e. after that he had resolved to honour you with the deliverance out of Babel] he ſent me to thole heathen, which bereave you: [or, againg the heathen, to wit against the Chaldeans and other Enemies of yours; as if he ſaid; God having begun to be gracious to you, he is resolved to continue the ſame, and therefore he hath ſent me to protect you againſt the force and violence of your enemies, that they ſhall not be able to hurt you, neither in nor after you return homeward] for he that toucheth you he toucheth the apple of his eye [his, viz. the LORDS. The ſence is, he that doth moleſt and trouble, affliſt or annoy you, in ſo doing offends the LORD himſelf moſt ſencibly, which he will ſurely avenge. See Deut. 32. on vers. 10. Psalm. 17. 8. and Act. 9. 4.]

9 For [Or, verily] I will move my hand over them [to wit, over or againſt thole heathen, the Babylonians and other nations that preyed upon you, i. e. I will visit and plague them with my power] and they ſhall be a prey to their ſervants [viz. to the Jewes, their captives formerly, whom they made to ſerve and drudge undir them, as their bondmen, ſpiritually, it implies, that the enemies of the church of God being conveited unto Christ, they ſhould offer up themſelves and all unto Christ] thus ſhall ye know [these are yet Christ his words: and to know is as much here as to finde by expeience.] that the LORD of hosts hath ſent me. [i. e. ye ſhall then plainly know and understand, that I am the ſon of God, and was ſent thus before hand, to foretell thole things unto you, till I shall be ſent to fullfill them in due time. Christ is ſent by his father as mediatour for the good of his church.]

10 Shout, and rejoice, thou daughter of Zion: for behold I come, and I will dwell in the midst of thee, ſaith the LORD. [Thus Christ ſpeaketh here unto the beleving Jewes; and the ſence is, as if he had ſaid; I ſhall not appear then in the shadow of the old Testament, but come among you bodily, Col. 2. 9 and 1. Tim. 3. 16. Job. 1. 14. See also Lev. 26. 12. Ezek. 37. 27. and 2. Cor. 6. 18.]

11 And many heathen [Or, people, nations. The world]

word many regards principally the times of the preaching of the Apostles. See Isa. 2. 2, 3.] shall be joyed to the LORD on that day, [i. e. in the time of the spiritual deliverance of the church by Christ, which was typified by the corporal deliverance of the Jewes out of the Babylonian captivity] and they shall be a people unto me, and I will dwell in the midst of thee [O Zion, O my church. I will be and converse, preach and work miracles among you] and thou shalt know that the LORD of hosts sent me unto thee. [i. e. that I am indeed the son of God, sent by the father to make this known unto you, and to come and dwell in the midst among you, that ye being jointly with the heathens united to me, may become my people.]

12 Then shall the LORD inherit Juda for his portion, [i. e. hold and esteem love and protect the elect among the Jewes, the true Israelites, believning in Christ, as his own peculiar people and inheritance. Oth. then shall the LORD hereditarily possess Juda his inheritance. See Deut. 32. 9.] in the holy land, [Heb. in the land of Holiness, i. e. in the land of Canaan, typifying the church of God] and he shall yet chuse Jerusalem. [See above chap. 1. on verl. 17.]

13 Be silent [See Hab. 2. 20. Zeph. 1. 7.] all flesh [i. e. all men or people, mankind. See Psalm. 65. on verse 3.] before the face of the LORD : for he is awaked [that is, he hath manifested his divine power by the deliverance of his church and people. Oth. when he shall be awaked, viz. for the deliverance of his people] out of his holy habitation. [i. e. out of heaven. See Psalm. 11. 4. and Deut. 26. 15.]

C H A P. III.

The fourth vision, to wit, the high-priest Josua, in whose person is represented, how God loveth, pardoneth, sanctifieth and protecteth his church, verl. 1 &c. Christ is promised, who destroyeth all our sins, and bringeth true peace along with him 18.

A fter that he [viz. the angel, spoken of above chap. 2. verl. 3, 4.] shewed me Josua [of this Josua mention is likewise made, Hag. 1. 1, 12. and chap. 2. 3.] the High [or, great] Priest, [he is brought in here, as a type of the church he having been at that time, the chief overseer or governor thereof on earth, as High-priest; nevertheless in regard he brought or conducted the people out of the Babylonian captivity, and rebuilt the temple, and was actually High-priest, he was likewise a type of Jesus Christ, both in name and in deed] standing before the face of the angel of the LORD, [Josua stood before the angel who was Christ himself, as an accused person before the judge, Satan being the Accuser ; others take the word Standing, here, for, serving, ministring, as Psalm. 135. 2.] and Satan [which signifieth an adversary, or withstander. See Job. 1. 6.] stood at his right hand [viz. Josua's] for to withstand him. [laying to his charge before Christ, that he was unworthy, the temple should be repaired under his direction. See Rev. 12. 10. The Hebrew words which are used here, import as much, as if one should say, the withstander stood to withstand him. Compare with the words of the text, Eph. 6. 12.]

2 But the LORD [viz. the son of God, whom before he had called the angel of the LORD] said unto Satan, the LORD [i. e. God the father] rebuke thee, [i. e. overthrow and confound thee, with thy false accusation, he judge and condemn thee for it, acquitting and justifying his faithfull servant Josua. See Jude verl. 9.] thou Satan, yet the LORD rebuke thee, that chooseth Jerusalem : [See above chap. 1. 17. and 2. 16.] is not this a fire-

brand [viz. this High-priest Josua ; see Isa. 7. 4.] pluckt out of the fire ? [viz. of the Babylonian captivity Oth. as a firebrand rescued out of the fire, namely of the common or general destruction, for to shew him my favour, why then dost thou desire his confusion ; See Amos 4. 11.]

3 Now Josua was clothed with filthy garments, [i. e. with his personal sins and infirmities, as appeares from the next verse] when he stood before the face of the Angel, [spoken of verl. 1. who was the Lord Christ himself]

4 Then he [viz. Christ, that forgiveth sins, and justifieth the unrighteous] answered [i. e. said] and spake to those that stood before his face, [i. e. unto the rest of the angels, as his ministers, standing alwayes ready to receive and execute his commands, Hebr. 1. 14.] saying ; put away these filthy garments from him : after that, he [the same Lord Christ, they having taken away those filthy garments, as he bad them] spake to him, [to wit, Josua] behold I have taken away thy unrighteousness, [i. e. by this act thou mayst perceive the truth of it, that I have taken away thy unrighteousness ; which was signified by the filthy garments. Compare Isa. 6. 7. Jer. 1. 9. and See 2. Sam. 12. 13.] and I will array thee with change-garments. [thus they were wont to call new, pure and goodly garments, such as people used to wear only on festival-dayes. See Jud. 14. 12. Here by the change-garments are understood, the righteousness of Christ, true holiness, or, spiritual ornaments, the gifts and graces of Christ. Compare Matthew 22. 11. Luke. 15. 22.]

5 Therefore I say, [Oth. then I said, viz. by my self, as the Prophets words, wishing such a thing might come to pass, by the good pleasure of God] let them set a pure hat upon his head : [of the word Hat see the anno. Ex. 28. 4. the Hat doth signifie the priestly office, unto which the LORD hath ordained & confirmed him, having first cleansed and sanctified him from his sins. See Pet. 2. 9.] and they did set that pure Hat upon his head, and they put him on clothes, [to wit, those spoken of in the former verse,] and the angel of the LORD stood (by it) : [as ready to execute the fathers command]

6 Then the angel of the LORD testified unto Josua, saying :

7 Thus saith the LORD of hosts, [To wit, God the father, who for those mercies and benefits, which he so freely bestowes upon man, requireth thankfulness from them, viz. continual practise of true piety. Luk. 1. 74. 75. 1. Pet. 1. 15, 16.] if thou shalt walk in my wayes, and if thou shalt observe [or guard] my guard, [that is, if thou shalt carefully keep and observe mine ordinances and commands, so as I will have them kept and observed] then thou shalt also judge my house. [i. e. then shalt thou also have the oversight and government of my Church, so as thy fore-fathers had it. See 1. Chr. 19. 11. the church is oftentimes called the house of God, as Nu. 12. 7. Jer. 11. 15. and 12. 7. Hebr. 3. 2.] and also keep my courts. [i. e. thou shalt continually abide in thine High-priestly office, and have and keep the inspection over my church : it is the same thing in other words, which he said immediately before] and I shall give thee walkes among these that stand here. [that is, after this life, I shall take thee up into the everlasting life, and cause thee to converse with and among these holy angels here standing, and with the rest of the heavenly hosts. Compare Mat. 22. 30. Hebr. 12. 22. and 1. Tim. 4. 8.]

8 Hearken now Josua thou High-priest, thou and thy friends that sit before thy face : [i. e. thy co-partners, or, fellow ministers, the priests under thine inspection, or in general, the godly people, that partake with thee] for they are a miracle. [or, wonderment, Hebr. men of wonder. Some understand this so, that they were wonder-

dered at by wicked men ; they lookt upon them with amazement, whilst they heard the word of the *LORD*. See *1.18. 18.* But some understand it, that they were lookt upon as a great wonder, being so wonderfully delivered out of the Babylonish captivity, and brought back again into their own country ; the same being a token of the spiritual deliverance by *Christ*. See *Psal. 71. on ver. 7.* [or, behold, I [to wit, God the Father, whose words Christ here relateth. See above ver. 6.] shall cause to come my servant [i.e. Christ. See *Isa. 42. on ver. 1.* and *12.13.* The sense is, Him shall I cause to appear in the world in the fulness of time, and he shall do my will, even as a faithful servant doth the will and command of his master] the sprout; [i.e. the Messiah who is a sprout or branch out of the stem of *Isai*. See *Jer. 23.5. and 33. 15, and 38.*]

*9. For, behold, concerning this stone, [viz. Christ, just now ver. 8. called a sprout; being indeed the foundation and corner-stone of his Church ; as Christ formerly was typified by the corner-stone of the Temple. Ps. 118. 22. Isa. 28. 16.] So here now again, the Temple being to be re-edified in the presence of Joshua whom I have laid before the face of Joshua ; upon that one stone (there) shall be seven eyes : [Or, in that stone &c. i.e. in Christ there shall be, full the fulness of the God-head, and then abundance of spiritual gifts and graces, and lastly a tender care of and for his Church. Oth. over, or upon that stone &c. understanding thereby, the great care which the Father had for Christ and his Kingdom. Compare with the words of this verse, those of chap. 4. 10. and Rev. 5. 6.] to I shall grave his gravings, [i.e. I shall curiously hew and fashion him, as they use to polish and garnish a precious stone ; that is to say, I will adorn Christ with all manner of spiritual graces. Heb. I shall open his openings, which words some do applic to the sufferings and wounds of our Saviour Jesus Christ, where-out unrighteousnesses are blotted out, and our Salvation is purchased] saith the *LORD* of hosts : and I will take away the unrighteousness of this Land [to wit of the Church of Jewes and Gentiles] in one day ; [namely, that wherein Christ shall be crucified.]*

*10. In that day, saith the *LORD* of hosts, shall ye invite every one his neighbour, even under the vine, and under the fig-tree : [that is ; ye shall live in peace, and enjoy abundance of all things. See *1 King. 4.2.5. Mich. 4. 4.* Yet this is not so much to be understood of a temporall peace and welfare, as of a contentednes and quietnesse of minde, and peace of conscience, through faith, because of Gods being reconciled to us in Christ. Comp. Isa. 2. 4.5. and 25. 6. 7. Hof. 2. 15. 18. and 14.5. 6.7. Joel 3.18. Amos 9.13.14. 15. Mich. 4. 4. and 5.4. 5. in which places, under figurative expessions, the peace of the Church and of every member thereof, is represented.]*

C H A P. IV.

The first vision, namely a golden Candlestick, and two Olive-trees by it, ver. 1, &c. which the angel applies to the holy Ghost, by whose powerful operation Zerubbabel should perfect the building of the Temple, 6, &c. Zacharia prayeth for a further explanation of this vision, and he obtains the same, 11, &c.

And the angel that spake with me, [Or, in me] came again : [for after the former vision he was departed for a time] and he wakened me, [for, the Prophet was fallen as it were into a trance or fast asleep, upon the great amazement wrought in him by the forementioned visions. Compare *Dan. 8.17. 27. and 10.8.*] as a man is wakened out of his sleep.

2. And he said unto me, what seest thou ? and I said ; I see, and behold, a candlestick all gold, and an oil-cruse upon the head of it, and his seven lamps thereon ; [or, that were a top, upon it : to wit upon the candlestick. Compare

Exod. 25.31.] those lamps had seven and seven pipes, [or, conveyances through which the oil past out of the cruse into the seven lamps, each lamp having its pipe for that purpose] which were above his head. [his, viz. the candlesticks ; head, for top, upper part.]

3. And two olive-trees besides it [Or, by, or, on it] one at the right side of the oil-bowl, and one at the left side thereof.

4. And I answered, [i.e. I spake again, and so also below ver. 11, 12. and elsewhere] and said to the angel, that spake with me, [Or, in me, as also ver. 5, see above chap. 1. 11. on ver. 4.] saying ; my Lord, what are these things ? [as above chap. 1. 9.]

*5. Then answered the angel, that spake with me, and said unto me ; knowest thou not, what these things are ? [Heb. what these same things are ?] and I said, No my *LORD*.*

*6. Then he answered and spake to me saying : This is the word of the *LORD* unto Zerubbabel, [The meaning is, this is that which is represented by this vision, that thou shalt make known in my Name unto Zerubbabel, namely ; That this goodly golden candlestick (made without the hands of man) doth betoken, the Temple shall certainly be re-edified and accomplished, so that the golden candlestick shall be brought again into the same, as it was in former times. Also God by this means intended to comfort and encourage Zerubbabel in his office and calling, whiles there were but slender outward means at hand for the building up of the Temple, and for the relifting of those enemies that fought to hinder it] saying ; not by power, nor by force, [viz. of men, humane, worldly] but by my spirit [i.e. by mine holy spirit, by whom I shall powerfully work and effect all this] (sh. It come to passe) [to wit, that the Temple shall be built up, and that my people shall be preserved and saved. All this, God is able, when he pleaseth, to do it quite alone, without the help of man, whom nevertheless he is sometimes pleased to make instrumental] saith the *LORD* of hosts.*

*7. Where art thou, O great mountain before the face of Zerubbabel shalt thou become a plain field. [Or, a valley. This speech is addresst to Seneballar and the other enemies of Gods people, who in regard of the mean condition of the same, and of Zerubbabel, thought themselves great mountains, and withstood them with all their power ; as ye may see, *Ezr. chap 4.* and *5.*, and *6.* but the *LORD* saith here, that they shall not be able to prevail against Zerubbabel, nor to hinder the building of the Temple. Thus it hath always been in vain for the enemies to rage and attempt ought against Christ and his Church here on earth ; or thus : who art thou, O great mountain, before the face of Zerubbabel ! thou shalt &c.] for he shall bring forth the head stone. [Or, the high-stone, viz. of the Temple : that is, he shall compleat the building of the Temple, ver. 9. yea, he shall not onely build up the Temple again, but he shall also be a progenitor of Christ the true Corner-stone, or Head-stone of his Church (*Psal 118. 22.*) for Zerubbabel was a prince of Gods people, and a Type of Christ our eternal King, descended from him, according to the flesh. Mat. 1.12.] (with) acclamations [Heb. (with) cracking : when people cry and shout that they are ready to burst with it, or, that the air seems to rend in pieces by the force of it] Grace, grace be to the same. [i.e. all happiness and prosperity attend upon this Head-stone, and the whole Temple, and upon Christ himself, and his Church, of whom the Temple was a Type. The sense is, there shall be a general congratulation made, as well by angels, as true believers and all creatures besides, acknowledging, the fulness of all gifts and graces to be in Christ, and they shall wish and desire, that the Father, through his grace would be pleased to bless and prosper the Kingdom of Christ more and more,*

Psal. 118.26. Otherwise : it is grace, grace; then the sense would be ; It is of meer grace and mercy indeed , that thou hast made us to re-edifie this Temple ; it was not brought to passe by our own power or worthiness. The doubling, or, reiterating of the word grace , implyeth a very great grace. Compare Isa.26.3. and 57.19.]

8. The word of the L O R D came further to me, saying : [viz. of the Son of God, called above chap. 1.12. the angel of the L O R D and Eze.3.veri. 2. the L O R D . Otherwise for the word of the L O R D was come to me, saying : as if the Prophet had said, this I speak by charge and command from the L O R D .]

9. The bands of Zerubbabel have laid the foundation of this house , his bands shall also absolve it : that ye may know , that the L O R D of hostes hath sent me to you.

10. For, who despiseth the day of small things ? [That is , the day of the small beginnings of rebuilding the Temple ? as if Christ said ; the Father hath so disposed and ordered this , by his Almighty power, who shall hinder it ? it is his pleasure , who shall despise it ?] when as yet these seven [to wit, eyes, spoken of above chap 3. ver.9. and below chap.5.6. &c. Rev. 5.6.] shall rejoice , when they shall see the tin-weight [or, plummier. Heb. the stone or, tin-stone, i.e. the measuring line, on which the weight of tin or lead called the plummier , doth depend. See Isa.34. the annot. on ver.11.] in the hand of Zerubbabel : these are the eyes of the L O R D , [i.e. the assured providence of the L O R D] passing through the whole Land. [Compare 2 Chro.16.9.]

11. Further I answered and said to him ; what are [i.e. signifie] these two olive-trees , at the right side of the candlestick , and at his left side ?

12. And answering (once) again, I said unto him ; what are these two branches [Or, berries ; or branches with berries] of the olive-trees , which are in the two golden cruises , [Heb. which are in, or, at the hand of the two &c. The Hebrew word גָּמֵל signifies sometimes a place or room , as Neh. 7.4. Psal.104.25. sometimes, a fide , as 2 Sam.15.2.] pouring out gold from themselves [to wit into the bowl : from themselves , is here as much as, of themselves , without the help or art of man. By the gold is understood the oil , being as pure, yellow and bright as it were gold. By this pure oil are understood, the gifts and graces of the holy Ghost. See the answer to the question here below ver.14.]

13. And he spake to me , saying : knowest thou not what these are ? [To wit, olive-trees, or, olive-branches. Oth. what these things are ? i.e. what they signifie ; as also ver.14.] and I said, No, my L O R D .

14. Then he said, These are the two olive-branches , [Heb. sons of the oil (see of the phrase Gen.49.22.) i. e. anointed ones, because the Kings and high Priests used to be anointed with oil, 1 King.10.1. and chap.24.7. and Exod.29.29. and chap.30.30. Lev.8.12. Hereby the angel answers him his second question ver. 12. Compare this place with Rev.11.4. However, by these two branches the Lord Christ is principally to be understood, as the fountain of all the spiritual gifts , being typified in this place by these two faithful Ministers of the L O R D , to wit , Zerubbabel and Josua, in regard of his Royal and High priestly office] which stand before the L O R D of the whole earth.

C H A P. V.

The sixth vision of the flying roll ver.1 , &c. and the seventh, of a woman sitting in the Ephah , 5, &c. signifying the punishments , which God would bring upon his disobedient people, and which he would turn from his penitent people upon the enemies of his Church and that they should remain upon them for ever.

A Nd I lifted up mine eyes again , [Heb. And I returned, and lifted up mine eyes ; which, according to our manner of speaking , is the same we read in our Text] and I saw, and behold, a flying roll ; [which flew swiftly all the Land over, shewing, that the curse would come suddenly. By the roll is meant a certain writing rolled up, wherein stood written the judgements of God upon thieves and abusers of his Name in swearing falsely : of the word Roll, see Isa.8.1. and Eze.2.10. and Luke 4.17.]

2. And he [viz. the angel of the L O R D , that spake with me before , See chap.1.8,9.] said to me ; what seest thou ? and I said , I see a flying roll whose length is of twentie ells , and its breadth of ten ells . [The great length and breadth of this roll , signifieth the great number of sins the people committed , and the great and lasting punishments , which God would inflict upon them. Compare Deut.27.and 28. and Lev.26.]

3. Then he said unto me, this is the curse , [i.e. in this roll the curse is described, which is ready to come upon the whole Land] which shall go forth all the Land over: [understand the Land of Judea : or, over all the earth; understanding it of univerial judgements on all the world] for, every one that stealeth , shall be cut off hence , according to the same (curse :) also every one that sweareth (falsly,) [this word is inserted here from ver.4. the sense requiring it] shall be cut off from hence , according to the same curse. [Oth. Every one that stealeth shall be cut off, as (it is written) on the one side of (the roll ;) and every one that sweareth falsly shall be cut off, (as it is written) on the other side (of the roll) under these two sorts of grosse sins, the rest are comprehended & understood. Oth. All thieves are cut off hence, viz. out of this country, according to this (roll) or every one that stealeth holds himself guiltless , namely, by colouring his evil practises , being so impudent in justifying the same, as if God had never known any thing of it : finning thereby both against the first and second Table of the Law : which is exemplified in the two sins here named.]

4. I bring forth this (curse,) saith the L O R D of hostes , [Implying that God would punish the sins of his people, according to their desert] that it shall come into [or, upon, or unto] the house of the thief , and into the house of him that sweareth falsly [Hebr. for (or in) falsehood] by my name : and it shall lodge [or, remain] in the midst of his house [both the thief and him that sweareth falsly] and it shall consume the same , with the wood thereof and with the stones thereof : [i.e. so utterly destroy and ruine the same, that there shall nothing remain entire. Compare Deut.28.30. Mat.24.2. Luke 19.44.]

5. And the angel , that spake with [Or, in] me, went forth [viz. from among the troop of the horsemen, that were behind him ; as chap.1.veri.8.] and said to me ; lift up thine eyes now , and behold what this is, that cometh forth ; [i.e. is represented to thee in a vision. Here the provident governing of God is described : as ver 6.]

6. And I said ; what is that ? and he said , this is an Ephah [A certain measure of dry wares, see the annot. on Exod.16.36. here it signifies, according to some , the measure , or proportion of Gods judgements , whereby he punishmenteth the sins of men, according to his Justice] that cometh forth : moreover he said. This is the eye upon them in all the land. [Heb. this is their eye in all the Land. i.e. This is the eye that obserueth them, whithersoever they move or turn themselves. By the eye must be understood here , the providence and care of God : as above chap.3.veri.9.& chap.4.10. and below chap. 9.1. Otherwise this is the eye i.e. the face, shape , or condition of all the Land.] *

7. And behold, a plate of lead was lift up [Or, was elevated, or brought on, hereby is signified the heavy and insupportable judgement of God against the Jewes] and there was a woman, sitting in the midst of the Ephah :

8 And he said, this is the wickedness, [i.e. this woman represents the wicked people among the Jews, or the wicked members in the Church, who are cooped, kept and sealed thus for the judgement of God, spoken of immediately after] and [or, when] he cast her [viz. the woman] into the midst of the Ephah: and he cast the leaden weight [or, lump of lead. Heb. the stone of lead; understand such a lump of lead, as was flat and broad, so made that it just fitted for a cover upon the Ephah] upon the mouth thereof, [to wit, of the Ephah, so that the wickedness was, as it were, close shut up and kept therein; intimating, that the wicked should not be able to escape the judgements of God.]

9 And I lift up mine eyes, and I saw, and behold, two women came forth, [By the one woman, some conceive, should be understood the mercy of God toward his people; and by the other, his severe Justice against their enemies. Both these women take up the Ephah, that is, the punishment for sin, from the people of God, and carry the same into the enemies country, that those punishments may remain upon their necks] and windes was in their wings, and they had wings, as the wings of a stork: and they carried the Ephah between the earth and between the heaven. [this denotes, That when the time is come once, wherein God wil execute his judgements, then the same shall be done forthwith, speedily, without delay.]

10 Then said I to the angel that spake with me; whither do they carry the Ephah?

11 And he said to me; for to build her an house in the Land of Sinear: [that is, in the land of Babylon. See Gen. 10, 10. and 11. 2. implying, that the punishments were constantly to abide upon the enemies] that it may be established and settled there, upon her foundation. [Hereby is intimated, that under the idolatrous and vile Babylonians, both the wicked Jews, and all impious people besides, are to be comprehended, and punished accordingly altogether.]

C H A P. VI.

The eighth Vision of four Charets, shewing that God would execute his Judgments upon the Enemies of his Church, verse, 1. &c. A charge of making Crowns, whereby is signified, the Royal and Priestly Office of Christ, who was to build up the Temple of the LORD, that is, his Church, unto which the Gentiles also should be called, 9. &c.

A nd I lift up mine eyes again, [Heb. and I returned, and lift up mine eyes] and I saw, and behold, four Charets went forth [signifying the four Angels, that were sent forth, speedily to execute the Judgments of God in the four quarters of the world: the horses, verl. 2, 3. signifie expedition. Some understand it, that this hath regard to the four Monarchies] from between two mountaines, and these mountaines were mountaines of copper. [understand here, by the mountaines of copper, the everlasting and unmoveable Council and decree of Gods Providence, who from all Eternities foelaw and determined, what should happen in all ages.]

2 In the first Charet were red horses; and in the second Charet were black horses.

3 And in the third Charet, white horses; and in the fourth Charet hait-spotted [See Gen. 31. on vers. 10.] horses that were strong. [or ash-coloured, and so in the sequel: the difference of these colours signifieth, according to some, the different working of the divine Providence: black, sadness; white, joy; red, bloodshed; hait-spotted, various operations.]

4 And I answered and said unto the Angel that spake with me, [Or in me] what are these, my Lord?

5 And the Angel answered and said to me: these

are the four windes of Heaven, [Or the four spirits, i.e. the four Angels appointed to execute the Judgments of God, towards all the four windes, or in all the four quarters of the world] going forth from where they stood, [or where they had placed themselves. See 1 Kings 22. 19. and Job 1. 6.] before the Lord of the whole earth: [a description of the true God, occurring also elsewhere.]

6 In the (Charet) wherin the black horses are; (those horses) go forth to the North-country, [i.e. Towards Babylon, lying Northward to the land of Juda. Oth. those that are in this (Charet) (and) the black horses go forth to, &c. understanding that the former words have regard to the red horses: but others that apply this Vision to the four Monarchies, conceive that the first charet is not mentioned, because the first Monarchie was past then] and the white go forth after them: and the hait-spotted, go forth to the South-country. [i.e. Towards the land of Judea, lying South to Babylon.]

7 And those strong (horses) went forth, and sought to go forth, for to passe through the land; for he [To wit, the Angel that spake with me, i.e. Christ] had said, go your wayes, passe through the land, and they did passe through the land. [To wit, all those horses.]

8 And he called me, [Or he caused me to be called] and spake to me, saying; behold, those that are gone forth to the North-country, [from which quarter the Jewes suffered most, by the Babylonians] have caused my spirit to rest in the North-country. [i.e. they have pacified, or satisfied me, by executing my Judgments against the Babylonians, and avenging my people to the purpose. Compare Ezek. 5.13.]

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

10 Take of the Captive-carried-away; [To wit, of, or from the Jewes, that were carried away captive by Nebucadnezar; or of their Children: for probably, there were but few left alive by this time, of those that were personally carried away. Take of them: Namely, the gold and silver, which they bring, for to offer in the Temple] of Cheldat, [called Chelem, verse 14.] of Tobia, [Heb. Tobijahu] and of Jelaja, and come thou on that day, and go into the House of Josua, the son of Zephanja, which came out of Babel: [to wit, the aforesaid Valiant men, being of the chiefest of those that were returned out of the Babylonian Captivity.]

11 To wit, take silver and gold, and make Crowns, [viz. Two Crowns, one of silver, and one of gold: this betokening the Kingdom, and that the Priesthood of Christ] and put them upon the head of Josua, [representing the Messia, that is, both King and High-priest] the son of Jozadak the High-priest.

12 And speak to him, saying; thus speaketh the LORD of hosts, saying; behold a man, [Or, loe there shall be, (or come) a man: to wit, Christ, true God, and true Man, whose Type thou art] whose Name is Sprout, [see above chap. 3. 8.] the same shall sprout forth out of his place, [to wit, out of Bethlehem, out of the stem, or root of David, to whom he was promised. Comp. Mich. 5.1. Isa. 11.1.] and he shall build the Temple of the LORD. [i.e. the Church of the Faithfull; namely, by the preaching of the holy Gospel.]

13 Yea, he shall build the Temple of the LORD, and he shall wear the Ornament, [Or Majestic; that is, He shall be King and High-priest, whereof Josua was but a shadow. Others understand these words thus; He shall so govern, that he will be had in honour for it] and he shall sit, and bear sway upon his Throne; [i.e. he shall bear sway, rule and govern, sitting upon his Throne &c.] and he shall be Priest upon his Throne, and the Counsel of peace, shall be between them both: [that

is, there shall be peaceable Consultations between them two; to wit, between that King and High-priest; for he shall be both King and High-priest together, which is shewed by both the Crownes before spoken of. See Heb. 2.7. and chap.3.3. Others understand this, as if here it were foretold, that both those offices, the Priestly and Royal, should alwayes and evermore be and remain united in the person of Christ. Some understand by both, both the Jews and the Gentiles, whom Christ would gather into his Church, the one as well as the other. *Ephe.2.ver.16.*

14 And those Crownes shall be for Chelom, [v.10. called Cheldai] and for Tobia, and for Jcdaja, and for Chen [v.10. called Josia] the son of Sephaia: for a memorial in the Temple of the LORD. [The meaning is: after that these Crownes shall have been set upon the head of Josua, as was commanded above vers.11. and when that prophecie shall be performed, then shall the Crownes be taken off again, and laid up in the Temple, for an honourable remembrance of those four men, that gave the gold and silver to make them.]

15 And those that are afar off, shall come and shall build in the Temple of the Lord, [i.e. the heathen shall help to advance the building of the spiritual Temple. See Isa.57.19. Eph. 2.19. being themselves living stones of it] and ye shall know that the LORD of hostes hath sent me unto you: This shall come to passe, if ye shall hearken diligently [Heb hearing ye shall hear] to the voice of the LORD your God.

C H A P. VII.

The Jewes enquire of the Priests and Prophets, whether they are still bound to observe those fast dayes, which their forefathers had instituted of old, in cases of necessity? ver.1,&c. The LORD answers by Zcharia, that he had commanded them no such fasting, 4. but indeed, that they should practise justice, righteousness, and mercy towards their neighbour, 9. which they having not done, he was therefore constrained to punish them.ii.

Now it happened in the fourth year of the King Darius, [See above chap.1.1.] (that) the word of the LORD came unto Zcharia, on the fourth of the ninth moneth (namely) in Chislev. [agreeing mostly with our November. See Neh.1.1.]

2 When they had sent [viz. in the name and behalf of the people (as appears by ver.5)] which was returned out of the Babylonian captivity; or, as others conceive, in behalf of the people, which yet was in Babylonia] (to) the house of God, [i.e. to the Temple, where the Priests and Prophets were, as appears by ver.3. Oth. when Bethel had sent] Sarezer, and Regum Melech, [these doubtless were some of the chiefest men among the Jews at that time] and his men, [that is, together with other men, that were joyned in this Embassie, or Commission; or, with their men, that is, with their servants and retinue] for to petition [or, beseech] the face of the LORD.

3 Saying to the Priests that were in the house of the LORD of hostes, and to the Prophets, [To wit, Haggai, Zcharia and Malachi] must I weep [i.e. be sad and sorrowfull, and fast] in the fifth moneth [agreeing partly with our July, and being that moneth, in which many years before the first Temple was destroyed, 2 King.25.9. and Jer.52.12.] separating my self, [that is, abstaining or withholding, my self, from eating, drinking, and other bodily refecions, and afflicting my soul. See Joel 2.15,&c.] according as I have done now so many years? [The meaning of their proposition is, as if they had demanded, whether they stood bound yet, now the Tem-

ple was almost set up again, still to observe that day of humiliation, which formerly was instituted in remembrance of its destruction.]

4 Then came the word of the LORD of hostes unto me, saying;

5 Speak unto all the people of this Land, and unto the Priests, saying: when ye fasted and mourned in the fifth [In remembrance of the destruction of the Temple, ver.3. in the annotat.] and in the seventh (moneth,) [this fast-day was instituted in remembrance of Gedalia, who in this moneth was treacherously assasinated. 2 Kin.25.25. Fer. 41.2.] namely now seventy years: [viz. as long as the Babylonian captivity lasted, and after that hitherto] did ye fast unto me, at all to me? [Heb. did ye fasting fast to me: i.e. for to please me, or, to do me pleasure thereby; or, as if some special honour and worship were conferred thereby upon me?] Intimating, that the true worship of God consisted not properly in fasting, nor in eating and drinking, but in the keeping of Gods commands.]

6 Or, when ye did eat, and when ye drank, were not ye they that did eat, and ye they that did drink? [i.e. have ye not eaten and drunk for your selves? Not I, but ye your selves were the better for, or, had the benefit of it.]

7 Are they not the words which the LORD proclaimed by the Ministry [Heb. hand, as also below ver.12.] of the Prophets, [The sense is, your question is easie to be resolved: look but into the Prophets, and read what they preached and published formerly, on severall occasions, and ye will soon finde, in what esteem I hold your fastings. See Isa.58.3,4. But others read the words of the Text thus, (ought ye not (to do) the words which the LORD proclaimed by &c. or thus: (Have) ye not (heard)&c.] when Jerusalem was inhabited and at rest, [viz. before the Babylonian captivity, or, whiles Jerusalem was yet in a flourishing condition] and her cities round about her? and the south, and the plain was inhabited. [See Jos.15.1,2. The meaning is; when the Kingdom of Juda was in a good estate yet, and the Tribes entice.]

8 Moreover the word of the LORD came to Zcharia, saying;

9 Ithus speake the LORD of hostes, [viz. unto your fathers] saying: Judge [the meaning is; This indeed is a true Fast, well pleasing to me. See further of a true Fast, Isa.1.16,17,18. Mat.23.23.] a true judgement, [Heb. a judgement of truth, or faulhulnes] and practise kindness and compassions the one on the other: [Heb. the man with his brother, or, with his neighbour.]

10 And do not oppresse the widow, nor the fatherles, nor the afflicted: and think not evil in your heart, [i.e. devise, contrive no mischief, damage, prejudice, the very thoughts whereof are sin] the one of the other. [Heb. the man of his brother.]

11 But they refused [viz. their fathers and forefathers. See above chap. 1.4.] to attend, and withdrew their shouolders, and they made their ears heavy, that they might not hear, [compare Isa.6.10. i.e. they would not bear the yoak of the LORD, nor hear of it. Heb. they gave a backsliding shouolder. See Neh.9.on vers.29.]

12 And they made [Heb. put, set,] their heart like a Diamond, [i.e. exceeding hard and refractorie. Compare Fer.48.4. Eze. 11.19. and 36.26. Heb. as a durable (stone) see the annotat. on Fer.17.1.] that they might not hear the Law, [viz. of the LORD] and the words which the LORD of hostes sent in his spirit, by the ministry of the former Prophets, [Hence it appears, that they were refractorie, not so much against the Prophets, as against the spirit of God, that spake in and by the Prophets] from whence arose great anger of the LORD of hostes.

13 Therefore it came to passe, that as he had called,

[*He, viz. the LORD*, or the Prophet of the LORD. See above chap.7. and Hos.11.2. and Mich.3.4.] yet they heard not ; so they also called, [Isa.1.15. Jer.11.11. and 14.12. Prov.1.28.] but, *I heard not, saith the LORD of hosts.*

14 But I have stoned them away among all the heathen, whom they knew not, and the land became desolate behind them, [And it remained desolate a long time, namely after they were carried away captive] so that no man passed thither, nor returned there, [*i.e.* none past to or fro, in or out there, all that time, till I brought you back again] for they [*viz.* your fathers, as above ver.11. Oth. so they] made [Or, put, set] the desired Land to (*be*) a desolation : [meaning the Land of Juda. The sense is, that through their disobedience and obstinacie they were themselves the cause, that so excellent a country, as God had given them for their inheritance, was made so lamentably desolate : as they confessed at length themselves. Dan.9.16.]

C H A P. VII.

The Prophet comforteth the Jewes, that were active in the building of the Temple, that God would blesse them abundantly, and restore his decayed Church by Christ vers.1, &c. after that he exhorts them to godliness, 16. with promise, that then instead of the former miseries, they should have cause to rejoice, 18. and lastly he speaks of the calling of the Gentiles, 20.

After that came the word of the LORD of hosts unto me, saying;

2 Thus saith the LORD of hosts, I have been zealous for Zion [*i.e.* for Jerusalem, built upon mount Zion] with a great jealousy : [*viz.* to redeem Zion from the shame and damage, which their enemies put upon them] yea I have been jealous for her, with great fierceness. [*i.e.* I have been provoked to great wrath against those that persecuted and distressed them so tyrannically, to wit, against the Babylonians. Compare Isa.9.6. and the annot. ther.]

3 Thus saith the LORD, I am returned to Zion, and I will dwell in the midst of Jerusalem : and Jerusalem shall be called, a city of truth, [That is, a city, which the lovers of truth shall inhabit; and where the truth shall be preached and embraced. Compare below vers. 8. 16, and Zeph.3. 13. 1 Tim.3. 15. and see the contrarie, Isa.1.21.] and the mountain of the LORD of hosts, a mountain of holiness.

4 Thus saith the LORD of hosts ; There shall sit yet old men and old women in the streets of Jerusalem : and every one shall have his staff in his hand, because of the multitude of daises : [*i.e.* because of his great age. The sense here is, that God would blesse the inhabitants of Jerusalem with great age and abundance of children ver.5. This blessing Zerubbabel, Josua, Ezra, Nehemia, and other godly people, were made partakers of according to the letter. But these temporal promises and blessings must especially be applied to the spiritual benefits of the Kingdom of Christ ; for the children of God are to live eternally contented and joyful in the celestial Jerusalem.]

5 And the streets of that city shall be filled with boyes and girles, playing upon her streets. [*viz.* Jerusalems. See the note on the former verse.]

6 Thus saith the LORD of hosts ; Because it [*i.e.* that which was foretold just now, ver.4. and 5.] is wonderful [or, impossible, as Gen.18.14.] in the eyes of the remnant of this people in these daises, [*i.e.* at this time, so also below ver.9. and 23.] should it (therefore) be also wonderful in mine eyes ? saith the LORD of hosts. [That which is impossible to men, is possible to God.]

7 Thus saith the LORD of hosts : Behold I will deliver my people, out of the Land of the rising, and out of the Land of the going down of the sun. [Heb. entrance *viz.* of the sun, see Psal.19.6. The meaning is I will assemble and gather my people together by the preaching of the Gospel, from all the corners and quarters of the world. Compare Mat.8.11. and Luke 13.29.]

8 And I will bring them hitherwards, that they shall dwell in the midst of Jerusalem : [*i.e.* that they shall become true members of my Church] and they shall be a people unto me, and I will be a God unto them, in truth and in righteousness. [*i.e.* I will assuredly give them what I promised, and I will justify them through Jesus Christ. Compare Hos.2.19,20.]

9 Thus saith the LORD of hosts ; Let your hands be strong, ye who in these daises have heard out of the mouth of the Prophets, that were in the days when the foundation of the House of the LORD was laid, that the Temple should be built [Oth. that from that day, when the foundation was laid in the house of the LORD of hosts, the Temple should have been built. In this verse the Prophet doth encourage the people, to go on courageously in the building of the Temple, not so much looking at their own profit, nor heeding the discouraging Counsel of timerous men, nor being daunted by the enemies threats and attempts, but only hearkning to, and obeying the words and exhortations of the Prophets, such as were then Haggai, Zacharia himself and Malachi.]

10 For, for those days, [*viz.* wherein they went not on in the building of the Temple] a mans wages came to nothing, [according to the Hebrew letter : *the wages of man was not.* The meaning is ; as ye were slack and sparing toward the building of the Temple, so the LORD also was slack and sparing, to impart his blessing unto you, but there was a dearth of all things, and ye were grievously plagued by your enemies : yea it was all in vain, what ever ye took in hand, Gods curse was upon all your labour ; See Hag.1.6,10. and 2.16,17.] and the wages of the cattle was none : [Or, of the beast *viz.* of such as bear burthens, horses, camels, asses, oxen &c. people earned no money by them, there was no profitable imployment for them : or, their labour was all in vain, the Land yeilded no fruit, though it was never so well manured, ploughed and husbanded] and they that went forth and they that came in had no peace, because of the enemie, [or, because of the distresse. The Hebrew word doth signify an enemy, and an hostile distresse ; the sense is ; no body could get safely into or out of Jerusalem ; the stragling and licentious loudlers, and divers of your enemies, that grudged you the prosperitie ye enjoyed, and were vexed to see Jerusalem building up again, did hinder and mischieve you, how and where-ever they could. Compare herewith the divine threatenings, Deut.28.vers.16,19 and 2 Chro.15.5.] for I sent all men, every one against his neighbour. [The sense is, I did so order it in my righteous Judgement, that people persecuted and undid one another : nay I, even, did set them one against another. The LORD makes often use of evil instruments, to execute his good intents. See Joel 2.25.]

11 But now [to wit, since ye go on so cheerfully in the building of my Temple, making it evident, that ye took my worship to heart] I shall not be to the remnant of this people as in the former days, [*viz.* whiles the building of the Temple stood still : henceforth, implyeth he, will I not be so severe to the remnant] saith the LORD of hosts.

12 For the seed shall be prosperous, [Heb. shall be seed of peace *i.e.* it shall take well, and yield good increase ; it shall be sown, and grow up in peace] the vine shall give its fruit, and the earth shall give her encrease, and

the heavens shall yeild their dew, and I will cause this people to inherit all this. [i. e. to enjoy it, posses it, according to Gods promises, Deut. 28. 8, 11, 12. Psalm. 65. 10. and 67. 7. Joel 2. 22.]

13 And it shall come to passe, that as ye O house of Juda, and ye O house of Israel, have been a curse among the Heathen; [i. e. Overwhelmed with all manner of miserie and calamity, the effect of Gods curse] so I will keep you, and ye shall be a blessing: [i. e. ye shall be blessed by me, and favoured with all manner of graces and mercies. See Gen. 12. 2. and Compare Hag. 2. 19.] fear not, let your hearts be strong :

14 For thus saith the LORD of hosts; even as I thought [See Ezek. 18. on ve. 19, 20.] to do evil unto you, [i.e. to plague, both your fathers and your selves their Remnant, return'd out of the Captivity] when your fathers provoked me greatly to anger, said the LORD of hosts, and I repented not :

15 So I think again in do these dayes, to good to Jerusalem, and to the house of Juda, fear not :

16 These are the things which ye shall do; speak the truth every one with his neighbour: judge truw, and a judgment of peace in your gates. [i. e. in your publick Assemblies and Judicatories, which of old were held in the gates. See Gen. 34. 10. Deut. 22. 16.]

17 And do not think the one the others evill in your heart; and do not love a false oath: for all these are (things) which I hate, saith the LORD : [Or, all these are that which I hate, and therefore ye ought to hate them likewise.]

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

19 Thus saith the LORD of hosts; the fasting of the fourth, [Intituled in remembrance of the City broken thorow. Jer. 52. 7.] and the fasting of the fifth, [See above chap. 7. 3.] and the fasting of the seventh, [See above chap. 7. 5.] and the fasting of the tenth (moneth) [in remembrance, that Jerusalem was then begun to be besieged. Jer. 52. 4. See also 2 Kings 25.] shall be unto the house of Juda [i. e. to the tribe, or people of Juda] for joy and for gladness and for cheereful festevals: [the sence is, all the trouble and sorrow which ye had hitherto, shall be turned into rejoicing and chearfulness, to wit, if so be, that ye turn seriously to the LORD and hold on diligently in the building up of my house] love ye therefore truth and peace.

20 Thus saith the LORD of hosts: yet it shall come to passe, that the people, and the inhabitants of many cities, shall come: [This is a prophecy of the calling and conyersion of the heathen unto Christ. See the fullfilling, Act. 2. 5, &c. and 8. 27. and 10. 1.]

21 And the inhabitants of the one (city) shall go to the Inhabitants of the other, saying; let us diligently go (now), [Oth. let us go, let us go. Heb. let us going go] for to entreat the face of the LORD, and for to seek the LORD of hosts, I also will goe. [thus shall the one speake to the other. Oth. let me go also.]

22 Thus many nations, and mighty heathen [Or, exceeding many, i. e. strong numbers, great heapes, multitudes of them] shall come for to seek the LORD of hosts at Jerusalem, and for to entreat the face of the LORD.

23 Thus saith the LORD of hosts, it shall come to passe in those dayes, that ten [i. e. many Lev. 26. 16.] men of all tongues of the heathen, shall take hold, yea take hold of the skirt [or seam, Heb. wing i. e. skirt or loose part of the garment] of a Jewish man, saying; we will go with you [or, let us go with you for we have heard, that God is with you.] by this prophecy is shewed, that the Gentiles shall with great numbers and with as great a zeal, come in and joyn themselves unto the church of God, which formerly consisted only of the Jewes. Compare Isa. 2. 3. and Mich. 4. 2.]

C H A P. IX.

A prophecy touching the destruction of the enemies of Gods people, verse. 1. &c. and of the deliverance and protection of his church by Christ her everlasting king, 8. whose entrance into Jerusalem is plainly described, 9. an exhortation to the rest of the Jewes, remaining in Babel yet, to depart thence, and to return to Jerusalem, 12. And God doth promise them victory against their enemies, and all manner of blessings 13, &c.

THe burthen of the word of the LORD upon [Or, in or, against] the land of Chadrach, [the burthen here signifies a burthen som and grievous prophesie, or foretelling what should befall the land of Chadrach (See Isa. 13. on verse 1.) whereby Syria seemes to be understood, seeing Damascus is presently joyn'd with it, the Metropolis of Syria. Some hold that Chadrach was the name of an idol, which the Syrians worshipped. Others read for, the land of Chadrach, the land of honour or glory, or, the glorious land; Oth. the land that lies round about thee O Judea,] and Damascus, [Heb. Damasiek] the rest thereof: [Oth. though Damascus be its rest, i.e. that which it doth rely on or though it relie and repose it self upon it, Oth. but Damascus shall be its (viz. that Burthens) rest, i. e. it shall light on Damascus at last. Oth. and Damascus shall be his rest, i. e. Gods wrath shall rest upon Damascus; he shall spare that City as little as any other place] for the LORD hath an eye (upon) Man, as upon all the tribes of Israel. [Heb. to the LORD (there) is an eye, i. e. the LORD hath a watchful or providential eye upon all mankind, wheresoever they are all the world over, as well as upon the Jewes; by the eye of the LORD there being understood here his providence, that is Gods omnipotent power, influence, whereby he governeth heaven, and earth, and all within them]

2 And he [viz. the LORD] shall limit Hamath also with the same: [viz. with his eye. Oth. Hamath shall limit the same. i. e. Hamath shall lie upon the borders thereof. See Jos. 19. 35. See of Hamath Numb. 13. 21. Oth. by the same, viz. the foresaid burthen of the land, The sence seems to be, God shall order the Syrians, how far they shall advance and extend themselves, for the good of his Church. Others take it thus, also shall that (burthen) limit Hamath, in the same sence] Tyre, and Zidon, though she [viz. Tyre, i. e. the inhabitants or Citizens of Tyre, as also the Zidonians] be very wise; [viz. in her own conceit. See Ezek. 28. the annot. on verse 3. &c.]

3 And Tyre built her self strong holds, and gathered silver like dust, [i. e. very great abundance. Compare 1 Kings 16. 27. and 2 Chron. 9. 27. See also Psalm. 78. 27.] and fine gold, as mire upon the street.

4 Behold the LORD shall thrust her out of the possession, [Or, dispossesse, or impoverish her, whereas before she was so rich and glorious] and he shall smite her forts into the sea: and she shall be consumed with fire: [i. e. although the Tyrians do hold themselves invincible, because of their situation, being round about environed with the sea, yet shall they not escape the judgement of God, but they shall be destroyed by fire, which was executed by Alexander the great as Curtius lib. 4. and Diod. Siculus lib. 17. testifie. Some do here, by their Forts, understand their strong and mighty Nations.]

5 Askelon shall see it, and shall be afraid, [i.e. when Askelon shall see the destruction of Tyre it shall make them be afraid of the like. Askelon and the other cities named in this verse, lay in the land of the Philistines, and by them the Philistines themselves are understood.]

derstood] likewise *Gaza*, and shall have great pain [viz. as a woman in labour] together with *Ekron*, because that which they lookt upon [i.e. which they relied on, viz. the city of *Tyre*, which they held invincible] did confound them: [i.e. deceived and disappointed their expectation; for Alexander the great took and destroyed *Tyre*. See the like example, Isa. 20. 5, 6.] and the king of *Gaza* [i.e. the Prince: for the countrey of the Philistines was divided into five principalities]: shall perish, [i.e. there shall be no king or prince more in *Gaza*] and *Askelon* shall not be inhabited.

6 And the bastard [i.e. a foreign, outlandish prince or king, with a rabble of foreign, base, unruly people] shall dwell at *Ajdod*, [viz. the Prince as Lord and master of the city, and the rabble as the possessours of all the houses, goods and lands thereof] and I will extirpate, the haughtiness of the Philistines. [i.e. their pride, glory and excellency, with whatsoever made them proud and insolent. Compare Lev. 16. 19.]

7 And I will put away his blood out of his mouth [That is to say, after that I shall have punished, or chastized the Philistines, and received them to be my people then will I cleanse them from their sins, especially from the murders which they committed. Heb. *bloods*. Here God promiseth, that he will receive the heathen also into his church, and make them his people, that were not] and his abominations [understand the idols and their sacrifices] from between his teeth: [i.e. I shall cause them to mention them no more, Psalm. 16. 4. or, that they shall eat no flesh or meat more, that is offered or consecrated to the idols] thus he also [to wit the Philistine, the Philistine people, or he also, that is, not only the common people, but even the king himself also] shall remain to our God: [i.e. be brought to and received among the people of God, and into the church of true believers. See above chap. 8. 23.] yea he shall be as a Prince in *Juda* [or, as a leader, i.e. they shall be of great repute in the church of God, and goe before others, with exemplarie piety] and *Ekron* as the Jebusite. [i.e. those of *Ekron* shall likewise dwell at Jerusalem, to wit in the spirituall Jerusalem, as formerly the Jebusites inhabited the material city of Jerusalem, and the Jebusites shall likewise be taken in to be Gods people.]

8 And I will camp round about [Or, by] mine house [i.e. church. 1. Tim. 3. 15. to wit by mine angels, Psalm 34. 8. and 121. 3. 4. and 124. 1, 2, 8.] because of the camped army, because of the through-passing, and because of the returning, [understand it of the enemies forces, that they may not set upon nor do any hurt to mine house, in their campings, marching and removings. See above chap. 2. 5.] that the driver [i.e. the enemy] may pass no more through them, [to wit, through my people, family, true believers, meaning it especially of the spiritual deliverance and freedom of them, from the force of the law] for now I have regarded it [to wit, mine house] with mine eyes. [understand this of a kinde and gracious regard, whereof see Deut. 12. on verse 13. Compare Ex. 3. 7. Act. 7. 34.]

9 Rejoyce much, thou daughter of *Zion*, shout thou daughter of *Jerusalem*, [i.e. thou people of *Jerusalem*, yes all thou people of God, both Jews and Gentiles] behold thy king [Christ Jesus] shall come (to) thee [i.e. for thy good and succour. See Isa. 62. 11, &c. Mat. 21. 5.] righteous, and he is a Saviour: [or Redeemer, Deliverer, that shall save and deliver all his chosen ones, out of the power of the devil, death and all their enemies. Oth. that is provided with salvation, or is saved, viz. from his sufferings, through his own divine power, for to save his church also. Compare Isa. 53. 8. Heb. 5. 7.] poor, and riding upon an ass, [i.e. in a very mean and despicable condition, in the shape or form of a servant, Phil. 2. 7. &c.] and [or, namely] upon a colt, a young

one of the shee asses. [the same in other words, which he had said just now.]

10 And I will destroy the charrets out of *Ephraim*, and the horses out of *Jerusalem*, [That is, I will give peace to my church, so that they shall need no more charrets nor horsemen, nor any other warlike provisions, the heathen being reconciled and united to the church of Christ. See Isa. 2. 2, 4. Hos. 2. 18. Act. 10. 34, &c. Eph. 2. 17. By *Ephraim* are understood all the ten tribes of Israel; by *Jerusalem* the tribe of *Juda*; by both the whole church of God] also, the bastel-bow shall be destroyed, and he shall speak peace to the heathen: [i.e. teach peace; by the preaching of the gospel declare and publish peace and reconciliation with God] and his dominion shall be, from Sea to Sea, and from the river unto the ends of the earth. [by the river here is understood the river Phrat, or Euphrates. See Psa. 72. on v. 8. and Ex. 25. 31. By these places best known to the Jewes, others also are to be understood, and the meaning is, that the dominion of Christ should extend and spread it self mightily all the world over.]

11 Concerning thee also, (O *Zion*) [i.e. O my church and people. The parenthesis is put in here, for clearnesse, out of vers. 9.] by [or, in] the blood of the covenant have I let forth thy bounden ones, out of the pit, wherein no water is. [meaning, that the *LORD*, in, or by the efficacie of the blood of Christ, whereby he purposed to establish the covenant made with them, had or would deliver their prisoners, bound with the bonds of sin, out of the pit. i.e. out of the power of hell and the devil, under which they had been made to starve and perish through a spiritual thirst, that is to say, the grievous sense & feeling of Gods heavy wrath lying upon them.]

12 Return unto the strength ye bounden ones, that hope: [Heb. ye bounden ones of hope, or of expectation. i.e. ye to whom hope is given, ye that are in good hope of being delivered out of your bonds and bondage. Here the Jewes, which stayed in Babel yet, are invited to return and repair to the city and temple at *Jerusalem*: yet, with all this, declare unto all such as are desirous to participate of Gods deliverances promised by the Messia, and to be protected and defended against the power and malice of Satan, that their only way is to get themselves incorporated into the church of Christ, in the true heavenly *Jerusalem*] this day also I declare unto you, [i.e. as in former times I have declared it often, so I doe it now again] that I will render you double. [the meaning is, I will bestow far greater gifts upon you, than is the delivrance out of the Babylonian captivity, namely spiritual mercies and benefits, such as are, forgiveness of sin, renewing of the minde by the holy Ghost, and life everlasting.]

13 When [Here God promiseth aid and protection to his people, against the enemies that shall assault and fight against them; yet so nevertheless, that it shall not be without combat and gain striving, as afterwards it was manifested in the wars, which the Macchabees were engaged in with the kings of Asia and Syria] I shall have bent *Juda* (and) shall have filled the bow to *Ephraim*: [(bent) Hebr. trodden. as the foot bow was to be to get it bent. (filled) viz. with arrows, for to shoot in the fight. Some read thus, in this vers. after that I shall have bent my *Juda* (like) a bow, and shall have filled *Ephraim* (like a quiver)] and I shall have raised thy children, O *Zion*, against thy children O *Greece*, [to wit, against the posterity or successors of Alexander the great, the kings in Asia and in Syria, against whom the *LORD* most wonderfully defended and protected the Jewes. See the books of the Macchabees, and the history of Josephus] and shall have set thee [O *Zion*] as the sword of a champion.

14 And the *LORD* shall appear over them, [To wit, the Jewes. Oth over *Juda* and *Ephraim*. Oth. against them, viz. the Greeks] and his arrows [Heb. his arrow] shall shoot forth [viz. out of heaven] against the enemies

of his people] like lightning : and the Lord LORD shall blow with the Trumpet, and he shall step-forth with storms out of the south. [or, like a storm, or tempest. The sense is he shall come and fall upon the enemies of the church with that fierceness and violence, that it shall be like unto the tempests coming from the south. See *Ils.* 2. the annot. on vers. 1. and compare *Fol.* 10. 11. and 2. *Sam.* 5. 24.]

15 The LORD of hosts shall protect them, [viz. the Jewes, fighting against the Greeks] and they shall eat [i.e. they shall enjoy their goods quietly and comfortably] after that they shall have subdued the sling-stones : [i.e. overcome their enemies that used to throw slingstones. Others render these words thus, and they shall subdue them (with) sling-stones, as of old it was the practise to fight, not only with arrowes, but with slings also. See *Jud.* 20. 16.] they shall drink also (and) make a noise, as the mine : [this noise or stir shall proceed from an holy rejoicing] and they shall be filled, like unto the basin, like unto the corners of the altar. [i.e. they shall have abundance of all manner of good things, according as the Basin, which used to stand by the altar, was full of the blood of slain beasts, and as they were wont to moisten or sprinkle the corners of the altar with the same blood. See *Lev.* 4. 18, 30. and chap. 7. 4. spiritually it signifies their thankfulness to God for all his mercies. Compare *Eph.* 5. 18, 19, 20.]

16 And the LORD their God, shall keep them in that day, [Or, deliver them, save them, procure salvation for them] as being the flock of his people; [and himself their Shepherd. See *Psal.* 100. 3. *John* 10.] for in his land [to wit, in the land of Judea, which is called Gods land and the holy land] there shall be set up crowned stones, [i.e. pillars, or, monuments adorned with crownes or garlands. Others take it in this sense, for they shall be exalted upon, or in the earth, as stones of the crown, i.e. as rare precious stones, such as are worn by Kings in their Crowns. Heb. Stones of the Crown] like unto a Banner ; [viz. in token and remembrance of the victorie, which God had, or should grant them over their enemies.]

17 For how great shall his good [i.e. the LORDS beautie, or her good, i.e. the Churches benefit] and how great shall his Beaurie be ! [i.e. his happiness. The meaning is, how greatly shall the LORD blesse his Church, filling the same with honour and glory!] The corn shall make the yong men speaking, [Or, bring forth fruit abundantly, viz. the fruit of the lips. Compare *Isa.* 57. on vers. 19.] and the new wine the maides. [i.e. God shall give such plenty of corn and wine, that the young people shall be chearful and rejoicing. Compare *Isa.* 9. 2. Compare also *Jer.* 48. 33.]

C H A P. X.

The Prophet exhorts the Jews, to betake themselves to God for refuge in all their distresses, who would blesse them vers. 1, &c. which because their Fathers had not done but repaired for refuge to the Idols, therefore did all these calamities befall them, 2. after that the Prophet speakes of spiritual mercies and benefits, and the victorie, which the LORD would give his Church in the time of the Messia, &c.

DEsire rain of the LORD in the time of the latter rain ; [Of which see *Deut.* 11. 14. and compare *Hag.* 1. 6. and 2. 15. *Zach.* 8. 12. See also *Fol.* 2. 23. and *Prov.* 16. 15. The sense here is, If ye want any thing, make your address unto the LORD for it, by your prayers ; whether it be rain, for the growth and encrease of your fruits, or what ever else it may be, do not ye gun unto the idols, as your fathers did, and by me were

punished for it] the LORD makes the lightnings ; [or, showering clouds, or storms. See *Fob.* 38. 25.] and he shall give them [to wit, to them, that shall desire and ask it of him. Here is a change of person, to them, for you, or, unto you] rain enough [Heb. rain of the shower or, rain, (yea) showers ; so *Psal.* 40. verse 3. dirt of the mire i.e. a tink of it, deep mire, quag-mire] for every herb of the field.

2 For the Teraphim speak vanity, [Or, verily, (surely,) the Teraphim &c. Here the reason is given why the godly ought to address themselves to God, for what they stand in need of, to wit, because the idols are nothing but vanity. See *Psal.* 115. 3, 4, &c. See also *Jer.* 10. 8. *Hab.* 2. 18. Of Teraphim, see *Gen.* 31. 19.] and the sooth-sayers see falsehood, [see is here as much to say as to prophesie, fore-see, foretell ; viz. by the mouth of their false Prophets] and they speak vain dreams, they comfort with vanity : therefore [viz. because they worshipped the Images of their idols, and believed their sooth-sayers] they [to wit, the Jews, your fathers] went their way, to wit, into the Babylonian captivity] like sheep, they were oppressed, [i.e. they openly confessed (said, uttered)] for there was no Shepherd : [or, that there was no shepherd : because neither Priests nor governors heeded their office, nor took any course, or pains to withdraw the people from that idolatrie. Compare *Jer.* 23. 1. *Eze.* 34. 2. *Mat.* 9. 36.]

3 Mine anger was kindled against the shepherds, [Spoken of in the former verse] and upon the goates [i.e. the Gouvernours, or the rich and mighty ones, using Violence, as *Isa.* 14. 9. *Ezek.* 34. 17. *Dan.* 8. 5.] I have made Visitation : [viz. in my wrath] but the LORD of hosts will Visit his flock, the house of Juda, and he shall set [or appoint, (prepare)] them, as the horse of his Majestie in the battel. [i.e. as his own horse of war, deckt and set out gloriously, and which he honoureth with his own person going to war, and entering the battle confidently upon it. The meaning here is, that the LORD, after that he shall have chastened his people, he was resolv'd to prepare and set them out, as a well managed stately horse : implying, he would give them heart and courage, and every way enable them, both to resist and subdue their Enemies. Spiritually, this signifieth, that God endueth, armeth and strengtheneth his Church with the power of his holy Spirit, so as they become sufficiently able to withstand the devil and all their Enemies, valiantly, and to trample them under foot at length, *Rom.* 16. 20.]

4 From the same shall the corner-stone, [Heb. the corner. See *Zeph.* 1. the annot. on vers. 16. and chap. 3. 6. The chief of the people are likewise called Corners, *1 Sam.* 14. 38. and *Isa.* 19. 13.] from the same shall the Nail, [or pin, to wit, such wherewith they used to pitch and fasten their Tents. By it is here signified the Chief Ruler, or Commander, as *Isa.* 22. 23, 25. but here especially a Military one ; as is plain by the sequel] from the same shall the battel-bow ; together from the same, shall all drivers [Hebr. all (or, every) driver] come forth.

5 And they shall be [They, viz. of the house of Juda, and all true Members of the Church. For these words have relation to that which was said before vers. 3.] as the Champions, which tread in the mire of the street, in the battel : [Oth, which shall trample (their Enemies) in the battel, as the mire of the street] and they shall fight ; for the LORD shall be with them : and they shall shame those, [that is, confound them] that ride upon horses. [i.e. the Enemies of Gods Church, notwithstanding they were so well horsed and armed for the battel.]

6 And I will strengthen the house of Juda, and I will save [Or deliver, as above chap. 9. 16.] the house of Joseph, [understand hereby, first, the ten Tribes, and then

then all true Israelites, which were yet to be gathered with the literal ones, to make up the Church of Christ] and I will set them in again, [the Hebrew verb here, seemes to be made one of two melted together, signifying setting in, and bringing again. Oth. I will set, (or cause them to dwell) quietly] for I have had compassion on them: and they shall be as if I had not cast them off; for I am the LORD their God, and will hear them.

7 And they shall be as a Champion of Ephraim, [i.e. Stout and Couragous. Compare Psalm 78. vers. 9, &c.] Oth. and the Ephraimites shall be as a Champion] and their heart shall rejoice as (with) wine; and their children shall see it [that is, behold, hear, get and take notice of it] and rejoice; their heart shall rejoice in the LORD. [i.e. because of the LORD; that is, because of his gracious and mighty protection.]

8 I will hisse to them, and gather them, [i.e. Call and gather them into my Church by the preaching of the Gospell, Matt. 11.28. Mark. 16.20. Job. 7.37. If this hissing be understood of the calling together an assembly of Gods people, for to withstand their Enemies; then is it an argument, that it is very easie for God, when ever it pleaseth him, to raise and get great hosts together. See Isa. 5. the annot. on vers. 26. and chap. 7.18.] for I will deliver them, [or, when I shall deliver them, viz. by the blood and Spirit of my son Jesus Christ] and they shall be multiplied [or, they shall grow many, or great] according as (before) they were multiplied.

9 And I will sowe them among the Nations, [That is to say, I will cause my Church, that shall be dispersed all the world over, to spread it self more and more, and to be fruitfull as seed, sown in a fruitfull soil. See Hos. 2. on vers. 23. See the fulfilling Acts 2.5. and 8.1, 4. 1 Pet. 1.1.] and they shall remember me in far (or, remote) places, [i.e. they shall believe in me, call upon and serve me, as also make known and publish my holy Name. This came to passe especially in the time of the preaching of the Gospel, by the Apostles and their associates] and they shall live with their children, [this is to be understood of the spirituall life; yet some take it, for a happy and prosperous life here on earth] and return, [viz. unto God, by conversion, or unto their earthly possessions, after their deliverance out of the hand of their Enemies.]

10 For I will bring them back out of Egypt, and I will gather them out of Assyria, and I will bring them into the land of Gilead, and of Lebanon; [The sense is, as in former times I delivered and led forth my people Israel out of Egypt and other countreys, where for a time they were kept in misery and bondage, and brought them into the land of Canaan: so will I likewise deliver my chosen people out of the blindness, idolatry and service of satan, to bring them into my Church, and save them everlastinglly] but it shall not be enough for them. [Oth. but there shall not be found place enough for them. viz. for to inhabit: their numbers shall so mightily increase. Of the signification of the Heb. word, see Numbers 11. the annotat. on verle 22. Hos. 12.9.]

11 And he [viz. the Lord Christ] shall passe through the sea, distressing the same, [Heb. with strait, or distress: the meaning is; He shall terrifie the sea, as it were, and put it to straits, as formerly he did to the red sea. See Psal. 114.3. Isa. 11.15, &c. meaning, that God would discover and open a free passage, for his elect, whereby to go forth out of the spiritual Egypt of this world, and to enter into the heavenly Canaan. Oth. and it (to wit, my people) shall passe through the sea, of distress, or, anguish, before it shall be transported into the heavenly Canaan] and he [viz. the LORD] shall smite the waves in the sea, and all the depths of the rivers shall drie up, [i.e. the LORD shall take away all impediments] then

shall the haughtiness [or, eminency] of Assur be cast down; and the Scepter of Egypt shall remove. [i.e. all their state and government: as Gen. 49. 10. for the Assyrians and Egyptians, together with all other heathen nations, which were wont to persecute the Church of God, they shall subject themselves to the Scepter and government of Christ.]

12 And I will strengthen them [God the Father will strengthen his people] in the LORD, [i.e. in the faith in Jesus Christ, that is the head of his Church] and they shall walk in his name, saith the LORD.

C H A P. XI.

A prophecie of the destruction of the City of Jerusalem and the Jewish nation, vers. 1. because of their great unthankfulness to Christ, their good and faithfull shepherd, 4. whom they sold for thirty silverlings, 12. wherefore God would give them wicked leaders, for their destruction, 15.

O Pen thy doors [Gates, strong holds, forts, castles; here the Prophet begins to foretell, that the Jews, rejecting Christ, and the preaching of the Gospell, should be destroyed and scattered] O Lebanon, [the Prophet turns his addresse to the woods and mountains, here and in the next verse: implying that nothing at all, shall be able to hinder or withstand God, when he is once resolved to punish Lebanon is a mountain lying in the north-part of Canaan] that the fire may devour thy Cedars. [i.e. that your enemies, and here, by name, the Romans, may take your cities, and walte your country, and more especially the greatest and loftiest among you. See Jud. 9.on vers. 15.]

2 Howl ye firre-trees [i.e. ye commons, the common and ordinarie people of the land] because the Cedars are fallen; [i.e. the chiefeft and principal men among the Jews] because the glorious (trees) are wasted; [i.e. the most excellent of them all] howl ye oakes of Bashan, [i.e. ye mighty inhabitants of Bashan. Comp. Eze. 27. 6.] because the strong wood [to wit, of Lebanon] is fallen down. [Heb. gone down, or, come down. i.e. cut off; felled down.]

3 There is a voice of the howling of the herdsmen, [i.e. one hears the herdsmen or shepherds, that is, the rulers and governours of the people, as well Ecclesiastical as civil, to howl, and make great and sad complaints] because their glory is wasted: [i.e. their people are destroyed, the chief glory of Princes consisting in their peoples number and welfare; Prov. 14. 28. Others understand here, by the glory, the Temple, or the whole city of Jerusalem: some also, the whole countie of Judea. See Dan. 11.16.41.] a voice of the roaring of the yong lions, [viz. the stout men of war] because the haughtiness [or, excellencie] of Jordan, [i.e. of Juda, lying by the Jordan] is wasted.

4 Thus saith the LORD my God, feed these slaughter-sheep: [Understand the common people among the Jews, who were grievously oppresed by the great ones, and accounted little better then sheep for the slaughter. This charge here of feeding them, was given to Zacharie in a vision, or, under a figure, to shew, that Christ, the true and chief shepherd of his Church, had received command of his heavenly Father, to take care for his poor people, that was so much oppressed by wicked governours. And this charge is likewise given, to all faithful pastours, in their respective functions under him.]

5 Whose possessours [i.e. governours, the mighty ones among the people, such as were the High-priests, Hecod, the Scribes, Pharisees, Sadduces &c.] put them to death; [i.e. squeeze out their substance, by their greedy avarice, usurie, injustice and violence] and hold it no guilt: [i.e. they are not troubled for it in their consciences: nor are

they censured, taxed, judged or punished for it. Heb. *they become not guilty*] and every one of those that sell them, saith, blessed be God that I am grown rich, [the power which the great ones practise upon the poor, is grown so common, that the great ones think, they are allowed to deal with the poor, as if they were their bond-slaves, putting them to sale, as free and lawfull Merchandise. And besides, they dare ascribe that which they got upon their poor brethren by hook and by crook, by all manner of oppression, violence and unjustice, unto the blessing of God. Compare Mat. 23.14,15. &c.] and none of them, that feed them, spares them. [i.e. none of their shepherds spares them, nor shewes any pity or compassion on them. See Ezek. 34. 2, 3, 4, &c.]

6 Surely, I shall no more spare the inhabitants of this land, saith the LORD: [Understand this of those evil men, spoken of verse 5. who made farre the greatest number among the Jewes. But God the Father notwithstanding would have Christ to take care of the poor slaughter-sheep, as also effectually he did, after his appearing in the flesh here on earth] but behold, I will deliver up the men, [Hebr. I shall cause the men to be found. See 2 Sam. 3. 8. meaning the wicked Jewes] every one in the hand of his neighbour, [i.e. I shall smite and destroy the one by the other. And so it came to passe; for by their civil, or intestine divisions and seditions, many thousands of the Jewes were miserably destroyed after that time. See Josephus de bello Jud. lib.6. cap.1. and 4.] and in the hand of his King; [after many differences betwixt the High-priest Aristobulus, Alexander and Hircanus, the Romans were called into Judea, who becoming masters of the Jewes, made and constituted Antipater and Herod the great, kings over them, who put most of the chiefeft among the Jewes to death: Yet some do here by the King, understand the Roman Emperour] and they [to wit, the Enemies of the Jewish Nation, whether they were the Romans, or others] shall smite them to shivers, [as with hammers] and I will not deliver them [or it, viz. the land] out of their hands.

7 Therefore have I fed [Or, will I feed, or keep: they are Christs words] these slaughter-sheep, [see above ver. 4.] because they are afflicted sheep: [Oth. O ye most afflicted among the flock; understanding the pious and godly ones amons the Jewes] and I have taken me two staves; the one I called Pleasantnesse, [or amiableness. Oth. keep the Hebrew word Noham, signifying pleasantnesse, and shewing, that the LORD is dealing very friendly and tenderly with the poor sinners] and the other I called Combinders, [Oth. keep the Hebrew word Chobelim, or Hobelim, that is to say; Binders, or Bands, or Com-binders. The staff of Combinders shewed, that his care and endeavour was, to joyne and binde Juda and Israel together again. Oth. render it Destroyers, or Corrupters] and I did feed those sheep. [viz. The slaughter-sheep before mentioned:]

8 And I cut off three shepherds in one moneth, [i.e. In a very short time: understanding by the shepherds, all the Teachers of the Jewish people, who were divided into three sefts, to wit, Pharisees, Sadduces and Essenes. Others take it thus, that he had bereft them of their Kings, Priests and Prophets: and observe, that the things to come yet, are here set down in propheticall terms, as if they were done already: by the cutting off, otherwise may also be understood, the convincing them of their false Doctrines and dangerous Errours: but if it be meant of the wicked Kings, Priests and Prophets; then cutting off, is as much as to say, keep off, or remove, or confound, destroy. And this is a Mercy, which God promiseth unto his people, to wit, that he would take away their evil Governours from

them, in token of his love and favour to them] for my soul was vexed over them, [Hebr. my soul was shortened for their sakes, i.e. I could not endure them, and they could not endure me, to wit, those ungratefull Jewes, or because of their false Teachers, &c. of the phrase see Jud. 10. the annot. on verse 16.] and their souls also loathed me. [See Mat. 27.21.]

9 And I said, [viz. unto those unthankfull Jewes; or as others understand it, unto the Jewish people in general, as Mat. 23.37.] I will feed you no (more) [i.e. I, (viz. Christ) will take no further care on your behalf; I will preach the Gospel no longer unto you, neither immediately by my selfe, nor mediately by others. Hereby the LORD implies, that he was resolute to cast off the Jews, because of their great unthankfulness, and to own them no more for his people: See Deut. 31.17.] that which dies, let it die, and that which is cut off, be it cut off, [the sense is, seeing you contemn and despise my instruction, even take what followes, and be subject to all the ensuing troubles and calamities, both foreign and intestine. See further ver. 10. and Jer. 15. 2. &c. and Rev. 22. 11.] and let the Remnant swallow the one the others flesh. [Hebr. the woman swallow the flesh of her she-friend or companion.]

10 And I [To wit, Christ] took my staffe pleasantnesse, [See above verl. 7.] and I broke the same, [thereby shewing, that he would guide and govern them no longer with that sweetnesse, as he was wont to do in former times] making void my Covenant, [which I had made with them on this Condition, that they should walke in my Precepts, Exod. 19.5,6. Lev. 26.3. Deut. 28.1.] which I had made [see of this phuse Gen. 15. 18.] with all these Nation. [understand the twelve Tribes, which were to be looked upon as so many Nations.]

11 Thus it was made void on that day, and so the afflicted ones among the sheep [See above verl. 7.] that waited upon me, confessed, that it was the word of the LORD. [that is, came to passe thus, according to the word and pleasure of the LORD.]

12 For I had told them, if it be good in your eyes, bring my wages, and if not, let it alone: [Here Christ renders the reason, why he had given over his care of feeding the Jewes any longer, and cast or cut off their Shepherd. I had faith he, exhorted them, to bring me my wages, that is, suits worthy of Repentance, that being the wages or amends, which I had deserved at their hands, for keeping and feeding them] and they have weighed my wages, thirty silverlings. [Implying, that on the contrary, out of the bitter hatred which they bore him, they had weighed down money to his betrayer, by him to destroy me: see Mat. 26.15. and 27.9. valuing me at no higher a rate. See of the weighing of monies Gen.23.16. Exod. 22.17. Ezra 8. 25. Esther 3.9.]

13 Yet the LORD said unto me, throw it (away) for the Potter, [Or unto, i.e. let it be given to the Potter, and so straightway again in the same verl.] a glorious price; which I have been counted worthy of by them: [Hebr. that glory, or excellency of the price, or worth, value. Understand this ironically spoken, to shew the vilenesse and unworthiness of the same] and I took the thirty silverlings, and threw them (into) the house of the LORD, [i.e. into the Temple] for the Potter. [viz. to buy a Potters field with it.]

14 Then I broke my second staff, (the) Combinders, [See above verl. 7] to make void the Brotherhood, between Juda and between Israel. [Henceby is intimated, since Juda and Israel refused to acknowledge Gods Grace and Favour, when he would have joyned them together, and owned them both alike for his people, and kept and fed them as his own flock; for which end and purpose he had sent severall Prophets unto them; that therefore he would

would trouble himself no further with them, to reunite them, but leave them in their divisions and to perish together.]

15 Moreover the LORD said to me, Take thee yet [i.e. besides this] the furniture of a foolish shepherd. [The Heb. word for furniture, signifies sometimes a shepherds pouch or wallet, 1 Sam. 17.40. sometimes a garment, Deut. 22.5. sometimes, all kind of furniture. Lev. 5.4, &c. Hereby is represented, as in a Type, the foolish and strange Government of the Jewes, after Christs time: namely, how the same would be conditioned and managed, before its last and utter destruction.]

16 For behold, I will raise up a Shepherd in this Land, [Oth. Shepherds: understanding the Scribes and Pharisees, as also other bad teachers, who should live in Christs time, and be teaching of the people, others understand here, by the word Shepherds, the bad Governors that ruled the land of Judea] that which is ready to be cut off [Heb. those which are cut off. i.e. ready to be] he shall not visit, the young he shall not seek; [meaning the young and tender Lambs. Comp. this verse with Eze. 34.2, &c.] and the broken, [i.e. such as are hurt and wounded] he shall not cure; and that which stands still, [as not able for weakness to follow the other. Oth. the standing one, i.e. that which is in good health and well to passe yet: standing upon his own legs still] he shall not carry: [or, not apprehend, maintain, take care for, feed] but he shall eat the flesh of the fat, [viz. Lamb] and he shall tear their claws in pieces: [theirs namely, that stand still, and are not able to go further; being weak; and that by hard driving of them, over hills and dales, rocks and woods. Compare Jer. 23.2. Eze. 34.2,3.4.]

17 Wo to the Shepherd of nought, [Oth. wo to my Shepherd of nought] the forsaker of the flock, the sword [i.e. the hand and the punishment of the LORD. Oth. drought, see Deut. 28.22. or, the destruction, ruin, damage] shall be upon his arm, and upon his right eye: his arm shall wither altogether, [Heb. withering wither] and his right eye shall be altogether dark: [shall grow dark growing dark.]

C H A P. XII.

A prophecie, that the Lord shall destroy the enemies of the Christian Church: but defend and protect his own people, ver. 1, &c. promising withall that he would endue the elect Jewes with faith and repentance, by the holy Ghost, 10.

THe burthen [Or, prophesie] of the LORD over [or, concerning, for, or, unto. See above chap. 9.1.] Israel: [understand here by Israel, the Christian Church, or the Assembly of the faithful, consisting both of Jews and Gentiles, whom the Apostle calls the Israel of God. Gal. 6.16. and who are promised here victory over their Enemies] The LORD speaketh, [viz. that which followeth ver. 2] that spreadeth forth the Heaven, and foundeth the earth, and formeth [or, fashioneth, shapeth as a potter his vessel] the spirit of man [i.e. his soul] in the immost of him.

2 Behold, I will put Jerusalem, [That is here, the Christian Church or Assembly, as Gal. 4.26. Heb. 12.18,20.] (to be) a cup of giddiness [or, shaking or, a poisonoue beaker, or a reeling cup or, a sleep-bowl; i.e. filled with wine that causeth sleep &c.] to all Nations round about: [The meaning is: God shall make his Church to be as it were a cup, or vessel, out of which all Nations, that rise up against the Israel of God, shall be made to drinck so, that it shall cause them to reel, or fall asleep. This is that he means, the enemies of all the Nations, that afflict and persecute my Church, shall there-

by get and gain for themselves, nothing, but that whiles they are in the very act of persecuting the same, I will smite them with rage and madnes, or dulness and stupidity, that they shall run headlong into their own ruin and destruction. Compare Psal. 60.5, Isa. 51.22, 23. Jer. 25.15,16. with the annotat.] yea it shall be likewise upon Juda, in the siege against Jerusalem: [it, viz., the same cup of giddiness. The meaning is, Not only the Heathen Nations, but the Jews also themselves, viz. all such as shall persecute the Christian Church, shall be confounded and destroyed by it: or, and it shall be also in the siege against Juda, against Jerusalem.]

3 And it shall come to passe in that day, that I will put Jerusalem [i.e. the Church of Christ] (to be) a burdensome stone [Or, a most heavy stone] to all Nations; all that load themselves with it, shall assuredly be cut through: [the meaning is: even as those which go about to shew their strength, by lifting up a great and heavie stone, and by that means come to be overborn and crushed by the weight: so shall those likewise, which go about to try and practise their strength, thereby to subvert the Church of God, themselves be overthrown and destroyed by it; and so find indeed, how hard a matter it is, to kick against the pricks. Compare Luke 20.18. Act. 9.4.] and all the Nations of the earth shall assemble themselves against her, [Or, though all Nations do assemble &c. namely to fight against my Church]

4 In that day, saith the LORD, will I smite all horses with blindness, [or, with dismayednesse, that is, I will disable them, take away all their strength and vigour. Compare Psal. 76.6,7, &c.] and their riders with senselesnes: [or, stupidity] but over the house of Juda, [i.e. over my Church] will I open mine eyes, [i.e. take notice of, and care for them, as pitying their condition. Compare Jer. 39.12.] and all the horses of the Nations [viz. being, or, such as are, enemies to my Church] will I strike with blindness.

5 Then shall the leaders of Juda [i.e. the Church governors] say in their heart, The inhabitants of Jerusalem [i.e. the members of the Church] shall be a strength to me, [or, are a strength unto me: or, that the inhabitants of Jerusalem have me a strong wall] in the LORD of hosts their God. [i.e. because the LORD is with them, for the LORDs sake.]

6 In that day will I put the leaders of Juda, (to be) as a fiery hearth under the wood, and as a fiery torch [Heb. an hearth of fire &c. a torch of fire] under the sheaves, and they shall consume all Nations, on the right and on the left side: [The fence is; they shall get the victorie of and subdue all their enemies, which is to be understood spiritually of the true believers victorie over their spiritual enemies. Comp. Psal. 48. and 87. and 125. and 129.] and Jerusalem [i.e. the true Citizens of Jerusalem, the whole Church of Christ] shall remain [Heb. sit, or dwelli e. abide, continue] in her place at Jerusalem: [in that place where God is called upon in true faith, and served according to his will, where ever it be, all the world over.]

7 And the LORD shall save the tents of Juda [i.e. the meaner and poorer sort of Judas, which dwelt without Jerusalem, and were nor of the house of David] with the foremost, [Or, first, or (as) formerly, in former times] that the glory of the house [i.e. family] of David [or, the excellencie, ornamet of the house of David, i.e. those which are in more authoritie and esteem then the rest of Juda] and the glory of the inhabitants of Jerusalem, do not lift up [Heb. magnific] themselves against Judah: [i.e. lest the rich and mightie ones exalt themselves against the meaner sort.]

8 In that day the LORD shall protect the inhabitants of Jerusalem, and they that are stumblng [i.e. are but weak and feeble] among them, shall be in that day like David: [i.e. as valiant and courageous as David was: under-

understand this of a spiritual valour and courage, which the holy Ghost begets in Gods children] and the house of David, [i. e. the Governours and overseers of the Church] shall be as Gods, [oth. God; otherwise, as Gods (house);] by God here may likewise be understood the Angel] as the Angel of the LORD, [i. e. as Christ himself, for so it appears by what followes] before their face: [i.e. that goeth before, or passeth along before their face. Compare Mich.2.13.]

9 And it shall come to passe in that day, that I shall seek to destroy all the heathen, that come against Jerusalem.

10 But upon the house of David, and upon the inhabitants of Jerusalem, will I pour out the spirit of grace and of prayers, [i.e. the holy Ghost, bearing witness to the elect, that God will be gracious unto them; and the same doth stir them up to prayer and supplication, to sue unto God for grace and forgiveness of sins. Compare Act.2.37.] and they shall look upon me, [partly with corporal eyes in the time of his suffering. See Job.19.37. partly, by faith, in regard of the penitent and believers, Act.2.37. and with terror, in regard of the unbelievers at the last day, Revel.1.7.] whom they pierced through: [this piercing through of Christ, comprehends his whole crucifying. See Job.19.34, and 37. and though but one fouldier did this particular act of piercing his side, yet it is imputed to the whole Jewish nation, who importuned and pressed Pilate so much to crucifie Christ, and put him to death in this manner] and they shall mourn over him, [i.e. be heartily sorry and grieved for this their horrible sin and ingratitude] as [with] the mourning for an only Son; [departed this life. See Jer.6. on v.26. and Amos 8.10.] and they shall wait bitterly [Heb. make bitter] as one waiteth bitterly for a first born.

11 In that day shall the lamentation be great at Jerusalem, like the lamentation of Hadadrimmon, in the valley of Megiddo: [Where King Josias was slain, who was exceedingly lamented and bemoaned by his good subjects. See the history 2 King. 23. ver. 29, 30. and 2 Chro.35.vers.22,24,25.]

12 And the land [i. e. the inhabitants of the land] shall mourn, each family a part; [Heb. family, family a part] the family of the house of David apart, and their wives apart, and the family of the house of Nathan [See 2. Sam. 5.14. 1 Chro. 3.5. Luke 3.31.] apart, and their wives apart. [the meaning is, that this should be an extraordinary mourning among all families: It hath regard to the manner of the Jewes mourning, as then was in use among them.]

13 The family of the house of Levi apart, and their wives apart; the family of Simeon, [Who according to the opinion of some, was a son of Geron, the son of Levi. 1. Chr. 6. 16,17. This man is set down by name for an example; but the same is said in general of the rest of the tribes and their families, in the next verse] apart, and their wives apart.

14 All the remaining families: each family apart, and their wives apart.

C H A P. XIII.

A prophecy of the forgiveness and washing away of sins, by Christ, verse 1. of the extirpation of the idolatrous worship and false doctrine, 2. of the suffering and death of Christ, 7. of the destruction of the wicked and salvation of the elect, after their trial and retirement by the cross, 8, &c.

In that day [viz, when the Messia shall be come] there shall be opened [namely, by the preaching of the

gospel] a fountain [or, spring-vein, well-spring (i. e. the grace of God, for the pardon of sin, by the blood of Jesus Christ, wherein we are washed)] for the house of David, and for the inhabitants of Jerusalem [i.e. for the believing children of God] against the sin, [i.e. for the washing away of sin, and all defilements, from and by sin contracted] and against the uncleanness. [the Heb. word doth properly signifie the separation by reason of the monethly uncleannesses, treated of Lev. 12. and 15.]

2 And it shall come to passe in that day, saith the LORD of hosts, that I will destroy out of the Land, the names of the idols, [i.e. all idolatry whatsoever, so that the same shall not be so much as named any more among you. Compare Psal. 16.4. Hos. 2.16. of the name idols see 1 Sam. 31.9.] that they shall be remembered no more: yea also the prophets [viz, the false Prophets. O:th. (their) prophets, to wit, those of the idols] and the unclean spirit [i.e. the false teachers, teaching impure doctrines, through the inspiration of the unclean spirit, the devil. Compare 1. Job. 4. 1, 2, 3.] will I put away out of the land. [viz, either by judgments of destruction, Deu. 13. or, by perswading the people to renounce and abolish them.]

3 And it shall come to passe, when any one prophesieth more, [To wit, falsely, making use of Gods name for a cloke of his lies; or, when any one shall prophecy any more, by the inspiration of the unclean spirit] that his Father and his mother which begat him, shall say unto him, thou shalt not live, [i. e. thou art not worthy to live, thou shalt not be suffered to live any longer; but deservest to be put to death according to the law, Deut. 13.1, &c.] because thou hast spoken falsehood in the name of the LORD: [The meaning is, the faithfull shall be so zealous that they shall not suffer nor endure a false Prophet; his very parents and neareste relation shall not spare to tell and shew him, what he deserves according to the law Deut. 13.6,8.] and his father and his mother which begat him, shall pierce him through, when he prophesieth. [to wit falsely, being acted and driven by a godly zeal, they shall deliver him up, to the judges, for to be punished according to the law. Yet some take the Hebrew word, here rendred pierced through, for, corresting, not onely by words, but also by sore stripes.]

4 And it shall come to passe, in that day, that those Prophets, [viz, the false ones] shall become ashamed [as being convinced of their false doctrine, by the clear light of Truth, and their own parents remonstrance] every one because of his vision [i.e. his false prophecie] when he prophesieth: and they shall put on no hairy cloak, [such as Elia wore formerly, 2 King. 1.8. and John the Baptist. Mat.3.4. Compare Isa. 20. 2. and this the false prophets imitated, to gain so much the more shew and credit of holiness, in what they propounded] for to lie.

5 But he shall say, [i.e. every one of these false Prophets] I am no Prophet, I am a man that tilleth the land, [as if he should say, I have given over that profession; I was brought up to husbandry from a child, and I am now fallen to it again] for a man got me (to it) from my youth. [or, they put me over the cattle, or, to bring up the cattle &c. or for one taught me to deal with the cattle,]

6 And if any one sayes to him, what are these wounds in thine hands? [i.e. what mean or signifie these wounds, Heb. strokes, i.e. stripes, or, scaces of wounds. Compare 1. Kings 18.28. By the hands here mentioned are likewise understood, the other parts of the body] then he shall say, they are the wounds, wherewith I was smitten in the house of my lovers, [or, of those that love me. To wit, of my parents, or, neer friends and kindred, who by sore stripes and chastisements (whereof I bear the markes yet) have reclaimed and with-

withdrawn me from lying ; and prophesying falsely anymore. It is a common saying, Hard stripes, leave good impressions, and hard knots require keen wedges. Some read, Wherefore are these wounds in thine hands ? then he shall answer, because I was smitten &c.]

7 Awake sword, against my shepherd, [Because it is said in the former verse, how the false prophet was entertained by his own friends, the LORD, viz. God the father, takes occasion thereby, to foretel, how Christ, his beloved son, and the chief shepherd, shall be smitten and put to death, as if he also himself were a false prophet; yet that should not happen accidentally, but according to divine appointment. Compare Mat. 26. 31. Job. 14. and 16. and 18. Act. 2. 23. and 4. 28] and against the man, that is my companion, [viz. my only begotten son, coessential with myself] saith the LORD of hosts : smite that shepherd, and the sheep shall be scattered, but I will turn my hand to the little ones. [to wit for to gather them, and to strengthen their faith. Of this phrase See Eze. 38. on verl. 12. Oth. and I will turn my hand against the little ones, implying that they shall suffer persecution as well as their shepherd. By the little ones seem chiefly here to be understood, the disciples of Christ, who were but mean men, of small account and regard, of whom Christ said to those that took him, If ye seek me, let these alone ; and after that they were scattered the LORD gathered them again. John 18. 8. Yet we may well also understand here by these little ones the elect children of God, who are small and little enough in the eyes of the world. See Mat. 18. 10. 14.]

8 And it shall come to passe in all the land, saith the LORD, the two parts therein [Heb. the mouth of two as Dcut. 21. 17. i. e. the two parts] shall be destroyed and give (up) the ghost, [See of this phrase, and compare Gen. 6. 17. and Num. 17. 12, 13.] but the third part therein, shall remain. [The fence is the far greater part of men shall be cast away, that is, continue and perish in their sins and unbelief ; and the smaller part or number shall be saved, through Gods gracious sparing and redeeming of them. See Matthew 1. 13. Luke 8. 5. &c.]

9 And that third part [To wit my chosen ones] will I bring into the fire, [understand here the fire of persecution and of the cross. See Isa. 1. 25. and 48. 10. and 1 Pet. 1. 7.] and I will refine them, as one refines silver, and I will try them, as one tries gold : they [Oth, that third part, every one of them, whom I shall have refined and tried thus] shall call upon my name, and I will bear them ; I will say, They are my people, and they shall say, [viz. every one of them] The LORD is my God. [Psal. 144. 15. Job. 20. 28.]

C H A P. XI V.

A prophecye of the great miserie, which was to befall the City of Jerusalem, verl. 1, &c. with the promise nevertheless, that the LORD would save and preserve his, 3. Mention is made also of the rare gifts, which the LORD would pour forth upon his Church, of their blessed and glorious estate, 8. and of the punishment and destruction of their enemies, 12. as also of the conversion of some of them, 16. together with the holy zeal of the Church.

B ehold, the day cometh to the LORD, that your prey shall be divided in the midst of thee (O Jerusalem) Understand withall, and Land of Juda : the day comes to the LORD. i.e. for the LORD. Oth. the day of the LORD cometh or, the day from the LORD. i.e. that day which is well known to the LORD, as it is verl. 7. Some understand this of the destruction of Jerusalem by Vespasian and Titus ; others of the persecution of the Church, under the cruel Tyrant Antiochus, in the time of the Maccha-

bees. others refer it to Antichrist, and his cruel persecutions.]

2 For I will gather all the heathen against Jerusalem in battle, [Compare Eze. 38. 4, 6, 9, 15. and Hab. 1. 6. all is here as much as many, all sorts, as Fona, 2, 3.] and the city shall be taken, and the houses shall be plundered, [Isa. 13. 16.] and the women shall be abused, and half of the City shall go forth into captivity, [i. e. a great many of the inhabitants of the city, shall be carried away captive : to wit, of them, that shall have escaped the sword, the plague and the famine] but the remnant of the people, shall not be destroyed out of the city. [If we understand this prophecie of the besieging of Jerusalem, by Vespasian and Titus ; then the meaning is here, that the godly people, shall get out of Jerusalem, before the close siege, and withdraw themselves into the small city of Pella, and so be saved alive. And this is the third part before spoken of, chap. 13. verl. 8, 9.]

3 And the LORD shall march forth, and he shall fight against those heathen, [viz. against all those people and Nations, which shall be enemies to his Church] even as in the day, when he fought in the day of the battle : [or, according as he used to fight (for you) in the day of the battle. viz. in the time of Moses, Joshua, Gideon, Deborah, David, Asa, and others]

4 And his seat shall stand in that day, upon the mount of Olives [viz. in the time of Christ, who conversed much on that mount, and there began his suffering and thence he ascended up to heavens. See Luke 22. 39. Act. 1. 12.] that lieth before Jerusalem, towards the east : [See Act. 1. 12. Hcb. that is before the face of Jerusalem] and the mount of Olives shall be split in twain, [Heb. in the midst thereof : or : in its midtie] to the east and to the west, [in length from the east to the west] (so that there) shall be a very great valley ; and the one half of the mount shall remove toward the North, and the (other) half thereof towards the south. [By means of this division of the mount of Olives and the large valley that should be between the two parts, removed so far asunder, it should come to passe, that Jerusalem would lie clearly in view whereas it lay hid and obscured in a manner before, by this mount and others adjacent. Understand this of the spiritual Jerusalem, viz. the Church of God, of which, the Gentiles, before the coming of Christ, had no knowledge : but together with his coming, all hinderances and impediments, which kept them from the sight of the coming to Christ and his Church, should be taken out of the way, and a free passage opened for their approach and reception. Compare Isa. 57. 14. and 62. 10.]

5 Then shall ye [O my chosen ones] flee [i.e. come running hastily, as those that flee to a place of safety : or it may be understood of the wicked Jews, who for fear and terror of punishment, should flee away, and make room for Gods people coming on] (through) the valley of my mountaines ; [Oth. unto the valley &c. i.e. to my Church ; or, of the mountains i.e. the two parts of the mount of Olives, meaning that valley which God had made by splitting and dividing the mount of Olives] (for this valley of the mountains, shall reach to Azal) [Oth. to the mountain whom he had separated, or chosen, to wit mount Zion. He, to wit, the LORD : the meaning is ; there shall be a large passage, so that every one shall have room and place enough, to come unto the Church of Christ. As for the mountain of Azal, it is uncertain where it lay, there being no mention made of it elsewhere] and ye shall flee [oth. ye shall flee I say,] as ye fled before the earthquake, [or, because, or, for fear of the earthquake. See Amos 1. 1.] in the dayes of Uzzia, the King of Juda : [of whom see 2 Chron. 26. 19.] then the LORD my God shall come, [this the Prophet speaketh in his own person : the meaning is, after the first appearing of Christ in the flesh, the other shall succeed,

ceed, at the last day] and all the holy ones) [i.e. the blessed Angels. See Dan. 8.13.] with thee O LORD: [here the Prophet addresseth his speech to Christ, which, as some conceive, is done therefore, because the Prophet knew well, that the wicked Jews would not believe him. Compare Joel 3.11.]

6 And it shall come to passe in that day, that there shall not be the precious light, [i.e. the clear light as Job 31.26.] and the thick darkness. [Heb. contraction, to wit, of darknes. Oth. twilight. The sense is, there shall be no vicissitudes, or turns of light and darkness, bright day and dark night, it shall be day still everlasting, See Isa.60.19,20, Rev.21.23, and 22.5. Yet some do understand this of the light of the holy Gospel, which should shine in Christs time. Others refer it to the obscuring or darkning of the sun, at the time of Christs suffering.]

7 But it shall be one only day, [i.e. a day to last for ever] that shall be known to the LORD, [The Lord alone doth know when that day shall begin. Mat. 24.36.] it shall be neither day, [to wit, such an one, as begins with the rising of the Sun] nor night; [such as is caused by the Suns absence] and it shall come to passe in the even-time, [understand here by the Evening, the whole night; or that time, when the evening begins. See Isa.60.20, Rev.21.23.] that it shall be light.

8. Also it shall come to passe in that day, [i.e. in the time of Christs appearing in the flesh], that there shall flow living water, [i.e. ever-flowing and running. Hereby must be understood the gifts of the holy Ghost, which Christ should pour out abundantly upon his Church. See Ezek. 47. 1. Joel 3.18. Rev. 22.1. Compare Job. 4.14. and 7.38.] out of Jerusalem; half of them toward the east-sea, and half of them unto the hind-most Sea, [i.e. all true believers, where ever they have their abode in the world, towards the rising or setting of the Sun, shall be made partakers of these spiritual gifts] they shall be. [i.e. last, continue] summer and winter: [i.e. for ever, without change or intermission. Oth. it shall come to passe summer and winter]

9. And the LORD [viz. Jesus Christ] shall be king over the whole earth: in that day the LORD shall be [i.e. be made known, or be acknowledged to be; thus the word he is likewise used, Job.15.8. ye shall be my disciples, i.e. known and acknowledged for such] One, and his Name one: [i.e. he shall be honoured and worshipped, as being the only true God and Saviour; all the idols shall be destroyed, above chap.13.2.]

10. All this Land shall be made as a champaign country round about, from Geba even to Rimmon, southwards of Jerusalem: [To wit the Land of Judea, from the one end of the Land to the other. For Geba, otherwise Gibea, lay on the borders of Benjamin, 1 Kin.15.22. and Rimmon on the borders of the Tribe of Juda. Jos.15.32. and 19.7. See of Geba, Jos. 21.17. and 1 King. 15.22. and Isa.10.29.] and Jhee [to wit, the city of Jerusalem, whereby the Church of God is meant here, especially that of the New Testament] shall be exalted [i.e. her fame and glory shall rise and spread much] and inhabited in her place, [i.e. many shall come to and joyn themselves with her], from the gate of Benjamin, unto the place of the first gate, even unto the corner-gate; and from the tower of Hananeel, even to the Kings Wine-presses. [See Neh. 3.1. and 12.38. and Jer.31.38. by all these places, are to be understood all the parts and places of the World, when the LORD shall have his Church. Of the Gate of Benjamin see likewise, Jer. 20.2. and 37.13.]

11. And they shall dwell therein, [viz. in the city of Jerusalem, that is in Gods Church] and there shall be no banning more, [i.e. she shall be no more destroyed as formerly, when it seemed, that the LORD had altogether banned and rejected her. See Deut.2.34.] for Jerusalem

[i.e. the inhabitants of Jerusalem] shall dwell safely. [Heb. in safety, or security.]

12. And that shall be the plague, wherewith the LORD shall plague all Nations, that shall have made war against Jerusalem: [After that the Prophet had spoken of the state and condition of the faithful, he now speakes of the plagues and miseries which should befall the wicked, their enemies and persecutors] He shall cause every ones flesh [Heb. his fl. sh. i.e. every ones flesh, body, limbs, members, or, the flesh of the same, and so presently, his eyes, and his tongue] where he stands upon his feet [i.e. suddenly, unawares, when they least expect any evil. See an example in Herods Acts 12.21. &c.] to consume, [i.e. utterly to be destroyed] and every ones eyes shall consume in their holes, and every ones tongue shall consume in their mouth. [having blasphemed and reviled God and his people with it]

13. Also it shall come to passe in that day, that there shall be a great rushing-noise [Or, a great tumult, uproar] from the LORD [Heb. of the L O R D, i.e. which the LORD shall send] among them, so that they shall take hold, every one of his neighbours hand, [whether in an hostile manner, or out of fear and anguish, seeking for shelter, help and comfort to his friend, companion, or neighbour. Compare Jud. 7.22. and 1 Sam.14.20. and Ezek. 38.21,22.] and every ones hand shall rise up against the hand of his neighbour: [whether to strike, or, according to others requesting help and assistance. The sense of the whole verse is, God shall not only plague them by his own hand, as vers. 12. but also by themselves, one rising up against another, and likewise by his own people, as followeth in the next verse. Compare Ezek. 30.21.&c.]

14. And Juda also [i.e. the people of Juda, the Jews] shall fight [viz. against the people spoken of verse 12. Oth. Also thou Juda shalt fight against Jerusalem] and the substance of all heathen round about shall be gathered: [viz. to be carried away] Gold and silver, and garments in great quantitie: [the sense is; God shall give unto his Church an absolute victorie, over all their enemies, so that they shall even plunder and bereave them of all their goods, according to the use and practise of wars, when enemies are overcome by force of arms: this is a figurative speech borrowed from worldly wars and warours.]

15. So also shall be the plague of the horses, of the mules, of the camels, and of the asses, and of all beasts, [Heb. of the horse, of the mule &c.] that shall have been in those camps, [viz. which shall have been round about Jerusalem] according as the plague of them hath been: [viz. the plague of those men spoken of before vers. 11, 12,13,14. The sense is, the LORD shall not only destroy the enemies of his Church, but also spoil and consume all their might and power, together with all the means and instruments which they employed against Gods people.]

16. And it shall come to passe, that all the remnant of all the heathen that shall be come against Jerusalem, [i.e. all those of them, whom the LORD shall not have destroyed; to wit, all the Elect among them, who by the preaching of the Golpel shall be brought to the true knowledge of God] those shall march up, [viz. to Jerusalem] from year to year, to worship the King [i.e. Christ] the LORD of hosts, [the sense is, The LORD shall convert them, so that they also shall be joyned to the Christian Church, for to serve the LORD. The Prophet describes the inward worship of the Church of the New Testament, by the outward worship used in the Old] and to celebrate the feast of the leave-huts: [i.e. to bless and praise God for his mercies, as the people of God were wont to do, when they kept the feast of the Tabernacles. See Lev.13.34, &c. and under the Name of this Feast, he comprehends all the honor and worship we owe to God.]

17 And it shall come to passe, if any of the families of the earth shall not go up to Jerusalem; for to worship the King the L O R D of hosts, that there shall be no rain over them : [i.e. the L O R D shall not bless but rather curse them, the rain being an outward token of the blessing of the L O R D. Compare Isa. 30.13. and Deut.28. 23,24.]

18 And if the family of the Egyptians [Some do here by the Egyptians (who were very great enemies to the people of God) understand likewise all other heathen nations, enemies of Gods Church] over whom (the rain) is not, shall not march up, nor come, then shall the plague be (over them) where (with) the L O R D shall plague these heathen, that shall not march up, to celebrate the feast of Leave-huts. [The Egyptians are here described, over whom the rain is not, it raining very seldom in Egypt; the moistning of the Land being supplied by the ordinary overflowings of the river Nilus twice a year. See Deut.11. 10. Others read here: although it (used not to rain) (yet) shall that plague (come upon them) where (with) the L O R D shall plague those Heathen, that &c. as if the L O R D had said, although it usually rain not with them, yet shall they not escape the curse here threatened; for the plague, which shall come upon others by the withholding of rain from them, shall light upon the Egyptians by other means : or thus; And if the family of the Egyptians shall not march up nor come, then (the rain) shall not be over them, the plague shall be, where-with &c.]

19 This shall be the sin of the Egyptians [i.e. the punishment of their sins] together with the sin of all the heathen, that shall not go up, to celebrate the feast of the Leave-huts. [i.e. to serve the L O R D.]

20 In that day there shall stand [Heb.be] upon the bells of the horses, [it is the custome of several countries, that the carriers hang bells on the necks of their horses, conceiving that the sound of them doth somewhat refresh and encourage the horses] THE HOLINESS OF THE L O R D : [this implies, that all things, even the least, yea creatures and things which had been made use of in war against Gods people &c. should at last be consecrated to the service of God. These words to be inscribed in the bells here, are the same which stood written upon a golden plate, which the High-priest used to wear on his forehead. See thereof Exod.28.36.] and the pots in the house of the L O R D, shall be as the sprinkling-basons before the Altar: [to wit for quantitie and number. The scuse is, There shall be plente of means for the service of God, and of Ministers store, for the divine worship, as also there shall be great abundance of offerers.]

21 Yea all the pots in Jerusalem [i.e. thole that then shall be there] and in Juda, shall be holy unto the L O R D of hosts, [Heb.holynceβ, i. e. hallowed, consecrated] so that all those that will offer, shall come, and take of them, and dresse meat in the same: [viz. their offerings. See 1 Sam.2.13.] and there shall be no Canaanite more in the house of the L O R D of hosts on that day. [i. e. no unclean or wicked man. Compare Rev. 21. 27. See also Isa.35.8. and Joel 3.17. Understand withall, that those which shall be and converse in the house of the L O R D, shall be cleansed from their sins, and regenerated, Eph.5. 27. Others understand it thus, In the time of the Messia, no people nor Nation shall be excluded from the worship of God, or, out of the Temple; for the Nations, which formerly were unclean, shall then be holy and pure before the L O R D.]

The End of the Prophet Z A C H A R I A.



THE PROPHET MALEACHI.

The Argument of this Book.

AS to the Time , Maleachi was the last of the twelve smaller Prophets , and the nearest to the coming of Christ in the flesh . He prophesied , when the Temple and the city of Jerusalem were now built up again . His Name Maleachi signifieth , my Angel , or , my messenger , Ambassadour . The sum of his prophecies is , That in the first place he reproves the wicked Jews for their great unthankfulness to God , that had shewn them so many and so great mercies , and brought them again into their own countrie , and set up his true worship among them : he checks the Priests , for having falsified his worship ; and the people , for their manifold sins and transgressions ; in particular , for their profaning of marriage ; matching themselves with idolaters ; and taking more wives than one ; divorcing them again on slight occasions ; for blasphemies , and obstinacies , foretelling them the judgements , which hang over their heads , by reason of all these exorbitances , and thereupon exhorting them to repentance and amendment of life . He foretelleth likewise , for the comfort of the godly , the Communion of Christ , as also of his forerunner John the Baptist : and that Christ should abolish the shadowes and figures of the Old Testament , and instead thereof plant and establish the true worship of God , consisting in spirit and in Truth , throughout all the world . And as he exhorts the people of God to true repentance , and stedfastnesse in the true worship , so he threatneth no lesse throughout the wicked and hypocrites with heauie punishments . In the New Testament divers passages are quoted out of this Prophet : as Mat. 11.10. and chap. 11. 14. and 17.10,11,12,13. Mark 1.2. and 9.12. Luk.1.16,17. and 7.17. Rom.9.13.

C H A P. I.

The LORD puts the Israelites in minde of his love to them which he shewed therein , that he loved Jacob , and hated Esau , verse 1. &c. and then he complaines of their unthankfulness , first of the Priests , and afterwards of the people , being altogether unfaithful in their offerings , & exhorting them to sorrow and repentance , & prophesying of the true worship of God , such as the faithful among all Nations in the New Testament should practise , &c.

THe burden [See Isa.13.1. and Zach.9.1.] of the word of the LORD , unto Israel , [unto the people that was come back again out of the Babylonian captivity , into their own countrie , being not all of the tribe of Juda , but some of the ten tribes also . See 1 Cbra. 9. on vers. 3.] by the ministry [Heb. hand] of Maleachi : [commonly called Maleachias.]

2. I have loved you , saith the LORD : but ye say , [To wit , scornfully ; or at least wise , out of weakness , or ignorance . Oth. if you say] wherein hast thou loved us ? [i.e. whereby doth it appear , thou lovedst us ? We are visited with as many , nay more adversities and troubles than many among the very heathen , that neither know nor honour the true God] was not Esau Jacobs brother , saith the LORD , nevertheless I loved Jacob , [this is the LORDS answer upon the foregoing demand : as if he said ; Is not this a clear evidence of my love unto you , that I chose your Father Jacob , and rejected his brother Esau ? whence it came to passe , that I accepted of you for my people , and not Edom ; and shewed you so many great favours , and now lately , that of delivering you out of the Babylonian captivity . See Rom. 9. 13.]

3. And Esau I hated : and I have made his mountains [i.e. the

[i.e. the mountainous, or hilly countrie, wherein he lived, called Seir] a desolation [that is to say, I have laid and left it waste, and to you I have restored both your countrie and Religion. Compare Fer. 49.8. and Ezek. 25.12, &c.] and his inheritance for the Dragons in the wilderness. [i.e. the country, which Esau and his posterity possessed many years as their own inheritance and proprietie, shall be given to the Dragons of the wilderness to inhabit. See Fer. 49.13, &c.]

4 Though Edom said, [i.e. the Edomites] we are impoverished, yet we shall build the waste places again; [Heb. we shall return, we shall build] thus saith the LORD of hosts; will they build, then I will break down; [Or: they shall build, but I will break down: the meaning is, the Land of the Edomites is desolate, and shall lie waste for ever; past recovery] and one shall call them [that is, their country] the border of wickedness, and a people, against whom the LORD is incensed for ever. [Or, which the LORD hath loathed, or, abhorred for ever. See of the Heb. word Mich. 6. on vers. 10.]

5 And your eyes shall see it, [Namely, this desolation of Edom] and ye shall say, The LORD be magnified [viz. for this destroying of his enemies] from the borders of Israel: [Or, over, for the borders &c. Oth. read the verse thus: which your eyes shall see from the borders of Israel; and ye shall say, the LORD doth magnifie himself. Compare Psal. 35.26,27. and 40. 17. and 70. 5. and 104.1.]

6 A son shall honour the father, [i.e. he is bound and obliged to do it] and a servant his master, [Heb. his masters. See Gen. 39. on vers. 2.] am I a father then, where is mine honour? [viz. that which is due unto me] and am I a master, where is my fear? [viz. due to me] saith the LORD of hosts unto you, O Priests, despisers of my Name: [He taxeth the Priests then living, in particular, that, their office requiring of them earnestly to reprove the sins of the people, they, on the contrarie went before them giving evil example] but ye say, [Oth. if ye say] wherewith do we despise thy Name? [thee wicked priests not onely committed all manner of grosse sins, but they were so hardned in them that they would not acknowledge them.]

7 Ye bring upon mine altar polluted bread [i.e. such oblations, as are forbidden in my Law, Lev. 22, 20, &c. Deut. 15. 21. whereof some instances are given verse 8. Bread is put for meat, or, oblation, such as were brought to be offered upon the altar of burnt-offering, to be consumed by fire. See Ezek. 44.7.] and say, [not that they spake it in plain terms, but they plainly shewed it by their practise, that such was their meaning] wherewith do we pollute thee? [thee, i.e. thine altar. He that despileth the holy things which God ordained and instituted, despiseth God himself] therewith that ye say, The LORDS Table [i.e. the Altar of the LORD. See the annotat. Ezek. 41. on vers. 22. and chap. 44.16. Comp. 1 Cor. 10. 21.] is contemptible: [i.e. not to be so greatly esteemed, that we should need to offer just the very best of our flocks upon it, as the manner was in former times, when that glorious Temple and Altar stood yet.]

8 For, when ye bring somewhat (that is) blind, [i.e. a blind beast. See Lev. 22. vers. 20,22,25.] for to offer, it is not evil (with you;) [or, is not that evil?] and if ye bring [viz. to offer] somewhat that is cripple, [i.e. a beast that is cripple, lame, or, halting. See Deut. 17. verse 1.] and sick? it is not evil. [Or, is it not evil? yea verily is it, because the LORD did forbid to offer any such] Bring it but to thy Prince; will he take pleasure in thee? [do ye think it will prove an acceptable present to him to offer him such things] or will be accept thy face? [i.e. graciously or favourably accept thy person, when thou comest to seek or sue for something at his hands? See of this phrase, Gen. 19. on v. 21.] saith the LORD of hosts.

9 Now then, beseech I pray, the face of God, to be gracious unto us; [This the Prophet speaks ironically to the wicked Priests; as if he should say, trie it once. I pray, and see, ye hypocrites, whether you shall be heard; I warrant you, no: for since you displease the LORD your selves, he can take no pleasure, neither in your prayers, or offerings,] this is done by your hands, [to wit, that ye have brought unwarrantable sacrifices unto the Altar of the LORD, and that others also did the same, you making them believe, it was not ill done, ver. 8.] shall be accept your face? [i.e. shall he regard your persons, offices, offerings or prayers? the sense is, surely no] saith the LORD of hosts.

10 Who also is there among you, [To wit, Priests, or among you all] that shutteth the doors [viz. of the Temple. See 1 Chro. 9. vers. 26.] (for nothing?) [as if God should say] Have I not sufficiently requited your labour, in giving you the Tenth, and divers other benefits and profits, as, the first fruits, and such and such shares and portions in the sacrifices and oblations themselves, for your comfortable maintenance? and nevertheless are you so remiss and careless in looking to and performing your duties] and ye do not kindle the fire (upon) mine Altar, for nothing; [Heb. and ye do not kindle my Altar for nothing] I have no pleasure in you, saith the LORD of hosts, and the meat-offering is not acceptable to me, from your hand: [viz. because you are such wicked and base wretches. See Isa. 1. 11. Fer. 6. 20. Amos 5. 21,22.]

11 But from the rising of the sun, unto his going down [i.e. throughout all the world. See Deut. 32. ver. 21. and Psal. 113. 3.] shall my Name be great among the heathens [i.e. not in Judea onely, but even all the world over, shall my Name be honoured and worshipped: which was and is accomplished in and since Christ's time, abundantly] and in every place shall incense and a pure meat-offering be brought unto my Name; [i.e. people shall serve me every where with true and pure worship; understand especially the inward and spiritual worship and sacrifices, whereof the ceremonial, here expressed, were but Types and figures. Compare Zach. 14.16, 20.] for my Name shall be great among the heathen, saith the LORD of hosts.

12 But [Or, for] ye profane the same [viz. my Name] when ye say; The LORDS Tab.e is polluted, [namely, because it was destroyed by the Chaldeans: therefore these priests pretended, that they were not so strictly engaged now, to the new one, set up but of late, instead of the old, nor bound to give such exact heed to the sacrifices, whether they were perfect or imperfect, clean or unclean. See above vers. 7.] and [oth. therefore] the income thereof [i.e. that which comes, or is brought in there] the meat thereof is contemptible: [the sense is: as for the oblations or sacrifices which are laid thereon, the same is but contemptible meat.]

13 Yet ye say, Behold what a toilsome! [How doth it weary and tire one to bear it!] but ye should be able to blow it away, [Oth. and ye have blown him away: that is, despised him, viz. God. Compare Psal. 10. 4.] saith the LORD of hosts: [the sense is, Ye hypocrites, when ye have carried once such a lean starveling sheep or kid to the Temple, as one might well be able to blow away, yet dare you make a shew and semblance, as if the bearing had tired you, so fat and heavy it was in the shew you made of it] also ye bring that which is robbed, and that which is cripple and sick: [contrarie to Gods command. Lev. 22. 22.] ye bring meat-offering likewise: [to wit, such as is no better then the rest. Oth. ye bring (or offer) me the same for a meat-offering] should this [viz. meat-offering] be acceptable to me from your hand? saith the LORD.

14 Yea, cursed be the deceiver, that hath a male in his flock, [i.e. hath the power and means, to offer a sacrifice to God, according to his Law, Lev. 1. 3.] and voweth

and offereth to the *LORD* that which is corrupt : [i.e. of mere wretchedness neglects that, which he is bound and hath in readiness to offer, and bring in stead thereof, that which is hurt, or defective, or spotted, and therefore unfit, and unwarrantable for sacrifice] for I am a great King, [thus the *LORD* is also called by David, Ps. 47.3. and therefore he is to be honoured and feared above all Kings and Princes. See above ver. 8. See also Psal. 48.3. and Mat. 5.35.] saith the *LORD* of hosts, and my Name is dreadful among the Heathen. [How much more then, ought ye, that are called my people, to fear, honour and serve me ?]

C H A P. II.

The *LORD* threatneth, to punish the Priests, unless they amend their lives, ver. 1, &c. reproaching them, that they were turned aside from the pietie and sincerity of their fore-fathers, 5. He reproacheth the profaners and breakers of wedlock, 11. and the blasphemers, 17.

And now ye priests, to you is this commandment [viz. of keeping Gods worship in honour, and of reforming the abuses crept in there, spoken of above cha. 1.] [sent :] [this word is inserted here from ver. 4. to complete the sense.]

2 If ye shall not bear (it,) and if ye shall not take it to heart, [Heb. lay it upon the heart] to give honour to my Name, saith the *LORD* of hosts, then I will send the curse [Lev. 26.14. Deut. 28.15.] among you, and I will curse your blessings : [i.e. the goods and enjoyments, which through my blessing ye have gotten : or the blessing which the priests utter over the people] yea, I have (already) cursed every one of them, because ye take it not to heart : [as before.]

3 Behold I will corrupt your seed, [i.e. I shall cause the seed, which ye throw into the ground, to corrupt and spoil there. See further of the signification of the Hebrew word, Psal. 9. the annot. on ver. 6. some understand here by the seed, their posterite, in this sense : I will curse your posterite] and I will strow durt upon your faces, [i.e. I will make you so vile and contemptible, that every one shall loath and turn away from you] the durt of your feasts, [i.e. the dung of the beasts, whom ye bring to be offered and sacrificed, on your solemn feast-days. See Psal. 118. on ver. 27. where likewise we find feasts, for feast-offerings. See also Exod. 23.18. Isa. 29. 1.] so that one shall take you away with them : [the sense is, ye shall so be covered over with filth and ordure, that the scavengers shall take and take you up with the rest, to make riddance of you, as of noisom carion. Oth. the punishment shall take you away.]

4 Then shall ye know, [i.e. find indeed, and be made sensible of it] that I sent this commandment unto you : [i.e. that you bear this punishment, because ye transgressed my commandment. See above ver. 1.] that my Covenant may be with Levi, saith the *LORD* of hosts, [i.e. that my grace and favour, together with the priestly dignitie, which by a special promise and Covenant I gave unto the Tribe of Levi, (of which ye O priests are descended) may continue among you, and ye not utterly be deprived of it ; by your unfaithfulness and wickedness.]

5 My Covenant with him [i.e. with Levi, that is, with the Tribe of Levi ; or, with Aaron and his posterite] was, Life and Peace, [that is to say, I promised unto the Tribe of Levi, together with the Priesthood, all manner of prosperity, temporal and spiritual : or, of life and peace : or, unto, for life &c.] and I gave him the same, [viz. life and peace i.e. all prosperity] (for) a fear, [i.e. that he should fear me, as also he did] and he feared me : and he was terrified for my Name sake : [See an ex-

ample of the zeal of the Levites, Exod. 32.26, &c. and Num. 25.7,8,12. Others understand this so, that the Levites served the *LORD* with all submission and humility. Oth. He, viz. Levi, is bruised for my names sake. i.e. he hath undergone and suffered all kinde of troubles and hardship for my name sake.]

6 The Law of Truth was in his mouth, and in his lips there was found no iniquitie : [i.e. no false doctrine, or unrighteous judgement : understand this, so far forth as humane capaciti permitted : for to speak properly, this phrase, of having no deceit or guile found in his mouth, belongs to none, but to our Lord and Saviour Jesus Christ. Isa. 53.9.] he walked with me [See Gen. 5. on ver. 22.] in peace and in righteousness, [i.e. obediently, without rebellion, so that we could well agree together] and he converted many from iniquity : [he viz. Aaron, or Levi, verse 4. that is, the whole Tribe of Levi.]

7 For the lips of the Priest ought to preserve knowledge, and the Law shall be sought at his mouth. [A good Teacher ought to be as a treasurie in Gods house, and he must not keep the Treasures of the divine Mysterie for himself alone, but freely and faithfully impart them to his Hearers. See Lev. 10.11. Deut. 33.10. Hag. 2.12.] for he is an angel of the *LORD* of hosts : [i.e. his Messenger, Ambassadour, Hag. 1.3. and 13. and 2 Cor. 5.20.]

8 But ye are turned aside from the way, [viz. of the true knowledge and fear of God, wherein your predeceſſours, those holy men of God, did walk] ye have made many to stumble in the Law, [i.e. ye became to many a stone of offence, and have caused many to stumble by your evil example and leading courses] ye have corrupted the Covenant of Levi, [i.e. the Covenant made with the Tribe of Levi and all the priesthood. See above ver. 5.] saith the *LORD* of hosts.

9 Therefore also have I made you contemptible and vile [Heb. low, base] before all the people ; because ye keep not my ways, [Heb. according to the mouth, that ye are not keeping my ways. i.e. the course and frame of life which I prescribed you in my Law, and which beſts all godly persons] but accept the face in the Law : [i.e. in matters of the Law, in the exposition or application of the Law ; or, against the Law. i.e. whereas ye ought to judge according to the Law, ye judge according to the appearance of persons, as ye affect or disaſt them. See Ezek. 22.26. Zeph. 3.4. See of this manner of speaking, Gen. 19.21. and Lev. 19.15. others take the words of this Text thus : ye lift up the face against the Law. That is to say, whiles ye pervert the true ſense and meaning of the Law, ye bear it out with much insolence and arrogance.]

10 Have we not all one father, hath not one God created us ? why (then) do we deal unfaithfully the one toward the other, [Heb. the man with his brother] profaning the Covenant of our Fathers ? [whereby the Jewish people stood engaged to be an holy people. The Prophet seems to include himself here, saying why do we deal &c. meaning the generality of the Jewes dealing thus one with another, and maring over and above the lawfull Jewish wives, Heathenish ones besides. Some taking these words to be the Prophets own, give this ſense of them, as if he ſhould ſay. Are not we the people, whom the *LORD* chose out of all Nations, and who derive our ſelves all from Abraham, why then do ſome among us break the Law of God, by matching with idolatrous women ? which Abraham, Isaac, Jacob &c. never did. Others take these words, as ſpoken by them, that would defend ſuch heathenish matches, as if they ſhould argue thus ; Are we not all together descended from Adam ? is it not one and the ſame God, that hath created us all ? how or, wherefore then ſhould we diſpife those that are of one and the ſame nature with our ſelves, & have all one and the ſame father, which we muſt needs do, if we can't off the wives we have taken out of others Nations ?]

11 *Juda deals unfaithfully ; and there is an abomination committed in Israel and in Jerusalem : for Juda profaneth the holiness of the LORD, [i.e. the holy wedlock instituted by God himself] which he loveth ; [be,viz.the LORD. Oth. which he (viz.Juda) ought to love] for he hath maried the daughter of a strange god : [thereby he profaneth the holiness of the LORD ; that he marieth the daughter of a strange god, that is, a foreign woman without the Commonwealth of Israel, one that serves a strange god. See Exr. 9. 10. and Neh. 13. 23, &c. and observe here, that as the godly are called the children of God, so wicked idolaters are called the sons and daughters of idols, or, strange gods.]*

12 *The LORD shall extirpate the man that doth this [viz.thing,or,abomination spoken of vers. 11] out of the Tents of Jacob ; [because this is conceived to be spoken to the Priests and Levites, who had likewise defiled themselves, with marrying of strange women, therefore extirpating here seems to imply a casting out of the Temple, or from the Altar, so that they shall not be admitted or suffered any more to serve the LORD] him that waketh, and him that answereth, [or, defendeth, pleadeth i.e. not only him that doth it eagerly, seriously and industriously, but also him or them that go about to maintain and justify the same. Others understand here by the wakening one the door-keepers of the Temple, and by the answering, the Priests, that were appointed to teach the people, and being asked about matters of Religion or divine worship, to give answers. See above verse 7. Others hold them to be the Chanters in the Temple, who were wont to sing by turns, interchangeably answering one another the Prophets intent being here, one-ly to shew, that all conditions and degrees of Ecclesiastical persons, had defiled themselves with these sins] and him that bringeth meat-offering unto the LORD of hosts : [viz. for to appease God, as, knowing, that he must needs be offended, for having married a foreign wife.]*

13 *This second (thing) also ye do [ye namely, that marry strange wives] that ye cover the altar of the LORD with tears, [not with your own, of sorrows and repentance, but with the tears of your lawful properwives,giving them cause to complain to the LORD of the wrong ye do them, by marrying besides them, other wives yet and foreign ones. See Lev. 18. 18. & 1 Sam. 1. 6.] with weeping, and with sighing : so that He [viz. the LORD] will no more regard the meat-offering, [which ye offer him] nor accept (it) from your hands with well-pleasing.*

14 *Now ye say, wherefore ? [viz. will the LORD not regard our meat-offering ?] Therefore, that the LORD hath been a witness between thee, and between the wife of thy youth, [i.e. whom thou didst marry in thy youth. Oth. thy young wife ; the meaning is, The LORD was a witness of the promise which thou madest to thy first wife in marrying of her, wherein thou hast expressly called him to be a witness] with whom thou dealtest perfidiously, whereas she is thy companion, and the wife of thy Covenant. [i.e. with whom by solemn Covenant and obligation of wedlock, and by calling upon the name of God, thou art firmly joyned and indissolubly contracted. See Pro. 2. 17.]*

15 *Hath not he [viz. the LORD] made but one [to wit, man, namely Adam, out of whom he produced Eve, implying, that is against the first institution of marriage, that one man should have more than one wife ; for God would have one man and one woman to be one flesh. See Gen. 1. 27, and 2. 24. Mat. 19. 4, 5. Mark 10. 6, 7, &c. 1 Cor. 8. 16. Eph. 5. 31.] though he had spirit over ? [God could well, if so it had pleased him, have created more female bodies, and breathed a living breath into them ; he wanted no power nor means to fit and provide more wives for Adam : but having not done it, it is evident, his will and pleasure was, that One man should*

have but one woman to his wife] and wherefore (but) that one ? [viz. man.] He sought a seed of God : [Or, he sought a divine seed, i.e. a lawful marriage of one man and one woman. Some read it thus ; But hath not the single One, (viz. Abraham) done (that) and he had an excellent spirit ? what did the single One ? he sought the seed of God : as being first an objection of the Jews, hath not Abraham our Father done that, when being single and childless, he took Hagar to wife also beside Sarah ? nevertheless he had an excellent spirit. The answer is, He hath done no such thing ; but what then hath he done that single one, viz. Abraham ? He sought the seed of God that was promised him, and married Hagar, one that knew God, not to vex and spight his own lawful wife Sarah, &c.] therefore take heed with your spirit, and that none deal perfidiously against the wife of his youth. [Heb. thy youth : the meaning is, Beware and look well to all your senses and understanding, that thou despise not, nor cast off thy own lawful wife, nor take any other beside her ; bridle thy carnal appetite desires. Compare Mat. 19. 4.]

16 *For the LORD the God of Israel saith, that he bates the forsaking [To wit, the forsaking of lawful wives by a bill of divorce. See Mat. 5. 31. though some take it thus : when he (to wit, the man) bates, (to wit, his wife,) let him forsake her : not by way of Command, but by permission and connivance because of the peoples hard-heartedness, as God formerly permitted it by Moses Mat. 19. 8.] although he [viz. that unlawfully forsakes his wife] cover the violence [done to his wife, sending her away without any lawful cause] with his garment, [i.e. with that excuse or cloak, that Moses permitted it to men, that they might forsake their wives by a bill of divorce. (See Deut. 24. 1.) or with any other colourable pretence and palliation, to serve his turn] saith the LORD of hosts : therefore take heed with your spirit, that ye deal not perfidiously : [viz. with your lawful wives, by sending them away thus by letters of divorce.]*

17 *Ye tire the LORD with your words : [Or, ye make him weary ; the meaning is, Ye murmur against God, that he doth not forthwith hear you, as soon as ye call upon him ; spoken after the manner of men. See Isa. 43. on verl. 24.] nevertheless ye say, [Oth. if you did, (or, Should) say] wherewith do we tire him ? [or, make we him weary ?] therewith that ye say ; Every one that doth evil, is good in the eyes of the LORD, [i.e. he pleases the LORD, and is acceptable to him. This they concluded thence, that they saw many wicked prosper much on earth, and many godly suffer much. See Psal. 37. 1.] and he takes pleasure in such, [viz. that do evil] or where is the God of judgement ? [Or, the God, that punisheth ? as if they said : He is far from us ; we cannot see, that he easily punisheth those that offend him : therefore it is in vain that thou threatenest us with him, say they.]*

C H A P. III.

A prophecie of the sending of S. John the Baptist, and the coming of Christ, who shoud separate the hypocrites from the true children of God v. 1, &c. whereupon follows a threatening of punishment for the manifold sins reigning among the Jews, 5. and an exhortation to repentance, and that they should deal faithfully in the bringing in their tithes and heave-offerings, 9. together with a complaint in regard of their blasphemous sayings, 13. and a comfortable encouragement of the godly. 16.

Behold, I [viz. the LORD Christ] send mine angel, [or, my messenger, to wit, John the Baptist, Mat. 11, 10. Mark 1. 2. Luke 1. 76. and 7. 27.] who shall prepare the way

way before my face : [Heb. rid the way, i.e. shall remove and take away all lets and impediments, by his preaching &c. disposing and preparing the people for the receiving of Christ. See Isa. 40.3, &c. Mat. 3.3.] and suddenly [or, soon, i.e. very soon after the coming of John the Baptist, and his preparing the way] shall that LORD [viz I the Lord Christ] come unto his Temple, [i.e. Christ shall appear in the flesh in the new-rebuilt Temple, whereby also is typified his Church] whom ye seek, [i.e. whose coming ye wish and long for, or at least wise seem to be desirous after. The godly indeed among the Jews did earnestly long and hope for the coming of the Messiah, as for the Saviour, Mat. 13. 17. Luke 10.24.] to wit, the angel of the Covenant, [viz. Christ himself, as the Mediator of the Covenant of grace between God and his Church. See 2 Cor. 5.19.] in whom ye delight ; behold he cometh, saith the LORD of hosts.

2 But who shall endure the day of his coming ? [i.e. who shall be found then void of sin, or so clean and pure, that he shall be able to abide and pass the trial ? there shall be none at all then, that shall not stand in extream need of a Mediator. See Mat. 3. ver. 10, 11, 12.] and who shall subserve, when he appeareth ? for he shall be as the fire of a gold-smith, [Heb. of a melter, or, refiner] and as the soap of the fullers : [Others understand it of fullers-earth]

3 And he shall refine, refining and purifying the silver, and he shall cleanse the children of Levi and he shall refine them throughly as gold and as silver ; [He shall begin with the Priests, that they may shine as lights among a wicked and adulterous generation : yet some do understand here by the children of Levi, all true believers and upright Christians, whom the Lord Christ doth make Priests, to offer up spiritual and well-pleasing sacrifices. See Rom. 12.1. Rev. 1.6. and 1 Pet. 2.5, 9.] then shall they bring meat-offerings unto the LORD, in righteousness : [i.e. surely to Gods order and institution, according as he requires it at our hands in his Laws.]

4 Then shall the meat-offering of Juda and Jerusalem be sweet [i.e. acceptable and well pleasing, as Jer. 6.20. Hos. 9.4.] unto the LORD ; as in the days of old, [Heb. according to the dayes of age, viz. before the Babylonian captivity ; or, when they were better and more pious, then now : or, understand it of those days wherein the former Temple stood and flourished] and as in the former years ; [i.e. in the years past.]

5 And I shall draw near unto you for judgement, [This regards the words of the wicked, when they said, where is the God that punishest ; chap. 2. 17.] and I will be a quick witness against the sorcerers, and against the adulterers, and against them that swear falsely, [i.e. I will convince them of and punish them for their wickedness. Nothing is hid from God ; He seeth all we do and practise, yea all we think and devise, and therefore he can soon and easily convince us] and against those that withhold the wages of the day-labourer with violence, [or, that oppress (or, deceive) the day labourer in his wages. See Lev. 19.13. Deut. 24.14, 5.] that pervert (the right) to the widow, and to the fatherless, and to the stranger [Heb. perverting the stranger ; &c.] and do not fear me, [the fear of God indeed, is the beginning of wisdom : on the contrary, not to fear God, is the beginning of all folly] saith the LORD of hosts.

6 For I the LORD am not changed : therefore ye O children of Jacob, are not consumed ; [The meaning is, my being gracious and merciful, and ever so abiding, is the onely reason, that ye are not wholly consumed and destroyed, as by your manifold sins ye otherwise well deserved. Lam. 3.22, 23. Compare Hab. 1.12. See also Psal. 33.11. Prov. 19.21. Isa. 14.26, 27. and 25.1. and 46.10.]

7 From your fathers days are ye turned away from mine institutions, and have not kept them : [i.e. not done accordingly] Turn again unto me, [see Zach. 1. on verse 3.] and I will turn again unto you, saith the LORD of hosts ; but ye say wherein shall we return ? [as if they meant to say, what have we done amis, or, when did we depart from thee, that thou bidst us to return.]

8 Shall a man rob God ? but ye rob me, [As if he said : it is against all sense and reason, that man should dare to do such a thing ; and yet many among the Jews did it. See Neb. 13.10.] and say, [Oth. if ye say,] wherein do we rob thee ? in the Tenthis and heave-offering. [or, oblation, sacrifice. The Priests lived of the Tenthis, and had their share in the offerings, which not being duly paid, that was a robbing of God and disappointing his service. See verse 9.]

9 Ye are cursed with a curse, [i.e. ye are so cursed, that nothing thrives nor prospereth what ever you take in hand] because ye rob me, even all the people, [to wit, rob me : or all the people also is cursed, because they also rob me, Oth. they are all heathen, i.e. all those greedy Jews, deal so basely and wickedly with the tithes, as if they were all meer heathen.]

10 Bring all the tithes into the Treasurie, [i.e. into my storehouse, where all was laid up, which appertained to the maintenance of Gods publique worship. See 1 Chr. 26.20. Neb. 10.38.] that there be meat in mine house, and trie me now therein, [viz. whether I shall not blise you, if you do uprightly pay your Tythes, and whatsoever else belongs to the worship of God] saith the LORD of hosts ; if (then) I shall not open unto you [viz. in due season] the windowes [or, flusses. See Gen. 7. 11.] of heaven, and pour down blessing [i.e. a fruitful and plentiful rain, Heb. emprie, or, void blessing. i.e. give blessed rain in such abundance, that it shall seem, as if I empried and poured out all my store at once] so that no (barnes) shall be sufficient. [Heb. unto nor enough : the sense is : I shall give you such plenty and abundance of fruit, that ye shall not be able to gather them in all, nor shall have barns and receptacles enough where to lay them up.]

11 And for your sakes [Or, for your good, or, advantage] will I rebuke [i.e. turn away, or drive away, restrain, withhold] the devourer, [hereby are understood the caterpillers, grasshoppers, and other such like wasteful vermine, which consume and spoil the fruits of the earth. See Joel 1.4.] that he do not spoil the fruit of the land, and the vine in the field shall bring forth no miscarriage unto you, [i.e. shall not be unfruitful nor miscarry. Compare Lev. 26.19. Deut. 11.14, 15. Job 12.14. Amos 4.7. Hag. 1. 10.] saith the LORD of hosts.

12 And all the heathen shall call you happy : for ye shall be a pleasant Land, [Heb. a Land of pleasure, i.e. your country shall be a sweet and pleasant country. Compare Dan. 11.16. Zach. 7.14.] saith the LORD of hosts.

13 Your words are become too strong against me, saith the LORD : [This is yet another particular sin, which the Prophet reproves in the people, namely that they durst take the boldnes to speak, to argue with the LORD, and to lay this and that to his charge. Too strong that is, too bold, too daring and presumptuous] but ye say, [Oth. but if ye say] What have we spoken against thee ?

14 Ye say, It is in vain to serve God : [Comp. Job 21. 15.] for what profit is it that we observe his guard ? [i.e. that we keep and observe, what he hath charged us to keep and observe] and that we go in black before the face of the LORD of hosts ? [i.e. that we grieve and mourn in black clothes. See Job. 30.28. and Psal. 38.7. and 42. 10. and 43.2.]

15 And now, [These are the words of the wicked again] we count the high-minded happy : [i.e. the proud and insolent] also they that do wickednes, are builded, [i.e. they

[i.e. they speed and prosper, they bud and grow, and get great wealth and riches in the world : thus the word building is likewise taken, Prov. 24.3.] also they tempt the LORD [see Psal. 95.9.] and escape : [to wit, out of all trouble and danger : or they escape, i.e. they are not punished]

16 Then they that fear the LORD speak every one to his neighbour : [viz. the words following in the Text, to comfort one another ; namely when they hear the wicked speak so presumptuously] The LORD sure marketh it and beareth, [viz. what the wicked so blasphemously utter, which God will not suffer to go unpunished, either here, or hereafter] and there is a book of remembrance written before his face, [spoken of God after the manner of men ; implying that God doth not forget those that fear him. See Deut. 32.34. Psal. 139.16. Rev. 20.12.] for those that fear the LORD, and for those that are mindful of his Name : [that is to say, for such as have the LORD alwayes before their eyes, that stand in awe of, honour and worship him.]

17 And they shall, saith the LORD of hosts, in that day, which I shall make, be a propriety to me : [The sense is, on that day, when I shall punish the wicked and deliver my people, they shall be as my own peculiar inheritance, people hereditarily appertaining to me. See Psal. 135.4. and 1 Pet. 2.9 and 1 Pet. 2.14. Oth. In that day, when I shall make me a propriece, i.e. when I shall separate my people from the wicked worldlings. Oth. in that day when I shall separate my most precious Jewels] and I will spare them, as a man spareth his son, that serveth him : [i.e. I will not destroy them with the wicked]

18 Then shall ye see again (the difference) between the righteous and the wicked : [Oth. Therefore convert your selves, so shall ye see &c. This regards chiefly the wicked spoken of ver. 14, 15. That then they should be made to think and speak otherwise, then they were wont to do] between him that serveth God, and him that serveth him not.

C H A P. IV.

A propetic of the destruction of the wicked, verf. 1. But the godly are comforted with the apparition of the Sun of righteousness. 2. therefore the Lord exhorteth all the people to true repentance and conversion, and to the observing of the Law given them by Moses, 4. he speaks again of the sending of John the Baptist, and of the efficacie of his preaching, 5.

[Some joyn this chapter altogether to the third.]

TOr behold, that day cometh burning as a furnace : [To wit, the day of the Judgement of the LORD ; to be understood, either of the first apparition of Jesus Christ in the flesh, or the second, when he shall come to Judgement at the last day. Some understand it thus, that this day began with the first day of Christs incarnation, and is to last until He shall appear in the clouds, to the last Judgement] then shall all high minded (ones,) and every one that doth wickedness, be stubble, and the day to come shall set them in flame, saith the LORD of hosts, which shall leave them neither root nor branch : [i.e. he shall so destroy and consume them, that they shall never recover or rise up again.]

2 To you, on the contrary, that fear my Name, shall

the Sun of righteousness arise, [Thus our Savior Jesus Christ is called, because he enlightens our understandings by his word and spirit, and cheareth the hearts of the faithful with forgiveness of sin and imputation of righteousness. Compare Isa. 60.1, 19. and Dan. 9. 24. Luke 1.78,79.] and there shall be healing [viz. for the afflicted mindes, who are sensible of and grieved for their sins] under his wings : [his, viz. that sons of righteousness, which is Jesus Christ] and ye shall go forth, [to wit, into a fat and goodly pasture. Others understand this of going forth out of the captivity of sin, and the bondage of Satan, for to serve God in holiness and righteousness. See Job. 8.36. and 2 Cor. 3.17.] and encrease [in temporal and spiritual welfare, through the blessing of the LORD] like fatning calves.

3 And ye shall tread down the wicked ; [i.e. subdue them, namely in Christ Jesus your Head, who hath overcome the world, Job. 16.33. and daily yet subdueth and overruleth the enemies of his Church, until at last he make them altogether his foot stool. See 1 Cor. 15.57. and 1 Job. 5.4.] for they shall become ashes [as things of no worth at all, most vile and contemptible. Compare Isa. 66.24. Dan. 12.2.] under the soles of your feet in that day which I shall make, [See above chap. 3. on verse 17.] saith the LORD of hosts.

4 Remember the Law of Moses, my servant, which I commanded him on Horob, [See Deut. 4.10.] unto all Israel, [i.e. to the whole people of Israel] the institutions and rights : [or, statutes and judgements. The time being at hand, that the people of God should be many years without Prophets, to preach unto, and to teach them, for Maleachi was the last of the Prophets in the Old Testament ; therefore the Prophet doth exhort them, that during that time, they should diligently practise the reading and studying of the Law given them by Moses, thereby to arm themselves against all assaults and temptations, and to strengthen their Faith.]

5 Behold I send unto you the Prophet Elia, [i.e. John the Baptist, who was to appear in the spirit and power of Elia, as Christ declared it, Mat. 11.14. and 17.11,12, 13. Mark 9.11. and the Angel, Luke 1.17.] before that great and that dreadful day of the LORD shall come, [that day namely, wherein the LORD shall appear in the flesh, which shall be dreadful to the wicked, but stir up the godly seriously to repent of their sins, and to amend their lives. Compare Joel 2.31.]

6 And he shall bring back [Or, turn, convert] the heart of the fathers unto the children, and the heart of the children, unto their Fathers : [the meaning is, his preaching shall be of that power and efficacie in the hearts of the elect, through the operation of the holy Ghost, that both fathers and children, shall convert themselves to the LORD, and serve him all with one accord] lest I come and smite the earth [i.e. the inhabitants of the earth] with the Banne. [i.e. lest I do utterly destroy the world, because of their unbelief and contempt of Jesus Christ, together with their hard-heartednes and impenitencies. See Zach. 1.4. on verf. 11. as also Deut. 18.15,18. Acts 3.22,23. and 1 Cor. 16.22.] Of such there have been many in the world at all times, as now also there are but too many : so that according to the rigour of justice, God might have cause to punish the world most severely, but he spareth them yet, for the small companies sake of the godly, which are in the world. See Gen. 18. verf. 23. 24.&c.]

The End of the Prophet Maleachi.

Psalm 106.48. Praised be the LORD, the God of Israel, from Eternitie and into Eternitie, and let all the people say, Amen, Hallelu-jah.

Epist. Jude verf. 25. To the alone-wise God our Saviour, be Glory and Majestic, Power and Might, both now, and into all Eternity ; Amen.

